

The relationship between religiosity and physical and mental health in the optimal style of student life from the point of view of Quran and Hadith

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Abstract

Based on human scientific and practical experience, physical and mental health is a prerequisite for success in life and lubrication is the path to the goal of life. The existence of micro and macro laws in economics, personal and social health, and political and social interactions in Islam shows that; Islam pays attention to lifestyle, although the rules and regulations are general but it should not be overlooked that the lifestyles of different classes vary according to the role they play in society. Therefore, students have been the target of many special laws because they are studying in a special place in the future of society. The question is what is the view of Islam on mental and physical health? What are the physical and mental health characteristics of the student from the Islamic point of view? What harms can be done to the Islamic student's lifestyle if there is no mental, psychological and physical health? What does religiosity have to do with physical and mental health? What is the role of the desirable lifestyle of the Qur'an and Hadith in the physical and mental health of the student? This article aims to examine and prove the "relationship between religiosity and physical and mental health, in the optimal style of student life from the perspective of the Qur'an and Hadith." The achievement is that religiosity and religion bring peace of mind to human beings. The Holy Quran has guidelines for the treatment of mental illnesses and their role in the student's lifestyle, as follows: 1- Physical health Introduction Mental health: Human physical and mental health has a two-way relationship, credit to physical health leads to mental health and mental health leads to physical health. There are instructions on observing the health of the body from the perspective of the Qur'an and hadith, such as: A- Observance of hygiene B- Eating less C- Correct consumption D- Sports. Each can be effective in maintaining mental health. 2- Mentioning and remembering God 3- Piety and avoidance of sin 4- Faith and purposefulness 5- Reading the Quran and praying 6- Ordering trust and hope for the future 7- Avoid contaminated food.

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I. Introduction

Physical and mental health has a direct impact on lifestyle. The health of body, mind and soul is associated with lifestyle. "In Iran, where the system of government is based on Islam, achieving mental health, which is emphasized in various Islamic rules, has much sensitivity; therefore, in the Islamic society, achieving the desired lifestyle of Islam, which is a combination of love for the world and piety at the same time, should be a priority." (Noor Mohammadi Najafabadi, Sedighi Arfai, 2014).

Given the subject of lifestyle, scientists divide human life into three periods, including: Traditional (pre-Renaissance society "before the eighteenth century"), Modern (Origin of Industrial Machinery in the Human Life of Industrial Societies) and Postmodern (present age or century or life dependent on new technologies). In modern and postmodern societies, the physical and mental health of human beings is endangered due to industrial life and extensive human communication and environmental and noise pollution. Traditional societies were less affected by simplicity, distance from industry, and obedience to religious morality and they were in good physical and mental health. In the modern era, "Britain in the 18th century witnessed the birth of a consumer society and a consumer revolution. This process required a change in attitudes, a level of well-being and living standards, and a change in business techniques, the growth of advertising skills, and sometimes the law." (MckendricK and Plumb, 1983- Abazari, 2002) Even modern society led to the process of commercialization of leisure in the 19th and 20th centuries. With the advent of machine life, the mental conflict and alienation of man from each other, the constant work, the dangers of tools and machines, gradually damaged the human body and soul. But in the postmodern era or in today's society, the advancement of communication, and the explosion of information and arrogance of some powerful people, the machine and industrial lifestyle has seriously endangered human health in physical, mental and psychological dimensions. "Lifestyle" became very different from before in the modern and postmodern end.

Student lifestyle is no exception and it is influenced by a process that involves the research and scientific discussions of scientists and with postmodern life, modern teaching tools have influenced the student lifestyle.

The subject of lifestyle and discussions in this field has been considered in our scientific forums with special literature for some time and it is natural that due to the Islamic nature of Iranian society, special emphasis should be placed on the Iranian Islamic lifestyle (Ghaneh, 1931). Given that the Islamic student community follows the religion of Islam and in proportion to it should avoid the undesirable developments of non-Islamic culture, Religiosity and adherence to Islamic culture make it relatively healthy in body and mind. As a religious community, this stratum will change less if it follows the divine traditions and Qur'anic social customs. In this article, we will examine these etiquettes.

The concept of physical and mental health

Maintaining good health is one of the necessities of human life that can be achieved through the three dimensions of health (physical, mental and social) but whenever it comes to health, the physical dimension is generally taken into account and other dimensions, especially its psychological dimension, have not been given enough attention. Mental health is a branch of health science that deals with the prevention of mental disorders and maintaining optimal lifestyles and emotional health (Ganji, 1931). Ibn Sina has only defined physical health. Ibn Sina believes: "Health is a nature or a state in which the actions of the body are performed properly ... the opposite is the disease." (Sajjadi, 2004) Health is a positive concept that, in addition to physical capacity, emphasizes social and personal resources. Health has six different dimensions; Physical health, mental health, emotional health, spiritual health, sexual health and social health (Sajjadi, 2004) these dimensions of kinship have a lot in common.

Mental health isn't just about does not have a mental illness. Rather, the ability to react to a variety of life experiences is flexible and meaningful; which can also be called the health of the soul. According to the World Health Organization (WHO), the recent definition of mental health is: "The state of balance between the person and the world around him, the person's adaptation to himself and others, the coexistence between the person and the environment. Accepting oneself and loving yourself and becoming a human being who is physically healthy, it is mentally flawless, psychologically happy, socially balanced, politically aware, economically productive, and culturally responsible and there are issues that are conceptually related to psychological stubbornness." (Noor Mohammadi Najafabadi, Sedighi Arfai, 2014) As a result, physical or physical health for the Muslim student body is to avoid any disease in the body and the health of the soul and psyche is achieved in the shadow of religiosity and spirituality, and healthy beliefs and morals (social health).

Social health: Social health is created in the shadow of religiosity and healthy beliefs and ethics, and in non-religious societies this health is seriously damaged. Keyes (1998) believes that; the model of social health (which extends along with mental health and provides a context for positive functioning) includes social integration, social role, social cohesion, social acceptance, and social self-actualization. Factors Affecting on Health (Social and Psychological): 1- Social economic base 2- Marital status 3- Social psychological factors 4- Communication skills 5- Religion (Hatami, 2010).

Lifestyle concept

"Lifestyle" is an adduct combination in Persian. In English, "lifestyle" is equivalent to it, and in Arabic, "etiquette, manners and style". Lifestyle has different meanings and definitions depending on people's views on worldview and ideology and it will be different from views such as "non-divine" materialism or the "theological" supernatural school. In defining the lifestyle, Fazeli has divided these definitions into two categories. First category: There are definitions that consider lifestyle to be behavior and consider what is objective and observable, and the values, attitudes, and intellectual orientations of individuals do not play a role in it. Second category: It includes definitions that focus on values and attitudes in addition to behavior. (Fazeli, 2003)

According to the concept and application of lifestyle, the second category seems more desirable.

For the sake of brevity, the following definition is provided. "Islamic life style: It is a process in which individuals, based on their social and human status, consciously choose attitudes and behaviors that lead to assets and expenditures based on the doctrinal foundations of Islam to achieve happiness in order to be on the same side of the local community and on the other hand, to be different from the non-local community."

Is it possible to find an equation for lifestyle in religious culture? Which word is compatible with lifestyle? A. Manner B. Model C. Style D. Method E. Twelve customs F. Etiquette G. Ethics. As a result of the study of the texts, it seems that; all words have a semantic connection with the concept of lifestyle but the closest meaning in the religious literature of the Qur'an and Hadith is the term "etiquette" and especially the "twelve customs". Ayatollah Khamenei and some thinkers have mentioned it and then the word Manner with its special use will be for that part of the deeds of the infallibles which is related to the social and behavioral life and human attitude.

Student etiquette or lifestyle can be divided into two parts. One is the etiquette of teaching and learning in dealing with professors and universities, and the other is the etiquette or lifestyle in society and dealing with people.

Student's lexical and idiomatic meaning

This is what is stated in Dehkhoda's dictionary about the word student. Student, Seeker of knowledge, researcher, A student studying in high schools. To be a student in college and university (Ali Akbar Dehkhoda, 1994).

As a result, the student as a word, a combination of "knowledge" means awareness and the suffix "atmosphere" means search and research. In common parlance, a student is a person who is always looking for science.

Student is a term used for people who are studying at universities. In this study, students are a group of people in the society who are studying higher education in universities and academic settings.

Scientific and Quranic guidelines for the treatment of mental illness and their role in student life

In this discourse, religiosity refers to the concept of belief and observance of the precepts of Islam, which is gathered in the doctrinal principles and foundations of the Qur'an and hadith. Observance of these mandatory instructions and its positive effects can be seen. According to some experts, the most radical treatment of mental illness is possible through religious precepts. Here are some of them.

Physical health Introduction Mental health: Physical health is a prerequisite for mental health, and these two are essential to a good student lifestyle. In medicine and psychology, one of the components of mental health is the health of the body. But it is not necessary for mental illness. This means that if a person has a physical illness, he or she will not necessarily develop a mental illness but if someone suffers from psychological trauma; their physical health will be checked first and if there is no problem in this area, they will treat you through psychotherapy. In the journal "Payvand" in a scientific discussion entitled "The effect of

physical health on the soul and psyche" (Kiomars Jahangardi, 1988) it is stated that: "Mehri is six years old and a smart and lovely girl. She suddenly became depressed, sedentary, and had a lack of concentration. She slept seldom and had no appetite at all. Mehri's parents believed that family problems had caused the situation. Even with a psychologist who consulted, he was initially convinced that this seemed convincing. But before psychotherapy began, a pediatrician suggested that a blood test for seizures be performed. His suspicion was correct. The discomfort was not due to mental turmoil and anxiety it was caused by a severe lack of iron in the body and a decrease in red blood cells, resulting in severe anemia so without the need for psychotherapy. However, iron pills solved this problem and the child regained her health."

In the Qur'an and hadiths, it is recommended to maintain physical health. Etiquette, which is the headline of Islamic books in the sense of life style orders or instructions in Islamic sources, is one of the topics covered in this article. Physical health and Islamic lifestyle have a two-way relationship. Here are some of the health benefits.

Maintaining good health: Maintaining good health is essential for everyone, especially for students who are among the most influential in society. The Holy Qur'an calls on its followers to live in a clean and safe environment to maintain personal and social health (mental and emotional). After the revelation of the Holy Prophet (PBUH), God teaches him that (وَ ثِيَابَكَ فَطَهِّرْ) (And your clothing purify) (Al-Muddaththir 4) Accordingly, the ummah invites him to his religion and praises him in purity: (إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ) (Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.) (Al-Baqara 222).

In fact, Islam's recommendation to perform ablutions before any obligatory and mustahabb prayers during the day and night, or obligatory and mustahabb baths, is a strong reason for the importance of cleanliness and cleanliness in the teachings of Islam. When performing ablutions, it is necessary for the water to reach the surface of the skin, which ensures that the body is clean enough. God says: (Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.) (Al-Maaida 6).

Health from the Quran's point of view: Islam, a reliable guide for human beings in all aspects of life, also instructs Muslims on the general principles of medicine and health. The Holy Qur'an has made some things forbidden and others permissible and permissible. Whatever is forbidden in the Qur'an is undoubtedly harmful to people materially or spiritually and whatever is mentioned in the Qur'an as Halal lawful and permissible affects the health of body and soul.

Health in Hadiths: The hadiths narrated from the Prophet (PBUH) and the infallible leaders (AS) are full of medical issues and instructions. These include health, illness, personal, mental and social health, and the properties of certain fruits and vegetables and other topics. The Holy Prophet (PBUH) said: (الْمِعْدَةُ بَيْتُ الدَّاءِ وَ الْجَمِيَّةُ) (رَأْسُ كُلِّ دَوَاءٍ) (The stomach is the home of every disease and it is the avoidance of the head of every medicine and treatment and the avoidance is the head of every medicine and treatment.)

Eat less: The student should avoid overeating because overeating causes disease of the body and prevents the acquisition of knowledge. The Holy Qur'an forbids overeating and says: (كُلُوا وَ اشْرَبُوا وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ) (And eat and drink, but be not excessive. Indeed, He likes not those who commit excess.) (Al-

A'raaf 31) Eat and drink, but do not be extravagant, for God does not love the extravagant. The content of this verse is one of the most important health instructions in Islam, and according to scientific research, the source of many diseases is the consumption of food, which is a heavy burden on the heart and other organs of the body and is the basis for various physical disorders.

The Holy Prophet (PBUH): Whoever has little food, his body will be healthy and his heart will be pure; and whoever has a lot of food, his body is sick and his heart is upset (Majlisi, vol. 66, p. 331, H5). Imam Ali (AS): You are advised to be moderate in eating; this is because it prevents extravagance and makes the body healthier (Tamimi Amadi, 1987).

Correct consumption: Considering that according to humanities scientists, the main basis of lifestyle is consumption. Therefore, the student must have a proper consumption plan. The Holy Qur'an, along with the command to consume and possess blessings, often provides instructions that clarify the purpose of consumption. These commands are:

Consumption with piety: The first step in evolving and approaching the truth is to forsake disobedience to God and to turn away from sin. Therefore, taking possession of blessings must be accompanied by piety and abandonment of sin. (اللَّهُ وَاتَّقُوا طَيِّباً حَلالاً اللَّهُ رزقكم مما كُتِبَ عَلَيْكُمُ الْمُنْقَاطُ) (And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.) (Al-Maaida 88) Also, verses 60 and 168 of Al-Baqara and verse 81 of Taa-Haa are close to it.

Consumption Introduction Righteous Action: The Holy Quran says: (واعملوا الطيبات من كُتِبَ عَلَيْكُمُ الْمُنْقَاطُ) (Allah said), "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am knowing.) (Al-Muminoon 51)

Consumption with gratitude: Gratitude for blessings is obligatory and necessary for human beings. (يا أيها الذين آمنوا آمنوا كُتِبَ عَلَيْكُمُ الْمُنْقَاطُ ما رزقناكم واشكروا لله) (O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.) (Al-Baqara, 172).

Consumption with rights: One of the obvious examples of practical gratitude is the payment of financial rights, including the rights of the poor. (لا تسرفوا وحصاده يوم حقه واثوا أثمر إذا ثمره من كُتِبَ عَلَيْكُمُ الْمُنْقَاطُ) (Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.) (Al-An'aam 141) (Rajaei, Seyed Mohammad Kazem, 2003).

Muslim students must apply their teachings according to these verses.

In contrast, a person whose consumption is the goal, not the means to live in the Hereafter when sinners enter the fire, they are told that: (يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِذْوا بِالنَّارِ) (And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient.") (Al-Ahqaf 20).

Therefore, intention plays an essential role in consumption. The Messenger of God (PBUH) said in this regard: (الأكل والنوم في حَتَى نِيَهُ شَيْءٌ كُلٌّ فِي لِكَ لِيَكُنْ) (You must have good intentions in everything, even in sleep and food) (Hurr Ameli, 1490 AH, vol. 1).

In contrast, negative motivations for consumption, such as boasting, showing off, jealousy, and lust, although they may not have a sharia prohibition, are undoubtedly contrary to religious values and are not condemned in the Qur'an and hadiths (Al-A'raaf, 176; Yusuf, 52; Al-Jaathiya, 23; Muhammad, 14 and Al-Hadid, 20). The purpose of Islam in consumption causes restrictions on the use of goods and services and requires the observance of a specific value framework (Javad Irvani and Ali Jalaeian Akbarnia, 2013).

Exercise and physical training: In order to maintain health, physical training and sports have also been highly recommended in religion. Exercise is of great importance in the physical and mental health of the student and creates mental vitality and social health for the student. The Qur'an considers physical and scientific strength to be a positive advantage for the prophets and this is directly applicable to student lifestyle. In the Qur'an, when the Children of Israel criticize the choice of Talut by their prophet, Ismail, as their leader, he responds: (ان الله اصطفى عليكم و زاده بنسطة في العلم و الجسم) (He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing.") (Al-Baqara 247) . (Taherian, 2010)

The phrase (وَ عَلَى خِدْمَتِكَ جَوَارِحِي وَ اشدد على العزيمة جوانحي) (komeil prayer) If it is just speech, it will not reach anywhere because Imam Sadegh (AS) said: (ابى الله ان يجرى الاشياء آلا باسباب) (Kolini, 1429 AH, 183/1) So we need to be prepared for exercise, exercise, health, and healthy eating, otherwise we will be involved in wasting our own blood.

Remembrance of God

The verse (أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) (Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.") (Ar-Ra'd 28) One of the best ways to treat mental illness is to remember God. Because it brightens the heart, raises fears and worries, and creates a sense of inner security. By mentioning and remembering God, the student can live and gain knowledge peacefully. In other words, the remembrance of God turns any insecurity into security and enmity into love and anxiety into peace. God Almighty has said in the Qur'an: (For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.) (Al-Baqara 148) This relaxation makes life beautiful for the student and creates a sense of strength and purpose in the student.

This peace is a real peace that makes sense both in this world and in the hereafter. Elsewhere, the Qur'an considers tranquility to be a group that enjoys worldly life. As he says: (إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَ رَضُوا بِالْحَيَاةِ) (الدُّنْيَا وَ اطْمَأَنُّوا بِهَا وَ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ) (Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs) (Yunus, 7).

Researchers have acknowledged the influence of religion on happiness and life satisfaction. In his study, Stephanie Corfu (2006) considered several independent variables to predict life satisfaction. He reports that; there is a significant relationship between inner religious orientation and life satisfaction. Maltaby and Burkin Shaw (2000) in a study reported a significant relationship between religiosity and happiness. Lim and

Putnam (2010) showed in a study that; Religious people are more satisfied with life. Bark Holder et al. (2010) found that; Spirituality has a significant relationship with happiness (Kaviani, 1931).

Piety and avoidance of sin

God says in the Qur'an: (.. إِنَّ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا ..) (O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty) (Al-Anfaal, 29). If one seeks knowledge and knowledge of piety, God will give him the power to distinguish right from wrong. If a student does not sin through meditation, he will be safe from the resulting mental illness and will be able to better manage his daily and scientific life and succeed in advancing the Islamic way of life. It is better for a group of mentally ill people who have actually sinned and regretted their actions and are anxious and anxious to resort to repentance and return to God to attain psychological purification in order to get rid of the shame of sin.

Faith and purposefulness

Faith in God and the principles of divine faith bring peace to man and give him confidence. The student is at the age when he should have gained the necessary knowledge about this subject. From a Qur'anic and anthropological point of view, the relationship between God and man is the relationship of creation, lordship, and ownership. And the result is the right of divine sovereignty and its role in the enactment of law for man, which forms the social and economic lifestyle based on religion and revelation but in the school of capitalism, the foundations of worldview and anthropology are based on principles such as dualism, naturalism and humanism, the result of which is relying on human wisdom instead of revelation, denying God's connection with the natural world after creation... It is clear that these two perspectives on principles and goals lead to two distinct lifestyles (Javad Irvani, Ali Jalaeian Akbarnia, 2013). The divine way of life and the secular or humanistic way of life are the result of these two views, which certainly have a direct impact on life, especially on student life.

In the field of consumption, in the capitalist economy, the ultimate goal is to increase desirability. Desirability means the benefit and satisfaction that a person gets from consuming goods or services (Moridi, Nowruz, 680). In this view, human happiness is in the attainment of the greatest pleasure, and pleasure, in spite of differences in its meaning and instance, is more limited to individual material pleasures, worldly and related to the present (Pierre Jeanne, 49-50; Thomas, 17-19; A., Schumpeter, vol. 1, 170-175). With this in mind, students in the capitalist system seek their knowledge and lifestyle to achieve capital and to achieve the greatest pleasure in the world and on the other hand, the students in the divine system want everything for the pleasure and satisfaction of God and his determined goals.

Worship and recitation of the Quran and prayer

(وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا) (Al-Israa 85) (And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.") Allameh Tabatabai in Al-Mizan, in his commentary on this noble verse, refers to the fact that if we consider the Qur'an as a cure, then there must be diseases that can be cured through the Qur'an; as medicine has a curative effect for diseases. Therefore, if the human soul and as a result of the discussion, the student tends to materialism and is captivated by material desires, his treatment of this disease is not possible except with the help of the Qur'an.

Mehdi Dadashi Haji, in the article "The effectiveness of prayer therapy on the general health of students of Imam Ali (AS) Military University", which was conducted from the statistical population of about 700 students, he was concluded that; Statistical analysis of the data suggests that there is a positive and significant relationship between prayer therapy and general health, also, prayer therapy is inversely related to all four subscales of general health (physical symptoms, anxiety and insomnia, social stigma, and depression), and that teaching prayer therapy has had a positive effect on public health (Mehdi Dadashi Haji, 2010).

Medical journals in the United States have recently commented on the relationship between spirituality and its various aspects, including prayer therapy and mental health. Most basic research has found positive relationships between increased spirituality, prayer, and high health, and many patients like to be asked by doctors about spirituality (Ibid., King and Bushrick, 1994, quoted in Pachalsky et al., 2004).

Trust and hope for the future

Trusting in God and in the shadow of that hope for the future is an issue that is highly recommended in the verses of the Qur'an. The place of trust in him is when man is disappointed in everything and everyone in the world, at which time only God will be hopeful.

Fathi Ashtiani concluded in a study between the staff of two military and civilian universities that; the mental health of military university staff is higher than that of civilian university staff. But there is no significant difference in the lifestyle of the two groups. The high mental health of military university staff can be due to the implementation of mental health prevention and promotion programs, job security and hope for the future, and transparent career advancement processes (Ali Fathi Ashtiani et al., 2011).

Avoid contaminated food

Regarding the use of wine, the Holy Quran states: (لَا تَقْرُبُوا الصَّلَاةَ وَ أَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ) (O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.) (An-Nisaa 43) The purpose was to make you realize that you are

praying in front of the greatness and greatness of God, and you are speaking to the Lord of the worlds. Therefore, it is not right for you to be drunk at this time, and to nullify your intellect with the filth of wine, and not to understand what you are saying. " (Allameh Tabatabai, 1995). The interpretation of this verse and the words of medical and nutrition scientists prove that wine and similar things from alcohol and psychedelic pills and narcotics and tobacco smoking impair the intellect. It is clear that the student in any case needs a sound and complete intellect in cognition and acquiring knowledge and advancing knowledge. The result is that the student should avoid such contaminated foods.

The role of mental health in the student's lifestyle in Islam

The health of the soul and psyche is very influential in the way of life, and the religion of Islam has instructions on maintaining the health of the soul and mind, which we have examined. In other words, the lifestyle that is reflected in the beliefs of the Qur'an and the behavior of the infallibles (peace be upon them) and in the behavioral dimension of the practice, has also been affected by the mental health of these two dimensions.

Students, including students, are expected to follow religious precepts and live with full religious faith. The feeling of mental security is very effective in ensuring a person's mental health, and this feeling is due to his positive social status. Religious people are not afraid of problems and events according to the verses, hadiths and firm beliefs, and they are patient with strong will and trust in God and they solve problems with knowledge and faith. The Qur'an says: The remembrance of God calms the hearts, in this verse; we summarize peace of mind in remembrance of God. This verse is soothing and relieves anxiety and depression.

Trusting in God has many effects on human life, the result of which is peace of mind. Peace of mind is one of the effects of trusting in God. Trust means relying on and passing things on to others. The believer, while trying, entrusts the result of his deeds to God and finds peace. The believer knows God and the Messenger that God is aware of his goodness and will do well for him. God says; He who trusts in God is sufficient for him, and his sufficiency in affairs removes all mental and psychological worries. A Muslim student enjoys mental health as long as he practices and relies on God and this mental and psychological health helps him to choose the right lifestyle.

Pathology of mental health in line with the desired lifestyle of the student

Currently, the university faces several challenges, such as the rapid spread of information, the explosion of information (especially in the field of science), the change of attitudes towards the university in the shadow of social and political developments, emotional, psychological and family problems, and so on. The interaction of these factors and its impact on the university and the student makes it very difficult for the relevant authorities and organizations to be responsible for higher education. Unfortunately, in recent years, emotional, psychological and social problems have become a worrying trend among students. To the extent that abnormal phenomena such as suicide, tendency to substance abuse, academic failure, etc. as serious obstacles have affected the progress of the university (Ghanbarzadeh Makooi, 2006). The challenges and obstacles of a good student lifestyle can be counted as follows: 1- Seeking health and laziness 2- Lack of great goals 3-

Obedience to the rulers 4- Lack of sufficient knowledge of rich Islamic culture 5- Paying attention to non-Islamic media 6- Consumerism 7- Tendency to unhealthy entertainment 8- Science.

II. Conclusion

Examining Islamic principles and sources, it can be seen that the Qur'an and hadiths have instructions that directly and indirectly lead to the mental health of human beings and cover all sections of society. Meanwhile, the educated class of professors and students, who are considered to be of high social status in the verses of the Qur'an, pay more attention to verses and hadiths.

The Holy Quran and the Infallibles have guidelines that play a constructive role in preventing and treating human mental illnesses, which are: 1- Physical health Introduction Mental and mental health: Physical and mental health have a two-way relationship. On the other hand, physical health contributes to mental health and mental health leads to physical health. The instructions of the Qur'an and the hadith on physical health and the health of the body are as follows: A- Maintaining health B- Eating less C- Proper consumption D- Exercise. 2- Remembrance of God 3- Piety and avoidance of sin 4- Faith and purposefulness 5- Worship reciting the Qur'an and prayer 6- Reliance and hope for the future 7- Avoidance of contaminated food.

Religiosity and religion bring peace of mind to human beings. This calmness keeps the soul and mind healthy and as a result, the student chooses the desired style of life with physical and mental health and in the shadow of it, he will study science, technology and community development.

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