

Behavior regulation based on NAHJ AI-BALAQA modeling

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ABSTRACT

Behavioral-cognitive training approaches tend to have an influence on the emotions and behaviors. Moreover, it is believed that the individuals respond to their own cognitive representation of the events more than the events themselves. Behavioral-cognitive training underlines the reduction of the effects of the beliefs or inconsistent or ineffective feedbacks. In this method, the individual is assisted to learn how to objectively evaluate and examine thoughts and notions of the unpleasant incidents. In other words, the individual is taught to test these unpleasant events with objective evidences, correct cognitive distortions and gain a new and more consistent cognition about oneself, world and the future. Also, the method incorporates lowering the evaluations and negative thoughts and the ways one can cope with them as well as teaching the individuals with proper and effective behavioral-cognitive strategies. Meanwhile discussing the behavioral-cognitive training approaches, we deal with the clarification and explanation of patterns and role-models so as to assist the individuals in optimally making use of them for recognizing these patterns and regulating their behaviors in accordance with such models.

Keywords: cognition, behavior, pattern, skill, religious functions.

Introduction

Part I: Methods of Behavioral Inhibition and Control

In discussions on the science of ego it is made sure that the spiritual characteristics and the internal affections and emotions tend to become diverse, in terms of quality and quantity, with the differences brought about ways of upbringing and fostering habits^[1].

Although the most important mission of psychology is the recognition of behaviors and controlling them but the methods applied are more of an empirical nature. Thus, the psychology is known to intrinsically have such a shortcoming. Concepts like chastity, patience and forbearance that every Muslim individual wishes to exercise them possess elements that do not lend

themselves to the empirical methods. Thus, the religious patterns seem to offer solutions in this regard.

Keeping these presuppositions in mind, the present article, meanwhile elucidating the behavioral inhibition and control from psychological and religious viewpoints, tries to provide for an acquisition of behavioral performances, behavioral-cognitive methods, differentiation of the reason and heart and feelings in humans, cognitive functions of the heart, use cases of “modeling” and intelligences as well as an understanding of the cognitive-behavioral methods’ effect on the self-efficacy and behavioral skills.

Behavioral Inhibition and Control Methods:

Upbringing as a means of humans’ inhibition and control of their behaviors can be very influence. By inhibition of behavior here we mean that the instructor should adopt so vast an approach towards the educational issues and the negative and positive outcomes derived thereof that s/he can predict the issues and then remind and keep the trainees of the cases that might be followed by negative consequences^[2].

Humans’ behaviors and deeds are prone to change and evolution under the influence of the environmental situations, like time and place and the social factors like friends and relatives. Therefore, in educating the children, their inner selves should also be taken into consideration so as to prevent

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them from being exposed to various social harms. A child who is raised in the context of a kind family that temperamentally draws after religious principles and is familiar to the techniques of Islamic upbringing will be less prone to harms and social deviations in higher ages when selecting friends and companions out of the family's sight and concomitantly accepts the family's supervisory role on oneself^[3].

So, regarding upbringing, Islam knows prevention as the most constructive method more superior to treatment and Imam Ali (peace be upon him) calls it a necessary issue in educating and raising the humans and addresses his elder son, Imam Hassan Mojtaba (peace be upon him), in a speech on the philosophy of upbringing in adolescence, that "... the heart of an adolescent, like an uncultivated farm, is ready to receive any seeds to be sown therein so I hurried in raising you before your heart becomes hard and your mind becomes obsessed with other things ..."¹.

But, as to how education can be enforced in taking preventive measures beforehand, certain examples are presented in the following section.

A) Modeling:

By modeling principle here we intend the method that is called "role-model" in the religious teachings. Modeling or role-model is a generic term that is applied to describe a collection of behavioral-cognitive processes by way of which an individual, as a result of observing the behaviors of another individual (the model or the role-model), to wit via hearing and seeing him or even reading about him regulates behaviors^[4].

The modeling, or better said, the indirect training method is a very important and pervasive method that can be exercised for the entire individuals and in every level. Whether we will it or not, a great many of our behaviors and those of our children are copied from the others with the only difference being that whose behavior is emulated. Based thereupon, the patterns can be good or bad^[4].

The theoretical background of the modeling principle can be traced both in psychology and in religious teachings. Modeling is associated with the psychologists' elaborations of the observational learning that makes use of substantial philosophical and psychological approaches like observational learning, imitation and simulation. From this perspective, modeling is the natural, in the meantime common, trait of the entire humans.

Inter alia the creatures, no other being is as role-modeling as the humans and if a study of the humans' behaviors makes it clear that a great many of the behavioral and discourse methods and even their thinking and religious methods, both positive and negative ones, are imitative and simulative. Modeling influences all the angles of human behaviors and it is the denominator of the very different areas of the human behaviors. Though we usually link the modeling and role-modeling to the mental states in which the individual consciously engages in role-

modeling and simulation, the more general definition of such an expression will also include any sort of cognitive impression preceding the thoughts and perceptions. We encounter a great many of problems in our daily lives that urge us to be influenced, select the potential effects and test the responses of a problem. Based on the psychologists' findings, watching a role-model perform is one of the most effective factors giving rise to learning new behaviors and changing and correcting the prior behaviors^[5].

On the other hand, imitation and modeling play so considerable a role in the construction and shaping of the humans' behaviors and destiny that the God's great apostle (may Allah bestow him and his sacred progeny with the best of His regards) orders " و قَالَ رَسُولُ اللَّهِ ص الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يُخَالِلُ"^[6], meaning "every human is on his friend's religion so each of you should be careful whom you select as a friend".

In Islamic ethics and teachings, we are faced with such terms and concepts as role-model, leader, example, pattern, model, pacemaker and so forth applied to point to the modeling principle and the role of the patterns in orienting and regulating the humans' deeds and behaviors. The most frequently applied term in the religious teachings and ethics books in this regard is the word "role-model". Sayyah Dictionary^[7] defines "role-model" as "leader and pacemaker"².

In the book "Mofradat", role-model has been defined as stated in the following words:

الاسوة و الإسوة كالقدوة و القدوة و هي الحالة التي يكون الإنسان عليها "ففي اتباع غيره، إن حسنا و إن قبيحا"^[8], meaning "role-modeling (like following a leader or pacemaker) conveys a state that a person finds when following the others, whether in good or in bad things"^[4].

Therefore, although we usually use the term "role-model" with a sort of positive weight or value, the term originally conveys a sort of absolute imitation of the others and following their lead, whether in good or in bad affairs. As a result, the role-models have been divided to the good ones and the bad ones. Based on the idea that a role-model can be bad or good, the God introduces the great apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards) as a role-model in the Holy Quran: "لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ..."^[3], meaning "verily, there was a good role-model in the life of the God's apostle".

B) Kinds of Patterns:

In a general classification, the role-models or patterns can be divided to two sets based on their features and the way they influence us: healthy and unhealthy role-models. Due to the effect that the healthy role-models have on the behavioral patterns of the humans, they can be found in such individuals as the prophets, righteous leaders and the immaculate Imams (peace be upon them), religious scholars, the fellows of faith and the book of the God, guidance and qualified friends. For instance, we clarify two specimens of the foresaid pattern:

¹ وَإِنَّمَا قَلْبُ الْخَلْقِ كَالْأَرْضِ الْخَالِيَةِ مَا لَفِيَ فِيهَا مِنْ شَيْءٍ قَبِلَتْهُ. فَيَاذَرْتُكَ بِالْأَدَبِ قَبْلَ أَنْ " و يَتَسَوَّوْا قَلْبَكَ، وَتَشْتَعِلَ لِيْكَ" Dashti, a translation of NAHJ AL-BALAQA, p.158, letter 31

² The author of Lisan Al-Arab states "role-model is synonymous to leader; "النسب" means "follow his lead and be like him".

³ AHZAB: 21

The prophets: the prophets and the God's apostles are the most distinct examples of healthy patterns. In describing the prophets, His Highness orders "مَا أَعْظَمَ فَوْزَ مَنْ أَتَىٰ أُمَّةً مِنَ النَّبِيِّينَ" [9], meaning "How great is the felicity of the one who follows the prophets' ways of conduct!" Also, His Highness orders the following statement to describe obedience to the great apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards): "وَاقْتُنُوا بِهَدْيِ نَبِيِّكُمْ فَإِنَّهُ أَفْضَلُ الْهُدَىٰ. وَاسْتُنُوا" [10], meaning "follow the lead of your apostle's way of conduct because it is the most superior of all and practice his tradition because it is the most guiding of the all" [11].

The Fellows of Faith: the faithful individuals have been introduced as patterns in some of the narratives, in general, and the humans are recommended to follow them. Imam Ali (peace be upon him) orders that "احْتَدِ بِحِذَاءِ الصَّالِحِينَ وَاقْتَدِ بِأَدَابِهِمْ وَ سِرِّ" [12], meaning "follow the good doers and model their behaviors and discourse".

In another place, Imam Ali (peace be upon him) introduces the fellows of goodness and benefaction as the as the role-models and describes them as follows: "يَقْتَدِي بِمَنْ سَلَفَ مِنْ أَهْلِ الْخَيْرِ قِبْلَهُ" [6, 13], meaning "Shiite is the one who follows the lead of the fellows of goodness who have lived before him and he is himself the model for the ones who come after him in search of goodness".

But, there are unhealthy patterns, contrary to the healthy ones, the following of and obedience to whom has been intensively denied. The unhealthy patterns are the Satan, the ignorant individuals and deviants, criminals and sinners as well as the bad friends.

For example, the narratives introduce the bad friends as unhealthy patterns that have negative effects on our deeds and behaviors. Being in the company of bad friends leads the humans go astray unwillingly and unconsciously. His Highness Imam Ali (peace be upon him) orders in this regard that "لا تصحب الشرير؛ فإن طبعك يسرق من طبعه شرا و أنت لاتعلم" [14], meaning "do not accompany evildoers because your temperament will be unconsciously impressed by his dispositions [and heinous deeds and behaviors]". This conveys the idea that the characteristics of such people will be transferred to you in an unconscious manner through modeling. The importance of a friend and the undeniable role of friendship in another person's behavior are not hidden to anyone. Thus, when His Highness Amir Al-Mu'menin was asked "who are the worst of the friends", his highness ordered "الْمُرِيئُ لَكَ مَعْصِيَةَ اللَّهِ عَزَّ وَ جَلَّ" [15], meaning "he who beautifies sins before your eyes."

Method of Preaching⁴ [8]:

Preaching calls an individual to break apart the chains of incorrect beliefs through instigating affections and internal emotions because preaching can be effective in encouraging internal emotions and affections when it is devoid of any ugliness (like violence, seeking superiority and humiliation); rather it has to be concomitantly accompanied by beauty.

Different kinds of beauties (like beauty of the words, beauty of treating the others, beauty of the motivation and even the beauty of the speaker) is effective on the strengthening of the preaching and, more importantly, the preacher is expected to practice what s/he says and finally the more beautiful the preaching the more effective it will be on the listener's ego and it is not far from truth that the beautiful preaching has a far greater positive effect on the general public's egos so as to attract them to the correct beliefs and deeds.

His Highness orders "الموعظة جلاء القلوب و صفاء النفوس", meaning "preaching garnishes the hearts and enlightens the souls" [14].

The beautiful method of preaching and reminding applied in the Holy Quran has also been emphasized plus its way of teaching wisdom; it can be seen in the God's order to his Apostle regarding his mission of declaring the religion to the people that "ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ" [16], meaning "O', [prophet] invite the people to the path of the God by the use of wise words and beautiful preaching and speak to them in the best of the methods".

Remembering of the gifts and the obligations firstly by one's own self and secondly reminding them to the others are necessary in that they are contributive to the one streamlining the path of cognizance and growth or treatment and serve sweeping away the ignorance and negligence of the hearts on the brilliant path of divine upbringing. The preaching should not stick to the frightening aspect of guidance to the extent so as to discourage the people of the God's mercifulness and it should not be also so much heartening so as to make people dare to oppose the God's orders [2].

Ibn Jarir states that "by wisdom the holy Quran is intended and the preaching points to the numerous lessons that are mentioned in the SURAHs therein"; and, it is also stated that "the wisdom and preaching are both refer to the Holy Quran as a whole". Ibn Isa states that "wisdom is the recognition of the ranks and degrees of actions and preaching and good doing is blending the zeal with fear and frightening with enunciation" [6]. As it is ordered by the great apostle of Islam (may Allah bestow him and his sacred progeny with the best of His regards) that "إِلَّا أَلَّا" [17], meaning "I want nothing from you [in return for the promotion of the religion and pain of the invitation] but the zeal and tendency to get close to the God's vicinity via doing good and avoiding evildoing".

Ibn Abdulsalam states that the "path of your God" is the religion of Islam and "by wisdom" means the holy Quran and "the good preaching" conveys the idea that there are soft and heartwarming speeches in the holy Quran that tend to order and prohibit [15].

Imam (peace be upon him)'s way of conduct in his highness's journeys and residence as well as during his highness's housebound and authority period was to guide and educate the ignorant people via preaching and advising and reminding and

⁴ NAHL: 125

⁶ Hasani Wa'ez, Mahmoud Ben Muhammad, (2002), "Daqa'eq Al-Ta'vil wa Haqa'eq Al-Tanzil", Tehran, Miras-e-Maktoub research center, 1st ed., p.368

⁴ preaching means prevention along with dismaying

awakened the rebellious insurgents via fighting and threatening and punishing and his highness used to emphasize that “إن للقلوب إن كره شهوة و اقبالاً و ادباراً فأتوها من قبل شهوتها و اقبالها فإن القلوب إذا كره عمى”^[10].

The Role of Love in Behavior Regulation:

Love incorporates some sort of interestedness, tendency and affective attraction towards something or someone that is considered pleasant and amiable to the humans. Love is more frequently established in interpersonal relationships. From this perspective, all human beings need friendship and establishment of communication with the others. All humans in every stage of their growth and evolution are in need of a group or an individual who is attached to them. This group is preliminarily the family, then school and peers and it is in the next stage the society and individuals. A large volume of the research sources support the effectiveness of love process (courting) in behavior regulation and control. Social psychologists have discovered some aspects of social relations the most important of which are attractiveness, love and sincerity^[4].

After introducing the Islam as a religion in religious teachings, it is pinpointed as the best religion which is laid upon the foundation of love and affections. Imam (peace be upon him) orders that [“وَأَقَامَ... وَأَقَامَ”] meaning “another point is that Islam is the religion of the God who selected Islam for He Himself, ... established its pillars on His Own love”^{7 [11]}.

Human beings are thirsty for love. Every wishes to beloved by and love the others. Every individual occasionally loves oneself and the people, sometimes his or her spouse, sometimes money and wealth and sometimes the God, the prophets and the divine guardians. It can be inferred from the Holy Quran’s AYAT and the Narratives by the immaculate Imams (peace be upon them) that the highest rank and the most excellent degree of perfection for a person is the love of the One God^[4].

A) Factors Setting the Ground for Love:

In psychology, friendship is considered as a need. Psychologists believe that friendship and relationship with the others is an essential and important need of all humans. Generally, the need for love can be envisioned from two areas: in relation to the other humans and in relation to the God^[4].

1) The Need for Befriending Others:

Murray et al (1938) prepared a comprehensive list of the humans’ needs. They started by distinguishing two collections of such needs: 1) the primary needs that are more of a material nature such as the need for thing like air, food, sexual affairs and so forth and 2) the secondary needs that are more of a psychological nature.

In the list that was prepared by them regarding the psychological needs, the needs for friendship, attachment, courtship and belongingness scored particular positions. In Murray’s idea, the need for friendship, courtship and belongingness constitute the underlying premise of a substantial part of human behaviors^[16].

Erickson, as well, in his elucidation of the social-psychological growth stages, highlights sincerity as an important stage. In his opinion, the individuals, from their adolescence on, establish sincere relationships with the others in the form of close friendships. The individuals who fail to develop such cordial relationships with the others will be inflicted by desolation and affectively face serious problems^[16].

2) The need to Befriend God:

One inherent characteristic of all humans is that they feel some stable sort of a cordial and affective relationship with the God inside themselves. Psychologists^{8 [17]}, as well, have accepted that besides the need for befriending others the need for befriending the God has been trusted in all the human beings’ nature and soul^[4].

There are numerous narratives in this regard that are reflective of the centrality of the need to befriend the God. Imam Sadeq (peace be upon him) orders that “مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى عِبْدٍ أَجَلٌ”⁹, meaning “the dear and magnificent God has not endowed any other gift to the mankind more splendid than having no other [friendship] in his heart except the God’s”.

His Highness orders that “الْتَوَدُّ نِصْفُ الْعُقُلِ”^[10], meaning “attracting love is half way to being wise”^[11].

The loftiest love is the love for the God because the God has spread an all-inclusive grace and mercy over all the mankind.

Decency:

The human beings, in their lives, usually encounter situations and conditions that do not comply with their ethical beliefs, opinions and values. Decency is one of the most important personality characteristics that can inhibit an individual from getting close to such situations^[4]. In defining prudency, Ragheb states that “الْحَيَاءُ انْقِبَاضُ النَّفْسِ عَنِ الْبَاطِلِ وَ تَرْكُهَا”^[8], meaning “prudency means inhibiting one’s ego from doing unethical things and quitting them”.

A) Literal Meaning of Decency:

Decency comes about as a state of mood alternation and feeling broken in response to the fear of what is recounted as blemish hence reproached^[18].

⁷ Imam Baqer (peace be upon him), “Is the religion anything other than love?!” Al-Khisal, p.21, Meshkat Al-Anwar, 69/237, friendship in the holy Quran and HADITH, p.498, “هَلْ الدِّينُ إِلَّا الْخُبُّ؟! الخصال”; Imam Sadeq (peace be upon him) equals religion to love and orders “...”, meaning “what is religion, it is love and what is love, it is religion”, Al-Mahasen, 1/263; Al-Khisal, p.21; Wasa’el Al-Shi’ah, 16/171; Bihar Al-Anwar, 69/238.

⁸ Two books have been translated from him to Persian, one is “conversation with the God” (which is translated by Tourandokht Tamaddun (Maleki) and published by Dayereh Publication center in 2000) and the other is “friendship with the God”. This latter book has been translated by Farnaz Forud and published by Hamida publication center in 2001. In these two books, he in a great detail speaks of the need to befriend the God. In his mind, it is this same sublime and lofty need that urges the mankind to worship the God and disregarding such a need brings in the deepest of the loneliness into the hearts of the humans and the cause of the entire pains and grieves is indeed this same neglecting of this need.

⁹ Bihar Al-Anwar, 69/343, “Mostadrak Al-Wasa’el”, 1/101

The human soul expands in encountering the things that are appraised pleasant and contrarily it contracts in facing the things that are appraised unpleasant. Since the human soul contracts in a state of prudency, it is used in this definition to reflect the aforesaid truth^[19].

B) Decency in His Highness Amir Al-Mu'menin's Discourse:

Decency is always experienced psychologically in the form of an inhibition; but, in regard of the behaviors and performances, it is manifested sometimes in the form of taking and action and sometimes in the form of leaving and quitting an action. The privative and compelling aspects of decent behavior have both been expressed in Narratives. Imam Ali (peace be upon him) orders that "أَلْحَيَاءُ سَبَبٌ إِلَى كُلِّ حَمِيلٍ"^[4], meaning "decency enables the actualization of every good deed" and that "أَلْحَيَاءُ يَصُدُّ عَنِ فِعْلِ الْقَبِيحِ"^[20], meaning "decency prevents from all wrongdoings".

Therefore, decency as an inhibitive motivation in a behavioral level can play a role in both taking an action and leaving it undone^[4].

Behavioral Performances: Cognitive Methods of Behavior

The entire activities taken consciously or unconsciously parallel to behavior regulation aim at empowering an individual to do the followings^[4]:

- A) **Domination over Behavior and Acting prudently:** the individuals' ability for controlling the impulses and self-contentment in treating the others is a yield of behavior regulation.
- B) **Contribution to Individuals' Growth and Healthiness:** behavior regulation provides for the conditions that assist an individual in life, growth and health.
- C) **Establishing Efficient Relationships with Oneself and Others:** another product of behavior regulation is the individuals' empowerment in making effective interpersonal relationships.

It seems that behavior regulation is of a particular importance in facilitating the later developments into self-actualization.

A) The Difference in Reason and Heart and Emotions in Humans:

Quite the same way that the humans possess intellectual faculties that discern certain truths they also own affective and emotional aspects that supply their tendencies and attitudes. Mankind has reason and conscience that feed the perceptive parts of its existence and also the mankind enjoys a heart the inferences of which are throughputs to his theosophical observations. Also, the humans have the power to imagine and fancy that deals with the understanding of imaginations and fancies and lust and anger that if are employed under the

guidance of actual reason they will find proper love to the useful things and feel reluctant to the harmful things. To guide his subjective reason in line with the thoughts and perceptions and parallel to the practical reasoning in line with the attitudes and deeds, the mankind is in need of a type of full-scale guidance so as to direct him towards a straightforward path; that can make him become familiar with the right opinions and present proper behavior and moralities to him so as to be able to organize both his likes and dislikes and consequently arrange his behavior and discourse^[21].

B) Reason:

Reason and the emotional intelligence are associated and the emotional intelligence is an inseparable part of the reason because the entire features and components of the emotional intelligence can be seen in the rulings, applications and recommendations on reason, especially in regard of the individual and social verdicts on reason^[22] that all point to such concepts as self-awareness, self-control, the ability to express affections and emotions, the ability to recognize the moods and emotions of one's own self and those of the others and the ability to establish a healthy and constructive relationship with one's own self and the others.

C) Cognitive Functions of Heart:

It has to be explained here that it is the believing of the truth that influences the humans' actions and behaviors as well as their decision-making in life and their communication skills. Belief and faith are stages higher in rank to recognition of the truth. One might be well aware of a certain truth but disbelieve it very much like when everybody knows that a dead body cannot do anything but there are not many people who are not afraid of the dead and willing to rest even one night at the side of a dead person while the embalmer simply rests at the side of the dead bodies because his recognition and awareness in this regard are transformed into beliefs.

Rational teachings and mental cognitions can be turned to beliefs when they enter the hearts and linked to the human beings soul and psyche. No truth can be effective in a human's life unless it is believed^[23].

The Effect of Cognitive and Behavioral Methods on Self-Efficacy:

In this section, after investigating the issues related to the reason and heart as the genuine origins of the cognitive and behavioral deeds and their roles in practicing the emotional intelligence components, the behavioral skills as the supplements of them will also be evaluated.

A) Uses of Modeling and Intelligence:

After clarifying the theoretical foundations of the modeling principle, it is better to point out that what are the mechanisms through which an individual is impressed by certain patterns and how does modeling bring about behavior regulation?

Skinner has analyzed the modeling mechanism of action in a three-stage process. Based on such elaborations, the individual first of all enters a stage of watching the model's behaviors followed by their imitation by the observer and finally the imitative behavior is corroborated. When learning takes this route, it will be preserved via an amplification tool.

The practical advantages of modeling have also been stated by certain psychologists. It has been made clear that modeling or following the lead of a role-model has several different effects on behaviors, including the idea that new responses can be obtained via observing the patterns that are corroborated for a certain actions. Therefore, learning a new behavior stems from amplification of surrogacy. On the other hand, when the observed pattern results in a punitive response, then the behavior will be no longer exercised by the observer.

Since the human beings are constantly exposed to various experiences of their modeling activities, it can be concluded that the majority of the principles and regulations that guide the human behaviors have been created in line with both performing an action as well as leaving an action undone via modeling process¹⁰.

B) Emotional Intelligence and Lesson-Learning:

By reconsideration herein we mean a change in the current perceptual, intellectual and affective attitudes, to wit the attitudes through which we perceive a given situation, and remolding it into a new framework so as to make it take a more positive and constructive shape and therefore create behaviors in us that are deemed useful for the future of our destiny. However, the initial interpretations and elucidations are respected so long as they are in accordance with the new perspective. Moreover, the new perspective we have acquired as a result of the change and contemplation corroborate our prior positive behaviors and cause us to be able to better "revise" our actions and behaviors.

The relationship between "advancement" and "reconsideration" is like a two-way street and passing through both of these ways is of a considerable importance. When an individual succeeds in "passing through" and "leaving behind" (both the reconsideration and advancement paths), then s/he, benefited by the grace of constant selective reasoning guidance, will be making the right choice at any moment and creating his or her world in its most sublime and most beautiful shape. This is nearly what has been called lesson-learning (credibility) in the Narratives.

C) Emotional Intelligence and Love:

In the system offered by Maslow, as well, the need for love has been stated to be of a particular importance. Maslow believes that when the physiological needs are satisfied relatively well, then a new set of needs would be created that can be generally classified as needs for friendship and affection. From Maslow's perspective, affection includes loving and be loved¹². Such a

need guides an individual towards creation of affective relationships with the others. The point that has to be highlighted herein is that the satisfaction of the need for friendship contributes to the psychological health and hygiene but the inability to satisfy such a need causes inconsistencies in the behaviors of an individual. All psychologists have emphasized on the satisfaction of the need for love as an essential principle giving rise to psychological health and hygiene. Pringle, in his clarification of the humans' needs, appraises the need for love and affection as important and believes that the healthy development of personality depends thereon.

D) Remembering Death and its Role in Behavior Regulation:

The educational effect of remembering death and its role in the correction and regulation of behaviors is twofold:

- **Understanding the Instability of the Life on Earth:**

One important outcome derived out of remembering death is that the individual can gain an insight over the instability of the life in this world and knows that the worldly phenomena are all advancing towards an eternal world¹¹. Knowing that the life in this world is temporary and instable suffices seizing the time and bewareing what to do.

- **Moderating the Instincts and Curing the Ethical Deviations:**

Getting aware of death, the individual can moderate his or her internal instincts and feelings and make a proper use of them in a correct way. If the mankind comes to the understanding and realization that this world is transitory and one day s/he will be captured by death, then s/he will no longer be captivated by the temptations, haughtiness and boastfulness and the earthly matters. Imam Sadeq (peace be upon him) has a statement in this regard which reads "ذَكَرُ الْمَوْتِ يُمَيِّتُ السَّهَوَاتِ فِي النَّفْسِ، وَ يَفْطَعُ مَنَابِتِ الْغَفْلَةِ، وَ يُقَوِّي النَّفْسَ بِمَوَاعِدِ اللَّهِ،" meaning "remembering death caps the carnal wishes and uproots the crops of ignorance and reinvigorates the heart by the God's promises ...".

Remembering death moderates the enjoyment, turns the inauspicious time psychological bottlenecks to mental and psychological aperture and makes one feel satisfied with the conditions. It also diminishes the feeling of richness in the auspicious time and constricts the psychological aperture that brings about egotism and bacchanalian and causes moderation¹³.

E) Emotional Intelligence and Decency:

In religious context, decency is a personality trait that is manifested in the form of emotions and behaviors¹⁴.

¹⁰ for further study regarding the AYAT and Narratives on modeling please refer to Mizan Al-Hikma Dissertation, v.3, p.328 on-Shoja'ei

¹¹ Tabataba'ei, Sayyed Muhammad Hussein, collection of articles, v.2, p.132

¹² Mesbah Al-Shari'ah, p.171; Bihar Al-Anwar, v.6, p.133; Mostadrak Al-Wasa'el, v.2, p.105

¹³ Basry, Ahmad Ben Abdulreza, (2013), "an introduction to addiction prevention through an Islamic approach", 1st ed., Qom, scientific and cultural institution of Darulhadith, p.53

Decency is a curbing and harmonizing force that regulates the psychological and physical behaviors based on the canonical rules and common norms^[19]. Decency is superior to the other factors in that it is neither based on fear nor greed; rather, it is laid upon the foundation of self-respect or human veneration based on which when an individual finds oneself in the presence of a reputable being avoids evildoing and regulates his or her behaviors^[19].

Behavioral Skills:

Some skills are expressed in the form of behaviors. As it was mentioned earlier regarding the humans' behavioral patterns, some behavioral skills are expressed in the form of discourse. The present part deals with the behavioral skills.

A) Verbal and Nonverbal Skills:

Some behavioral skills are manifested within the format of verbal as well as nonverbal manifestations.

• Verbal Communication Skills:

Tongue and the ability to speak through it are valuable gifts of the God by means of which the humans can communicate their needs. The quality of making use of such a means can be effective in an individual's treating of the others. One of the factors contributing to an individual's losing of public trust is speaking with the people with humiliation, insolence, scorn, insult and so forth^[25]. Regarding the reflections of the way an individual speaks with the others, Imam Ali (peace be upon him) orders that "رُبَّ قَوْلٍ أَفْعَدُ مِنْ صَوْلٍ"^[10], meaning "speech can be more influential than attacks"^[11].

Verbal communication embraces the words that we run on our tongues; as a specimen, the attractiveness of the speech content, its being free of threatening, the interesting nature of the topic, understandability of the utterances and so forth are all important as facilitators of the communication. In fact, the collection of the relationships established via speech and conversation are called verbal communication.

• Nonverbal Skills:

Some skills take no effect even when they are manifested via discourse rather they are transferred via doing or leaving an action undone.

Avoiding Ordering and Bossiness:

It is cited in some narratives that Imam (peace be upon him) wrote a letter to one of his assistants the opening of which read "I recommend you and I to virtuousness"^[10].

The narration has hidden in it a delicate communication point that conveys the idea that the human beings naturally dislike being ordered and denied and they try evading the imperative speech intentions in one way or another. His Highness Imam Ali (peace be upon him) in his letter skillfully discards this communication barrier via refraining from writing "I recommend you" (which is an ordering and imperative state) rather his highness addresses himself, as well.

Avoiding Reminding of Favors:

In the letter 53 in NAHJ Al-BALAQA written to Malek Ashtar, a commander of Imam's army, Imam Ali (peace be upon him) orders that "وَأَيَّاكَ وَالْمَنْ عَلَى رِعِيَّتِكَ بِإِحْسَانِكَ، أَوْ التَّرْتِيْدِ فِيمَا كَانَ مِنْ "فِعْلِكَ"، meaning "never remind the people of the favors you have done to them and never magnify what you have done for the others".

Corresponding to this writing by Imam (peace be upon him), if we consider ourselves as a means by way of which the God intends to make other benefit then we will never consider the good performed by us as something issued by us and hence we will never remind it to the others in return for another favor.

Agreeableness:

Another nonverbal skill in treating the others is amiability and seemliness upon meeting the others. Regarding having a happy face and the effect it will have on the attraction of the hearts and solidification of the affections, Imam (peace be upon him) orders that "you can never have people at your side by what you possess so attract them via amiability and through treating them well"^[26].

Conclusion:

Undoubtedly, the humans' recognitions and beliefs of the mankind and the universe are directly correlated with the creation of the human personality and can set the grounding for the growth or decline of them; that is because the mankind lives by his recognitions. The incorrect and imperfect recognition of the mankind of mankind acts as a huge and serious barrier to the attainment of human veneration and blossoming of the unique talents and competencies of such a being which would otherwise make the mankind spend all its efforts on creating and evolving into an existence alien to what s/he really is. As a result of having no clear insight of his position in the universe and his sublime objective and destination, the mankind might take the world and the pleasures therein as his ultimate goal and get busy in enjoying them so as to stay ignorant of the primary objective of creation which will per se bar the mankind from scoring his own particular stance as well. Moreover, the mankind's unreal imagination of the world and his failing to adopt an independent approach and otherwise holding a pessimistic attitude towards it will disable him from making the necessary and enough use of the world's golden opportunities that are provided to him for reaching to the peaks of the excellent human virtues and are appropriate tools to arrive at his exclusive human veneration position as a result of which there are individuals seen lagging behind the humanity convoy.

Also, the recognition of the positions of heart, soul, ego and reason as the human aspects and the recognition of their psychological and cognitive functions are additionally important in the final decision they make for us upon the arousal of emotions. The recognition of the position of reason is of a particular importance in the entire issues because it is the

last faculty, after the soul, heart and ego, making us the final decision

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