

A Survey of the Spiritual Intelligence in Organizations with an emphasis on Islamic texts

Ali Akbar Ahmadi^{1}, , Mohsen Zamani³, Mohammad Sarzaym²*

1.Full Professor Of Management , Payam Noor University, Payam Noor, Iran

2.PhD student in organizational behavior management, Payame Noor University, Tehran, Iran,

3.M.A of Management , Payam Noor University, Payam Noor, Iran

*Corresponding author; Email Address: A_Ahmadi@pnu.ac.ir

ABSTRACT

Original Article:

In recent years, spirituality in organizations has attracted the attention of scientists and researchers, and it is mentioned as spiritual intelligence. Much research on this topic has been done in relation to the organization and management usually refers to the relationship between spiritual intelligence with other components such as organizational commitment, job commitment, transformational leadership, leadership styles, emotional intelligence is discussed. On the other hand the role of spirituality in the from the perspective of Islamic literature review, the importance of this issue and especially its impact on organizational processes are well seen and perhaps that is why some Muslim scholars in recent years have sought to examine spirituality and spiritual intelligence organizations. In this article, spiritual intelligence and its components from the perspective of scientists and scientific literature were examined and then spiritual intelligence and spirituality in organizations is discussed from the perspective of Islamic texts. The main objective of this paper is to investigate the role of spiritual intelligence agencies are focusing on Islamic religious texts.

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1. Introduction

In today's world, organizations are looking for effective use of the capabilities and competencies of their staff and try to understand the human capital well and On the one hand to achieve organizational goals and on the other to provide growth and sublimity to establish good relationship with them. Without doubt one of the contributing factors in this pathway is familiar with the employees' intelligence and their potential, and therefore, today, the word intelligence and that different types in organization and management issues, has a special status. The concept intelligence has a long history and has various definitions. In a fairly comprehensive, intelligence can be defined as learning capacity, knowledge and ability to compromise the integrity of the environment proceeds. (Sohrabi, 2008; quoted by Anisi et al, 2013).

In recent years the concept of intelligence is developed to other domains such as , emotional intelligence, natural intelligence, existential intelligence, spiritual intelligence and moral intelligence. Moreover, intelligence can not be regarded only as a general ability, but as a collection of different capacities to be considered (Rajai, 2010). Among the various intelligence that suggests for organization staff , the concept of spiritual intelligence and spirituality in working more closely with Islamic themes And seems to have a fresh look at the issue from the perspective of the Quran and infallible Imams (AS)'s Hadith and can be a model for identifying and recruiting managers in organizations to provide this intelligence. This paper seeks to examine the place of spiritual intelligence and spirituality in Islam texts.

Concept of intelligence the word intelligence as the wisdom of ancient times philosophers have discussed. But seriously the psychological consciousness of the twentieth century started The main reason for this, according to the role of individual differences

in learning in the late nineteenth and early twentieth century. (Karami, 2003, quoted by Raeisi, 2012)

Intelligence is one of the fundamental concepts of psychology that studies and researches have been done about it. But despite these efforts, due to the complexity and multiple dimensions and multiple factors involved in it, there is not a single expert opinion about the intelligence dimensions and not even part of it (Ahmadi and Kajbaf, 2008). Some believe that, This is partly because to the difference in definition of intelligence in various fields of expertise and systems of psychology and some others have emphasized that it is possible to what is the meaning of cultural intelligence, it perhaps be a non-intelligence phenomenon in other cultures (Hyde, 2004).

Intelligence, in the culture of the West, are typically cognitive aspect and includes processing of information. But In the culture of the East is an Integrative approach that includes various components of the human experience, such as knowledge of intuition and emotion encompasses a unified communications (Feldman, 2005).

Generally it can be said, intelligence is a collection of talents that we can find them. We keep cognitions In the memory and apply elements and culture to daily life problems to solve and fix the environment and adapt to a changing environment. (Ganji, 2001)

1. Materials and methods

2.1. Spiritual Intelligence

Spiritual intelligence is intelligence that makes us perfect and thereby, we can ask basic questions and find their answers. The word spiritual intelligence In the this view, taken from the Latin word Spiritual Which means life force that gives life to a system. (Ghorbanizadeh, 2013)

Emmons (2000) believes that spirituality can be discussed as a form of intelligence. Because spiritual intelligence, predict not only spiritually but also the degree of adaptability and capability to the individual to solve problems and achieve goals.

In fact Emmons, attention spirituality in terms of intelligence and argues that spiritual intelligence is a framework for identifying and organizing skills and abilities that required, so that, using spirituality to increase the level of adaptability. (Amram, 2009)

When searching for meaningful questions like who I am and why am I here. What really happened? We have in rely on spiritual intelligence (Vaughan, 2002). Spiritual intelligence is knowledge of facts, values, validity and ethics of the person (King, 2008). Spiritual intelligence is focused on maintaining their depth values. Spiritual intelligence is related to what is operating and maintaining the innovation and commitment (especially when the work is difficult) (Price ARRC, 2008)

According to some scholars, spiritual intelligence is defined as the ability to act with compassion and wisdom through inner and outer peace, regardless of the consequence and incidents. Regardless of the event is meant here, is that we can be peaceful, spiritual intelligence, even under the greatest pressure to remain, It can be seen that In the spiritual leaders. This definition also shows that people with intellectual intelligence judgment, have fair treatment and the ability to have compassion too. (Wiggles, 2004)

Amram is believed to include a sense of meaning and a mission in the life is spiritual intelligence, a sense of In the sacredness of life, a balanced understanding of the matter and believes in world is getting better (Amram, 2009).

Spiritual intelligence help person to determine what is most appropriate at a given time (Vaughan, 2002). It can be said that spiritual intelligence goes beyond the physical and cognitive relationships with their surroundings and enters in the field of view of individual sublime intuition, and his life. This view includes all the events and experiences of individuals who have been affected by a general look. A person can take advantage of this intelligence to reinterpret their experiences framework. This process is able to give a more personal meaning and value to events and individual experiences in terms of phenomenological. (Nasel, 2004)

Finally we can say, spiritual intelligence is the human capacity to ask ultimate questions about the meaning of life and the capacity to experience the integrated communications between each of us and the world in which we live (Wolman, 2001)

2.2. Comparison of spiritual intelligence and other intelligence

With the introduction of a variety of topics related to intelligence, scientists have attempted to compare various type of intelligence together from various perspectives. In this regard Wigglesworth (2002) have suggested four intelligences of physical, cognitive, emotional, and spiritual growth based on the order, in the form pyramid. Wigglesworth pattern is shown in the figure below. His model is based on the view that children control their body first (body intelligence), then they expand linguistic and conceptual skills (IQ). This intelligence is raised in the school activities for children. Emotional Intelligence for many people, propound when they are interested to expand their relationships with others. Finally, spiritual intelligence seems to be that when someone is looking for meaning issues and will ask questions like "Is there everything here?"

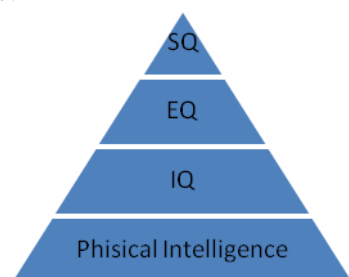


Figure 1: Relationship of intelligence (Wigglesworth, 2002)

Zohar and Marshall (2000) compare rational intelligence (IQ), emotional intelligence (EQ), Spiritual intelligence (SQ) as follows.

Table 1: Comparison of the three main levels of intelligence (Nasel, 2004)

Intelligence	Function	Capital
Rational intelligence quotient (IQ)	What I think	Physical capital
Emotional intelligence quotient (EQ)	What I feel	Social capital
Spiritual intelligence quotient (SQ)	What I am	Intellectual Capital

Due to high levels of intelligence we can understand that these levels interact with each other, especially. For example person in the most important and basic EQ needs to be successfully started her spiritual growth. Constructs of self-awareness and empathy, underpin a strong foundation and a basis for entering into spiritual Intelligence. However, when spiritual growth begins, EQ skills are enhanced and in a cycle, reinforcement EQ, brings further strengthening for SQ. The double bond helps to raise the level of both Intelligence and person. There was interaction between all levels of intelligence.

MacHovec (2002) defines the difference between spiritual intelligence and other Intelligence or IQ as below.

Table 2: Comparison with other Intelligence and spiritual intelligence (Nasel, 2004)

Spiritual Intelligence	other Intelligences
Unlimited (general)	Limits (clear)
Symbolic (since different meanings can be inferred)	Semantic (meaning special)
Unifier	Distinguishing
Flourish itself	Own controller
Qualitative	Quantitative
Spiritual	Material

2.3. Spirituality and Spiritual Intelligence in Organizations and the Workplace

Today, it seems, people are looking for something meaningful and promising demand to balance their lives. Organizations face growing and thriving employees that wants to do meaning work, with purpose and nurturing work environment with such features. In fact, spirituality at work, describing the experience of employees whose job is fulfilling, meaningful and has a purpose. The experience of spirituality at work is associated with increased creativity, integrity, trust and commitment in the work (Neshatpour Esfahani, 2011).

Hence, spiritual intelligence is important not only individual, but also in the organization dimension. Organizations today require competencies and values at the same time. It is not only that people are striking employees, their moral and spiritual dimension is also must be equally outstanding.

Ashmos and Duchon (2003) believe that employees are now seeking meaningful work and workplace that breeder body and soul. Such environments provide a fulfilling life with positive outcomes for employees and organizations. "Meaningful work is a term that describes the experience of staff who that passionate about their work and they get energy from it. They have found meaning and purpose in their work and feel that they can express themselves fully and Baan will work with people who feel their bond "(Mitroff and Danton, 1999).

Without values, outstanding talents cannot be successful in the long term and in the place of employment to his credit. Hence it is important to limit transcendent spiritual intelligence, creativity and innovation to advance the organization's goals and create and maintain a commitment to make sense business activities. It is important to optimize works Means human intellectual and spiritual commitment to take your mobile. This discussion is

concerned not only within the individual but also in organizational fields (Hariri and Zarrinabadi, 2012). In general terms, George (2006), spirituality at work, is a feeling that people have on the basic meanings, such as who am I? What do I do? And documents that make it, which is divided into two levels, individual and organizational.

Researches focus on spiritual values in organizations shows the relationship between spirituality in the workplace and a variety of organizations (Crawford et al, 2009). In addition, many studies have supported the positive relationship between personal spirituality and positivity in the workplace. (Greenfield et al, 2009) Spirituality at Work, which is said to be significant at the individual level work means that do not only mean fun or challenging but about things like searching for meaning, deeper targets, bringing dreams to life and is an expression of inner needs. All of which is accessible by the search for meaningful work and sharing with others. Spirituality at the organizational level, is the process of achieving spiritual growth, personal satisfaction in the workplace. That said, this definition is related with Maslow's high levels of personal satisfaction of like self-actualization. The spiritual dimension of the work deals with the interaction that exists between employees and employers.

Accordingly, in organization meaning that people have imagined themselves connected and also based on the belief that a relationship between a person's inner self and other's can be produced (George, 2006). Accordingly, many researchers have regarded spirituality as a source organization sustainable which can help it in turbulent and chaotic and resolve the paradox between exponential order and chaos in organizations and undoubtedly applies each of them as appropriate Because organizations need to systemic commute between two modes of change and stability to activity in periods of continuous (McCormick, 1994)

Research has shown that spirituality and spiritual intelligence can be useful in many areas of business. Spiritual intelligence can be important for the following reasons.

- Discovering and using the deepest internal sources, which is derived the power and flexibility to cope with the capacity of attention.
- Having a clear and stable sense of identity when placed in working place with individual variable relationships.
- The ability to recognize the true meaning of events and circumstances, and the ability to do meaningful work.
- Identifying and balancing personal values with a clear understanding of the objectives.
- Preserving the value without compromise (compromise) and pattern of honesty (Zabihi and Sagharvani, 2012)

Including other results of the application of spiritual intelligence, ability to remain calm and focused in the face of crisis and turmoil are. In addition, application spiritual intelligence creates altruistic tendencies toward others and creating more open-minded and quieter approach towards life (George, 2006).

2.4. Relationship between religion and spirituality

There are four main perspectives about the relationship between religion and spirituality: Some experts believe that spirituality and religion are equal and separation between them is impossible. Some others believe that spirituality is more general than religion and assume that the realm of spirituality is more than religion. And finally some others believe that religion is more general than spirituality and assume that the realm of religion is more than spirituality. In the fourth view, there is no relationship between spirituality and religion and the separation of these two components is possible, thus, at first view, only when an individual is spiritual those who are religionists, but In the fourth view, one person can be spiritual without being religious. We can say this difference between interpretations, is the result of the climatic requirements of performance, personal training and practical training, and also the influence of different environmental factors and conditions of parenting (Mitroff and Denton, 1999, quoted by Ghorbani et al, 2013).

Table 3: Four types of orientation in relation between religion and spirituality (Mitroff and Danton, 1999)

<div style="display: flex; align-items: center; justify-content: center;"> <div style="text-align: center; margin-right: 10px;"> Positive attitude ↑ Religion ↓ Negative attitudes </div> <div style="border: 1px solid black; padding: 5px;"> Religion and spirituality that synonymous and inseparable, and both are major sources for creed or universal values </div> <div style="border: 1px solid black; padding: 5px;"> Religion excels on spirituality and it is a major source of beliefs and values </div> </div>	
	<div style="display: flex; align-items: center; justify-content: center;"> <div style="border: 1px solid black; padding: 5px; margin-right: 10px;"> spirituality excels on Religion and it is a major source of beliefs and values </div> <div style="border: 1px solid black; padding: 5px;"> Religion and spirituality are not principles so universal values can be defined, independently and without regard to religion and spirituality </div> </div>
<div style="display: flex; align-items: center; justify-content: space-between; margin-top: 10px;"> Negative attitudes ← spirituality → Positive attitude </div>	

Today, spirituality is not merely a tendency to spiritual and esoteric work, as can be seen In the religious traditions. Usually the spiritual journey begins with a search for the truth and his search to discover the true meaning and purpose of life. This spiritual journey is not necessarily limited to any particular religious framework. In fact, the process of inner concentration is for awareness of their true and meaning to work and life.

So we can understand the depth of understanding how to communicate with the world, its goals and potential in the spiritual journey. Thus, spirituality is not synonymous with religion (Kale & Shrivastava, 2003). According to the study, Duff who distinction between religion and spirituality, it felt that spirituality is a fundamental concept that includes religious rituals, adherence to the principles of religion and religious ritual. But spirituality is often associated with deep internal motivations of individuals and their emotional relationship with their god (Nargesian, 2007).

2.5. Spiritual Intelligence and its components in the texts and teachings of Islam

Although the main homelands of the term "artificial intelligence" is not Islam, But it does not mean that there is lack of attention in the Islamic monuments. If you look good and be fair, it is clear that the issues of spiritual intelligence and its equivalent in Islam is very broad and full load, It is enough to be explored, albeit briefly, in the Qur'an and religious texts to be determined primarily intellectual intelligent, devout human and one who has the skill and power of God to take himself and others higher areas (in the realm of intuition, the deity of the sacred in the realm of knowledge). (Mehrabani, 2013)

In the genuine Islamic culture implicitly spiritual intelligence has attracted considerable attention. Spiritual intelligence or ability to wisdom and thoughts is divine blessing and light of God that is called as internal prophet and by nature, inclined to charity, perfection is demanded justice and kindness. This intelligence and ability, is a measure for the task, reward and punishment It is

diagnosed with right and wrong, good from evil, the way an astray, the perfection and inferiority, beautiful and ugly (Ghobari Bonab et al, 2005).

Some factors influencing on the spiritual intelligence in Islamic texts is faith in God, virtue and righteousness with daily exercise, such as contemplation in the creation, reflection and probing, fasting, worship, reading the Qur'an and honest reflection In the Qur'an (Sohrabi, 2008).

Based on the definition of spiritual intelligence, spiritual intelligence that comes from the owners who have serious "out of their disruption", "Transcending the self" and "take upon others" is the most important feature of such human. (Mehrabi, 2013)

Judgment and wisdom calm when facing a contradiction, Sacrifice, faith, understanding differences, prudence and foresight, sense of boost to the paranormal, and wonders of the questioning continued, are some factors influencing the occurrence of spiritual intelligence (Bruce, 1999).

In Qur'an and Hadith collections and lower's literature can be found numerous instances that somehow related to spiritual intelligence, attributes and benefits. Individual believer is one who is highly spiritual intelligence and be able to convert a difficult to a problem find a reasonable solution for it. And propel himself and others to a high level of compatibility with pride, of God (Law development) (Mehrabi, 2013).

According to studies in religious texts, elements of faith and spirituality can be expressed as follows:

1. Observing unity behind the apparent multiplicity;
 2. Recognizing and receiving messages of spiritual phenomena and events;
 3. Questions and receive answers about the origin and source of spiritual existence (origin and the resurrection);
 4. Recognizing consistency on the virtue of justice, human existence and interpersonal relationships;
 5. Recognizing meta-jay virtue of suffering and mistake application of forgiveness In interpersonal relationships;
 6. Recognizing patterns of behavior based on moral and spiritual pattern;
 7. Recognizing dignity and worth of the individual and protection the Prosperity of dignity;
 8. Recognizing process of spiritual growth and regulation of internal and external factors In order to optimize the process of spiritual growth;
 9. Recognizing the meaning of life, death and life events, doomsday, death, purgatory, psychological heaven and hell;
 10. Understanding the presence of God in ordinary life;
 11. Understanding art and natural beauty, creating a sense of gratitude;
 12. Having a taste of love and mysticism, which is a origin of unconsummated love, not reason and compare;
 13. Having poetic intelligence to understand the meaning behind a poem;
 14. Emotional Intelligence, lead to understanding the Qur'an is and leads people to understand the words of the prophets with greater depth and more convenient;
 15. Emotional Intelligence is very helpful in understanding the scriptures stories, and the symbolic implications of these stories;
 16. Spiritual intelligence that In Qur'an the term "Ololalbab" used about the property owners, help people to realize essence of the true, and pass through the veil of illusions. (Ghobari Bonab et al, 2007)
- In addition, other factors that have been identified include:
17. Subjection to God Almighty;
 18. Possession of moral virtues and spiritual values;
 19. Kindness towards the people;
 20. The service-orientation and nobility of service in management;
 21. Sincerity;
 22. Fortitude;
 23. Scientologist and spirit of apprenticeship;

24. Rational approach;
 25. Trust in and delegating;
 26. Struggle and resistance;
 27. Accountability;
 28. Task-orientation;
 29. Having knowledge of the relationship between spirituality and completely innocent person (s) and resorting
 30. The remembrance of Allah at every moment;
 31. Working for God and thinking and integrated approach;
 32. Believing people and love them;
 33. The development of organizational citizenship behavior based on ethical values of Islam. (Asgari Vaziri and Zarei Matin, 2011)
- As explained in spiritual intelligence is raised, spirituality can be considered a form of intelligence if we consider the problem-solving ability as the most important id intelligence.
- Given these facts, we raised the question of whether, can spirituality have such function?

In answer to this question can be pointed to the fundamental principles of natural spirituality It has functions such as problem-solving mechanisms in different affairs of man life.

- **Principle of Note:** This means that the mind is constantly focused on God, he is now looking at what he is doing, he tried to find satisfaction. People of this kind, when doing their daily activities, according to their Lord and conscience and morality, considered for them as prayer and meditation.
- **Principle applying of ethical practice:** Practical ethics principles is a virtue and good things and nice that God confirmed these works, and the noble verses of the Holy Qur'an, we are inviting them to do; such as faith, love, love the Lord, trust, self-diffraction, humility, patience, meekness, modesty, chastity, and patience.
- **The fight against evil:** Bad thing is not the creation, it is a formal and is caused by the misuse of the "possessed" by the claimant beings. Therefore, before anything we should rise up to fight evil behind their existence, the sensuality, the effects of our weaknesses and shortcomings, and mischievous instincts.

2.6. Principle of fostering Rahmani Wisdom

Rahmani wisdom is the power of the Spirit can help to regulate their own affairs, as it should be, and make a balance between requirements and demands of material life and spiritual life or in other words the existence of four basic parts: the body, the spirit, the religion and the afterlife. (Mohammadnejad et al, 2009)

2.7. Methods of foster and growth of spiritual intelligence

It seems that the definition of spiritual intelligence not to take a different approach to learning, are incomplete. In Robert Forman's recent study, persons of all ages believed that spirituality is a experimental mean, not a trans-rational. Deliberating exercises such as meditation, because it depends on familiarity with three distinct ways of knowing, it seems appropriate to refine the spiritual intelligence. the three methods are Knowing: sensory, rational, and Contemplative. (Ghobari Bonab et al, 2007)

It seems that these three ways of knowing, are an integral part of spiritual intelligence that some people show (Vaughan, 2002). Conscious awareness and compatibility with the events and experiences of his life and raising awareness are the main factors for the development of spiritual intelligence. In addition, some of these techniques, strategies and practices are considered beneficial for its growth; For example, Vaughan believes that spiritual intelligence is enhanced by increasing the breadth and openness, and having different points of view, experiences and facts sensitive to issues such as state and spiritual growth, deeper understanding and representation of symbols, myths and unconscious archetypes Salvage (Nasel, 2004).

Repeat every kind of spiritual practice such as prayer, meditation, and unity with others can have a powerful influence on spiritual

intelligence. In fact, spiritual experiences, helps to develop spiritual intelligence (Raeisi, 2012). Increasing self-awareness, honesty with oneself, act in accordance with intuition guidance and inner voice are useful for spiritual intelligence (Fattahi, 2008). Conscious awareness and consistency with the results and experiences of life and raising awareness are some of the fundamental factors of spiritual intelligence categories (Nasel, 2004).

Spiritual intelligence can be enhanced by various exercises attention, the emotion, and reinforce ethical behavior. These exercises are not exclusively belonged to a particular religion or a spiritual training. Spiritual intelligence is related to the development of the cognitive, emotional, or moral, but it cannot be equated by any of them. Since each of the different types of intelligence to grow at different rates, for one person may be one of them have a great growth, but the others have not much growth. When emotional or ethical issues remain unresolved, avoid spiritual growth. Spiritual maturity, as one of the manifestations of spiritual intelligence, that involve a degree of emotional maturity and moral maturity (moral sense) and moral behavior, and wisdom, and compassion for others, regardless of gender, ethnicity, age, or race. Can be said spiritual maturity, is a deep and wide vision that combined knowledge and involve the communication between inner life of the mind and out life (Vaughan, 2002)

Zohar and Marshall also believe that spiritual intelligence grows through the searching original meaning of situations, asking "why" to the issues and attempt to communicate between events (quoting the president, 2012: 26). McGeachy (2001) believes that activities such as: building workshops on intuition, prayer, creative visualization, creativity, deep breathing to reduce stress, common values, diversity management, communication skills and practice deep listening, leads to stimulate spiritual intelligence in organizations. (McGeachy, 2001).

Following solutions were proposed for the development and strengthening of spirituality by Asgari Vaziri and Zarei Matin in their research that performed in year 2011:

1. Thinking about God and signs in the range of existence
2. Constant attention and mention to God and remember Him
3. According to the blessings and grace of God

4. Doing good and avoiding evil

5. Thinking about the purpose of creation

6. Seeking fundamental concepts and situations (Asgari Vaziri and Zarei Matin, 2011)

Hence it can be said from Islamic view; there are at least two fundamental factors for the growth and strengthening of spirituality: the first element, such as cognition, but not the cause. The second element is the existence of mental capacity to accept the truth; This means that we want to accept the fact and be answerable for it. So knowing act to strengthen the faith and spiritual belief are two basic elements. (Asgari Vaziri and Zarei Matin, 2011)

Finally, it is noted that the growth and strengthening of spiritual intelligence can be the basis for organizational better work life and more harmonious for all stakeholders; a kind life without any pressure, fear and anxiety. The development of spiritual intelligence is no way to escape responsibility and behaving strangely and becoming disabled person, but it is a way of life more joyful, more motivated and enterprise responsible in the field of organizations working.

2. Discussion

As mentioned, the research that has been carried out on spiritual intelligence has led to various indicators for identifying and spiritual intelligence. These researchers looked at two aspects to the issue of emotional intelligence is At first glance, scientists and researchers in psychology and management have raised spirituality as an intelligence and define its components, In the second approach, Muslim scholars have tried to examine spirituality in Islamic literature and its place in the work environment and spiritual intelligence components based on the teachings of Islam, to identify and provide. Since understanding these parameters, obtained from both the perspective to better understand the concept of spiritual intelligence and helps to raise these intelligences. In the following table presents a summary of some of the most important studies on spiritual intelligence and its related indicators from both perspectives, as discussed in paper format.

Table 3: various Indicators of Spiritual Intelligence

Indicators of Spiritual Intelligence	Study
1. Ability to use spiritual intelligence to solve problems 2. Capacity to achieve a high level of awareness 3. Ability to connect affairs and daily communication with holy concepts and meanings 4. The ability to transcend the physical state 5. Ability to be virtuous and pious	Emmons (1999)
1. Self - awareness 2. Ideal orientation 3. Capacity to face adversity 4. Be holistic 5. Appreciate diversity in the world and progress 6. Realm of freedom and courage 7. Tendency to ask why	Zohar and Marshall (2002)
1. Could find a deep sense of existential and ontological issues 2. Ability to use multiple levels of awareness for issues analysis 3. Considering the relationship between creatures and their relationship with the existential philosophy of superior	Vaughan (2002)
1. Spiritual experience 2. Worship 3. feeling of being purposeful world 4. Overcoming problems 5. Emphasis on the individual's spiritual faith and religious 6. Effect of spiritual beliefs on a person's social life. 7. Belief in religious concepts 8. Performing religious practices	Smith (2005); Smith and Rayment (2007)

9. attention to religious places and their custodians 10. understanding religious beliefs of others	
1. consciousness 2. Thankfulness 3. Meaning 4. Excellence 5. truth 6. Rid quiet 7. Driven from within	Amram (2007)
1. Highest levels of self - awareness 2. Global awareness and inclusive 3. Dominate the soul 4. The existence of spiritual / social dominance	Wigglesworth (2002)
1. Basic value 2. Major experiences 3. Original feature 4. key features 5. Symbolic systems	Sing (2008)
1. Having critical thinking about exist issues 2. Meaning-creation of personal 3. Awareness of the transcendent 4. Creating consciousness status	King (2009)
1. Self - awareness and love of people 2. Moral Well 3. Capacity to respond and interact with problems 4. general idea of faith	Ali Badie et al (2010)
1. Viewing unity behind the apparent multiplicity 2. Diagnosis and received spiritual messages from phenomena 3. Recognize the consistency of existence and interpersonal relationships on the virtue of human justice 4. Question about the source and origin of the universe (source and resurrection) 5. Detection excellence of transcending suffering and error and applying interpersonal forgiveness 6. recognition patterns based on their moral and behavioral adjustment 7. recognition the dignity and worth of the individual and the protection of the dignity of Prosperity 8. recognition process of spiritual growth and regulation of internal and external factors to this growth 9. recognition the meaning of life and death 10. understanding presence of God in the life 11. Appreciate beauty and a sense of gratitude 12. Having gusto and love of mysticism (knowing love as the origin of unconsummated) 13. Having poetic intelligence and understanding of poetry 14. The understanding of the meaning of the Quran and the words of the prophets 15. The sacred stories and inference to understand their symbolic meaning 16. Discover the true essence of the band through the curtains	Ghorbani et al,(2013)
17. Subjection to God Almighty; 18. Possession of moral virtues and spiritual values; 19. Kindness towards the people; 20. The service management service oriented and originality; 21. Sincerity; 22. Fortitude; 23. Scientologist and spirit of apprenticeship; 24. Wisdom orientation 25. Trust in and delegating; 26. Struggle and resistance; 27. Accountability; 28. Task-oriented; 29. Having epistemic spirituality relationship with completely innocent man (AS) and appeals to him	Asgari Vaziri and Zarei Matin (2011); Description: In this study, in addition to admissions the 16 indicators introduced by Jami , 17 indicators were provided.

30. The remembrance of Allah in every moment; 31. Working for God and having monotheistic ideas and methods; 32. believing and friendship with people; 33. development of organizational citizenship behavior based on moral values of Islam	
1 - The principle of attention 2 - The principles of applying practical ethics 3 - struggle with evil 4 - The Principle of growing Rahmani Reason	Mohammadnejad et al., (2009)
1. Power to pass 2. Prayer 3. Benefit 4. Seeing unity in plurality 5. Understanding invisible transcendent presence in the entire universe 6. Shed metaphysical concept of sensory and tangible phenomenon 7. Seeing the possibility of conflicting social introversive 8. Perception of depth and context of words 9. Identity and meaning to the world 10. And other components	Mehrabi. (2012)

3. Conclusion

Looking closely, is seen, according to Islamic teachings, man was created to remember and pay attention to God and God is the shrine for all beings, especially human So that turn and turn away from God is to turn away from nature and human characteristics. Result of attention, shows it in two manners. On the one hand be preventing bad behavior and the other is the underlying and driving toward good behavior and desirable. Following principles of natural spirituality and practice it, the result of these two human behaviors. Developing lean management and organizational patterns in every countries, is based on a belief about the existence of a rational analysis from world. Therefore it is deserves to be extracted and identified, the components of spirituality and spiritual intelligence in a comprehensive manner with rich depth study of Islam and be provided with the benefit of theological and academic experts, as ideal model of leadership based on spiritual intelligence.

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