

A Study of the Shi'a's Clergy special missions in Interaction with the Islamic Republic as the Most Effective Structure of Lifestyle and Religiosity Policy from the Perspective of Islamic Revolution Leaders

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The Shi'a clergy, as an institution in charge of the religiosity of the people, has had the most important role in the inference, explanation, promotion and institutionalizing of the Islamic lifestyle in society. After the victory of the Islamic Revolution and having entered the field of political tenure, this effective institution has enjoyed more frequent and effective features and roles and, in fact, has faced special missions in various fields of religiosity and lifestyle of the people, which has not had such coherent jurisprudential experience and theories towards them than ever before. The mentioned special missions are mainly related to the Islamic system, which according to the statement of the second step of the Islamic Revolution, have serious concerns about the promotion and institutionalization of the Islamic lifestyle. This article seeks to understand what and how to fulfill the special missions of the clergymen in interaction with the Islamic system as the most powerful structure in charge of lifestyle policies and religiosity. To this end, content analysis of the statements and correspondence of the leaders of the revolution was carried out. The results achieved 249 basic themes and 29 organizing themes as well as the requirements and ways of fulfilling the special missions of the clergy.

Keywords: Clergy, special mission, Islamic System, Imam Khomeini, Supreme Leader.

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Investigating the consequences of over 30-year-old girls not getting married in Kerman

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The main purpose of this study was to investigate the consequences of not marrying for girls over 30 years of age in Kerman. It was performed through a qualitative method, using phenomenology, and the statistical population consisted of single girls over 30 years old in Kerman. In order to select the statistical sample, purposive sampling method was used and finally 15 participants were selected for interview. In this study, according to the subject of the research and its qualitative nature, semi-structured interviews were conducted in order to collect information. Findings of the interviews were analyzed based on Colaizzi's seven-step model and two main themes of positive and negative consequences were extracted and placed in 6 main themes expressing the structure of life experiences of single girls. The main themes of each of the positive and negative outcomes included individual, social or cultural, and family themes.

Keywords: not getting married, girls, celibacy, Kerman.

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A Quranic pathology of moral development in Islamic social life

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The present article deals with the pathology of the obstacles to the moral development of society in Islamic social life by intra-religious method, which, by drawing the geometry of social ethics in the Qur'an, includes interpersonal and socialist ethics. Pathology of social ethics development means observing the factors, obstacles, and contexts that affect moral development in society. Harms analysis in this article shows the omniscience and comprehensive view of the Qur'anic lifestyle to the factors and obstacles to the development of social morality, which, in addition to emphasizing rationalism and rationality, addresses emotional-affective issues as well as the impact of environment on the ethics of the society. This article dealt with macro-level harms and micro-level harms from a pathologic view. At the macro level, indifference to the socialist approach, ethnic prejudices and customs, the method of teaching ethics, evasion of the law, lack of public oversight, partiality and the rigidly achieving of moral principles and disregard for fixed and ubiquitous principles, hostility, differences and lack of unity in society and ... were identified. Micro-level harms can be analyzed in terms of internal harms (such as irrationality, ignorance, chastity slogan, false religiosity, selfishness, secularism, superficiality, etc.) and environmental deviants (impact of society and culture, family, friends, etc.).

Keywords: social ethics, moral development, pathology, social life, Quran.

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equipped with intrinsic and internal motivations, many capabilities and abilities to solve his/her own problems, family, organization and society, and feel committed and indebted to his/her growth and excellence, family, organization and society.

Keywords: Life Effectiveness, Work/Family Enrichment, Islamic Lifestyle

Examining the Relationships among Islamic Lifestyle, Work/Family Enrichment and life Effectiveness of the Organization workforce (Study Area: Nowshahr Oil Company Workforce)

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This study intended to explain the relationships among Islamic lifestyle, work/family enrichment and life Effectiveness of the organization workforce in the form of a conceptual model. The statistical population of this study consisted of the personnel of the Chalous Petroleum Products Distribution Company, 84 of whom participated in this study according to the available sampling method. This research was done through a descriptive-correlation method. Data were collected by a questionnaire and analyzed by correlation coefficient test and structural equation modeling. Findings of this study showed that Islamic lifestyle has a significant relationship with work/family enrichment and life effectiveness at the level of $\alpha = 0.01$. In addition, these findings showed that work and family enrichment has a significant relationship with life effectiveness at the level of $\alpha = 0.01$. It can be argued that the promotion and institutionalization of a lifestyle based on the divine worldview can lead to mutual enrichment of work/family, and thus improves the effectiveness of workforce life. In fact, a workforce that bases his/her lifestyle on the divine worldview and commands of his/her Creator in all its dimensions, and at the same time the work environment and his/her family cause him to produce and increase abundant energy to perform his/her duties, can be

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A philosophical study of the relationship between lifestyle, money and fashion in George Simmel's Views

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George Simmel is a philosopher and sociologist whose views on lifestyle and some aspects of it have had significant impacts on his later thinkers. In his works, he has repeatedly used the words 'lifestyle', 'having style', 'style making' and 'lifestyle objectivity', and has also analyzed some types of lifestyle. The kind of philosophical analysis of fashion as one of the important categories in lifestyle as well as the elements of unification and differentiation which, in his view, are the most important components of lifestyle, and money as a basic common component of unifying lifestyle, are unprecedented and novel.

In this article, Simmel's main works were gathered and analyzed through documentary method and text analysis, and judged in terms of his views on lifestyle.

Keywords: lifestyle, money, fashion, adventurer, gambler, stingy, extravagant.

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Indicators and practical components of Islamic lifestyle in outdoor advertising¹

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This article was compiled with the aim of identifying the components and practical indicators of Islamic lifestyle in outdoor advertising. Qualitative method using focal interviews were employed to gather data. The participants included Islamic lifestyle experts and advertising experts. To reach the statistical sample, snowball, purposive sampling method was used. According to the theoretical saturation theory, saturation was obtained through interviews with 12 experts, 7 of whom were present at the focal interview sessions. The results showed that the Quranic lifestyle has 4 components including relationship with God, relationship with oneself, relationship with others, and relationship with nature, as well as 52 indicators. In order to operate and portray lifestyle in outdoor advertising, personal relationship with others was selected as a Quranic lifestyle component, and the golden rule index, easy marriage, cheerfulness in dealing with others, and hopefulness in social relationships were chosen as Quranic lifestyle indicators.

Keywords: Islamic lifestyle, outdoor advertising, easy marriage, cheerfulness and happiness, hopefulness.

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nal result of examining these variables was that, firstly, lifestyle should be sought not only in the single narrator traditions but also in the heritage of civilizations. Secondly, paying attention to the reflective implications of the single narrator traditions and the civilizational value of certain propositions such as “transmitted sentences” and “marked sentences” in conveying the Islamic lifestyle is far more functional than those of single narrator traditions and involvement in disputes such as “single narrator tradition authority” or “Priority of content and document analysis.”

Keywords: religious lifestyle, textualism, text divergence, interpretation aversion.

The Role of Text in the interpretation of Islamic lifestyle

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The religious text has always had a special place in the Islamic teachings system, including the Islamic lifestyle. This special credit, of course, cannot be imagined without much challenge. The kind of interpretation of the religious text, i.e., how the religious text and lifestyle issues are related, is the main topic and question of this article. To answer this question, we utilized the method of reflexive analysis of the text, which examines the religious text as a social issue in terms of its reflection in the environment. To extract and discover the religious lifestyle, two extremist approaches in the interpretation of the relationship between the text and religious knowledge can be considered. The convergence approach tries to necessarily find a way to document the religious text in the face of any knowledge, and in practice, does not consider text-free knowledge as knowledge. What challenges this approach is the need to avoid a quantitative view of religious propositions as well as the need to pay attention to the transmission of knowledge across civilizations along with the knowledge transmission in the form of single narrator traditions. In contrast, divergence approach is considered a significant damage to the institutionalization of lifestyle in society, including getting distance from the motivational literature of the text itself. To keep balance between the two approaches and achieve the chosen approach in this research, four influential variables in the kind of exposure to the text are examined, which are: "Type of classification of religious propositions", "Quantitative analysis of religious propositions", "Speech context and type of reading of the religious text" and "transfer of knowledge across civilizations". The fi-

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