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Moral intelligence: a step to Islamic life style

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Abstract

In today's societies , life style playing important role in life has been part of culture, because it has related to key issues like as individual and social identity ,selection and sense of freedom and has linked the most superficial parts of life to deepest ones. To have an ideal life style, it has been necessary to know necessary and unnecessary accepted in life and ways of doing and showing them. Ethic has revealed general orientations of human's life and humanities, especially psychology, has shown human ways based on moral intelligence and practical values to reach it. Now, if intelligence was considered as compatibility with new condition, ethic would cover the capacity of organising value into new condition. Because moral intelligence has been the ability to distinguish correct from incorrect, it whose role has been undeniable has affected all dimensions of life and ideal life style of people and created goodness and good-temper in intellectual and emotional areas. However, this study has aimed to investigate moral intelligence and its dimensions in addition to investigation of life style concepts, its components from viewpoint of Islam and theorists. Practical approaches were presented to increase moral intelligence and promote life style.

Keywords: life style, Islamic life style, moral intelligence, ethic.

Introduction:

Ethics and moral principles has been one of issues whose use is confirmed by Islam so that Islamic prophet (p.b.u.h) introduced the purpose of his mission as perfecting the moral principles. However, ethics as set of values, norms and abnormalities (necessary and unnecessary) could play important role in a society. Loving, justice and effective companionship have been considered as ideal moral ways. (Qaramaleki, 2007). Moral intelligence has been quite new issue. As emotional intelligence has differed from cognitive intelligence, moral intelligence has been completely distinct. The main concept of moral intelligence has been that we can distinguish correct from incorrect; that is, we have had strong moral opinions and acted on them .Fortunately, it could be learnt and its improvement and strengthen have had the best opportunity to put people in correct way of life. It has included 7 moral principles helping people pass pressure and moral challenges in the life when confronting them. These moral principles have given them moral direction to behave on the basis of moral standards (Asadi, 2013). Paykyn and Sterol defined ethics as a set of standards and principles used by people in life. Also, moral values and principles have related to ethics in social and personal level, have been standards and principles have been used by people in life and they behave according to them (Yaqubi 2009).

Life style:

Life style of human directly has depended on human's view to things and quality of recognizing being. Human determined his/her life style on the basis of his/her purpose of life and changed his/her life according to his/her worldview. He /she entered many things into his/her life or avoided to do some affairs (Tabatabaee, 1994). Thus, human has chosen life style on the basis of his/her worldview. Life style has meant the special life way of person, group or society. For the first time, this term was proposed by Alfred Adler, Austriain psychology, in 1929. After a time of decline, it has been attended by thinkers, especially socialists since 1961. In sociology literature, life style concept included two perceptions and conceptualizations: one related to 1920s ,where it indicated wealth and social position of people and was considered as index of determining social stratum (Rain,1993,Diseak,2000) , another one was considered as modern social form which was meaning full in modern changes and developed in consumerism culture (Giddens,1991, Bourdieu,1984,Featherstone,1991,Yuri,1987). In this meaning, lifestyle has been the way to define values, attitudes and behaviors of people whose importance has increasedfor social analyses day by day (Abazari 2002). Jensen (2007) believed that this concept often is used without the precise meaning of life style. In literature, this term has been defined differently and has been evaluable in four levels: global, national, regional and individual. Social science culture has translated it as life type or living type, including the quality of life flow and life way of human individually or collectively and the quality of using income, duration of work time, style of dressing, eating, making up, residential place, religious and cultural behaviours. Giddiness (2003) knew it as the quite consistent set of all behaviours and activities of a certain person in his/her daily life needing to set of habits and orientations; accordingly, it has had unity (Kazemian et al 2013). Life style concept has had different definitions in proportion to approaches engaged; it has been quite constant method by which people have been following his/her purposes and indicating types of consumption patterns, free time, interaction ways, and even cultural evolutions hidden in a society. These methods resulted from childhood. In other word, life style has been objective and quantitative dimension of personality of individual (Kajbaf et al 2011). It has been considered one of the new issues of study and theorization and has formed set of attitudes, values, behaviours, manners and tastes (Fazeli 2003).

Definitions of life style could be divided into two main categories: first, set of definitions knowing it as behaviour and values, attitudes and orientations were not considered in this area. From this set of definition, it has been important for researcher to know life style to distinguish some behaviour with certain characteristics, not the origin of its forming. Second, a set of definitions having psychological

aspect, behaviours and mentality were considered. This set of definitions has appeared in marketing studies and developed (Fazeli 2003). In dictionary, life style reflecting tendencies and values of a person or group has been defined as habits, attitudes, tastes and ethical standards and economic level making living style of person or group. Simmel considered it as imagine of human's attempt to find basic values and his/her superior individualism. According to him, person has tried to show his/her objective culture to others by life style. That is, human selects behavioural ways for his/her desired meaning (individualism, superior). Simmel called such choice as taste and these ways related to each other as life style (Forozan et al 2013). Life style included set of attitudes, patterns, values, behaviours, tastes, consumption type and life equipment being collective effort and number of people finding common customs in same life style and these customs are proposed symbolically in society and give identity to person or social groups. Today, life style has been effective factor in all life aspects. Giddens believed that life styles have been behaviours having changed to normal flow of daily life. They have been flows having appeared in dressing, eating, interacting and desired places to meet others. But he noted that such behaviours have reflected personal, group and social identities (Fazeli 2003). In other definition, lifestyle has been called as set of one's tastes in each issue, behavioural ways with others and beliefs. The sum of styles in our life made our identity. However, it has been part of identity of a society. Modern society has had special life style distinguishing person from one living in traditional and non-developed society (Azad-Armaki 2007). It has been the behavioural way of person or group in different pattern of life. On the other hand, collective life style has meant general loyalty of people of society to set of methods ,habits , tastes , interests and hate being symbols of collective attitudes , norms ,beliefs and system , becoming institutionalized among people and presenting as a tradition or behavioural manner among them. It has meant the set of patterns of human in acts, emotions, affections and thoughts. Patterns of people in dressing, eating, communicating with each other, in fact, have distinguished life style, behaviour of individual or society from others and have indicated different cultural methods (Musavi , 2013). Simmel said: life style is imagining of human's attempt to find his/her basic values in objective culture and to introduce it to others; that is, human selected behavioural ways for his/her desired meaning (superior individualism). Simmel knew the ability of such selection as taste and these ways related to each other as life style. Veblen (1984) considered it as collective behavioural pattern. These behaviours have had social customs and intellectual ways. In other study, he (1919) knew it as behavioural manifestation , spiritual mechanism and intellectual habits and cognition of human. William lesser (1964) introduced it to distinguish group of people and the system formed by the effect of culture (values, sources, symbols and laws) on living in group. Bourdieu (1984) knew a life as systematic activity resulting from taste of person and having objective aspect and giving identity to human symbolically. Life style has been a concept meant by selecting daily life. In the contrary to traditional societies, choice authority has increased in modern societies by considering self and personal responsibility as important and appearing the consumer society in life. Social phenomenon of life styles has been considered as effective part of modern evolution; because, they have been reappearance of searching the identity and individual choice. Moreover, this issue has had such potential that could mention different aspects of modernity. In today's world, its concept has been the way to define values and has indicated wealth and social stratum of people. In investigating the present definitions of life style, there has been two main approaches: first, an approach has known life style as a set of practical behaviours and what is objectivity in social life and another one has known values and attitudes as life style (Ahmadi 2010). It has been a behavioural set in cultural and material consumption of social life implemented in practice and being observable. There have been three significant points in mentioned definition:

1) Although values and attitudes have affected the creation of life style, they have not been considered as part of it and it has been part of life realized in practice. In fact, it has been complete range of activities done by people in daily life; that is, similar values and attitudes have not led to same life style and having the same life style has not meant same values and attitudes.

2) Also, it must have been the result of choice of people. Because life styles did not include those part of behaviours for which people don't have right to select substitute.
3) There has been direct relation between life style and consumption, because consumption has been used to define identity of functionalists (the respond of who I am?) , open the way for membership of people in social groups , stabilize cultural categories , create alienation or neglect it, create or reproduce types of social inequality , create modern grouping distinctive from traditional groups based on gender and reproduce capitalism(Azadmanesh , 2001). In most of its definitions, two concepts having been considered in its definition and both of them returned to style term: first one has been unity and comprehensiveness and last one has been distinguish and difference. That is, it indicated set of factors relating to each other systematically and creating general form of culture and society. This unity and comprehensiveness distinguished this totality from others (Asgharipoor , 2008). Other base having been attended in most of definitions has been life style performance (Kavyani , 2013). According to above definitions, it could be found that there must be two types of orientations to have ideal life: 1) accepted necessary and unnecessary must be determined in life. 2) Methods of enforcing must be known and acted.

First orientation has been ethic and value and last one has been based on practical methods. Ethic has revealed general orientations of human's life and humanities, especially psychology, have shown the methods to reach it. Life style has been interdisciplinary issue. Ethic and psychology have attended both physical and mental dimensions of life style. It is general manner of person to reach purposes and overcome problems. To show the quality of forming it and the performance of its role during its lifetime, it has been likened to a tree: 1) the tree roots have been the same roots of life style mentioning its forming. 2) The stem of the tree has been the general beliefs and attitudes of people (including opinions, affections, even behavioural readiness) .3) its branches and sub- branches have been life duties. In fact, real life style has been the same branches and sub-branches and has been proposed in individuals, familial and social level. (Kavyani 2011). It has included different dimensions consisting of physical activities, eating, and responsibility for health, mental growth, interpersonal relation and stress management. Additional to continuing and improving health level and welfare, it has caused satisfaction, personal convention and self-actualization. It has been the routines having been accepted by people in life so that they have affected people's health. By selecting life style, a person has done activities and acts forming the set of life style to maintain and promote his/her health and prevent from diseases. Its importance has been due to health promotion and maintenance, its correction and improvement (Falahi et al 2006). Investigating the elements and components included in life style has been one way of understanding its concept. Components have been affairs considered as its evidence. So, issues proposed as life style by researchers such as amount of income and education has not been considered as component. Elements mentioned by Zimbel(1990)Veblen(1899) in their work have included: way of eating , make up (dressing and following the fashion , type of house (decoration , architecture and furniture) , kind of transportation vehicle, way of passing free times and amusement. In 1950s, life style pointed to consumer behaviours indicating personal priorities in summing up its studied characteristic. . After investigating different views about life style, Mahdavikani concluded that:

1) Life style has included behavioural, social material and intellectual dimensions.
2) It has included all behavioural fields including political, economic, social and cultural.
3) It has differed from other behaviours, but it has been convergent patterns and abstract generality of them.
4) The most important characteristic of life style has been its forming around tendency.
5) In other word, the discussion about life style has been meaningless in the pattern or the set in which a priority or distinction is not proposed (Kavyani 2013).

There has been different classification to explain components and factors determining life style, but they could be considered multidimensional. Accordingly, it has been formed by four factors when selected:

1) Individual conditions and factors(growth and personal characteristics)
2) Social condition and factors (social norms, consumer pattern,..)
3) Factors of performance of management system of society
4) Factors called transnational condition, foreign culture or performance of foreign factor (Dashti 2011).

Life style has had different characteristics. Some of them have been as follows:

1. Life style has been combination of form (style) and meaning (life). It couldn't separate from values, beliefs and ethics.
2. When reaching ideal comprehension and correlation and being in harmony, the set of life element has changed to life style.
3. Most of elements have been optional in creating it. It must be selected and a person must actively participate in its definition and architecture on the basis of belief system and its values.
4. It has been creatable and changeable, because it has been kind of personal selection and rituals. It has been kind of designing which could be criticized and ignored.
5. A person without customs or life style has not been considered other than childhood in which individual personality has not formed.
6. It has ended in type of social identity. Cultural phenomenologist emphasized that it gives people personality (Sharifi , 2012). It became meaningful by the daily life being optional, thus choice power has increased in modern societies by underlining it , personal responsibility and appearing consumer society in contrary to traditional ones(Karami and Zadsar, 2013; Mohammad Davodi , Velaee-Maleki, 2013).

Since it could not be considered without ethic, ethic concept, moral intelligence and its role in selecting life style have been presented.

Role and importance of moral intelligence in meaningful life of human:

If moral intelligence was considered as capacity of compatibility with new condition, ethic would cover capacity of organising value to this condition. So, moral intelligence has been able to show scope of intellectual and emotional abilities in all steps and dimensions of life and create goodness of good temper. Strengthening the moral intelligence has been the best opportunity to put people's life in correct path in order that they have been able to act correctly in addition to think correctly. Additional to this training, personal characteristics are based on strengthening it. It has been the ability to distinguish correct from incorrect. It meant having certain moral opinion and acting in accordance with them so that a person has correct and respectful behaviour(Watheqi ,1995).researches carried out by researchers of education showed that people who had not acquired moral intelligence were subjected to serious dangers. Due to unstable conscience, weakness of controlling desires, lack of growing moral sensitivity and beliefs guided indirectly, these people suffered from moral and social retardation and changed to unsuccessful and abnormal persons. It may be said that the most important issue in this subject was that this intelligence completely has been learnable and never has heredity aspect and has never been transferred by training (Afshar et al 2013).

Recently, new term called “moral intelligence" was proposed by Barba. He defined it as "capacity and ability to distinguish the correct from incorrect, to have strong moral opinions and to act them and behave correctly"(Barba ,2005). It has meant to attend life of human, nature, economic and

social welfare, free and honest communications and right of citizen. Dinorica (2010) believed that good intention , creating choice right and doing selected act have been good and positive results in activities including effective factors on moral intelligence and negative results in activity might cause purposes to remove and this could be caused due to mental limitation of human , dynamic and complex social interactions and the change in environmental conditions. Lennick et al (2011) knew that performing educational programs of emotional merit have affected the increase in moral intelligence, they defined emotional merit as capacity to set and counterbalance purposes , acts and values. Researchers defined it as ability to distinguish correct from incorrect, have strong moral opinions and act them and behave correctly. This intelligence has been the ability to understand and distinguish good issues from bad ones (Arasteh ,2010). From practical intelligence, these capacities convert to values and ethics in educational process (Barba, 2005) and included cognitive extend enabling reaction of cognitions, attitudes and moral activates in terms of individual value systems. It could morally undertake the responsibility of selections and activities. Researchers knew that it has depended on 7 main values: empathy, conscience, self-control, respect, affection, tolerance and fairness. The first three principles (:empathy, conscience, self-control) showed its moral centre (Gerjolj, 2005).

Moral intelligence has been the mental ability to know how individual principles like as golden law were used in values, purposes and individual performances; the law which guided many civilizations in centuries. And the word of Islamic prophet (p.b.u.h) has been " behave others in such a way that you want to behave you". It described desire and ability of person to progress non-personal purposes and issues other than personal ones. It has been an intelligence having organized stable and dynamic rules and recognized its activity in its environment. By adding value, it has identified its influence on environment, others and management of time (Thorhauer and Fellner, 2009). This concept has related to abilities of learning and thinking and used to describe the use of skills and events (Kelarken , 2012). People have differed from intelligence level. This difference has resulted from the combination of innate variable, heredity and their acquired characteristics (Rahimi ,2011). In fact, moral concepts have indicated forms of human's life and described opinions and values guiding people to make decisions. Morality has been proposed as strategic wealth for human and has formed the condition of efficient social life (Beheshtifar, 2011). Many behaviours and acts of people have been affected by moral values and have resulted from ethic. However, lack of attention to ethic and weakness in observing moral value could cause many problems. It has been the ability to distinguish between correct and incorrect on the basis of defined principles. In current environment of modern world, such intelligence could serves as kind of finder for actions. It not only has provided a strong and defendable framework for human's activity, but has been used in different areas in real world. In fact, this intelligence has guided other kinds of human's intelligences in the direction of doing valuable works and has been the learning power, acquisition of mental and physical skills and compatibility with environment. Barba defined it as the capacity of recognizing correct from incorrect, having moral beliefs and acting on the basis of them to present correct and honourable behaviours (Turnerand Barling (2012)). This intelligence has shown mental capacity of human to identify how he/ she can relate universal principles of human to his/her values, purposes and acts. Also, it has shown the eagerness and ability of a person to put superior standards, even issues like as effect ,in centre of individual reaction (Beheshtifar, 2011). It has meant capacity and ability to distinguish correct from incorrect, have strong opinions and act them and behave correctly. Moral intelligence has included meta-cognition area enabling reaction of cognition, attitudes and moral activities in individual value systems and enabling to undertake selections and activities morally (Barba, 2005). Moral intelligence has included different dimensions. Lenik and Kiel believed that it has included four dimensions: honesty, responsibility, forgiveness and sympathy (Lennick and Kiel, 2005 ؛Thorhauer and Fellner,2009) . According to Barba, it has had 7 necessary principles which

have been shown in table 1. Barba's approach was based on three concepts to help the growth of moral intelligence:

1) Ability to distinguish correct from incorrect
2) creation and maintenance moral opinions
3) Willing to act on the basis of these opinions by honourable way (Barba, 2011) (Akbari, MohammadDavoudi, 2013).

(Table1) seven main good-temper of moral intelligence (Barba, 2011)

seven main good-temper of moral intelligence	
Good-temper	**definition**
1. respect	behave others respectfully and show them that you grant them
2. fairness	Behaviour and action with fair and without prejudice.
3. patient	Respect the status and right of people ,even those having different behaviour and belief
4. Self-control	Regulating thoughts and actions so that remove each bad temper and behave in such a way that you know and feel it is correct.
5. Kindness	To show feeling and to attend other's feeling
6. Consciousness	Knowing correct behaviour and acting according to it
7. Sympathy	To feel and understand other's interest and concerns.

Elements of moral intelligence have not been new and unknown ones than other intelligences. These elements have included:

1) Honesty, to do what is true, not only for self but also for others.
2) Responsibility, to respond acts and outcomes resulting from actions.
3) Sympathy , to pay attention to others and create the environment in which people attend those being around them like as customers and co-worker
4) Forgiveness, to tolerate mistakes and defects of self and others which does not mean the reduction of moral standards.

Moral intelligence has pointed out that we were not inherently born with ethic or without it, but we have learnt how to be good.

Islamic life style:

Islamic life style has engaged in behaviour when considered as style, and ithas related to emotions, cognition and beliefs of people when being Islamic. That is, Islamic life style has been behaviours based on backing of Islamic beliefs and emotions (Kavyani, 2013). By presenting special worldview and ideology, Islam has planned the base of forming religious life (Sharifi ,2012). Life style of each person has been affected by his /her final purposes (Poladfar and Ahmadi 2006). By referring to the Hadith:" indeed, I have been appointed to complete the ethical principles" (Majlesi, 1983), it can be found that observing moral principles has had special position in Islamic life style. According to the importance of

ethic including different dimensions of individual and social life , methods of educating ,it has been engaged in school of the Holy prophet's household being with Quran (the most original religious source). In other words, moral education and training has led to Islamic life style and it has considered the way and procedure of moral training as important. Forming moral identity and internalizing values of human have caused moral necessary and unnecessary to be shown. Islamic life style has been the criterion of Islamic life and has been well-arranged by moral principles. Revival and stabilization of moral merits in society using Quran and the holy prophet's household as a model have directed toward perfecting and entering scared life of Quran. In Quran, it has had specific program whose main one is to improve, purify moral rascality and to have moral merits. Additional to presenting program , Quran has provided its audiences with obtaining the pure pattern and has verified their stability in individual, social and familial life by mentioning effects of moral merits(alaoding,2012) . By studying verses and traditions, it could be found that elements and dimensions of moral intelligence have been attended among causing including seven main principles have been pointed.

Sympathy: it has been to recognise emotion and interest of people and factor causing humanity**,** civilization and ethics to promote. It has been sense having made people to be aware of their responsibility toward others and provoked their Conscience. A person having learnt sympathy has been more sympathetic and wise and has had more ability to control his/her anger. In letter 53 of Nahj-Al-Balagha ,Imam Ali (p.b.u.h) said to Malik-Ashtar :" be modest with weak people and show them that you need them in this work and consider problems of those being far from you and being contempt by consolation " (same). And he said in words: "helping people and doing charity is the good provision for other world (Ahmadi, 1918). Helping people is important part of faith" (same).

Conscience: it has been to know correct way and do it. It has been the same thing on which ethics have been based. Conscience with sympathy and restraint has been one of the three main principles of moral growth. Islamic prophet (p.b.u.h) said: composure , guidance , charity, piety , success acting with moderation in life affairs , honesty , generosity and knowing divine religion have been given to wise person by alertness; so, blessed has been those acting on the basis of correct program (Horani , 2006).

Self-control: it has been defined as controlling and setting thoughts and actions so that each internal and external problem and pressure has been resisted. Restraint has been the selection of lack of acting on the basis of impulsive thinking and the same thing helping person to modify or limit behavioural impulse so that he/ she could do action felt to be correct by his/her brain and heart and has been the merit having been the main index of self-esteem. In Quran, Self-control has been mentioned by terms such as piety and avoidance of desire and has had many proofs. For example, "help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression. Keep your duty to Good. Lo! Good is severe in punishment" (5:2),"so, make provision for yourselves; for the best provision is to ward off evil"(2:197). The Holiness prophet said: "the outcomes of self-control are benevolence, modesty, piety, repentance, understanding, politeness, charity, finding friend and friendly". All of them have been given to wise person under self-control. So, blessed have been those whose master has given him/her self-control (Horani, 2006). When appointing him to rule of Egypt, Imam Ali (p.b.u.h) said to Mohammad ibn Abu-Bakr:" observe divine piety in your behaviours – in standing, sitting, secret and evident (same). So, you are duty-bound to oppose your desire and warn of your religion (same).

Attention and respect: it has been vital for growth of the civilization and correct interpersonal relation to grant others politely and train the respect. This characteristic has prevented from aggressiveness, injustice and hate. Quran has recommended respecting, especially to respect Islamic prophet and to behave with others politely:" lift not up your voice above the voice of the prophet "(49:2) that is, respect the Holiness prophet. "The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to God that haply ye may obtain mercy"(49:10);" God loved not the utterance of harsh speech save by one who hath been wronged. God is ever nearer, knower."(4:148).

Kindness: it has been to attend emotions and needs of people. There have been many verses about kindness in Quran like as “speak kindly to mankind"(2:83),” show kindness unto parents "(4:36), " those with Him are hard against the disbelievers and merciful among themselves"(48:29). Also the Holiness prophet said:" good question and asking is half of knowledge and good behaviour is half of good life"(Horani , 2006). Imam Ali (p.b.u.h) said to Malek-Ashter:" be kindness with people, love them and show the favour the slogan of your heart"(same).

Tolerance and patience: paying attention to status and right of people ,even those whose behaviour has opposed our behaviour. Patient people have been able to maintain this respect, even though they have opposed other's belief and view. Term of "patient" has been proposed in many verses of Quran and the religion has recommended patient." O! Ye who believe! Endure, outdo all others in endurance, be ready and observe your duty to God, in order that ye may succeed"(3:200). " then have patience (O Mohammad) even as the stout of heart among the messengers (of old) had patience , and seek not to hasten on the doom for them"(46:35). “And whatever may befall thee. Lo! That is one of the stead fast heart "(31:17). Islamic prophet said to his followers:” don’t I inform you who one is similar to me morally? They said: yes, the prophet of God! The Holiness prophet said: the most good-tempered , the most patient , the most benefactor with family and whoever observes justice and fairness in his happiness and anger " (Horani ,2006). In Wasileh sermon , Imam Ali (p.b.u.h) said :" no piety looks like as avoidance and no patient looks like toleration and silence" (same). Imam Sadeq (sixth Imam of Shiite) said:" blessing is added by thanking and hardness is reduced by patience and toleration"(Horani , 2006).

Fairness: it has been intellectual selection and fair action. Those having learnt fairness have benefited from patient more and have become more civilized, more sensible and more sympathetic (Barba, 2011). Islamic prophet said:" O Ali! The base of actions are three natures: 1) fairness with others, 2) sharing property with brethren,3) remembering God always (horani , 2006). Imam Ali (p.b.u.h) told Malek-Ashtar :" I hope you don't become like as wild animal toward others and consider eating them worthwhile, because they are two groups: those who are brethren with you or are equal with you In creation(same). I hope that don't behave good-tempered person and bad-tempered equally because this causes good-tempered one to be discouraged to charity and bad-tempered one to be encouraged to sin (same). Generally, in following two words from Imam Ali that one has been said to Malek-Ashtar and another to Mohammad Ibn Abu-Bakr , it has been observed that moral intelligence has included patience, alert, self-control , kindness and fairness; " among your army, appoint one to command who is more benevolent , more honest, more patient **,** more wise and more tactful , one who becomes angry late, accepts apology soon and becomes kind with poor and weak person". In word to Mohammad ibn Abu-Bakr , ruler of Egypt, self-control, kindness, fairness , forgiveness and respect have been said such:" observe piety , behave Muslims lenient , behave oppressed person in fair and forgive people and do charity that God gives benefactor prize". Imam Ali (p.b.u.h) commanded him to behave people lenient, and respect them equally in his session so that he knows all of them equal. According to above, it could be said there has been direct relation between moral intelligence and ethic with selection of lifestyle; however, training moral intelligence whose reflection could be thinkable in all aspects of individual and social life has been very important in society. Because it has been "vital intelligence" for human and has directed other intelligence toward doing valuable actions, it has made our life purposeful. Without it, we have not known why we act in this manner, even what distinguishes our presence from some issues in creation (Lennick and Kiel 2005).This intelligence has strengthen appropriate behaviour and has been able to provide resistant social life over time so that it has increased survival opportunity , even has helped longevity of people. Without it, social life has not endured and its survival has been subjected to danger (Dinorcia, 2011). It showed the fact that we were not born morally or non-morally , but we must learn how to be good. What we need has been smart ways to do correct acts and this has been moral intelligence and the result of education of how one can behave others. This has included the combination

of knowledge, desire , will and the method on which we think , feel and act. It was not possible to recognize correct from incorrect changes our feelings, skills and acts (Randi and KLarken, 2010). It has not been important for effective leadership.

Explanation of applied approaches of life style and moral intelligence:

Several applied approaches have been proposed to increase moral intelligence. Here, some of them were pointed. Explaining applied approaches such as changing vulnerary factors, reviving inherent affairs, teaching realism , perfection and capacity of Islamic life style , explaining targeted life , explaining what is not Islamic life style , thinking about concepts of Islamic life style , training rationality and preparing growth condition of personality were considered as the main purpose of this study and these have been the most important factors being able to prepare human training and increase moral intelligence and having the most important position in creation world. Following cases have been pointed as comparison approaches:

1) Changing vulnerary factors: vulnerary factors could include lack of correctly knowing religion, one-sidedness , monopolist view to Islamic life style , inconsistency of life with life style in modern society (Faqihi ,2006).
2) Reviving inherent affairs: teaching life style principles had to start with remarking natural and inherent affairs in families. That is, people had to find their nature by direct knowledge and help the renewal their intuitive knowledge to understand macrocosmic world and their different aspects and being by observing existential reality of microcosmic world and their nature (Jafari ,1997).
3) Learning realism, perfection and capacity of Islamic life style: this has meant that the reality of Islamic life style has been taught correctly and realism , perfection and its guidance and educational areas has been clarified in order that people might know the capacity of Islamic life style in managing family and society (Motahari, 1993).
4) Explaining targeted life: desired and ideal description and explanation of purposefulness of human life as aspects of cognitive necessities in the range of Islamic life style have resulted in satisfaction , job pleasure , happiness , emotions and positive feelings like as hope in addition to physical health and social welfare; that is, whatever perception of person has been more complete in purposefulness of life, mental problems and social damages has increased (Nabiollahi , 2012).
5) Explaining what is not Islamic life style: in Islamic life style field, beliefs from the lack of cognition (Majlesi ,1982) or lack of using wisdom and blind imitation of blasphemous thoughts and opinions of others (same) and behaviours such as quest, gossip , ridicule (49:12), lying and encroaching upon others' rights (Majlesi , 1982) and other factors have been inconsistent with life style principle and affected life style.
6) Knowing concept of Islamic life style: accordingly, people tend to issues of Islamic life style had to be increased by deep perception and its harmony with internal desires. This showed that the heart as a desire centre has played important role in accepting and believing educational messages.
7) Training wisdom: it has been to increase the capacity of wisdom and experience. It has caused people to know existential reality and ideal life purposes , promote rational merits , remove from ignorance and abnormalities and provide the chance for good action based on correct life style and promotion of moral intelligence pointing out necessary and unnecessary in individual life (Tabarsi ,1992).

8) Preparing growth condition for personality: one having personal characteristic and strengthening them in him/herself has benefited from high level of health of cognition, emotion and performance and the perfection of life style has depended on promoting health in these characteristics.

Life style of each person has been affected by his/her final purposes. Final purpose of person naturally has forced person to have manners proportional to it; that is, it has created behavioural necessities and special order. Someone seeing approaching to God as his/her final purpose during all life steps has put all his/her life positions (from family, job, education, amusement, food, art and speech) in the way of this purpose.

Conclusion:

Ethic has put general orientations of life and ways of reaching it beyond human. By investigating literatures in this field, it has been mentioned that "ethic has been the inseparable part of life and subset of practical philosophy having followed correctness and incorrectness and explained good and bad in set of behaviours in specific condition; that is, ethic has included principles and values governing individual and collective behaviours titled correct and incorrect. It made life to be purposeful (Mahmudi et al 2009). In other study, it has been mentioned that "moral knowledge of Islam has all needs of human and gives human beautiful style and culture. This style as complete set has attended all issues forming life in the world. Behavioural pattern has played important role in making life style"(Pooramini , 2012). Generally, there have been three reasons for the moral necessity in life: 1) mental peace of person, 2) social peace and3) reaching ideal divine perfection. From mental and spiritual perspective, it has been necessary, because it made our spirit to be healthy and taught the best way of life to human. It has introduced villainesses and shown the way of avoiding them. Also, our individual and mental health has been observed and we have felt peace. Other aspect of ethic has been its social dimension. That is, if human observed moral principles, not only would he feel peace, but also a society would feel peace by his good behaviours. But the most important necessity of ethic has been to train God-given talents of human and to perfect them to reach final perfection. Continuity of the moral level in life has directed human toward perfection (Mohammadi Gilani , 1995). Ethics has been one of the most necessary sciences for human and has been life science and life rituals. One of the important missions of prophets was to train ethic of people and purify their souls. In this case, Islamic prophet (p.b.u.h) mentioned the purpose of his mission the perfection of generous behaviours. Good ethic, removing bad tempers and being elegant with goodness has been one of the important factors of benefiting from this and that world blessing(sharifi ,2005). In ideal life style, two orientations have been necessary: 1) accepted necessary and unnecessary in life and 2) ways of showing and acting them. First orientation has been valuable and moral. Second one has emphasized moral intelligence and practical values (Kajbaf , 2011). There was direct relation between knowing moral principles and intelligence; that is, whatever human has had more intelligent power, he/she has benefited more from learning and whatever human has had less intelligent power , he/she has benefited less from learning. It concluded that the intelligence only has related to learning principles of ethics and helped us understand moral knowledge. But it has been important to undertake practically and do moral commands in the field of acting them (Mesbah-Yazdi 2001). There have been several practical approaches to increase moral intelligence and promote life style including the change in vulnerary factors , the revive of inherent affairs , learning realism , perfection and capacity of Islamic life style, explanation of purposeful-being life , explaining of what is not Islamic life style , knowing concepts of Islamic life style , training wisdom, preparing growth condition for personality. These factors have affected the increase in moral intelligence and creation of life style.

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