

Comparing the lifestyle of Islamic and Western Students Based on the School of Secularism

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Abstract

Aim: The Aim of this article was to compare the lifestyle of Islamic and Western students based on the school of secularism. Lifestyle is a category that has been attended by scientists from different schools in the new age. Western scholars from the Renaissance later on have provided many articles on this subject and considered it a new category. Western scholars differed in their worldview and ideology, of which, including the secular school of thought. The secularist insight, which is a special and evolved form of nouns such as materialist and humanistic, has been devoted to the world and its followers. **Methodology:** The research method was a field study and a library study. By expressing concepts related to lifestyle by Western scholars, students turned into a particular lifestyle that they considered desirable according to their type of thinking. Because the kind of insight and type of ideology plays a very important role in choosing a lifestyle. But in traditional and religious societies such as Islamic society, Islamic lifestyle is based on Islamic worldview and ideology, and it has conflicts and differences with Western lifestyle and secularism. This article tries to "compare the lifestyle of Islamic and Western students based on the secularist school". **Results and conclusion:** western Secular Student Involves Four Characteristics in Lifestyle: 1) The human-centered worldview 2) A wise man in the world 3) Man is limited to the material world 4) Originality of consumption in determining lifestyle. But the characteristics of the student lifestyle from the perspective of the Quran and hadith are as follows: 1) Godliness and belief in the position of human caliphate on earth 2) Sense, Reason and Revelation, Elements of Human Knowledge 3) The close relationship between the individual and the community 4) The Origin of Spirituality and Humanity in Determining the Lifestyle 5) Component Science for Evolution. The principles of difference in these two are: 1) Differences in the type of worldview 2) Differences in the source and factors determining the type of lifestyle 3) Differences in anthropology 4) Difference in attitude towards science.

Keywords: Lifestyle; Student; Islamic; Secularism; Western.



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1. Introduction

With regard to the subject of lifestyle, scientists divide human life into three periods: the traditional (the pre-Renaissance society "before the eighteenth century"), the modern (the emergence and penetration of industrial machinery in the human life of industrial societies) and postmodern Or postmodern (the present or the present century).

In traditional-religious societies, there was less difference between the lifestyle of individuals and all humans, in relative terms, had the same lifestyle. But from a modern era, in Western societies, lifestyles differed from traditional societies. "England in the 18th century saw the birth of the consumer society and the consumer revolution. This process involves a shift in attitudes, attitudes, welfare and standards of living, the development of trade techniques, the development of advertising skills, and sometimes also the law" (Mckendric *et al.*, 1983; Yousef and Hassan, 2002). Even the modern society led to the commercialization of leisure in the 19th and 20th centuries. With the arrival of a mechanic's life; the lifestyle was somehow proportional to the car, and humanity and spirituality departed from society.

But in the post-modern era or the current society, the development of communications and information explosions, the arrogance of some powerful people, machine and industrial lifestyles, has affected the lifestyles of all societies, even religious and religious communities.

"Lifestyle" was very different from the previous one in the modern and postmodern era. During this period, secular ideas were shifted to scientific societies, and even world organizations also laid the foundation for secular schools and, accordingly, established the lifestyle of mankind. Student lifestyle is also no exception to these developments and is influenced by the process that involves scholarly research and scientific discussions.

The theme of life style and discussions in this field has ... been considered in our scientific collections with special literature for a long time and it is natural to emphasize on the Islamic style of Iranian society by the necessity of Islamicization of the Iranian society (Fadhil and Hamid, 1931). Student community of Iran considering that it is a

follower of Islam and, accordingly, avoids undesirable changes in the culture of the West. Therefore, it has been able to maintain its Islamic and religious lifestyle. In this article, we will examine these customs and the differences between them and the Western lifestyle.

2. The Concept of Lifestyle

"Lifestyle" in Persian is an additional blend.

In English, "lifestyle" is the equivalent of it, and in Arabic, "customs, modes and patterns."

The lifestyle, according to the views of individuals in the worldview and ideology, has different meanings and definitions, and will be different with views such as "non-divine" materialism or the supernatural "divine". In defining the lifestyle, Fazeli divides these definitions into two categories: The first category is a definition that considers lifestyle as a behavioral entity, and considers what is objective and visible, and does not have any of the values, attitudes and intellectual orientations of individuals. Second category: includes definitions that, in addition to behavior, are also important to values and attitudes (Fazeli, 2003). For the sake of the abbreviation and relevance of the subject, the following definition is provided.

"Islamic life style: It is a process that individuals, given their social and human status, consciously identify the attitudes and behaviors leading to property and resources based on the beliefs of the Islamic religion for the achievement of happiness, in order to be similar to the society itself and on the other hand to be distinct from the non-existent society. "

Can you find an equation for lifestyle in religious culture? Which word is compatible with lifestyle?

a. Sireh: According to some scholars, "Sireh" appears to be compatible with (lifestyle) words in Islamic culture.

In his article, Mojtaba Fayzi has addressed some differences in lifestyle and temperament (Feyzi, 2013).

b. Oswah: The other word "Oswah" is equivalent to "pattern." In the Islamic and Qur'anic culture, they refer to the word pattern with the words "Oswah" and "Muqtada." Follow up is means to put the pattern. In fact, the pattern is something formed in a social group, in order to act as a model or guide for action in social behaviors (Abbasi, 2012). In the Holy Qur'an, verses 11 and 12 of Surah al-Tharim, 83 and 90 of Surah al-Anam, and 4 and 6 of Surah al-Muta'hāa refer to Asya, Maryam (sa) and 'Ibrahim (as) and other prophets (as) as Aswah, and in verse 143 of Surah al-Baqara, the nation of Islam as a modest nation, Oswah It is for the masses.

c. Oslob: means a way and way. In Arabic, perhaps this word is the closest word in Persian and "style" in English. But with a brief review, it seems that nobody has used it, or a combination of it, with other terms, such as Oslob al-Hayat or Oslob al-Awlah.

d. Morality

e. Mores

These two terms are different both in concept and in relation to each other. The difference in concept is that; Ethics in the word: the collective of people and creations, and of the root (kh l gh), and means "ethics , nature" And in the term of different definitions it is the most famous definition, the theory, of Ibn Masqaviyah: "Great sensual traits, A state of mind that mankind involves doing without contemplation and thought "(Tazhib al akhlagh p. 39). But the mores are from the root (ADB). Martyr Motahhari says in the expression of the idiomatic term: "The mores is plural of politeness. The ordinances that man makes for his work is called the rituals of that work" (Motahhari, 1998).

f. Ashrah- adab al- Ashrah: As a result of the literature review, it seems all the words have a certain meaning in terms of lifestyle.

But the closest meaning to the religious literature of the Qur'an and the Hadith is the term "adib" and especially the "Ashrah- adab al- Ashrah" which referred to the great position of the province (Ayatollah Khamenei) and some scholars and then, the word Sire will be its special application for that part of the infallible acts and statements that relate to the social, behavioral, and human life.

Students' lifestyles can be classified into two parts. One, teaching customs in confrontation with the professor and the university and the other is the lifestyle of the community and with people.

3. Lexical and Idiomatic Word of Student

In Dehkhoda's dictionary, this is the case of the student word. Student. (Student). Knowledge Finder. Want to know science researcher . A student who attends high school. He is a student at a college and university. In today's school curricula, primary school students, "instructors" and high school students, "students", and students of colleges and universities, are "students" (Ali and Dehkhoda, 1994). The equivalent is English (collegian, scholar, student) (Haim, 2010) and Arabic (Talib).

The result is that a student as a word, a combination of "knowledge" means awareness and extension "seeker" means searching and researching. In the common sense, the student is a person who always follows knowledge and science.

A student is a term used by people who are studying at universities. In this research, students are a community of people who are studying in universities and academic environments.

4. The Concept of Secularism

Secularism is a British word derived from the Latin *seculum*, in the meaning of this world (Farhānteh, 1998). The term secularism was first used by the British author George Holly Oak in 1846. Although the term was new, but

the general concept of freedom, based on which secularism was based, It has existed throughout history. Early secular ideas can be found in the works of Ibn Rushd (Aureus). He and the followers of the school of Oroseasm believed in the separation of religion from philosophy (Anonymous). It is considered to be world-renowned in Persia, the belief in the authenticity of worldly affairs, non-religiousness, the separation of religion from the world, the rejection of religious teachings and religiosity, ritualism, devotion, and Arabic Olamianat (Da'inezhad and Seyyed, 2003). (To Kasra or Fetha, because of the difference in the root of Q whether it is taken from science or derived from the universe to conquer L) in Islam.

5. The Position of Man in the Schools of Thought in the West, Especially Secularism

The separation of the West and the East is not considered as two geographical concepts, and there is no difference between humans, geographically, in the West and the East. Instead, they are both educational and cultural concepts that were created at a time when they were known as the Enlightenment or Renaissance.

Basically, the deepest reason for dealing with the culture and civilization of the West is that our culture, like other traditional Oriental cultures, was based on an anthropology founded on the Western civilization of the Renaissance, the foundation of its thinking over its oblivion. That anthropology is a picture of man as the heavenly being on earth that is created in accordance with God's "face". The Prophet's Hadith states: "خلق الله آدم على صورته", that is, God created Adam according to His own face. This is the image that Islam, as well as other great Eastern civilizations, somehow has of humanity. That is, the foundation of these civilizations is based on this principle; Human being is a spiritual being that has been located in this passage of earthly life, or worldly life, at some point in time And his humanity is in preserving spirituality and in order to have the authority that God has in the world on his forehead, even before he created it. As in the language of the Qur'an, it refers to the "«الست بربكم قالوا بلى»" Araf / 172. In other words, the existence of man is continuous and related to a type of covenant and covenant, that he had with absolute truth even before this universe was born, and we can say that this spiritual anthropology existed in our culture during Islamic times or in other ways in ancient times, and more or less between the other civilizations of the Orient, especially in China and India, which are two other great civilizations in Asia (Seyyed, 1979).

This spiritual principle was denied in the western civilization of the Renaissance afterwards, that is, human beings regarded themselves as an existential being before God and the world of meaning, a free being that could walk on the planet in whatever way it wants, and no longer consider itself responsible for its own transcendental truth. This movement, known as the Humane Movement or Humanism during the Renaissance, the origin of the separation of Western civilization from the rest of the Eastern civilizations was the basis of this fundamental conflict between Western civilization and other civilizations of the world, especially the East.

From the Renaissance to the next, a school was found that rooted in the humane movement. Human origin was believed by Western scholars, and based on the dispersion of the differences in thoughts and thoughts of scholars, different isms were found. "Iism" is translated into "orientation" in Persian.

"Humanism" has been pronounced "Omanism" Known in Persian as "Human Origin or Humanism" and viewed by man as the supreme being of the universe.

The goal is to highlight "me". Its most important work in society is "individualism." Individualism, which is one of the most important philosophical elements of the present world, has emerged from the core of humanism. The central core of this concept can be understood as the concepts of humanism (humanism and omanism), the materialistic (materialism) depersonalization, radical technique, anti-Semitism, and anti-Semitism, revelation and outburst (Mohammad Taghi Jafari, 1993).

When the power of choice comes about, it is definitely the domain of power of choice. Designing the power of choice and highlighting the self-identity of the social rulers in fact, the engineering of the framework of a community can also be considered. Therefore, the rulers of this framework will be limited but for an individual in the community, it means how to live and how to behave ... As long as a person within a community is able to choose what kind of attitude in life is also included (same).

Oumanism or humanism has caused a serious deviation of humanity from the topic of the unification of theology, monotheism, revelation and prophecy. This has caused that; He considers himself the centerpiece of all being in the universe and with a philosophical vision to analyze and interpret all dimensions of the world in its favor.

As a result, the isms were considered one by one due to the difference in the thoughts of philosophers, and after a while their defects became evident, weakened and abandoned and they gave their place to another but they could not bring the spiritual and spiritual authority of mankind.

The school of secularism is also one of the most famous isms that have emerged from the origins of humanism. This school is based on the authenticity of human reason and originality and is based on a materialist thinking. This school adheres to all that is in humanism, and interprets it all with the authenticity of human intellect.

This is while humanity is in need of a divine viewpoint based on the unity of the unique god, the superior beings and in front of him. And this affiliation is not a defect for him, but it leads to his development and promotion, which has been neglected and denied in secularism.

6. The Features of the Student Lifestyle are in the Western Perspective, And in Particular my School of Secularism

The features of the lifestyle of a secular student can be based on the type of worldview and ideology governing Western life, as expressed in previous discussions. It counted.

6.1. Man is the Centerpiece of Student Worldview. (Humanism-Human Authenticity)

We said that based on the humanistic and secularist ideas of the West, man is the foundation of the universe. The secular student of what is learned is based on this thought; the man, the elector, is in the realm of his life and the world around him and using this power can take advantage of the world around him, and no other power in this field can constrain him.

He limited himself to God's commands does not know and believes that free has been created or, based on the cause and effect system of the world, has entered the world and does not have any creations and no god is superior to Himself.

With Western scholars, including Bourdieu, human beings with a scientific explanation of social relations, lifestyle is determined solely by consumption and social classes and in their view, people who are in higher classes are considered to be effective on others.

Bourdieu believes that these class positions and inequalities in society are constantly being re-produced. In his opinion, even in a country like France, the school and the University of Applied Sciences are secret to maintaining the culture of the dominant class.

Thus, a class that has a higher level of capital and composition, it has the ability to propagate its culture as a dominant culture, making it an invisible mechanism to other classes and forcing them to re-produce the culture of that particular class (Anonymous). Bourdieu has three major sociology books. *Reproduction, differentiation and community poverty*. Book, *Reproduction*, is his first book, co-written by Pastor in 1970. They conducted extensive research in the field of sociology of the education system and higher education in France. Of course, following Bourdieu's journey alone, he was able to explain and publish the theory and was also famous for it. In this theory, he believes that in society, there are various economic and cultural classes in which schools reproduce these classes (Bourdieu and Passeron, 1983).

This feature of the lifestyle is the origin of the emergence of individualism in the human mind and the family and community are of a lower importance to the degree of importance. Parents and families are seen as other community members.

A secular student, even in the realm of ethics, considers human beings. He does not believe in the divine sanctity of mankind. Good and bad criteria for him are human benefits and things like human pleasure and so on. In the realm of science, it also defines and explains the individual and group interests for him. To achieve these human, not divine goals, it is used by all means and even justifies the loss of another group of people in other classes. For example, even for scientific experiments, they use humans in weaker societies, although their health and life are endangered.

6.2. Only the Modest and Changing Person in the World Knows (Secularism - the Authenticity of Reason)

In the eyes of the secularist student, he is the only person in the world who possesses total intellect and intelligence. A secular student also learns that; only a man with the power of reason and thought can decide for his life and the human community and the world around him and the supernatural universe does not exist, and everything is limited to this material world.

The secularist scientist conveys scientism in the intellectual aspect of mankind and the human intellect is a factor in discovering the causal relationships between the creatures and the emergence of different sciences in humanity. These sciences create developments in the natural world. Westerners interpret most of the changes in the universe from the human domain and they assume humanity at the right level, the God of the earth and its surroundings.

6.3. A Secular Student Considers Human Beings Limited to the Material World (Materialism - Material Origin or Experimental Science)

The secular scholar believes that the universe is limited to the material world, and is not conceivable from the material universe. Students in this kind of way of thinking think of the paranormal world and consider the human mind and since facts can be proven based on empirical principles and natural sciences, they cannot be conceived otherwise. Some of them also believe in the transcendental God. In this free and liberal world, human beings consider the human ruler to be the absolute ruler of human science and intellect in the material world.

The nucleus and central slab of this concept can be understood as the interconnected concepts of self-fundamentalism of human thought, humanism and humanism, materialism, (Anonymous).

6.4. Consumption is Crucial in Determining the Lifestyle of a Secular Student

In the Western perspective, what is considered to be the criterion for determining the type of lifestyle is consumption? They believe that the type of consumption can even affect the forms. Students learn how to use their patterns and patterns in their training.

Bourdieu demonstrates that the lifestyles of the product of the motives and modes are also a function of a variety of experiences, including the formal education experience, and the expression that patterns of consumption are the most common manifestations of lifestyle, analyzed the relationship between formal education in the capitalist system and Bartolde. It is an official education that creates lasting tendencies to create specific consumption patterns (Fazeli, 2003).

In this space, the student is a class or group or group of people who, given the prevalence of cultural consumption, has a cultural lifestyle. On the other hand, the formal education that he is learning can transfer his lifestyle to him knowingly or unknowingly during his education. Especially since culture plays a very important role in this regard. This poses a very sensitive and special position to him.

Because consumerism requires the creation of a subconscious and a proper storage of cultural symbols, it is not merely a biological process. The main legacy of Bourdieu's thought for the sociology of consumption and the analysis of life styles, An analysis of the combination of capital types to explain consumption patterns and class-based classifications and cultural consumption. On the other hand, Bourdieu's emphasis on the pattern of consumption, which is the result of the requirements, inspired by research techniques about lifestyle patterns (same).

In this regard, the lifestyle influenced by the taste, and the taste of the consequence of being and man, is also the result of the individual's position in the objective social structures. The position of the individual in the social structure, which determines the degree to which he benefits from the types of capital, his form forms him, and man is also the generator of two types of system. A religion-based system, with wisdom or mere reason.

7. Student Lifestyle Features From Quran and Hadith Perspective

Features of the student lifestyle in Islam, Considering the attitude of the Qur'an and hadith to mankind and the human attributes and components of the student lifestyle, in the verses and narrations, it has been enormous. The Muslim student's life style includes individual and social dimensions, each of which can be divided into many sub-sets, each of which requires a particular style of life. For example, in the dimension of an individual, the purpose of learning and the intentional learning of science is very important, and does not waste knowledge with the intent of this world. In the social dimension, how he interacts with others and family and ... can be described as one of the features of lifestyle. But because these features can be inserted within one of the following four features. Therefore, the separation of these elements has been avoided.

7.1. Student Worldview is Based on Deism and Belief in the Position of Human Caliphate on Earth

The most important feature of the student lifestyle in Islam is the supreme world-view, which is at the highest level and at the head of a god that has a single existence outside the world of material and worldly life. In this worldview, there is a great and supreme creator, for the material world, and for the earthly world, including for man, that everything depends on him and that all creatures need him.

The goal of knowledge and knowledge of science in this important feature can be plotted The God-created man sees his entire intention in the satisfaction of the Almighty God. Learn science because of the command and to take science to serve His creation and, ultimately, the satisfaction of the Almighty God.

God Almighty in Surah al-Baqarah has narrated the story of the creation of Adam (AS) and the caliph of his placement. Allah says: "And Allah swore all names to Adam, after that He sent them all to the angels and said, "If you are truthful, tell me this Name "(Baqara / 31) The angels voiced their indignation and Adam (AS) presented that name to the angels, and this science and knowledge proved the supremacy of Adam to all. Allameh Javadi Amoli, in the book of the exegesis of the prophets in the Qur'an, has a very beautiful and mystical discussion about the caliph of Allah and the caliphate of prophets and man.

7.2. Sense and Reason and Revelation, A Tool for the Knowledge of Muslim Students

The Holy Quran says about sense and reason: God took you out of your mothers' veins, while you did not know anything, and provided you with ears and eyes and hearts to be grateful. (Nahl / 78) "Afeh" is in the Arabic word for Fuad, and the meaning of it is to the symmetrical symbiosis and the apos; the wisdom and wisdom of man. In the case of revelation, we did not send before you, but the rejali we would have revealed to them, so if you do not know, ask the dwellers (Nahl / 43).

This attributes the student to recognize the nature of the way and analyze it through the intellect and create it as God created and finally, he wants to know what his task in this divine creation system is. Muslim students, believing in divine revelation, will follow divine commands and orders, and will find that along with sensual and rational sciences, they should also become familiar with the teachings of revelation and their education.

7.3. The Close Relationship Between Individual and Community in Student Insights

Martyr Motahari considers Fitrat as the source of personal and social identity. The comparison between Western theory and Islam proves this as: "If Islam does not work with individual and personal identities in the name of ethics, it will not work for national identities in the name of social identities. Then Islam becomes an issue on the margins of life, the same religion that religion has put in the name of Christianity today, that is, an entirely marginal matter that does nothing in the text the work of Qaisar is given to Qaisar and leaves God's work to God, but also leaves Satan's work to Satan, giving away all things to others. . One week a church day should also go. When a person feels that he needs to go there, he will go to the church for one hour and at least be a variation for him; While Islam is a religion that breaks out *يزكهم و يعلمهم الكتاب و الحكمة* (Al-Imran / 164- Al-Jomeh / 2). The religion that works on the way people work It has a lot to do with the morality and personality of people, it works with the thoughts and beliefs of people, Thought and opinion are supplied And all this values are for monotheism And all these anti-monotheistic values are: *وَلَيْلُ يُؤْمِنُ بِالْمُكذِبِينَ*: (Mursalat / 15). He values so much for these acknowledgments and denials that he says

that he is human and this acknowledgment and denial, If he acknowledges these facts, then he will rejoice in his blessings, he will deny it Motahari (1998).

In fact, human beings have the same dimension and they give him individual autonomy and as long as he is not considered a member of a community then his individual is of special importance and when they are members of a group or community against that community and its people will have responsibilities that are considered social duties. As well as legal rights will be created for him. Ignoring any of these human dimensions will lead to a defect in the other.

In the Qur'an, Allah has various orders in the form of deceit. Some of them have a personal dimension such as prayer, worship, and faith and piety ... that have an individual aspect and others have a social aspect such as marriage and devotion to the covenant, khums, zakat and charity ... These commands show that the student should pay attention to both personal and social dimensions.

Student at the university and in relation to the classmates and staff of the university, and in particular the teacher, has duties that we mentioned in the previous discussions.

7.4. The Origin of Spirituality and Humanity in Determining the Student's Lifestyle

There is more knowledge and knowledge in each and every one. It will be more successful in terms of the highest levels of cumulating and prayer. Perfection is a necessary condition in the caliph of Allah. If this were not perfect, the caliphate would not have happened, and the creation of mankind and the world would not be meaningful. Allameh Javadi Amoli says: "The caliph of Allah is a perfect being that is both praiseworthy and sovereign, that is to say, one who has both attributes and descendants. An inventory that is on the ground on one side: (يحكل الطعام وماشي) (Najm 8-9-دنا فتلى- فكان قاب قوسين أو أدنى) (Foqan 7) And on the other hand, passes through the throne: (إبى خالق بشرأ من طين) - p. 71) And attributes the aspect of his celibacy, says: ((فإذا سؤيته ونفخت فيه من روحي)) (Javadi and Abdullah, 2004).

As in the first feature in the state of the divine human caliphate. A student in the school of Islam is introduced to a theology that gives him the highest rank of humanity. A person superior to all creatures is even superior to the genie and property and never to be left in the material and animal species. What is important in Islam is for humanity. Spirituality and humanity, which finds itself through the knowledge of the wider knowledge of himself and his god. A Muslim student is not consumed and, on the other hand, he takes care not to be discouraged. Loneliness does not like extravagance and excessive spending.

7.5. Science; An Element For Student Evolution

Knowledge and knowledge is the result of reason that the student in his life tries to add to his knowledge and knowledge. In order to be able to use the world around it for the benefit of nature and human beings. Not for the colonization and domination of the world and others, but for serving and utilizing others.

Science can be divided into different aspects. In Hadiths, the division of science from the point of view of abatement is explicitly mentioned. Prophet Muhammad (PBUH & HP) proclaims: نَعُوذُ بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ وَهُوَ الْعِلْمُ الَّذِي يُضَادُّ الْعَمَلَ بِالْإِخْلَاصِ (Mohammad Baqer Majlisi, Beyta). From unfriendly science, I seek refuge in God, and it is a science that is in contradiction with the intentional act. The Prophet also says: اللَّهُمَّ ... أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ (Qomi, 2009). O God, I take refuge in you from the science of non-profit. Imam Ali (AS) also said: لَا خَيْرَ فِي عِلْمٍ لَا يَنْفَعُ (Mohammad and Nahj al-Balaghah, 2000). There is no good in a science that is not good. Also, the Prophet expressed the following attributes: وَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ لَهُمْ (same) He listened to his scientific life, which is good for them. The Prophet also says: رَبِّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ وَ عِلْمُهُ مَعَهُ لَا يَنْفَعُهُ (the same) Maybe the world who kills his ignorance and the science that is with him is not beneficial to him.

It is clear that human life is nothing but science and action, and human life will not be good except good science and good practice. Science and action are two human beings, in other words, human being is a scientific and practical entity. Accordingly, for achieving happiness, human beings have no choice but to acquire knowledge of good and ethical practice. The science of goodness and the right action are intertwined in such a way that good science is a prelude to good practice, and a competent act leads to higher knowledge. Many verses and narratives indicate the necessity of joining good science and righteous acts.

Student, with his own backgrounds, created himself and created the creature of the Almighty God and considered his knowledge as a blessing from the unique Creator. He interprets the system of interconnectedness and the cause and effect of the world in line with divine power. Therefore, he is not proud of him and will be thankful for the goodwill he received from his creators.

The supremacy of the scholars can be proven by the use of divine commands derived from the Qur'an and narratives, while reason also confirms it. Student feels the position of his teacher and he adheres to his adage. As an example, in expressing the student's literacy in the presence of the professor, we mention the immense word of Imam Ali (AS).

From the words of the Prophet (peace be upon him), the words of the scholars and the literary student are words narrated by Hurith al-Aur, who says: The scholars' right is that; Do not ask him a lot. And do not hesitate to answer him. Do not insist on him for the time of coldness and displeasure. And when they get up, they will not take their place. And in the work (who will show him), with the hand of Bow, and do not reveal the mystery and do not hate anybody in front of him, and keep his respect for him, if God's commandment is kept, and the disciple and the student will not grow up in front of them, Do not be discouraged from joining them (and do not bother) And when

the student or the other comes to him and sees him in a group, he salutes all But he brought him back in special care (That is, he does not only salute him, but, in order to respect him, after giving salutations to all, special care for him), and to keep him in the presence and secrecy and to know his right Because the scientist is bigger and higher in the reward of fasting, standing at night and fighting for God's cause. And whenever a scientist dies, a breach in Islam will emerge that nothing but his successor will fill it, and whoever learns knowledge will ask angels for forgiveness for him, and what is in the earth and in the sky to pray for him.

8. The Dimensions of the Differences Between Islamic Student's Lifestyle and Secularism

The differences between the lifestyle of the student in the Islamic way and the western way can be divided into two main categories according to what was done in previous seasons. Differences in attitudes and beliefs that refer to the type of worldview of individuals and the difference in the manifestations of behavior and deeds, which originate from the type of insight and attitude of individuals.

These differences have caused confrontation between them. Considering the financial and military power of Western countries in the recent centuries, they tried to encourage other societies in their lifestyle and provide a platform for cultural and economic influx among them.

For example, the confrontation of the culture of Iranian-Islamic society with Western culture and attitudes has led to a change in Iranian lifestyle and there is a modern pseudo-life, in which there are sparkles of tradition, for the Iranian community. Since the end of the Safavid period, and especially from the Qajar period to the present day, the problem of encountering a new world and a new place called Western and modernity has come to light in Iran. The Iran-Russian wars and the British colonial presence in Iran and the region raised the issue of military confrontation. From the middle of the Qajar period to the West and the West, we encountered this phenomenon. This new way of appearing in the field of thought and thought science and culture, and the emergence of widespread cultural and scientific emergence (Anonymous).

The encounter of the Islamic lifestyle with the modern west, the cultural and philosophical west with humanistic thinking, and God's anger in which man wants to take God's place and to appear in the possession of science, knowledge and power and in the place of the canonization; The exposure has been heavy and impenetrable although it has not been able to fully protect its effects.

From another perspective in the student lifestyle, there are differences between the West and Islam, the principles of which are: 1. Differences in the type of worldview 2. Differences in the source and factors determining the type of lifestyle 3. Differences in anthropology 4. Difference in attitude towards science. The following is a brief explanation of these differences:

8.1. Differences in the Type of Worldview

The difference in worldviews, as we said, depends on people's attitudes and insights. If the attitude of man is materialistic and materialistic, then the type of lifestyle will be just a worldview. Therefore, the student's choice of lifestyle will be pleasurable and self-will and will require everything for himself. But if he has a divine and divine attitude, he will take the will of God first and will be responsible to God and his commands.

According to attitudes, some scholars have divided the lifestyle into religious (traditional) and non-religious (modern). In Western societies with a history of Judaism and Christianity, these religions were abandoned due to the weakness of the foundations or in the corner of an individual's life were considered, scientists considered the traditional and religious lifestyle to be the history of the past and with an insulting look, it's obsolete and introduced the modern and ultra-modern lifestyle as the supreme style.

Thanks to the rule of the culture of the infallible Imams, a great part of our history, as well as our current culture, is influenced by the religion and the resultant from religion and religion has shaped and emerged a special tradition in Iranian society. The obvious weakness of many research and analysis on lifestyle, neglect of the status of Islam and the Shia school in the tradition and history and identity of the Iranian community, It seems to be the case in the manifesto and charter provided by the Supreme Leader that all elements of the lifestyle, including: identity (self-understanding, understanding of society, understanding of history, etc.), values (both idealities and ideal human beings), Urban and Domestic Architecture, Education System, Language and Literature, Art, Family (System and Role), Social relations, social structure, individual and social religion, individual and family economics, nutrition and individual and family medicine, media, technology, The attitude towards the world, the attitude towards the social-political system has been linked to religious and Islamic issues (Mo'af, 2017).

8.2. Differences in the Source and Determinants of the Type of Lifestyle

Another case in which the difference between the lifestyle of Muslim and Western students is raised, as stated, is the essence of life style determination. In Islam, Islam is the basis of lightness, beliefs and humanity, and in the West is the appearance of life, these appearances are the same type of use and arrangement and goods that are used in life.

Consumerism is among the most important issues in social science and cultural studies. But the prevailing and current lifestyle and lifestyle is not merely a controversial issue in research centers in science and culture; It is also a great danger to the future of cultures and the weakening of the foundation of humanity and the spread of chaos in everything and everywhere, and even in the current extended lifestyle. That is, when we consider the lifestyle without its core,

In fact, a major issue of the Islamic Revolution is considered to be easy

With some simple guidelines one can prevent the spread of Western and global lifestyles. This style and method of world consumption and this pseudo-modernity are nauseous and well-known and extreme despair and postmodern mindfulness and warlike absurdity with no ethical, religious or rational criteria. But if we say that we will accept it very well and we will lay it down alongside that style and another way, we have been wrong. (The same)

But Western societies merely aim for humans and pleasures for the purpose of determining the type of consumption, and they do not impose any restrictions on it. Western politicians have allowed people to even use drugs, such as drugs and oppressions, which are a threat to humanity. This is while not compatible with the concept of divine humanity.

8.3. Differences in Anthropology

The human being is so complex that his accurate knowledge requires deep thought and high accuracy. If we look at different schools in the west and east, each one has a definition of human. At first glance, a group of people counts as the creation of a single god, and different in the dimensional cognitive dimension of the next. Another group does not consider man as God's creature and, in the light of the world, human being is the result of the interactions of the atomic and molecular particles of the universe, and they do not believe in the only God for the world. The group is also divided into different types according to cognitive and perceptual differences.

Most human beings, according to philosophical thought, believe that man is the creation of a unique god, which is attributed to superior traits.

Within the context of the student's lifestyle, it forms the type of worldview and ideology, and the appearance and exterior of his lifestyle, and the kind of behavior in life. You can never split these two, or eliminate one of them. Because the elimination of each of these is due to the lack of real understanding of human beings.

8.4. Differences in Attitude Towards Science

What is science? Science means knowing and consciousness. But in the modern term, no one knows science. Science, in the term of scientists, is the knowledge that reveals to us the causal relationships and the interactions of the nature universe, which give us the title of experimental science.

This definition or recognition of science is common to all human beings. But the divine philosophers join in other sciences, which are called rational sciences and revelation sciences.

Materialist or materialist scientists do not believe in these sciences and state that something that is not recognizable to human beings by five senses does not produce science for human beings. While divine philosophers consider science as the product of human thought and reason and so science knows everything that the human mind understands on the basis of its thinking and makes it sure and certainty.

In addition, divine scholars believe after proof and knowledge of the existence of the only God, and the proof of the prophecy of all that the Almighty God sent through the revelation and through the intercession of his apostles to lead mankind It also creates knowledge for mankind Whose position in experimental science is also higher in terms of certainty and confidence.

This different view of God-oriented and materialist scientists plays a very constructive role in human life. In the same way that divine students interpret all sciences in the context of divine wisdom, they consider the only god to be in the pursuit of science or lack thereof. But materialistic students never think so, and they create and study all the sciences of the world of nature and their minds. They consider themselves to be the creator of science and science.

Therefore, the student lifestyle will also be affected by this kind of conception of science. In the western society, divine science will not have a place but in Islamic societies, these sciences are more important and have a significant part in education and this category plays a significant role in determining their lifestyle.

9. The impossibility of Adding Western style and Islam

With careful consideration in these differences, we find that the lifestyle of the western student and the style of Islamic student life can never be combined. Therefore, those who believe in it are mistaken in attitudes or behavior.

Alireza Moaf, in the conflict and difference between the Western lifestyle and Islamic, have identified different components of the style and their differences are: The institution of family and its system, art and literature, architecture, values and value system, identity, education system, structure of science, Social structure, economic system, pattern of consumption, leisure, models of religiosity and religion, general culture (the same)

In each of these components of lifestyle, there are differences between the philosophical system and the schools of the West with divine societies and the school of Islam. Which comes from the four distinctions we count. This proves that the fundamental axis of difference is the same four factors that affect the various dimensions of the lifestyle components, which these components are not low.

For example, in the leisure time discussion for the student; in Western societies, the meaning of leisure time is due to the fact that holidays in the modern sense of the modern, human-worker and bourgeois man's habits. The focus of neglect in leisure time and the tendency towards religious secrecy and extreme consumption in leisure and travel is seen only for temporary leisure and recreation and pollution of the city.

But leisure for a Muslim student with the focus of thought and thought and spirituality at the time of leisure and increasing the recommended worship and worship on the day or Friday night, and the lack of excessive consumption and lack of livelihood in all areas of life, while at the same time looking at the journey for knowledge and, of course, the fun of the body and soul together.

In examining these differences, we find that differences in the leisure component stem from the three principles of the four principles of the difference between the lifestyle of Western and Islamic students. Which are: the difference in the worldview and the ideology of the West and Islam, and another kind of a look at how consumption is in the Western perspective of originality with consumption, and in the Islamic view of consumer moderation? Finally, there is a kind of attitude and recognition of the nature and existence of man in the western and Islamic perspective.

All components of lifestyle can be explained by the principles of difference and difference between the two schools that in this section, we will save it for the sake of brevity and unnecessary.

10. Conclusions

Life styles are chosen according to the type of worldview and ideology.

On the one hand, heavenly and divine religions have a certain worldview and ideology that Allah Almighty has sent for divine prophets to mankind and on the other hand, Western scholars have different schools of thought and understanding of the world and their ideologies.

Traditional and divine societies have a lifestyle that is defined by divine instructions and so they are more stable and more consistent and they have changed even less by changing time. But in western societies, from the era of renaissance and the emergence of the modern world, diversity and difference in the lifestyle of Westerners, and especially the secularist school, have been well advanced. Student groups also have these lifestyle changes within these communities. As a result, the lifestyle of the secularist student has become very different from divine and especially Islamic.

In order to express differences, we first discussed the characteristics of student lifestyle in each of these schools and, finally, compared them with the analysis of differences.

The characteristic of Western secular lifestyle is: 1. Man-centered student worldview. (Humanism-Human Authenticity) 2. It considers single-minded people to be moderate and transformative in the world (secularism-authenticity of reason) 3. A secular student believes that human beings are limited to the material world. (Materialism-material origin or empirical science) 4. Consumption is essential for determining the secular student's lifestyle.

But the characteristics of the student lifestyle are as follows from the perspective of the Quran and the hadith. 1. Student's worldview is based on Goddess and belief in the position of human caliphate on earth. 2. Sense, Reason and Reason, A tool for knowledge of Muslim students. 3. The close relationship between the individual and the community in student insights 4. The Origin of Spirituality and Humanity in Determining the Student's Lifestyle 5. Component Science for Student Evolution

By analyzing these characteristics, we conclude that in the student lifestyle there are differences between the secular western school and Islam, which are the principles of these differences: 1. Differences in the type of worldview 2. Differences in the source and factors determining the type of lifestyle 3. Differences in anthropology 4. Difference in attitude towards science. These differences make it impossible to combine secular and Islamic lifestyles.

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