

Identification of the lifestyle in theories and sayings of Imam Jafar Sadeq (AS)

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Abstract

In today's world lifestyles, model for the interaction of people and distinguishes people from each other. Lifestyles that can help what people are doing, why and meaning for them and others to understand.

This study aimed to "identify the components of lifestyle theories and sayings of Imam Jafar Sadeq (AS)" is performed.

The research, qualitative content analysis and analysis of findings, traditions associated with the lifestyle of Imam Jafar Sadeq (AS) and sociological theories classical and then the items placed on the concept of lifestyle, the dimensions proposed hadiths of Imam Jafar Sadeq (aS) in the form of tables grouped by priorities concerning methods of consumption, consumption of individual and social behavior and distinctive supremacy, behavior, consumption and offered Islamic lifestyle.

Keywords: lifestyle. Distinct behaviors. Individual consumption and social

Introduction:

Perhaps the history of life in the 16th and 17th centuries searched. But the use of this concept in the sociology of literature, especially "Weber" and the "Adler" returns. Adler's theory of evolution lifestyle word invented words such as image guide, a guide, a map guide, the life and character of the general attitude to life is the source. Use a variety of lifestyle and a common perception that it is difficult. For example, Weber's use of the term, collective lifestyles in mind. It should also be added that the concept is less important in his work.

Unlike Weber, for Adler lifestyle more individual lifestyles and "lifestyle" is a central concept in his theoretical system. What these two cases is that both theories based on the same methodology and underlying assumptions are based. (Anas Butcher, 196: 1967) (Hosseini Pakdehi and Mary Yarqly, 2012: 134-135)

Problem statement and the necessity and importance

Different ways of living and lifestyle in general is elected by different groups of people. Fazli Definition lifestyle is divided into two main groups. Definitions that knows the lifestyle of behavior, values and attitudes and mental orientation of this concept outside their circle. The second category definitions are definitions of lifestyle that most psychological aspects and the definition of this concept, consider the behavior and mentality. This category definitions and market research studies emerged first and then spread (Fazli, 1382). (Afkhami, Molaei and Talebian, 2012: 37)

As with definitions, theories of lifestyle generally in the fields of psychology and sociology have been developed. (Afkhami, Molaei and Talebian, 91: 38)

Sociological literature of the lifestyle concept of two different species have been removed. Initially, lifestyle, represents wealth, social status and often an indicator of social class is used to determine. (Abazari and Chavoshian, 2002:20) (Hosseini Pakdehi and Mary Yarqly, 2012: 135)

Early in sociology, the concept of lifestyle commonly associated with the concept of class and social stratification system is used. From the perspective of Weber status groups often have behavioral lifestyle practices that distinguish them from other groups dignity. Simmel's concept of lifestyle in relation to modernity and living in big cities has examined. In his view, "taking stands" or "their consumption represents" the characteristics of the upper classes. The classes in this way trying to make the distinction between self and other social groups (Veblen, 2004). Veblen's theory in the field of lifestyle closely with recent theories of lifestyle. (Afkhami, Molaei and Talebian, 2012: 39-38)

In the second, a lifestyle, not a way to determine social class but also a new social form will be considered only in the context of changes in the culture of modernity and consumerism culture is significant. In this sense lifestyle is a way to define the values and behaviors (identity) of its importance for social analysis that increases day by day. (Hosseini Pakdehi and Mary Yarqly, 2012: 135)

Research literature

In today's world, the question of lifestyle and living conditions fundamentally change the lives of individuals and the patterns have a major impact. That's why the new circumstances and lifestyle, be rebuilt using Islamic texts to be nurtured with a more appropriate patterns. Also according to the sayings of Imam Jafar Sadiq (as) learning points related to lifestyle factors, lifestyle definitions with the implementation of our traditions.

Consumption and lifestyle

Today's lifestyles are usually community-based organizations are taking. Each cultural lifestyle choices and behavior, especially during the multiple forms of consumption will be manifested. (Afkhami, Molaei and Talebian, 2012: 39). In a more recent approach to social theory in ways that respect the attention to differences or economic changes resulting from consumption rather than production methods. The orientation of contemporary sociology as acceptance of the importance of increasing the sphere of consumption and lifestyle activities in shaping the personal and collective identity as well. (Giddens, 2003: 119)

In recent years the concept of cultural consumption trends theorists generally associated with the concept of lifestyle and related issues such as identities. The implications of late modernity or postmodernity in the past two decades, cultural consumption, and identity has played a pivotal role in issues related to lifestyle. (Afkhami, Molaei and Talebian, 2012: 39)

According to Bourdieu's model that the formation of lifestyles provides objective conditions of life and position of the person in the social structure leads to the production of certain habits. Habitus is producing two systems. Classified military to military actions and the perceptions and cognitions (tastes). The end result of the interaction of the two systems is a lifestyle. (Fazli, 45: 1382) Bourdieu Unlike Kant, taste resulting from the internalization of social stratification system knows. But the taste is nothing but to understand and evaluate the plans that have been mined from habitus. This class habitus S, which defines the meaning of the activities attributed to lifestyle. (Bourdieu, 2002: 239) (afkhami, Molaei and Talebian, 2012: 39)

His most important legacy to the sociology of consumption and lifestyle analysis, analysis of the composition of capital to explain consumption patterns, consumption patterns and the hypothesis differentiate classes through class cultural tastes. (Afkhami, Molaei and Talebian, 2012: 40)

Islam, consumption and lifestyle

Favorite accept certain faith a way of life. Why to choose a religion requires observance of rituals, rules and specific actions to change values and attitudes and orientations subjective initiated by the behavior and actions of people emerge from the other aspects of individual and aspects social life is affected.

Religious lifestyle practices generally provide systematic use that although his followers tried to distinguish social class, but in sharp contrast with the non-consumption "represents itself" is. The general view seems to be that all the major religions, especially the monotheistic religions characteristics and behaviors such as greed, envy, extravagance and value the most for material goods (object server) with the culture and consumer society is linked to blame Put. However, since the consumption side of the Cultural Foundation of Western capitalism is seen as the embodiment of the modern industrialized West without consumer culture it is difficult, the religious discourse and ideology of consumption can alternative discourses important in shaping and modeling policy and consumer behavior are considered micro and macro levels, and even lead to political and social movements in line with national interests and groups. What type of religious discourse of Western consumerism makes it distinct, are getting the benefit of the individual and pragmatic attitude, based on the common good and to avoid individual benefits. The word "nation" in Islam is well demonstrated the potential of collectivist ideology and function of individual interests to the interests of the larger community. Hvgvlt referring to the potential of the Islamic Ummah competition for the project of globalization (Globalization) knows. (Zokaei, 2012: 17-16)

At the macro level there is a sense of community, the sense of international competition less on natural resources, economic and human inequalities and regional structure is lower, and at the individual level, which is of paramount importance, considering the interests of individual and pleasure seeking their

place. " its "bigger that it has no use pretending. The main characteristic of religious discourse is less emphasis on individuality and priorities of the community. Full of verses referring to the damage and harm that arises from jealousy and extravagance. Similarly, some specific rules and principles of Islamic economic forecasts (such as Zakat) for adherence and implementation by the weakening in consumer ideology. (Zokaei, 2012: 17)

In Postmodernism, Reason and Religion (1992) Gellner, the late English philosopher relativism and materialism problem of Islam with secular Western society knows "fundamentalism does not desire to relativists. They look pluralism, doubt, attachment semi-finished products, and the inability of individuals to choose freely and perform their faith, society is taken. "(Zokaei, 2012: 17)

Turner confrontation between Islam and postmodernism in the context of everyday life and the life styles of the people and not in search of intellectual discourse. "The middle classes with an emphasis on active lifestyles, satisfaction and pleasure seeking to become a global normative standard that forms the aspirations and lifestyles subordinate classes. Although not directly use the class, taking the imagination. The Turner Islamic lifestyle with Western lifestyle with its distinctive characteristics that consumerism is a major feature it does not comply. Criticized thinkers, reformers and political leaders of Islamic countries in recent history this consumer culture (shariati, Jalal Al-e Ahmad, Imam Khomeini), represents an enormous threat to the spread of the integrity of the "Islamic nation" and pluralism it imposes. (Zokaei, 2012: 18)

For other theorists to clarify the picture of the relationship between ideology and consumerism helps, opposed the use of traditional (that religious ideologies obvious manifestation of which are) with new consumer-oriented that in modern society modern (postmodern) crystallized is. Accordingly, while the use of traditional (eg, based on religious teachings) based on basic needs and with the intention of providing survive, regroup and facilitate the service of the individual to society and moral obligation and religious, modern consumer with increasing individualism, referring to the imagination and fantasy and away from the needs and desires of diverse extends wish. Campbell "dynamic orientation" and "unknown novelty" features a new type of consumerism knows that distinguishes it from the traditional consumption. (Zokaei, 2012: 18)

An overview of the concepts of lifestyle

Lifestyle in the new definition, a pattern of thoughts, feelings, knowledge and action, which makes a total social identity and personal. In this context, what is the true objective factors are lifestyle.

Review of issues related to the concept of lifestyle can be concluded that:

1. lifestyle takes matters into which human life, both individual and social, material and spiritual, he is concerned.
2. lifestyle all areas of behavioral and social situation and the assets to be included.
3. The same individual lifestyle or behavior internal and external assets, but it does set lifestyle indicate.

on the other hand, the commonality and unity, the series of phenomena from other phenomena (which are common) apart and creates diversity. other people in your community have disputed.

6. The most important feature is the formation of a lifestyle that revolves around trends (tendencies, preferred) or what is called taste. In other words, life style, pattern, or set of behaviors, items and assets

that are associated with taste. Hence the pattern or set where there would not be reluctant to discuss lifestyle does not apply. (Mahdavi Kani, 225: 1386) (Asghar Kia, Lotfi, 2012: 91-92)

Features lifestyle elements

One of the most important features of the multiple definitions, the concept of a lifestyle choice. What most distinguishes the concept of lifestyle definitions of concepts such as culture and in cultural, creative and selective lifestyle elements. (Mahdavi Kani, 2008: 58)

Theorists lifestyle generally on this point agree that the condition of lifestyle choice amid a structure. (Shahabi, 38: 1384) in terms of Gydznmn lifestyle in the traditional culture of little use, because this notion with an endless number of possibilities are available to choose from. However, this abundance of choice means freedom to choose is not unconditional. This finding is in line with the theory that major construction actually constitute the core of the idea Gydznmn. Afkhami, Molaei and Talebian, 2012: 38)

The concept of lifestyle attractions for equal attention to structural funds and individual social action is effective. Indeed, the concept of lifestyle-related topics and has created an interactive agency. The reality of freedom and limited social experience is well manifested in the concept of lifestyle. Became important lifestyle in modern society not only due to the nature of algebraic class and multi-oriented, the development of globalization, especially the globalization of values and impact Shgrft communication technologies and information that are related to (Zokaei 2007:78)

Native structural factors involved in the field so far based on the lifestyle of limited research has been done. The aim of this study was to identify major categories of lifestyle typology. Another group of studies using quantitative approaches and a positive of the relationship between key variables such as class, gender, leisure, media, etc. have addressed lifestyle. In some of the studies also discuss elements of lifestyle media consumption referred. (Afkhami, Molaei and Talebian, 2012: 41-40)

Previous research

Rasouli (2001) identified a quantitative content analysis in identifying the components of lifestyle components in television advertising, and advertising on the pattern of consumption of the individual and family more than others.

Mohammadi and Bibakabadi (2008) in a research entitled "Study of the Components of Lifestyle and Pattern of Behavior in Best Selling Filmmakers", which was conducted through a review-analytical method, concluded that in Iranian cinematic films selling traditional Iranian lifestyle Most styles were observed and cultural behavior patterns of behavior observed in most of the videos.

Pourgafari, Gholamreza and Yousefali (2009) in a research entitled "The Effectiveness of Lifestyle Components Based on Individual Psychology Approach on Marital Satisfaction among Married Women Nurses in Dezful Hospital", a quantitative and experimental study. The results showed It was shown that the teaching of lifestyle components based on individual psychology approach increased marital satisfaction and its components including: satisfaction, personality issues, marital relationship, conflict resolution skill, financial management, leisure activities, sexual relations, parenting, family and friends, and religious orientation that the findings in Level 051/0 P <meaningful Bund.

Research method

The method of this research was qualitative content analysis. At first, life style theories were studied and the components of lifestyle were extracted, then the components of lifestyle in the hadiths of Imam Jafar Sadeqh (AS) were from the book "In the school of Imam Ja'far Sadeqh" As) "by Mohammad Hossein Noah Jahan has been extracted and the components of lifestyle have been matched with the Hadith of the Prophet.

Research questions

- What are the components of lifestyle?
- Which components of lifestyle are identifiable in the traditions of Imam Ja'far Sadiq (AS)?

Lifestyle Components (Table 1)

Theosophy of Imam Ja'far Sadeq (AS)	The theory	Theorist
1. Humility is to be content with something less than your position, and to salute anyone who is struggling to ... Reader, 2007: 57) - The best masters are the one who has three qualities: kindness, generosity and justice. (Nohe khan, 2007: 318) - The pestilence of religion is jealousy and self-esteem. (Nohe khan, 2007: 541) 2. To reveal the blessings of God is more popular than keeping it in the closet. So let's not appear in the most kind of dress of your people. (Nohe khan, 1386: 184) - It's a scandal that's enough to put on a piece of clothing that makes it look like a fingernail. (Nohe khan, 2007: 397) 3. Assets are God's, and they are given to them by the man and allowed them to eat modestly and clothe in moderation. (Nohe khan, 2007: 183) - Because God gives pleasure to the servant, then He will know the value of it and praise the language of Allah. Still, it's not over yet, it comes as a command to add to its favor. (Nohe khan, 2007: 386)	1- Representation of hierarchy and social stratification 2- Dignity and emphasis on the pattern of consumption 3- .How to use the material and cultural blessings	1-Weber (1864)
1.No one should be a jurisprudent unless he does not care about what he wears and what he damages. (Nohe khan, 2007: 211) -God has two reputations: the reputation of dress and praise. (Nohe khan, 2007: 397) Two men entered Amir Al-Momenin (AS), the Prophet threw two mattresses for each of them, one of them sat down on the mattress and the other refused. The Imam said: sit on the mattress because he does not refuse to accept dignity and respect except the ass. (Nohe khan, 2007: 320)	1. Specific consumption practices aiming at the pursuit of the status symbol	Simmel (1918)

"If you put your hand in the dragon's mouth, it's better to stick to the newly emerging era." (Nohe khan, 2007: 64) -God loves beauty and adornment, and lacks the plight of poor people. Whenever God grants a servant, he wishes to see his work in him. Nohe khan, 2007: 764) 2- In answer to the question, the Prophet said: "The grace is without mercy, forgiveness without reward and entertaining the non-material world." (Nohe khan, 1386: 315) - Allah hates so much of his hunger and unemployment. (Nohe khan, 1386: 642) 3. Iblis, who curses his God, says: "Everything will throw me in the trap of a child who is tired and helpless, one of three things will never hurt me about him: gaining property from non-solvent, or Failure to pay the right and its rights or use it instead. (Nohe khan, 2007: 135) "Loghman told his son: The loneliness of the work has three signs: what it does not mean, what it does not wear, and what it does not belong to. (Nohe khan, 2007: 474)	2 .Leisure time 3- Consumerism	
1 Put on a dress that you do not find reputation for and not detract from you (Nohe khan, 2007: 183) Mediocre is what the dear God likes and lavish, even throwing away the nucleus (dates and fruits), because it works and even pours a lot of drink. (Nohe khan, 2007: 474) It's not lavish in what keeps your body healthy. It's a waste of things that wastes wealth and damages the body. (Nohe khan, 2007: 475) 2 Ali (AS) saw the old clothes and objected to him. Ali (AS) said: "With this garment, the heart becomes delirious and the breath is subdued, and the believers are drawn from that pattern." (Nohe khan, 2007 : 183) - God's messenger did not lean on food when God raised his glory and did not like the kings, but we can not do it. (Nohe khan, 2007: 87)	1. Principles of consumption in life 2. Self-actualization	Veblen (1929)
1 -I guarantee for someone who moderates (and saves) that it will not be poor. (Nohe khan, 1386: 207) "PICKTHAL: they are ten ..." (These are ten crimes): endurance against incidents, truthfulness, trusteeship, salvation, hospitality, lack of food, compensation of goodness, respect for the rights and respect of the neighbor, respect for the rights and respect of the companion , And at the head of all shame. (Nohe khan, 2007: 489) 2-It is better to be poor and to be able to be with us, to be non-being and to be killed, and to be better with us than to be alive and to be non-being. (Nohe khan, 1386: 207) -The desire for the world brings sadness and grief, and disregard for the world is the comfort of life and soul. (Nohe khan, 1386: 434) -The Prophet of God would sit at the bottom of the house whenever they entered the house. (Nohe khan, 1386: 664)	Distinctive living practices Life style of human behavior set	Sobel (2006-47)

-The believer is someone whose income is solvent and clean, and his morals are good and good for his inner life; he will spend a lot of rubbish and avoid excesses. (Nohe khan 1386: 724) 3 -In the description of the believers, he said: "They are those who, in times of trouble and comfort, give good brethren, and in the days of their need and destitution they prefer others" (Nohe khan, 2007: 693)	The pattern of consumption	
1 -For the heart of a believer, nothing is more harmful than overeating. Overeating causes two things: hardship and stimulation of lust -Do not eat anything that you do not desire and appetite; this will be foolish and you will not eat until you are hungry; eat solvent and eat the name of God, and remember this Hadith of the Prophet (pbuh): man She did not fill the container worse than her abdomen. (Nohe khan, 2007: 743) 2- .The believer is strong in religion, adorned with moderate poverty, while in poverty. (Nohe khan, 2007: 208) -It is deserved that the believer has eight qualities: he is timid in the course of the events, is in patience in patience, he is glad at the time of joy and comfort; he does not plead with what God has foretold; he does not wrong the enemies; he will not obey his friends; His body will suffer from him and people will be in comfort. (Nohe khan, 1386: 315) 3-Three things that caused God's disobedience: Six is the world: friendship, presbytery, belly-worship, friendship, love, and comfort. (Nohe khan, 1386: 535) -Anyone who delves from the path of forgiveness will be honest. (Nohe khan, 2007: 736) -It is the one who has gained financially and misses it. (Nohe khan, 2007: 738)	1 -The pattern of consumption 2- The dominant culture and lifestyle 3- .Habits	Bourdieu (2002-1930)
1- .Farmers of the treasures of mankind, produce a clean seed that God has created. Their position on the Day of Judgment is better than their companions, and their honor and dignity are of all Bateshir and are called "Mubarak". (Nohe khan, 2007: 423) -God gave his prophets a day in agriculture and livestock, so that they do not like the rain. (Nohe khan, 2007: 423) -Every city requires three things that need to be addressed to them in the work of their world and the Hereafter, and if they do not have three, they will be caught up in ignorance and disorder: the Dhuha and Parsa the Faqih, the righteous and competent rulers, and the trusted physician. (Nohe khan, 2007: 753)	1- Towns and villages	Daniel Lerner (1979)

2- .Masculinity in the journey is: a lot of good and good fortune and forgiveness to their friends and their secret secrets after separating from them and a lot of jokes in other than angered by God and Evil. (Nohe khan, 2007: 481) -A person who knows his time will not be mistaken. (Nohe khan, 2007: 758) 3 -The least thing that stops faith from human beings is to sit up with an admirer and listen to his words and endorse them. (Nohe khan, 2007: 723) -Everyone who tells you the beloved man or woman on the Day of Resurrection will keep him in "Tint" (pus and Zardaba ...) to keep his word back. Noah Juan, 2007: 760(Listen to what he has heard and listen to what he has been looking at and about his beliefs and attachments.(Nohe khan, 2007: 765)	2- .Social mobility 3 -Media	
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Lifestyle components (Table 2)

The Hadiths of Imam Ja'far Sadiq (AS)	The theory	Theorist
1. Satisfaction of position - Kindness, generosity and justice of martyrs - Avoid self-esteem and jealousy 2. To reveal the blessings of God in the eyes of the people - Pay attention to the clothes - Avoiding fingerprints due to improper cloth 3. Balance in consumption - Thanks blessing and increase it	1 -Showing hierarchy and social stratification 2 -Dignity and emphasis on the pattern of consumption 3- .How to use material and cultural blessings	Weber (1864)
1 -Obtaining social status regardless of clothing -Respect -Attention to dress and prayer -Lack of dignity to the ripe -Beauty and adornment 2- Moralism -God's hatred of hunger and unemployment 3- Avoiding the misappropriation of property rights and expenditures -Avoid lavishness	1 -Specific consumption methods with the aim of following the status of the symbol 2- .Leisure time 3 -Consumerism	Simmel (1918)
1 -Pay attention to the appropriate and balanced clothes -Moderation in the tasks -Pay close attention to the health of the tone 2 -To keep the dress simpler for the leaders -Avoiding arrogance in eating	1- Principles of consumption in life 2- Self-actualization	وبلن(١٩٢٩)

1 -Paying attention to saving -Feeding the poor, respecting the rights and respect of the neighbor and friend 2 -Observance of the Ahl al-Bayt (AS(-Disregard for material -Modesty in socializing -Halal income, good ethics and spending 3- .Material and financial assistance to others	1- .Distinctive ways to live 2- Life style of human behavior set 3- .Pattern of consumption	سویل (۲۰۰۶- (۱۹۴۷
1 -Avoid overeating -Eating in a timely manner and as much as eating 2 -Mediocre and dress -Satisfied with the property 3- .Avoiding the world of friendship, stomach and fervor -Avoid stinging -Avoid misuse	1- The pattern of consumption 2- The dominant culture and lifestyle 3- .Habits	بورديو (۲۰۰۲- (۱۹۳۰
1 -Attention to agriculture and food production of the community -Pay attention to the food needs of the community -The need for an experienced physician in the community 2 -Traveling and Traveling -Time and Position 3- Avoiding Exaggerations -Avoid you -Take care of speech, meet and listen	1 -Towns and villages 2- .Social mobility 3- Media	دانيل لرنر (۱۹۷۹)

1-
2-

Conclusion:

As previously stated, lifestyle is one of the topics of interest in today's world. According to some of Adler's theorists, lifestyle is a personal category and, from the perspective of others, like Weber, has a social aspect.

Also, some lifestyles from behavior, regardless of values, attitudes and orientations, and others, are considered to be the totality of human behavior and mentality.

On the other hand, lifestyle is generally grown in the field of psychology and sociology, which is viewed from the perspective of the psychology of the individual domain and from the perspective of sociology of the individual-social aspects of this category.

The link between consumption and lifestyle in these studies is inevitable, because lifestyle is generally realized by material and spiritual consumption.

In this regard, the religion of Islam as the most complete religion of monotheism, in its essence lifestyle and manner of consumption, has paid attention to this style and lifestyle in the life of the beloved messenger of Islam (PBUH) and the Imams of the Infallible (AS) manifests itself.

In this research, while explaining the components of lifestyle, by studying the theories and hadiths, Ja'far Sadiq (a) determined that the Prophet in the component of homosexual symbols, on moderation and moderation, and avoiding excessive consumption and consumption, observing minimum consumption At the time of prosperity, forgiveness and charity, the need was given to those in need at this time, and they ignored the judgments of others in this regard. The observance of life in the common sense of the community, and the gratitude and thanksgiving of divine blessings have been among other things considered by the Prophet.

Regarding the component of behavioral patterns; humility, forgiveness, charity and self-esteem, paying attention to beauty and adornment, and avoiding poverty, being distant, and being along with Ahlul-Bayt (AS), including There are some things that can be seen in his words.

Also, in the field of cultural components, emphasis has been put on the stench of non-mundane affairs, the avoidance of unemployment, eating and eating, the avoidance of bad habits, the love of worldly pleasures, and socializing with others while on the move.

In the component of social roles and values: Avoiding fame, observing minerals in wealth and maximum in handy, paying attention to agriculture and livestock as infrastructure for livelihoods, Dana and Parsa rulers, charity rulers, and physicians as well as the needs of society And avoiding seeing and hearing of everything and everyone in the community is seen in his hadiths.

By summarizing the articles and using the ideas of scholars and experts in social sciences, lifestyle can be investigated in four areas:

- 1- Homage symbols: The most important characteristic of preserving and preserving traditions is the consumption of essential goods and the emphasis on the lack of capitalist mentality.
- 2- Behavioral patterns: the type of life and the way of life such as religious practices, way of sitting, rest, food and ...
3. Cultural components: leisure, education, recreation, sports, music and ...
4. Roles and social values: social roles such as professional and professional relationships, division of work at home, management of family and personal life ...) (Fazeli and Khaledian, 2012: 69-57)

Accordingly, using the Tables 1 and 2, we can provide a model of lifestyle with emphasis on the hadiths of Imam Ja'far Sadiq (AS).

In this model, lifestyle includes the following components:

- 1- Attention to dress, beauty and apparel with preservation of simplicity (immoral symbols)
2. Balance in consumption, moderation in work and away from lavishness (immoral symbols)
3. Attention to physical and mental health (immoral symbols)
- 4- Considering the consumption of other people in the community (behavioral patterns)
- 5- Moralism in customs (behavioral patterns)
6. Attention to the production of the essential needs of society (social roles and values)

In conclusion, it can be concluded that the lifestyle in his hadiths is based on a reasonable and moderate level of consumption in which, despite the use of the best equipment, amenities and commonplace, you must avoid excess and misuse. In wealth, forgiveness, charity and self-sacrifice, and in despair and poverty.

Also attention is paid to the mental health and useful economic activities and all human actions, behaviors and speeches must be carried out in accordance with ethics.

In this style of human life, in any case, its blessings and facilities are considered a divine blessing, and in addition to meeting its needs, there is a means to distribute these possibilities among others.

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