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INVESTIGATION OF RELATION OF ISLAMIC LIFE STYLE WITH SOCIAL ADAPTION OF THE YOUNG

(CASE STUDY:STUDENTS OF YAZD UNIVERSITY)

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ABSTRACT

Introduction and goal: done investigations show that in spite of importance of Islamic life style, to date little studies have been done about it. The goal of this research has been to investigate relation of Islamic life style with social adaptation (adaption) among the young. Methodology: in this research, method of scale research and tool of questionnaire have been used to gather information. Tool to gather data has been Kaviani's scale of Islamic life style and buoys of social adaption of Keens' scale of social health. Statistical society of the present research has formed those including, all students engaging in study in Yazd university in study year 2012 – 2013, that in total 372 people of these students were chosen with suitable categorical random sampling method. Findings and conclusion: results of research show that knowing time, security, thought and science, health, family, financial, moral, beliefs, worship and social problems (ten components of Islamic life style) have had a direct and meaningful relation with dependent variable (social adaption). The most powerful predictor of social adaption is moral component that after it, social and beliefs components have been placed in next ranks.

Keywords: *Islamic Life Style, Social Adaptation, Social Health, Yazd*

INTRODUCTION

concept of life style that refers to method of life or style to live, discussed by a social psychologist, Alfred Addler in 1929 for the first time. This concept can be known as a more or less comprehensive and integrated collection of daily performances of a person that not only satisfies his/her current needs, but visualizes a special narration against others that he/she chooses it for his/her personal identity. In Addler's opinion, life style means unprecedented and personal totality of life that all general processes of life are placed under it, so that by assessing life style of people, rate of their personal and social successes can be assessed and investigated in life, World Health Organization has described healthy life style as effort to achieve case of complete physical, mental and social welfare, too that includes behaviors that ensure physical and social health of human. In total, life style is a partial fixed method that person follows his/her goals by it. This partial fixed method includes many areas of person's life such as livelihood system, entertainment and method to spend leisure, pattern of purchase and consumption, using technological products and so on. In the clear sighted's opinion, life style of a person and society is effected by type of beliefs (cosmology) and values dominant on that person and society. It is clear that material cosmology and hedonistic values emerge a special life style, naturally. As divine cosmology and perfectionistic and prosperity – based values form a special life style. Now, since discussion of ritual and method of religious life has been in different societies and different religions, along history have provided special instructions for all dimensions of human life and have claimed that desired society and healthy life is as result to follow method of life provided by them, it can be expected that Islamic life style is from important and effective styles in life of people and in different societies, too especially at present time when defects of

Research Article

non – religious and material life style have been clarified for all. Concept of “ Islamic life style ” have been noticed by many clear sighted and researchers of Arts, today and points out to a style of life that main source to extract it is divine book, or according to interpretation of Scholar Majlesi, islamic life is meant in koranic life. Islamic life style is in fact, a method of life based on an action that is done to act divine rules. In this life style, Islamic teachings and totality of Islam have been observed and related to life of people and all its dimensions. In Islamic life style, life of human is a world and hereafter life, it means that he/she has world and hereafter, altogether and beside each other ; one is supplementary of another and one makes supposition for another. Life style in Islamic view, indicates a set of accepted subjects by Islam in area of life that based on it, criterion of our behavior should be based on Islam and Islamic teachings. God - based and dominance of Islamic values in life are from the most important criteria of life style approved by Islam. Indeed, in this life style, personal and social life of people should be based on Islam and koranic guidances. Islam with its everlasting orders, has suggested an ideal style and while, realistic that is based on an exalted attitude to universe and human and knows human as a responsible and the empowered creature that his fate is determined by him/her. In this life style, goal of religious teachings is to get rid of non – Islamic life style and reach good life that faith and righteous action is basic criterion and index of Islamic life style and to achieve good life. In this style of life, human knows a model as desired in his/her personal and social life that has the maximum coordination to achieve divine approach, so he/she places all statuses of his/her life, from pray and worship to business, study, entertainment, association, health, food, architecture, art, talk, production, consumption, superficial adornment and so on in path of this goal. As per wonted tradition, among Islamic scholars, islamic teachings and learnings include three different areas: belief, moral and jurisprudence. Basic pillar of human learnings that is taken into account as base of two other pillars, is area of belief that includes attitude of human to universe and human and is so - called the same cosmology. It is common that theist in choosing his/her life style, i.e., in choosing certain pattern and model that has a clear criteria and indices and determines his/her policy and method of his/her life, inspires from this cognitive area and tries, to observe those teachings in agenda of his life in his/her personal and social life. Method and character of theist human, as they were in area of monotheism - based attitudes and beliefs, are such in area of moral affairs, too. If usual method of such human in life is be stable on moral principles like honesty, trust, loyalty to promise, justice, ..., and total of these affairs as method common and followed by him/her ties the past, present and even observes his/her future, associates Islamic life style. For example, if life style and method of the Munificent Prophet (PBUH) is studied in confrontation with people, crystallization of bases of his life style will be conceived in social morality. The Munificent Apostle (PBUH) in position to set communication with others, not only recommends moral virtues, but he did them ; it means no only he did good deeds in position of goodness, but he did the best deeds ; since that he was manifestation of these moral teachings that (Apostle), not only responded goodness to better and best, but did. So, religion, by bad to goodness, too:

Providing a special cosmology and ideology, builds infrastructure to reshape religious life. Feiz Kashani, in regard to program and method of believer human' life, has indicated axes that its summary inspires to regulate life style based on teachings of koran and Ahl – al – Bait: start and doing daily program of a believer based on Koran is with name of God:

; and remind name of your God every morning and night. Start of daily activity is done with alms, superficial and inside cleanness and complete vigilance and honest and pure intention and while his/her activities, he/she puts these affairs at the agenda: help to the needy, visit to patient, presence in funeral, listening advice and sermon, noon and evening prays, and in evening, he/she is engaged in mentioning name of God. Behavior with people is with a mixture of politeness, humility, amnesty, intimacy, closeness and philanthropy. Also, at the and recommendation to vigil and night – wake and night Nafelah has been provided based order of Koran that he/she enjoys its world and hereafter blessings. A sample of attention to material dimensions beside spiritual affairs can be seen in instruction of Amir – al –

Research Article

Mo'menin, Ali (A S) addressing to his son, Imam Hassan Mojtaba (A S).He says: times of life of believer is divided into three parts: a part of it for worship of God is allocated, a part for calculation of self and a part for legitimate and beautiful enjoyments, too. there is no believer unless his/her efforts are placed in three directions:economy and livelihood that he/she should try to obtain it. Also, a step that he/she takes it to secure his/her hereafter and third, attention to enjoyments that God has allowed them to be obtained. This noble hadith places a suitable strategy to draw Islamic life style for researchers. What distinguishes Islamic life style from other life styles, is general framework of human life style that human based on it, pursues his/her path to final goal and sustainable prosperity. In fact, this general framework has been drawn by God who is Creator of universe, human and aware of dimensions of his/her entity.

Now, since Generous God is regulator of this life style and is aware of his/her inside secrets and mysteries and is informed of his needs and requests, so philosophy of Sag God makes expedience that needs of human have been taken in all dimensions in this life style, therefore life style in Islamic view, is taken into account as paving way of goals and ways and methods of mankind in life. Islamic life style, due to comprehensiveness of true religion of Islam, includes social component, too. Based on this, a behavior that has had Islamic basis, does not neglect duties that are beyond themselves, necessarily.

Social component indicates duties that a person does them in relation to others, beyond himself/herself and his/her core family. Of social components, one of the most important concepts that takes assessment of how to perform a person in society and it seems, it is effected by attitudes and life style of humans, is social adaptation. Concept of social adaptation as one of dimensions of social health was investigated in a research by Blok and Berslo in 1972 for the first time, Donald, et al spread this concept several years later. They believe that social health, indeed is taken into account as a part of pillars of situation of health and also, can be a subject of it. Social health has been defined such: “ valuating conditions of a person and his/her efficiency in society ” that it is a reflection of “ positive social health”. This shows this fact that social adaption is reflection of understanding of people from their experiences in social environment.

The social adaption, in fact is the same assessment of conditions and work of a person in a society. Some social challenge form dimensions of social health that are: social integration, social acceptance, social participation, social flourish, and social adaption. In general, social adaptation means social understanding as intelligent, understandable and predictable. As per this concept, healthy person has a good performance, socially and temporally that knows society as a meaningful, understandable and with – potential – forces collection for growth and flourish, he/she feels that belongs social groups and knows himself/herself as partner in society and its development. As per concept, social adaptation is a positive range of assessment of experiences of person in society. One of functions of religion and religious life style is to make a society with social adaptation. It is common that religion as an exalted value causes to make and form some morale and performance in social life of people that is not unclear for any one.

Perhaps, the most important serious consequences of religion in society is to consolidate social relations of people of that society. Religion unifies society, augments social correlation and keeps social integration. Also, religion makes good feeling of prosperity and social prosperity in its followers. Religion, by making commitment and sense of responsibility in human than his/her fellowman and people of society and planting seed of peace and intimacy, trust and interest than each other causes that field of social correlation and healthy relations are set and lead to consolidation of social relations of humans. Religion to reform personal and social relations and make and continue a human healthy life is necessary.

Religion is placed in context of life of mankind and has a vital role in personal and social dimensions of human society. In investigation of social functions of religion, it has been clear that religion has a major role in hereafter life and social one of humans and its main functions are in several main axes of integration, meaning life of humans and effort of people to reform and health of society. In total, religious society has high integration, unity, consolidation and correlation and its citizens have social security, health in family and social relations and also, soul of cooperation and collaboration and feel responsibility against fate of each other.

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BACKGROUND OF DISCUSSION

About “Islamic life style” with today’s common meaning in Farsi, many researches have not been constructed. It can be indicated to book of religion and life style written by Mahdavi Kani. Also, Kajbaf, et al have taken relation of Islamic life style with happiness in satisfactory of life. In investigation of literature of research in fields of Islamic life style and social adaptation, a study was not obtained that directly has had adaption with subject of present investigation ; but important investigations have been done in area of relation of holding religion and religious bias with social adaptation and also, social health and its dimensions. Results of research of Di have shown that religious actions and beliefs relate to social health of people of a society. Carson and Arnold concluded this that inside religious and spiritual restrictions are important factor in prevention of behavioral and social damages. Also, religious life style with spirituality prevents behaviors of suicide, divorce and social deviations. Findings of Jubert show also that experiences and spiritual life style relate with social pathological indices in different social groups. Researches of Butler, et al showed that worship and adoration cause empathy, understanding, commitment, inflexibility in relations, feeling of responsibility and using technique of self – interference to solve contradiction. Also, many researches, e. g. Johnson, and others, Bayer and Wright, Viten, Serajzadeh, and Taleban show existence of a reverse relation among religious life and criminality and deviation. Findings of research of Mirza Mohammadi, et al show that religion and religious beliefs effect social health and in role of religion on social health, have indicated social integration and social control, reduction of abnormal and deviation behaviors, making a joint though system and reform of society and change of unhealthy thoughts. Serajzadeh, et al showed that holding religion has a direct and indirect meaningful effect on general health that its effect on social health is as indirect and through social support.

Poursattar and Hekmati, in research of prediction of social health based on religious beliefs among girl students, concluded that social acceptance and participation have a meaningful relation with all dimensions to act religious beliefs and social integration and adaptation with some dimension to act religious beliefs, but there is no meaningful relation among social flourish and to act religious beliefs. Findings of research of Niazi and Ghobadi have shown a positive and meaningful relation among variables of religious training of parents and rate of social health of children. Results obtained from research of Saleh Sedghpour, et al showed that education of koranic teachings have improved index of social acceptance as tangible and meaningful. Also, results of investigation by Mirzaei and Parvin have shown that mosque as the most important focus of community of Muslims, in addition to political, social, economical, lawful, propagation, functions causes to consolidate inter - family relations and communications and as a result promote social health. Also, results of research by Ibrahim, et al have shown that method of spiritual life and getting religious experiences, are effective in stages of growths, immunization and prevention of behavioral – social deviatons and promotion of social health of people. Mahdavi and Rahmani Khalili, also in investigation of effect of holding religion on social participation of Tehrani citizens, have concluded this that holding religion beside economical – social base and associative personality type is effective on social participation. Also, results of research of Alijani showed, people having successful religious identity had successful social interactions and actions. In view of what was said, it seems religion and life style based on religious teachings can play a major role in social health of people and societies. So, the present research follows responding this question that what is relation among Islamic life style and social adaptation ?

PROCEDURE AND STUDY

Research method of the present research is survey and is from cross – sectional research method, that in which, to gather data, technique of questionnaire has been used. Population of the present research includes all girl and boy students of Yazd university that have been engaged in study in study year, 2012 – 2013. To choose volume of sample in present research, suitable categorical random sampling method has been used and volume of sample was calculated with Cukran 372. To analyze gathered information by

Research Article

using SPSS software, descriptive and deductive statistics have been used (t – test, analysis of variance and multilateral regression). To investigate credit of questionnaire of research, superficial credit and content credit were used. To determine stability of this research, Crownbach’s alpha coefficient has been used. table 1 shows results of stability analysis of dependent variable and independent variables.

TOOL OF RESEARCH

In this research, to meet goals of research, the following tools have been used:

Questionnaire of anthropological data: respondents reported their information through this questionnaire about age, gender, marital status, social – economical situation, rate of studies and study major.

Questionnaire of Islamic life style: questionnaire of Islamic life style that has been made by Kaviani, has both long (135 questions) and short (76 questions) forms that in this research, its short form has been used with stability (Crownbach’s alpha) of 0/758. Questionnaire of Islamic life style has ten dimensions that are: knowing time, security, thought and science, family, financial, moral, beliefs, worship and social.

Questionnaire of social adaptation: questionnaire of social health of Keens that includes 33 questions and investigates 5 dimensions of social adaptation, social acceptance, social participation, social flourish and social integration. In this research, questions of dimension of social adaptation (6 buoys) have been used. Marking questions is as five choices in Likert scale. These questions have been measured with choices: I completely agree, I agree to some extent, without opinion, I disagree to some extent, and I completely disagree. The lowest possible mark is 1 in social health and the highest possible one is 6 and scope of obtained marks are divided into three groups of social health: low, medium, and high. To investigate stability of this tool, inside similarity was used that obtained alpha for total scale was 0/75 and for micro - scale of social adaptation was 0/78.

Table 1: Alpha coefficient of scales of research

Alpha coefficient	Number of buoys	Variable
0.76	6	Knowing time
0.79	10	Security
0.71	11	Thought and science
0.75	10	Health
0.79	12	family
0.77	19	Financial
0.82	20	Moral
0.75	17	Beliefs
0.89	14	worship
0.85	16	Social
0.78	6	Social adaptation

Clarifying concepts and measuring variables

1 - social component indicates duties that a person does them in relation to others, beyond himself/herself and his/her core family.

2 – worship component indicates duties that show relation among person and God as slave and master and are in general, clear worships, like pray, fast, reading Koran, recommended words, pilgrimage of Mecca,

Research Article

... and behaviors that have not name of worship, formally but a person do them with intention to obey God.

3 – component of beliefs indicates cosmological, anthropological, theological, ... concepts that have been internalized in a person and are present in his/her lower emotional and cognitive layers and as conscious and unconscious have a determinant role in behaviors.

4 - component of morality is said to internalized traits and behaviors of a person that are not taken into account as his/her formal and legal duty, and is not keelhauded or encouraged by leaving or doing it. Here, it looks at personal and social dimension of morality (its divine dimension has been taken in index of beliefs).

5 – financial component indicates behaviors of a person that relate to economical and financial affairs of life, directly or indirectly, it includes affairs like job, estate, quality in earning and spending,

6 – component of family indicates behaviors and relations of a person from this view that he/she is a member of a core family ; i. e., husband and wife and children. A large family has been taken in social index.

7 – component of health takes affairs that play role in physical and mental health of a person and includes nutrition, health, physical activity, fun, playing a game, enjoyments of life, journey and pilgrimage, sleep and rest, visit, beautiful or ugly appearance of a person,

8 – component of thought and science indicates cognitive duties of a person, in general existing cognitions in a person, effort to increase one's cognitions, a position that ones takes it for science and thought.

9 - defensive – security component indicates duties that as personal or social relate to security of people and society, like keeping borders, domestic disciplines of cities and villages, identification and punishment of criminals in private quarrels of people and

10 – component of knowing time relates to duties of a person in regard to optimally using time. However, priorities are in regard to distribution of opportunities, regulation of time and programming, identification and using special time occasions,

11 – social adaptation is to understand quality, organization and performance of social world of a person. A healthy person socially tries that knows more about his/her surrounding world. Every day, numerous events occur that can be positive or negative, unexpectedness or predictable, personal or public. These events are challenges facing those people who try to understand their surrounding complex and busy world. Healthy people are interested in social plans and feel that are able to understand their surrounding events ; they do not trick themselves with imagination that are living in a evolution and excellent world and promote their needs and wishes to understand and realize life. Social adaptation is equal to concept “ dominance on environment” in scale of mental health. Dominance on environment means feeling of competence and ability for complex environment and choice or creation of personal suitable fields. Contradicted social adaptation is futile and meaningless and in total, imagination of world is as logical, intelligent, understandable and predictable.

FINDINGS OF RESEARCH

Table 2 shows frequency and percentage distribution of social adaptation of respondents as per gender. Numbers stipulated in above table indicate that maximum rate of agreement has been stated by respondents than a buoy “ in my opinion, prediction of what will be occurred in future society is a hard work”, so that 59/9 % of them have given response of completely agreement and or agreement to this buoy. Also after it, in total 59/7 % of respondents have announced that can not understand that what will be occurred in the world. 30/6 % of them, by choosing options of disagreement and completely disagreement, responded to this buoy, too. Maximum rate of disagreement has been allocated to buoy “ In

Research Article

my opinion, the world that we live in it, has value to be understood”, too so that 34/7 % of respondents, by choosing options of completely disagreement responded to it. About 26/8 % of respondents have chosen option of disagreement, too. Of course it should be noted that a major difference has been seen among rate of social adaptation of girls and boys ; so that for the sample, just 18/3 % of respondents of boy have announced their complete agreement with buoy “ Most of cultures are so strange and odd that I do not understand them” while this percentage is 54/3 % for girls.

Table 2: Distribution of frequency and percentage of social adaption of respondents as per gender

total		girl		boy		Intensity	buoy	row
percentage	number	percent age	number	percent age	number			
42.5	158	65/1	114	22.2	44	Completely agreement	I can not understand that, what will be occurred in the world .	1
17.2	64	16	28	17.3	36	Without opinion		
9.7	36	4	7	14.6	29	Disagreement		
12.9	48	6.3	11	17.8	37	Completely disagreement		
35.3	131	54.3	93	18.3	36	Completely agreement	Most of cultures are so strange and odd that I do not understand them	2
14.2	53	13	23	15.2	30	Without opinion		
11.6	43	9.1	16	13.7	27	Disagreement		
16.9	63	9.7	17	23.3	46	Completely disagreement		
22	82	13.9	24	29.5	58	Completely agreement	In my opinion,, the world that we live in it, has value to be understood .	3
14	52	8.1	16	20.6	36	Without opinion		
11.3	43	11.2	22	13.1	23	Disagreement		
13.2	49	17.8	33	8	14	Completely disagreement		
26.8	96	26.9	53	24.6	43	Completely agreement	In my opinion,, prediction of what will be occurred in future society is a hard work .	4
34.7	130	36	71	33.7	59	Without opinion		
42.2	157	64	112	22.8	43	Disagreement		
17.2	64	14.3	23	19.9	39	Completely disagreement		
10.3	39	3.1	9	13.2	30	Without opinion		
14.8	55	7.4	13	21.3	42	Disagreement		
13.3	51	9.2	16	20.8	41	Completely disagreement		

Table 3: Distribution of respondents as per rate of variable of health

Total		girl		boy		Gender health
percentage	number	Percentage	number	percentage	number	
22/1	82	23/8	47	20	35	little
27/1	101	29/5	58	24/6	43	medium
50/8	189	46/7	92	55/4	97	much
100	372	100	197	100	175	Total

To build variable of health, buoys related to this variable have been combined and then, ranked to each other. Based on data of table 3, 27/1 % (101people) of respondents have reported rate of their health as one of components of Islamic life style in medium limit and 50/8 % (189 people) in much limit, too. Thereby, it can be stated such that about 77/9 % of respondents have shown variable of health in much

Research Article

limit and medium that meanwhile, percentage of boys (80 %) is more than that of girls (76/2 %). In general, data shows that boy respondents than girl ones have higher health as one of dimensions of Islamic life style.

Table 4: Distribution of respondents as per rate of variable of beliefs

Total		girl		boy		gender health
number	percentage	Percentage	number	percentage	number	
22/1	82	23/8	47	20	35	Little
27/1	101	29/5	58	24/6	43	medium
50/8	189	46/7	92	55/4	97	much
100	372	100	197	100	175	Total

As data of table 4 shows, about 67/7 % of respondents assess variable of beliefs in little and medium limits in their life style. This is while only 32/3 % of them have reported their assessment in much limit. In addition to this, 35/1 % of girls in opposite to 29/1 % of boys have announced rate of variable of beliefs in much limit. Based on this, it can be said, for girls average variable of beliefs as a component of Islamic life style is more than that of boys.

Table 5: Test of difference of average independent variables of research as per gender

Sig	T	Std. D	average	gender	Variable
0/000	4/25	3/70	16/51	boy	Knowing time
		4/21	18/14	girl	
0/001	3/447	38/25	78/31	boy	Beliefs
		41/06	91/95	girl	
0/000	4/437	1/65	11/87	boy	Thought and science
		1/89	12/65	girl	
0/000	4/073	49/43	139/6	boy	health
		45/62	120/37	girl	
0/168	1/370	37/77	61/31	boy	family
		35/79	56/18	girl	
0/173	7/359	7/56	20/48	boy	financial
		4/50	15/52	girl	
0/001	2/094	2/21	13/12	boy	moral
		4/6	19/7	girl	
0/000	4/021	2/56	12/3	boy	Security
		3/59	15/4	girl	
0/000	3/052	41/43	135/6	boy	worship
		53/62	146/37	girl	
0/001	4/084	3/87	17/24	boy	social
		4/43	19/6	girl	

Research Article

Table 5 has shown results of test of difference of average independent variables as per gender of respondents. As data of above table shows, there has been a meaningful difference among average variables of health and moral ones of boys and girls with meaningful level of 0/000 and 0/001. Based on this, boys than girls have experienced to more extent, health and moral components as two dimensions of Islamic life style in their lives. But girls more than boys have announced beliefs and worship components. Also, as per results of t – test, it was clear that average dimensions of knowing time, thought and science, security (with meaningful level of 0/000) and social dimension (with meaningful level of 0/001) has been among girls more than boys and this difference is meaningful, statistically too and finally, it was also clear, there is no meaningful difference among average family component (with meaningful level of 0/168) and financial one (with meaningful level of 0/173) among boys and girls, statistically.

Table 6: multivariate linear regression in components of Islamic life style and social adaptation

Social adaptation		Independent variables	
Sig	beta		
0/190	0/075	Knowing time	
0/001	0/135	beliefs	
0/011	0/112	Thought and science	
0/668	0/030	health	
0/001	0/066	family	
0/011	0/125	financial	
0/668	0/194	moral	
0/235	-0/087	Security	
0/001	-0/009	worship	
0/069	0/173	social	
0/560		R	Summary of model
0/294		R square	
12/470		F Value	

Results stipulated in table 6 show that in social adaptation, multilateral correlation (R) has been calculated equal to 56 %. This matter states this that independent variables relate to social adaptation as 56 %, coincidentally. Determination coefficient (R²) has been calculated as 29 %, too. It is, about 29 % of changes of social adaptation is described by ten components of Islamic social life. Also standard effect coefficient indicates that moral variables (Beta = 0/194), social ones (Beta = 0/173) and beliefs ones (Beta = 0/135) are the most important predictors of variable of social adaptation.

DISCUSSION AND CONCLUSION

The present study was done with aim to investigate relation of Islamic style life with social adaptation of the young. Findings of this research showed, there is a direct and meaningful relation among Islamic life style and social adaptation, so that by islamicizing life style more, rate of social adaption is increased, too. Most of respondents were placed in medium group from view of Islamic life style. Description of this matter is necessary that Yazd city, since it has kept its religious features, still and has been placed to be exposed to unsuitable consequences of urbanization and industrialization less, as a result style life of its people is Islamic and symbols of western style life are seen in it, less. Comparison of average Islamic life style and social adaptation among men and women showed that average marks of Islamic life style in women is more meaningful than men. Difference of life style of men and women has been approved by

Research Article

many researches. For example, findings of Ghasemi, et al showed that health – based life style of citizens is different as per gender, age and marital status. In fact, gender has been effective in health – based life style. In relation to difference of life style of men and women, Share'pour, et al also concluded this that since religious actions that form a part of life style, are seen among women more than men, cause they have less interest in doing dangerous works and they consume alcohol less and in total, have healthier life style in comparison with men in components of life style that is adaptable with results of this research. Findings of Laruch showed that student women had better behavior than men in meaningful way in dimensions of nutrition, inter – personal relations, acceptance of responsibility against health and life style of promoter of health. Also, findings of research of Kukerham, Isnad and Dival that has been constructed in Russia, show that women in comparison with men have a healthier life style, e. g., men consume alcohol 21/2 times more than women, in field of cigarette men smoke (it) 16 times more than women, too. Hence research of Abel and Kukerham shows that women smoke it less than men, consume alcohol less, in comparison with men, while driving they use safety belt more, consume less – caloric foods and while disease, go to doctor more, too. Results of Ibrahim and Behnueigadaneh also showed that there is a meaningful difference among marks of girls and boys for life style, so that a difference is seen among girls and boys in regard to marks of component of cultural consumption and leisure and concluded that this difference is rooted in religious and family teachings of our society that does not know doing some behavior of cultural consumption and spending leisure in some place for girls as suitable and thereby, components of religious actions are stronger among girls that these results have adaptation with findings of the present research. Also, results of the present research showed, rate of social adaptation of men is more than women. In approval of these results, study of Salehi Hikuei showed, size of social network and rate of trust to others among men is more than women. In this order, research of Eskandari showed that social trust in women as a pathological sign of social relations is a little and is taken tantamount to an obstacle for entrance of women to society. In total, results of this research confirm main hypothesis of the research dealt with relation of Islamic life style with rate of social adaptation. These results have adaption with results of other researches that have investigated relation of these both variables. Di in his researches has shown that religious actions and beliefs relate to social adaptation of people of a society. Carson and Arnold also concluded this that inside religious and spiritual restrictions is an important factor in prevention of behavioral and social damages. Religious life style and with spirituality prevents behaviors of suicide, divorce and social deviations that confirms results of the present research dealt with relation of Islamic life style with social adaptation of people. Also, many researches indicate existence of reverse relation among religious life and criminality and deviation. Results of research of Ibrahim, et al also have shown that spiritual life style and getting religious experiences are effective in stages of growth, immunization and prevention of behavioral – social deviations and promotion of social health of people. Also, findings of research of Mirza Mohamadi, et al in confirmation of results of this research, showed that religion and religious beliefs have effect on rate of social adaptation and in role of religion on social health, have indicated social integration, reduction of abnormal and deviation behaviors, making a joint thought system, and reform of a society. Poursattar and Hekmati also have shown that social acceptance and participation have meaningful relation with all dimensions to act religious beliefs and social integration and adaptation with some of dimensions to act religious beliefs, but there is no meaningful relation among social flourish and to act to religious beliefs.

Findings of this research have adaptation with results of researches of other researchers who have investigated relation among both variables of religious life and social adaptation and its dimensions, too. What is deduced from this study, in general is that religious and Islamic life style will lead to improvement and promotion of social adaptation of people of a society. Of restrictions of this research, lack of enough background about Islamic life style can be indicated. For this purpose, it is suggested that researches are constructed about Islamic life style and its relation to other personal and social variables and among different groups. Tree of life style is for this that we know how to form life style. What attitudes effect it, how interaction of roots and attitudes play a role in daily life and give style and pattern

Research Article

to life of human and draw a partial fixed path for their lives. To reach life style that has these features in view of Islam, a pattern is necessary that is confirmed by religion from different aspects and its different components have interaction to each other. Further, they are not against certain scientific findings and observe the world and hereafter beside each other and in view of comprehensiveness of human, they do not neglect any one of his/her material and spiritual, personal and social and belief and behavioral dimensions. Regulation of Islamic life style can be assessed as a firm step to islamicizing the Arts. The Islamic life style has been extracted and regulated by referring to ayahs of Koran and hadiths of Ahl – al – Bait of infallibility and purity (A S) and their method that the Arts based on expedencies of this life style can be achieved. In fact, final goal of the Islamic Arts is nothing except for achievement to Islamic life style that this life style with itself accompanies a healthy society and citizens with social health and social adaptation. In view of findings producing from this research that indicates importance and necessity of Islamic life style for a person and society, so it is suggested to further familiarize with Islamic life style in specialized areas of personal and social life, workshops are held in this field for different groups of people by responsible organizations. Also, it is suggested that Islamic life style is taught through formal education in course texts of the Education and Higher Education.

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