

# Challenges Of Islamic Lifestyle In The Modern Age

**Mohammad Elahi**

Assistant Professor, Department of Islamic teaching, Fasa University of Medical Sciences, Fasa, Iran

mohammad.amirabad@yahoo.com

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## **Abstract**

Meaning of lifestyle; is a set of behavioral patterns, human speech in actions, feelings, emotions and thoughts; That people show in things like; Clothing, food, entertainment, interaction, divorce, livelihood, business, housing, architecture and urban planning, art and literature .... . Attitudes, individual and social beliefs in any society, shows a certain behavior and lifestyle. Various factors are effective in shaping the beliefs, attitudes and governing norms the life of every human; Media, religion, educational style, educational content of books and films all play a key role in the emergence of a particular social and individual behavior pattern in society. In today's world, we are witnessing a particular style of behavior and lifestyle. depression, anxiety, stress, selfishness, consumerism, and the use of psychiatric drugs, suicidal ideation are among the most common factors that have seriously endangered the social, economic and moral security of Islamic and non-Islamic societies. Mass communication tools such as; computers, satellites, the Internet, automobiles, telephones, airplanes, and other new devices have influenced human action and behavior and demanded a particular way of life. How Islamic and non-Islamic societies deal with these tools of the modern and postmodern period can lead to the promotion of a particular lifestyle. When using these new tools, through Islamic teachings, it will lead to the excellence of human beings and the development of human society, and will lead to the promotion of a healthy pattern and lifestyle in human interactions. And the emptiness of these tools from the Islamic content will cause serious challenges for the society, especially the young generation. On the other hand, lifestyle is a product of the beliefs and values of individuals and society. Human's view of the world, God, human, life after death, and his values have a direct bearing on his choices. This article seeks to explain and analyze the challenges that the Islamic community faces in its social and cultural arena. It also discusses the role of religion and Islamic teachings as a fundamental and resistance factor against the invasion of the waves of modern Western secular culture.

**Keywords:** Challenge, Lifestyle, Islam, Modernity

## **1- Introduction:**

Organization of life, consumption patterns expresses lifestyle. Many sociologists emphasize the phenomenon of consumption of individuals and groups in explaining lifestyle. According to the social functions of mass media, the influence of the media on beliefs, values and behaviors, has been the subject of much research in the recent half century. Have been proposed in mass communication theories, different views on the impact and role of the media on the formation of social attitudes, worldview of social life. The theory of planting is one of the most important of these theories. The most prominent theorist of this theory is Gerbner, who believes that like agricultural land, the mass media reaps what they sow in material life. In more scientific terms, the audience is exposed to the mass media and shaped through them. In this way, the lifestyle and use of the media and the type of content interact with each other; That is, although media consumption as a part of lifestyle is affected by it, it can probably also affect the dimensions of lifestyle as an independent variable. In different cities of Islamic Iran, we are also witnessing the formation of a lifestyle that is rooted in global developments, mass media and cultural products of these two phenomena. Is there a connection between lifestyle and media? What is the appropriate model for preventing political and social tensions, economic crises and the future environment? How to return our lives? How to overcome nature deficiency disorder? "How can we live easier?" Therefore, the purpose of this study is to investigate lifestyle and its relationship with media consumption and globalization. This research is of analytical, descriptive type and concludes by establishing a logical relationship between variables and their analysis. And the method of collecting information is mainly the use of library resources and documents.

## **2- Life style**

There is disagreement among researchers in various disciplines as to who first used the term. Some claim that this concept is one of the inventions of the French sociologist Max Weber (Mahdavi Kenny, 2008, p. 106). Some also attribute this term to Alfred Adler of Austria (Kaviani, 2012, p. 67). Most researchers believe that in the new era, the term was coined by Alfred Adler. Later, it was used by other researchers. Today, it is used to analyze, predict, control or guide many social, cultural and psychological phenomena. Some know lifestyle is a set of organized approaches that are influenced by accepted beliefs and values (Sharifi, 2012, p: 1). Many studies show that people who choose a healthy lifestyle have lower risk behaviors and that about 50% of untimely deaths in Western countries are due to lifestyle. William Cockerham believes that lifestyle is a pattern of healthy behaviors based on people's choices and in accordance with their life situation. Activities such as alcohol consumption, smoking, wearing a seat belt, high-risk and illegal sexual and charitable behaviors, and contentment, saving, believing and performing religious rites, and the like can strengthen or weaken the status and happiness of an individual or a community. The choice of each of these categories affects individual and social health (Sharifi, 2012, p. 1).

Lifestyle is considered as an indicator of physical and mental health of a society and an individual. Other research shows that people's lifestyle has a significant relationship with different economic, social and cultural assets. Lifestyle is the external manifestation of esoteric identity and the invisible dimensions of individual and collective identity, thus, lifestyle can be used as an indicator to measure the quality of faith of individuals and communities. This truth has been emphasized in many verses and traditions. (Sharifi, 2012, p. 1).

The definition we consider in this study is that lifestyle is the product and effect of the beliefs and values of individuals and society. Man's view of the world, God, human and life after death and the type of values he accepts have a direct impact on his choices. We have two types of lifestyle: materialistic lifestyle and the second religious lifestyle. Internal factors such as desires, instincts and desires of the individual and the external environment such as geographical location and social space have an impact on human lifestyle. Beliefs, values and attitudes of people can be considered as the foundations of shaping a certain type of lifestyle. Beliefs, values, attitudes and tendencies all play a role in shaping human identity. In fact, lifestyle makes invisible aspects of human identity visible to others in the form of behaviors, choices, and objects. Therefore, lifestyle is not outside perceptions, beliefs and tendencies and values (Mahdavi Kani, 2008, pp. 73-74).

Lifestyle requires special patience and forbearance. For example, the emergence of Islamic architectural style was not immediately after the expression of Islamic teachings about the importance of the mosque, congregational prayer, honoring guests, neighborhood, social ethics and citizenship, but, these teachings gradually gave rise to a particular style of architecture in the Islamic world or the disappearance of slavery was gradual. And the divine guardians gradually changed it (Sharifi, 2012, p.: 3).

Therefore, it can be said that lifestyle is a criterion, indicator and symbol for the religious and belief identity and value of the individual and society. In the beautiful words of Allameh Majlisi, appearance is the title and the inner display (Majlisi, 1983 AH, Volume 66, p. 365).

Lifestyle of individuals and communities is personal and social identity and knowledge of the personality of a particular individual or community (Giddens, 2006, p: 120). In addition, it is considered as an indicator of a valuable religious identity of an individual or a society.

The Holy Qur'an considers improper behaviors as the result of improper and impure inwardness and says: A pure and fertile land, its vegetation grows by the command of God But unclean lands and salt marshes, except for a few worthless plants, do not grow from it. We explain such verses to a group who are thankful (A'raf: 58). Failure to follow the orders of the Prophet of Islam in the battle of Uhud led to the defeat of the Muslims.

Wrong and deviant deeds have a negative effect on the faith of individuals and cause the weakness of faith and prioritize the will and opinion of man over the will of God. Imam Ali says that faith can be built on good deeds and faith can be known on good deeds (Nahj al-Balaghah, 1999, Sermon 156, p. 155). Faith guides man to do righteous deeds and have a good life. But on the other hand, the level of people's faith can be measured by doing good deeds. Thoughtful behaviors are the measure of faith. Imam Ali (AS) says that every appearance has an interior that is similar to it. A person whose appearance was pure, his interior is like that, a person whose appearance is dirty, his

interior is also dirty (Same, Sermon, 154, p. 153). Superficial beliefs and beliefs lead to wrong and irrational behaviors. Some believe that human behaviors and activities are not influenced by their beliefs and values. There is a significant gap between the two.

This group of researchers claims that many times an individual or a group behaves contrary to their values and attitudes. Therefore, behaviors and practices cannot be explained on the basis of beliefs, values and attitudes. Their second claim is that if the lifestyle was influenced by the accepted values of individuals and groups, then similar values and attitudes should lead to the same lifestyle (Gibbs and Borimer, 2002, p. 104). But the main claim of this research is that there is a significant relationship between the quality of beliefs and values and lifestyle because lifestyle reflects the quality of our beliefs and values. It shows how much those beliefs and values have penetrated our souls. Therefore, lifestyle can be considered as a criterion for measuring the religiosity of the individual and society.

### **3- Lifestyle in the modern and postmodern period**

Giddens believes that the concept of lifestyle has been destroyed by consumerism. For him, lifestyle is more important than leisure activities and consumption. As David points out, analysis must focus on the cultural themes of social currents. Analysts need to understand the context of dietary change, leisure habits, and the meaning of cultural change of various kinds.

Lifestyles are forms of collective identity that evolve over time (Chini, 1996: 89). Veblen raises the question of what is the basis of honor, prestige and social status? He says that monetary and financial power is the basis for a person's reputation in society. According to Veblen, the affluent group was first formed through the acquisition of wealth. Having wealth is a source of dignity and showing that wealth is an honor. This ostentatious consumption distances the person from his roots. Veblen says that the affluent class thus gains normative authority and becomes a model of society. Subordinate social groups try to regulate their behavior with the normative patterns of the affluent class, so competition finds a social basis (Rowling, 1988). The analysis of the phenomenon of consumption and fashion is part of Simmel's broader preoccupation with the contradictions of modern culture. According to Simmel, the liberation of the individual from all the shackles that traditional society imposes on individual freedom in the form of group solidarity promises the emergence of individuality. On the other hand, society puts structural pressure on individuals, and the city has destroyed the foundations of group affiliation. In such situations, a particular way of consuming and lifestyle is a way of expressing oneself in relation to others and the large population present in the metropolis.

In the face of the anonymity resulting from urban life, the bourgeoisie uses consumption to preserve its identity (Ibid: 25) One of the characteristics of recent subcultural behaviors of young people in Iran is their increasing influence on expressive individualism. Which is mainly attributed to lifestyle. This situation shows the globalization of the cultural values of the youth and, more importantly, plays a decisive role in the values of consumption, economy, culture and entertainment (Zakaei, 2007: 59).

**Table 1: Items and reliability coefficients of lifestyle dimensions**

Reliability	Questionnaire item	Dimensions	Variable
71%	Going to the cinema, theater and concerts	Cultural consumption	life style
	Radio, Domestic and foreign TV		
	Cd and DVD		
	book and magazine		
	Traditional and pop music		
	Pop, Rock and Illegal Music (without permission from the Ministry of Islamic Guidance)		
76%	Internet	Material consumption	
	Women		
	Use of tents, jewelry, short wandami coats, hair coloring, eyebrow removal, nail polish, perfume and cologne, conditioning pills and creams for some limbs		
	Gel and Botox injections		
	smoking, X-pills, drugs, alcohol		
	Participate in dance and aerobics classes		
	Men		
	Suit, T-shirt and jeans		
	Haircut with a fashionable and simple model		
	Smoking, x, drugs and alcohol		
69%	Going to parks, coffee shops, Internet cafes, gyms	Leisure activities	
	Domestic and foreign travel		
	Chatting, socializing with the opposite sex, having sex		

Source: Zare and Falah, 2012: 17).

According to McLuhan, the media are the continuation of the human body and have strengthened and enhanced the physical strength of the human being. That is, just as radio is the continuation of the ear and television is the continuation of the human eye, Train, cars and bicycles are also

considered to be the continuation of human feet. The media transformed the lifestyle of human and created new social relations. The media changed our perception of time and interests and solidarity. And caused that people know the value of their lives better and they plan more. The media has both positive and negative aspects, for example the Internet has led to the promotion of legal, political, scientific and cultural knowledge of the people of the world. However, they have also created many difficulties.

The purpose of media is to change behavior. In the political dimension, the candidates' propaganda seeks to change our behavior in the form of votes; in the economic dimension, the audience is convinced to buy the desired product. The press in Iran is more advanced. Our country was the gateway between East and West. With the advent of newspapers, the Iranian people chose a different lifestyle, and the restriction of the Shah's powers and constitutionalism was the achievement of the media. In the new attack of the satellite on the Iranian society, it was first through singing and then they tried to remove the hijab through strong serials. The first result of their work was that they took the book from the people, it was taken later Family meetings. Huntington initiated the War of Civilizations He said the United States could not be a world power unless it spread its culture to the rest of the world There are two groups of countries, one group that accepts American culture and the other group that resists. While our culture is based on effort and hard work that overcomes obstacles to achieve prosperity. The countries of Tunisia, Egypt and Yemen were destroyed by an attack on the originality of their culture (Dehghan, 139: 1-3).

#### **4- The connection of globalization and the capitalist system with lifestyle**

The globalization of the capitalist system has led to the expansion, institutionalization and reproduction of socio-cultural values in the global arena. The capitalist system as an all-encompassing system includes ontology, epistemology, anthropology, economics, politics, security, and its own and desired culture. Which promotes, institutionalizes and reproduces a particular lifestyle. To promote our Islamic lifestyle, we need to know the lifestyle components of capitalist superiority. Western cultural domination through the process of contentment and deception has tried to impose its political, moral and cultural values on the world. Components that have been promoted in the capitalist lifestyle and have created challenges for lifestyle in Islamic societies and Iran as follows: In this civilization, man is not only a human being, but also a subject. According to Nietzsche, he forms a will focused on the power of his human nature. The presence and existence of such a being is associated with the denial of another power, even God, which basically leads to the denial of religion and the sacred, and promises the emergence of secularism on the horizon of modern man. This human being acts based on his existential components, namely profit-seeking, power-seeking and pleasure-seeking Therefore, today and in the modern world, it has achieved a certain way of life, and because it is different, it is referred to as the Western or American lifestyle. The principles governing the Western and American lifestyle that are challenging the Islamic lifestyle and endangering the social and moral security of the Islamic society are individualism. And that economy and money become the main problem of

human beings and cause human beings to run away from families or fight against families (Ajili and Mehdi Beiki, 2013: 4-10).

Diener believes that "materialism and consumerism are poison to happiness." However, it is increasing day by day in America and the world. In the American Educational Survey, It is very important for those who are new to university to "get rich financially". And increased from 40 percent to 74 percent in the 1970s and 1980s, while the number of those who say it is very important to achieve a "meaningful philosophy in life" is declining sharply.

Ernest Becker, in *Denial of Death* and his other books, sees us all trying to deny our own death. And go beyond our mortality, Some of us do this through our children, some through our students, our books or our religion, and some through the accumulation of as much material goods, wealth and power as possible. In this view, attachment to the consumption of a pathological pattern belongs to the management of our own fear of death. "Osimandis" Shelley believes in futility of trying to deny death through wealth and power. "My name is Osimandis, meaning King of Kings: Look at my works, that is, power and despair! There is nothing left next to them. Around the remains of that huge ruin that is unlimited and naked "The flat sand extends far into the distance."

Psychologists observe that people are very restless and restless, that they try to find security by "separating themselves from the crowd" and "being in the crowd." This culture, establishes balance through belonging to a community, social empathy, connection with nature for the benefit of "harmony with the community" (deshalit, 2004.40-45). The second analytical school considers consumer behavior as an evolutionary adaptation. Goods that determine the position allows us to find a better place for ourselves than others - because these others may be competitors (deshalit, 2004.40-45 & 10-1, 2003, Brian Griffiths). The third school emphasizes that a large part of consumer spending is actually driven by social traditions. They call this "non-prominent consumption" and in contrast to Veblen's "prominent consumption".

The fourth and final school emphasizes the symbolic role of consumer goods, which gives us meaning and identity. Jackson says: The most important lesson from this large volume is that material goods are important to us, Because of what is manifested (about ourselves and about our lives, our love, our interests, successes and failures) from the point of view of others and from our own point of view. They derive their importance from their symbolic role in mediating and transmitting individual, social and cultural meaning (deshalit, 2004.40-45).

McNeill's economic report on growth from the 1890s to the 1990s is as follows:

Global economy 14 times, water use 9 times, world population 4 times, sulfur dioxide emission 13 times, energy use 16 times, carbon dioxide emission 17 times, marine aquaculture 35 times (Temple Jonathan, 1998). Such tendencies have existed until today. The last quarter of a century is the period during which major environmental programs were implemented in many countries.

The last quarter of a century is the period during which major environmental programs were implemented in many countries. Current increases have averaged over each decade from 1980 to 2005, including gross product growth of 46%, paper and paper products 41%, fishing 41%, meat consumption 37%, passenger cars 30%, Use of energy 23% , Use of fossil fuels 20%, world population 18%, harvest of wheat and other legumes 18%, nitrogen oxide production 18%, water

16%, carbon dioxide 16%, fertilizer 15%, sulfur dioxide production 9%. Each of these branches determines the environmental effects in each procedure and has growth effects that do not decrease. It is important to note that the growth of consumer resources and pollutants is much lower than the growth and development of the global economy. Violence, bureaucracy, technology-oriented, hierarchical, and patriarchal and lack of attention to the environment are its characteristics (Deshalit, 2004.40-45. While in the Islamic strategy, it negates the indiscriminate development and indiscriminate use of nature, and on the other hand, it includes human excellence and dignity, in other words, it guarantees the union between this world and the hereafter (Ali Akbari and Others, 2005). According to what has been said, in a comprehensive approach (Islamic strategy) to development, real peace and security and sustainable living style should include such things as human excellence (good life), economic development, fair distribution of facilities, national power, public welfare, international prestige and Include human security.

## **5- Conclusion**

This study examined the relationship between lifestyle and media, religion and beliefs and the global culture of capitalism. The challenges of the Islamic lifestyle were also explained. In this study, while pointing to the positive roles of the media in creating a healthy lifestyle and cultural, political and social development of society, we achieved cases that show the occurrence of deviant behaviors in many areas (due to environmental conditions, and superficial beliefs of some people in society). In academic and work environments, (due to the type of media consumption) the feeling of failure has become common. And has manifested itself in the form of aggression, depression, anxiety and constant stress. And this situation has provided the ground for deviations. Cultural, religious, social and family weaknesses have increased the context of behavioral deviations and the production of deviant behaviors and vulnerability of young people. The media have played an important role in the formation of cultures and beliefs. Those who have the power to influence this culture more can be more successful in shaping the culture. Media such as press, radio, television, and the Internet have been able to bring about the most cultural change and are the most influential media. Religious radio and television programs are among the most important media programs. Beliefs and values are one of the important and influential factors in the formation of human lifestyle, According to Islamic verses and traditions, lifestyle can be considered as a primary indicator to determine the quality and level of faith of individuals. If the faith is strong or weak, it will show itself in the way of life of the people. According to the theories of this research, providing a model and test to measure the level of faith had its own difficulties and problems, and did not provide the possibility of presenting a model.

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