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TÍTULO: Componentes de la Inteligencia Espiritual en el "Maghalat" escrito por Shams Tabrizi.

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RESUMEN: La inteligencia espiritual es un término psicológico que examina los problemas de las cuestiones humanas fundamentales sobre el Creador, el hombre, el universo, la metafísica y la vida post mortem. Aunque este argumento se ha planteado recientemente entre teóricos y psicólogos, este estudio revisa el libro "Maghalat Shams Tabrizi" basado en los componentes de la inteligencia espiritual en términos de Santos. La investigación muestra que los componentes deseados de la inteligencia espiritual de Santos pueden adaptarse a las palabras de Shams Tabrizi en el Maghalat. Examinar y analizar libros místicos persas como Maghalat Shams desde la perspectiva de la inteligencia espiritual puede ser una guía para quienes buscan el camino correcto. Los seres humanos de hoy están en este mundo turbulento para soportar las dificultades y los problemas del Señor.

PALABRAS CLAVES: Inteligencia espiritual, Maghalat Shams Tabrizi, Santos.

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ABSTRACT: Spiritual intelligence is a psychological term that examines the issues of fundamental human questions about Creator, man, universe, metaphysics and post-mortem life. Although this argument has recently been raised among theorists and psychologists, the present study reviews the book of “Maghalat Shams Tabrizi” based on the components of spiritual intelligence in terms of Santos. The research shows that Santos's desired components of spiritual intelligence can be adapted to the words of Tabrizi' Shams in the Maghalat. Examining and analyzing Persian mystical books such as Maghalat Shams from the perspective of spiritual intelligence can be a guide to seekers of the right path. human beings today are in this turbulent world to endure the hardships and problems of the Lord.

KEY WORDS: Spiritual intelligence, Maghalat Shams Tabrizi, Santos.

INTRODUCTION.

Spiritual intelligence is a new term in the last few decades, whose theoretical credo is Gardner's lender, who first put forward the theory of multiple intelligences. After him, many scholars studied different concepts of intelligence. When, during the last twenty years of the twentieth century, attention to religion and spirituality was spread among psychologists, the concept of spiritual intelligence was also introduced as a type of intelligence. This intelligence focuses on the spiritual dimension of man, and includes questions about death and life after death and the quality of actions in this world. In order to clarify this concept, we will mention the history, definitions, various views and functions of spiritual intelligence in life.

For the first time in 1996, Stevens introduced the concept of spiritual intelligence in the academic literature of psychology, and later in 1999, Emmons put forward this theory. Along this trend, Gardner (1999) criticized the concept of spiritual intelligence in various aspects and challenged the acceptance of the combined concept of spirituality and intelligence. Spiritual intelligence is a fascinating and new topic in which the theoretical content as well as the research and experimental findings on it are very small. Recently, this topic has attracted the attention of many scholars and scholars (Sohrabi, 2008:14).

The formation of spiritual intelligence should be followed after the development of emotional intelligence. Pine introduced emotional intelligence in 1985, and then, Salvo and Mayer introduced social intelligence. In 1995, Gollman developed the use of this intelligence in global business in a book with the same title. After that, spiritual intelligence was raised, although the exact time, how the term emerged and who invented it, is not completely clear (Kadkhoda, Jahani2010: 2).

The importance and necessity of the theme of spirituality and religion, especially spiritual intelligence, is felt in different ways in the new age. One of these necessities in the field of anthropology is the consideration of the spiritual dimension of man from the point of view of scientists; in particular the experts of the World Health Organization, which recently defined human beings as biological, psychological, social and spiritual. Another need for this theme is the reappearance of spiritual stretching, as well as a search for a clearer understanding of faith and its application in daily life, as well as the spread of spirituality and religion at all angles of human life, as well as the need to re-evaluate the role of religion in mental health.

Research on spirituality is currently in progress in a variety of disciplines such as medicine, psychology, anthropology, neuroscience and cognitive science. In line with this spiritual orientation and parallel to the study of the relationship between religion and spirituality and other psychological components (such as mental health), a group of researchers have sought to define new concepts in

relation to religion and spirituality in explaining some of the observations and data. For example, spiritual well-being concepts (McDonald, 2000), spiritual evolution (Reich, 2001), spiritual well-being (Gomez & Fisher, 2003), have been added to the academic literature of psychology on the eve of the third millennium. The structure of spiritual intelligence is also one of the concepts that has been developed and developed in the light of the universal interest of psychologists in the field of religion and spirituality (Sohrabi 2008: 14).

The concept of spiritual intelligence combines the structures of spirituality and intelligence into a new structure. In fact, spiritual intelligence integrates both emotional intelligence and intelligence (Mashayekhi Dolatabadi, Mohammadi, 2014: 209).

Spiritual Intelligence in Immunes Research (2000) has been introduced as the basis of beliefs that play an important role in individual actions. This type of intelligence gives humans the ability to transform and increase their capacity to deal with and overcome the difficulties and hardships. Having spiritual intelligence helps a person solve important life issues and facilitates achievement of goals (Mashayekhi Dolatabadi, Mohammadi, 2014: 217-218).

According to McMullen (2003), spiritual intelligence is about asking to answer. People who have higher spiritual intelligence ask more questions about life, the world and themselves. Therefore, it is expected that, when they have found a reasonable and acceptable reason to respond to it, they will do their jobs with greater interest and perseverance and will experience more satisfaction and efficiency; for example: Khayyam asks for questions about the beginnings of the universe and the human being in his quest. Also, Prestley (2001) believes in his research that spiritual complements and implications of various parts of human life. This new area of power empowers people to apply their spiritual experiences as an instrument for dealing with and solving the problems and difficulties of life. Thus, spiritual experiences, such as mechanisms for the dynamics of life in particular ways. In other words, spiritual experiences work individually and individually, and in spite of guiding people to action, they

produce a solution to problems in a particular way and in different ways of life (Mashayekhi Dolatabadi, Mohammadi, 2014: 219).

Given that people with higher spiritual intelligence are those who exceeded the limits of the body and matter, it can be concluded that the mystics have a high spiritual intelligence because they have achieved the degree of superiority of intuition and alertness and have certain characteristics such as tolerance and tolerance, forgiveness, and passing and compassion for the people. Their beautiful look at nature and the world and human beings, along with their tolerance and solidarity with the universe, is a sign of high spiritual intelligence.

The mystic works are the hallmark of thoughtful thoughts. By examining these works, it can be seen that centuries before the term "spiritual intelligence" has been raised, its components have been found in Persian mystical works. The works created by these mystics reflect their thinking and their way of life, and they are capable of studying with the components of spiritual intelligence. The purpose of this study was to investigate the components of spiritual intelligence in Shams' articles as a mystical work based on Santos's theory.

Theoretical Foundations of Research.

The Components of Spiritual Intelligence.

The considerable amount of research done in the field of spiritual intelligence has been devoted to the explanation of the elements or components of this structure, which is referred to as the most important of these theories. Some researchers (Nobel and Vaughan) have pointed out the eight-dimensional components of the evolution of developed spiritual intelligence: 1. Truth and clarity; 2. Integrity; 3. Humility; 4. Kindness; 5. Generosity; 6. Tolerance; 7. Resistance and Stability; 8. The desire to meet the needs of others (Mashayekhi Dolatabadi, Mohammadi, 2014:209).

Amons (2000), one of the first researchers in the field, has initially proposed five components for spiritual intelligence: 1. Capacity of excellence (transcending the physical and material world and transcend it); 2. Ability to enter higher levels of alertness; 3. Ability to match the activities, events and relationships of daily life with the feeling of holiness (the ability to judge between experiences and everyday relationships); 4. Ability to use spiritual resources to solve life's problems; 5. Ability to engage in virtuous virtues (forgiveness, gratitude, humility , Feelings of compassion ...) (Sohrabi, 2008: 16-17).

One of researchers, Cindy Wigglesworth, sees spiritual intelligence as the ability to behave with compassion and kindness and intellect and wisdom, maintaining inner and outer calm regardless of conditions. (Sohrabi, 2008: 16).

Another researcher named Nobel (2001) agrees with Ammon's core abilities for spiritual intelligence, and adds two other components: 1. The conscious recognition that the physical reality is within a larger and multidimensional fact that we are consciously and obsessively with it We interact instantaneously; 2. A conscious pursuit of psychological health, not only for ourselves but also for the global community (Sohrabi, 2008: 17).

Sisck (2001) suggests that spiritual intelligence is made of the following dimensions: 1. Inner knowledge; Spiritual intelligence enables us to develop an inward knowledge. In the language of Hindu philosophy, inner knowledge is the knowledge of the essence and the nature of consciousness, and the understanding that this inward essence is the nature of all creatures. Spiritual intelligence provides us with an increasing awareness that there is a consciousness of good understanding and being one with the universe and all of its creatures; 2. Deep intuition; ties us with a universal or subjective mind and a response to problems that are the result of deep intuition. Through the application of spiritual intelligence, we can become integrated, if we are content to turn our choices into genuine consciousness or deep intuition; 3. To be united with nature and the world; Spiritual

intelligence enables us to become one with nature and to reconcile with the processes of life and urge us to search for integrity, a sense of unity and relationship; 4. Problem Solving: Our spiritual intelligence enables us to see a larger image, combining our actions with a larger context that leads to the meaning of life. With this intelligence, we can identify and solve problems of meaning and value (Sohrabi, 2008: 17).

After examining different meanings of spirituality, Friedman and McDonald (2002) emphasize the following: 1. Focusing on the final meaning; 2. Knowing the multiple levels of consciousness and their growth; 3. Believing in precious and sacred lives; 4. Improving yourself to a larger whole (Amram, 2005: 15).

Zohar and Marshall (2000), also outline ten components for superior spiritual intelligence: 1. Flexibility; 2. Self-awareness; 3. Capacity to face and use suffering; 4. Capacity to face and transcend pain; 5. The quality of being inspired by vision and values; 6. The reluctance to cause unnecessary harm; 7. Tendency to see the connection between diverse things; 8. The tendency to ask why?; What if and, to seek answers; 9. Facility to work against convention; 10. Servant leader. (Zohar and Marshall, 2000: 1-2).

Santos has put forward a number of principles for spiritual intelligence: 1. Recognizing spiritual intelligence; that is, believing that we are spiritual beings and that physical life (in this world) is temporary; 2. Recognition and belief of a superior spiritual being (i.e. God); 3. If there is a creator and we are created, then there should also be a guidance book; 4. The need to identify the purpose of life (the thing that calls humanity) and to accept the fact that some of the abilities are genetically coded; 5. To know his place in the presence of God (the personality of the individual reflects on God); 6. Understanding the principles of life and accepting that for a successful life, you have to shape your life style and decisions in accordance with these principles (Ghobari Bonab et al., 2007: 132).

McMullen (2003) considers values such as courage, integrity, intuition and compassion as components of spiritual intelligence (Mashayekhi Dolatabadi, Mohammadi, 2014: 209). He also believes that there is a relationship between insight and spiritual intelligence and stress is counter-intuition. He points out a relaxing attitude to one of the ways to increase insight. For Mullen, concern is the increasing effort and instability that occurs due to delays in decision making. (Ghobari Bonab et al., 2007: 135) In his view, some of the personality traits that are useful in spiritual intelligence are: wisdom, integrity, and compassion (The same: 134).

Bruce Lichfield describes the spiritual intelligence as follows: 1. Awareness of difference; 2. Astonishment, supernatural and sacredness; 3. Wisdom and wisdom; 4. Knowledge and foresight, the ability to listen (to be silent and to listen to God's call); 5. When disturbance and duality, calmness; and 6. Commitment, sacrifice and faith (Ghobari Bonab et al., 2007: 135).

From Nasel point of view, the characteristics required for spiritual intelligence are likely to be along with other abilities and activities that are: praying, meditating, dreams and analyzing dreams, religious beliefs and values, knowing and skill in understanding and interpreting sacred concepts and Ability to have fading states; for example, some of the old truths like harassment that take into account ethical virtues, may be considered as ways to enhance spiritual intelligence. Spiritual issues may include such things as thinking about existential questions such as the existence of a life after death, the search for meaning in life, the interest in worship and effective meditation, the growth of the sense of purpose of life, the development of relationship with oneself, the coordination with superior power and its role in your life (Ghobari Bonab et. al., 2007: 134).

Some abilities and qualities are like wisdom, creativity, and compassion with the religiously-developed spiritual awareness. Similarly, the old truth (for example, the Golden Rule of Socrates, which states that you know yourself or the term Hippocrates, which says "harassment") shows some of the main attributes of people who are intellectually intelligent. Buddha, Christ, Muhammad and

Theresa's mother are among the names of those who have such skills and qualities and, in fact, have high spiritual intelligence. (Ghobari Bonab et al., 2007:138).

Regarding the various views on spiritual intelligence components, it seems that the characteristics of Santos are better suited for analyzing the effect of Shams Tabrizi's articles.

Discussion.

Representation of Spiritual Intelligence Components in Shams' Articles from the viewpoint of Santos.

In the combination of Spiritual Intelligence, spirituality from a religious perspective is a religious concept and one can well understand the authenticity of spirituality in the word of revelation. In this case, the beautiful stories of the Holy Qur'an have given the knowledgeable thirsts the most beautiful form of the various dimensions of spirituality. Our mystics also have influenced the Quran in their writings. Gnostic writings are full of religious and spiritual concepts, and since these individuals themselves are responsible for the training and guidance of other human beings and people of the community, they try to explain the basic principles of human thought and belief. Their works are full of concepts beyond the everyday life and include the main questions about the beginning and the world and the creation of man.

Although spiritual intelligence is a term that has been introduced in the recent centuries, its features have long been featured in Persian works. The mystics have widespread in their works. In today's world, looking at these texts and looking at them again, it seems necessary to solve the problems of today's society. Shams Tabrizi also, as a mystic, knows himself, but God, and believes that the heart of the environment is to the entire planet and all the planets under his heart (Shams Tabrizi, 1999: 233). So, they have the ability to guide and guide other people. Now let's look at the components of spiritual intelligence by relying on the six principles of Santos in the articles of Shams Tabrizi.

Recognition and belief of a superior spiritual being.

Santos believes that spiritual intelligence is the recognition and belief of a superior spiritual being (Santos, 2006: 2). In the view of the mystics, and hence Shams Tirizhi, the true existence is solely from that God, and all creatures are the only ray of expression of the essence of the transcendence. In his papers, Shams states in part of his writings that some people are ignorant of their creator. There are creative beings and that is the supreme being of God. - In that inn, of this merchandise, seventy were silk and several slaves and guerrillas. You did not know who he created (Shams Tabrizi, 1999: 8).

According to Shams, God is one and his existence is eternal and there is no doubt about it; what matters is the awareness of individuals of being one and trying to unite with God. The whole universe is the cause of its essence. - He said: God is one. I said: now what do you do? Because you're in the divine universe: hundreds of thousands of particles, each particle in the universe is scattered, faded, decayed. He is self His being is old. What do you Because you are not (Shams Tabrizi, 1999: 17). Shams is referring to the person who is talking to him and in fact reminds all human beings that verbal admonition to God's unity is not beneficial, but this knowledge must lead to the knowledge and movement toward that single truth.

According to the author of Shams' articles, absolute science is only God. In a part of the book, he writes: "philosopher is knowledgeable to everything". I disappeared it from the book. I said: "It is Allah who is knowledgeable about everything". I never said, "The philosopher: the wise to many things" (Shams Tabrizi, 1999: 41). Shams, by showing this, shows that God is superior to the spiritual being, and that this superiority has superior characteristics, as well as absolute wisdom, absolute power is also his. He says of his tongue: "Whoever I'm with has no sorrow?" He does not have fear from the entire world (Shams Tabrizi, 1999: 58).

In another section, Shams reminds his audience that God is unchangeable, and these are human beings who change at any moment: "There is no change in right. Change is in you. As you sometimes like the bread and you want it and sometimes you turn it over. Hearty to a friend, makes you pampered, as if he was "pampered". This time you are varied again, as if "it was displeased" (Shams Tabrizi, 1999: 11).

Recognizing and verifying spiritual intelligence: (Believing that we are spiritual beings, temporal of physical life).

According to Santos, spiritual intelligence is about communicating with the creator of the world. He has defined this intelligence as being able to recognize the principles of life and the foundation of life on the basis of them, and its first principle is the recognition and confirmation of spiritual intelligence, that is, the belief that we are spiritual beings and that the temporal life of a person is physical (Ghobari Bonab et al., 2007: 132).

Shams Tabrizi, in part of the book, saying "It came to life here" shows that the main human position is beyond this physical world and we are spiritual beings and to achieve perfection we entered the physical world. The phrase "as long as this universe does not despise it" also indicates that the physical life in this world is temporary. In the following, the reference to the two-dimensional existence of the human being (body and soul) and the man's occupation of the physical dimension and the neglect of the soul, and so immersed in the physical pleasures that death - which is in fact the return of the soul to its original base - is unfortunate and bitter. Because the human being in this world is temporarily residing, he should not mind this world and know that his physical life is temporary". The philosopher of philosophy interprets the torment of the grave after death, and states wisely: "The soul came to this world to complete itself and take its capital from in this world so when it emerges from this world it wouldn't regret. Now it was necessary for the soul of the universe to enter into the

human form, and the body to be accustomed to being beside the soul. The connection between the world of the kingdom and the world was cut off, and the spirit fell away from that extent. It saw property in the world, and it enjoyed the respect and companion of the world in this world, and all sorts of pleasures were desirous of the world. If you bring the name of death to it, it is like a thousand deaths. (it is difficult for it to die)" (Shams Tabrizi, 1999: 27).

Thinking that who is enjoying, is his regret less? Truly, his regret is greater - because he has become better with this world. (Shams Tabrizi, 1999: 27-28).

In another part, it refers to the two-dimensional existence of the human being, the body and the soul, and that each one has separate food and the food of the soul is the same as excellence and spiritual growth. "If this is the food of body, the soul is waiting to see that the share of our food has not yet reached. It's not our share and it's not gluing to us and it gets stuck in our throats. Where to go? Where to get shelter? We have dropped in dough (buttermilk). What kind of dough is it? Dough that does not end" (Shams Tabrizi, 1999: 34).

In a part of the book, explicit reference is made to the fact that humans, before they entered the material world, were present in the divine world, and they worshiped God by the command of God and gradually became their world: From the world of water and mud, behind the mountain of the unseen, we would have merged like Jogja and Magog. Suddenly, we came to the sound of "landed" and came down. From far away, we have seen the province. From the distance, trees and the city were not clear - as if we wouldn't see anything from this universe like a child. Slowly, it was coming. Grain and livestock damage gradually came to us. The taste of the grain was dominant over the trap of suffering. If not, you could not exist. (Shams Tabrizi, 1999: 130).

If there is any creator and we are creature, there should also be a guide book.

One of the principles of spiritual intelligence is the need for a guide book for creatures (Ghobari Bonab et al., 2007: 132). Shams Tabrizi also points out in various parts of his speech that: The promise of God is the book of the Qur'an; the guidance book that is necessary for the life of the creature (man). The Shah said: "Finally, it is God's promise that "I ask allah and seek the messenger and the first!" (Shams Tabrizi, 1999: 49). Human beings need to follow the instructions of the book of guidance in order to achieve prosperity.

In another part of the book, Shams recites the Qur'an as the perfect guide to human perfection, which can be enjoyed with all the goodness of the verse, and this is Mowlana is saying: "Since it has come a hundred, ninety is next to us." In his view, the book of the Qur'an is the same as number hundred. Every human being can engage in perfection with the full text of this book, – people in one folk speak in rhyme; so, everybody talks in rhyme, a folk says poem all, a folk says prose all, - any of them is detail. The Word of God is the whole. Resort the whole to have all the details and more than that. Do not try to resort details because you will lose the whole! No doubt (Shams Tabrizi, 1999: 59).

In this section, the author uses the allegory to understand the story and writes as follows: One found in his house a tree he must have the whole tree, so that all the branches are his. But if he takes just one branch, the entire will be lost and it would be danger that the branch would break, and not only lose the branch but also yourself (Shams Tabrizi, 1999: 59). Shams recites people according to the Book of the Qur'an and introduces it as a comprehensive guidebook that each person will need to refer to it by any other means.

The need to identify the purpose of life.

The need to identify the purpose of life (the thing that invokes human beings) and to accept the fact that some of the abilities are genetically genetically coded (Ghobari Bonab et al., 2007: 132). In the

teachings of the Islamic religion, the creation of man was based on a goal. In the Holy Qur'an it has been mentioned: Do you not think that we have created you in vain? (Quran 2005, Momenun: 115). Shams also believes that man This world has a purpose and has not been born in vain, and if it does not do good and does not cultivate itself, it has lived in vain. In part of this book, he points out: - Someone died. They brought mourners. He said: tell the art of this man. Did he have a science? They say: no. asked: a purposely and practical? They said no. Go to the qiblah. Saying: almsgiving and charity? They said no. asked everyone and found nothing so said, "oh, he came in vain and died in vain" (Shams Tabrizi, 1999: 34-35). This is a warning to all human beings who have not been created in vain and who should learn the right way of life and do not despair from the world.

Part of the need to identify the purpose of life is related to fundamental questions; what does human beings know about, where its purpose was, and where it will end. Shams also urges humans to seek their own existential questions; as Mowlana points out: where did I come from, why did I come? / where do I go? Answering questions such as "Who am I?", "Why am I here?" And "What is important?" The person can discover the hidden sources of love and pleasure that are in the way that is confined to everyday stress and everyday life. And others. (Ghobari Bonab et al., 2007: 126). In articles, we read that: "Why do you educate for getting worldly profit knowledge and education is like a rope that takes you out of worldly shaft not to drop you to another shaft. Think that who you are? What is my origin and why was I born and where will I go and where does my origin belong? What do I do right now and where do I go?" (Shams Tabrizi, 1999: 33). This is Shams's point that knowledge of science should also be targeted.

Santos points out that some abilities are codified; the talent of people is different, and everyone is made to work, and every human has its own way. Shams also agreed with him in this statement: "Do you shape him over my character? How would you shape my character over him? If a tailor forging, he will burn his beard (for it's not his job and he is armature.) he must do his own job (Shams Tabrizi,

1999: 45). Also: The prophet never came to inform who do not have capacity of guiding, but he came to inform who has guiding capacity, and you have this feature. It will be determined that who has this talent and who does not (Shams Tabrizi, 1999: 46); that is, every human being has a capacity for excellence.

In a part of his speech, Shams clearly talks about having a goal in life and reminds all people that it must be noted that the creation of the world is not futile with this greatness: "There is no doubt that in this world there is a purpose and desirability, and whoever created all the universes for him, and whatever in the world, is the follower of that person and the whole world belongs to him, not that he is created for this world" (Shams Tabrizi, 1999: 78).

To know your position in the presence of God, the personality of the person reflects on God. From the point of view of Santos, the components of spiritual intelligence are their recognition of God's position (the personality of the person reflects on God) (Ghobari Bonab et al., 2007:32). In order for a person to know his place before God, he first must know himself. Mysticism is self-knowledge and self-awareness of the introduction to theology. In the teachings of Islam, the hadith also states: "Whoever knows himself has known his God", expresses the same thing that Shams also refers to in his speech: The Prophet said: "Whoever knows himself has known his God. That is whoever knows me, knows my God as, anyone who is wiser is far from the purpose. The deeper the thought is, the more distant it is. Achieving this goal is a delight and not a appearance work" (Shams Tabrizi, 1999: 57).

Socrates and Plato also emphasized the necessity of self-knowledge, and in the Qur'an and Islamic culture, much like this (Kabir, 2005: 144). Shams also points out that if one recognizes his own person can achieve a higher level of knowledge and self-knowledge, and self-knowledge is necessary for the knowledge of the Creator, this knowledge comes to a conclusion through love and heart, and that: Use your knowledge. Shams advises that humans should use their means to understand their own

ways: "When you get to know yourself, move on. If you find someone else, make friends. As the mystic of every dawn put some bread in his sleeves and put it on the dish, he said, "If I find something else, you are abandoned, and if not, at least I will have you in access" (Shams Tabrizi, 1999: 8).

Shams believes that a person who can recognize himself as if he knew the whole world: "The whole world is summed up by a person when he knows himself as if he has known the whole world (Shams Tabrizi, 1999: 10), that man is a model of the universe, and as much as it is in the universe, there is also an example of the existence of man, referring to the words of Imam Ali who called man the Great Universe: Do you suspect that you are a small body while the universe is wrapped in you? (Kabir 2005: 144). In another part of the same concept, it is expressed in other words: " You can see all human beings in your presence. Moses and Jesus and Abraham and Noah, Adam, Eve and Asyah, and Antichrist, and Khidr and Elijah, can be seen within you. What is the real world of the heavens and the earth?" (Shams Tabrizi, 1999: 84).

Also, according to Shams, the existence of man depends on the existence of God, and the true existence is only from him, and the rest of the beings are not true, and the place of God is the heart of human beings. Abayzid went to the pilgrimage. It was accustomed to enter any city, first to visit the elders of that city, then other works. Arrived in Basra he went to visit Darwishi. Darwish said, where are you going Told Mecca to visit the house of God. What do you have as luggage and food? Said two hundred dirhings. He said, "Get up and turn seven times around me and give me that silver money". He got up and opened the money from his waist and kissed and put money him against Dervish. Told, where are you going? That is the house of God, and my heart also is the house of God. But I swear to the god who owns that house and the owner of this house has not entered the house since that house was built and has not left this house since the house has been built" (Shams Tabrizi, 1999:65).

Understanding the principles of life and shaping your lifestyle and decisions in accordance with these principles.

"The ability to recognize the principles of life (natural and spiritual laws) and to establish life on the basis of these rules" is another component that Santos regards as spiritual intelligence (Ghobari Bonab et al., 2007: 132). Shams talks about this world refers to the same famous saying that: The world is a believer's prison and infidel's paradise. The quality of life in this world determines the human view of death and the life of the world. So, man must live in this good world so that his world is abundant. "If you saw the world from this world, you were eager to go to that world. So, you did not die, but you lived. As Mostafa says, " Believers do not die, but they move". So, move is something and death is something else; for example, if you were in a dark house without any light and pleasure, you would move to a bigger house with spring and garden in it, and you could not call it death" (Shams Tabrizi, 1999: 27).

Human beings need to have a good life, such as humility, forgiveness, righteousness, pity or forgiveness, and so on. Shams also cites his words to virtuous behaviors such as: forgiveness, generosity, humility, and humility, and points them to the ways of human spiritual growth. For example: "A lot of salt was consumed in his kitchen. Compare the rest of the things. In spite of the reign he was selling basket, he sat down on the soil, gathered some poor people and ate his food with them, saying, "My God, I am poor and poor companion" (Shams Tabrizi, 1999: 6). It is a person who is very generous and humble in the kingdom because he knows that this world is mortal.

The differences between Spiritual Intelligence from the viewpoints of psychologists and Shams Tabrizi.

The structure proposed by psychologists with the type of view of Shams Tabrizi is not the same for spirituality, and differences can be considered. It seems that although many of the components of

spiritual intelligence seem to be visible in Shams' book, there are significant differences between spiritual intelligence in the eyes of psychologists and spiritual intelligence from Shams Tabrizi's view; these differences are: difference in subject, difference in Foundations, Differences in how to achieve spirituality and difference in purpose. Now explain each of these cases:

Differences in the subject.

Shams Tabrizi - and all the mystics-introduce man as a spiritual being, but psychologists introduce spirituality as a feature to man. According to Shams Tabrizi, man has two dimensions: material and spiritual, and the soul, which is the manifestation of the spiritual existence of man, needs life for life in this world, and although the existence of man is a material dawn, but because there is a soul in truth, the connection to God and the world of meaning. In this article, Shams said: If this is the food of body, the soul is waiting to see that the share of our food has not yet reached. It's not our share and it's not gluing to us and it gets stuck in our throats. Where to go? Where to get shelter? We have dropped in dough (buttermilk). What kind of dough is it? A dough that does not end (Shams Tabrizi, 1999: 34). This kind of attitude towards human beings analyzes human nature so that it can raise the inward and intrinsic questions of existential questions about the relation of man to God and the world, and in Responding to them; questions that today's psychology attributes to human beings only by attaching the title of spirituality to mankind.

Difference in the basics.

Psychologists in the spiritual intelligence project, as a psychological arrangement, often identify the core of intelligence with harmony and compromise with the environment, the ability to learn and understand things, to argue, and to find a logical solution to the problems, to bring the human to a certain degree of spirituality that can make more compromise with its environment.

After observing the gaps that resulted from the lack of attention to concepts such as life and death, God, eternity, and ..., they introduced a new type of intelligence called spiritual intelligence or existential intelligence. In order to compensate for these gaps and to adapt the person and the environment, the psychologist seeks to create spirituality in the human's existential structure; it may be capable of organizing that spirituality with a supernatural being, not necessarily God (Hosseini Shahroudi and Shayesteh, 2017: 29). On this basis, we are faced with a spirituality that is made and executed by human hands. Man has to make it with God's attributes to escape fears and worries and to have strong backing.

In Islamic culture, and especially in mysticism, human beings are of prime importance and importance to other parts of the universe, so that its position is superior to other components of the universe, including the great angels of the universe. In Islamic mysticism, the discussion of man and man after the discussion of the unity of existence in the second grade is the main subject of mysticism (Nasiri, 2005: 69). The foundations of Shams Tabrizi are also adapted from the very beginning as a spiritual device with religious and mystical principles. The foundations of this belief system are not only for securing the world's spiritual well-being, but to the realization of a perfect man, a human with capabilities beyond the material world, a human being that binds to his eternal and eternal existence.

The difference in how to achieve Spirituality.

Psychologists put people at the heart of everything, and believe that as much as one has more effort to better understand the surrounding world, the type of fit is more complete. They refer to features that human beings can use for spiritual health through their acquisition of spiritual intelligence. But Shams Tabrizi believes that having spirituality and being full of spiritual intelligence does not return only to the effort and perseverance of the individual, it may also be on the side of God, and he will

direct the light of faith and knowledge in his heart to anyone who wishes. The mystics believe in two kinds of dignity for man: intrinsic and acquired, which is even the acquired type of God's obedience. God has granted man the inherent dignity in the form of a human being, and man himself does not have any role in the acquisition of this kind of dignity. In this kind of dignity, humanity is potentially realized. Humanly, in an optional manner and in the light of diligence and endeavor in the cultivation of the soul, manifests his inherent dignity from the potential state to the actual (Raghebi et al., 2016: 73).

Differences in purpose.

The aim of psychologists is to create spirituality and structure of spiritual intelligence, to realize a healthy person, and to adapt to the environment and social conditions; but the goal of Shams Tabrizi is the realization of a perfect man. Indeed, psychologists in their theories seek to maximize the mental and physical health of an individual. Western psychologists are forging the title of spirituality and, consequently, spiritual intelligence, eliminating the gap caused by the lack of behavioral coherence and deep hopes, and the absence of despair and inevitability in humans and making them a type of human health sustainability (Hosseini Shahroudi and Shayesteh, 2017: 28).

Unlike psychologists, Shams Tabrizi, as a mystic, seeks to use one's full potential of being and become a perfect human being, a person who can not only understand the deep truths, but also the leader of other human beings in reaching the true spirituality and calm, which is the same as the old order.

In terms of spirituality and its fulfillment in man, Shams Tabrizi pursues the main purpose of human creation; namely, the purpose of human creation is in fact his perfection and spirituality; but the purpose of a psychologist is a tool; that is, spirituality is the only means to bring human and human society to Kind of physical and mental health.

CONCLUSIONS.

The modern world has succeeded in making scientific progress and providing human relative prosperity, but has not succeeded in advancing human morality. Considering the esoteric and moral gaps in contemporary societies as well as the constant concern of humanity in the sense of life, the necessity of the theme of spirituality is well understood.

Today, spirituality has been considered for linking the values of the traditional world and the modern world in different areas. The importance and necessity of the theme of spirituality and religion, especially spiritual intelligence, is felt in different ways in the new age. One of these necessities in the field of anthropology is the consideration of the spiritual dimension of man from the point of view of scientists, in particular the experts of the World Health Organization, which recently defined human beings as biological, psychological, social and spiritual.

Another need for this theme is the re-emergence of spiritual striving, as well as a search for a clearer understanding of faith and its application in daily life, as well as the spread of spirituality and religion at all angles of human life, as well as the need to reassess the role of religion in mental health. Spiritual Intelligence is one of the concepts that has been developed and developed in the light of the global interest of psychologists in the field of religion and spirituality. This concept combines the structures of spirituality and intelligence into a new structure. In fact, spiritual intelligence integrates both forms of emotional intelligence and intelligence.

Spiritual intelligence exceeds the physical and cognitive relationships of individuals with their surroundings and goes into the intuitive and transcendental environment of the individual's view of life. This view includes all the events and experiences of the individual who are influenced by a general look. One can use this intelligence to rethink and re-interpret his experiences. This process is able to provide more meaning and value in terms of phenomenology to events and experiences of the individual.

Spiritual Intelligence answers the questions to people such as "Who am I?", "Why am I here?" And "What is important?" So that the person can finally discover the hidden resources of love and pleasure that are in a state of turmoil and stressed every day life, help yourself and others. There is a lot of content in our religious texts about spiritual intelligence and its components, perhaps the only difference in the titles of these subjects (titles other than the title of spiritual intelligent). Although spiritual intelligence in the last century has been considered by psychologists and thinkers, it has a long history in Persian literature. From the Persian works of mystical texts, this is important first and foremost because we deal with God, man, mysticism, and spiritual concepts in these texts. One of these texts is Shams's book.

In the present study, among the various theories about the components of spiritual intelligence, we have chosen Santos theory and studied components of spiritual intelligence in Shams' articles according to his theory. Santos introduces six main components for spiritual intelligence: 1. Recognizing and believing in a superior spiritual being (God); 2. Recognizing and verifying spiritual intelligence; that is, believing that we are spiritual beings and physical life (in this world) is temporary; 3. If there is a creator and we are created, then there should be a guide book; 4. The need to identify the purpose of life (the existence of what man calls) and to accept the fact that some of the abilities are genetically coded; 5. knowing his place in the presence of God (the personality of the individual reflects on God); 6. Understanding the principles of life and accepting that for a successful life, you have to shape your life style and decisions in accordance with these principles. The result obtained was that Santos's principles for spiritual intelligence can be adapted to the views of Shams in the articles, and there were examples in the book of Shams' articles for all of the components that he cited for spiritual intelligence.

Although many components of spiritual intelligence seem to be visible in Shams' book, there are significant differences between spiritual intelligence in the eyes of psychologists and spiritual

intelligence from the view of Shams Tabrizi; these differences are: differences in subject matter, differences in foundations, differences in how Achieving spirituality and difference in purpose.

Examining and analyzing Persian mystical books such as Shams' articles based on the principles of spiritual intelligence and applying their recommendations, can guide people in the direction of perfection and help humanity today in this turbulent world to withstand the difficulties and problems of helping.

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