

## AN APPRAISAL ON LIFESTYLE VARIABLES AMONG MUSLIM YOUTH IN KATSINA STATE: ISLAMIC PERSPECTIVES

**Nuradeen Gidado Yanhoho**

School of Arts and Social Sciences, Department of Islamic Studies,  
Federal College of Education, Katsina  
+2348035921503; [nuradeengidado@gmail.com](mailto:nuradeengidado@gmail.com)

**Sagir Gambo**

School of Arts and Social Sciences, Department of Islamic Studies,  
Federal College of Education, Katsina  
+2347032772041; [gamsageer12@gmail.com](mailto:gamsageer12@gmail.com)

### Abstract

The lifestyle of the Muslim youth today is going through a period of painful metamorphosis, the enriched Islamic lifestyle culture of youth were polluted by foreign ideas that end up destabilizing our society. The study investigates the effectiveness of the contemporary lifestyle of the Muslim youth in Katsina State and examines the application of Islamic teachings of lifestyle as contained in the Qur'an and Sunnah. The research is quantitative, using questionnaire and interview with secondary data obtained through review of related literature. Findings of the study indicate lack of religious consciousness of worship; Islamic knowledge; socio-economic mismanagement; physical wellbeing and inability toward the management of anxiety depression and stress. The research recommends the application of Qur'anic values and Sunnah as part of repositioning the negative lifestyle of the youth through the efforts of Muslim scholars, parents, community and the government.

**Keywords:** *Lifestyle, Health, Youth, Islamic ethics.*

### Introduction

Lifestyle and health are living demands for every human being that would help towards the formation of excellent society. While lifestyle reflects an individual attitudes, way of life, values or world view<sup>(1)</sup> health as interpreted in Islam is a situation when an individual is safe and prosperous living a spiritual life (al-Din), physical (al-Nafs), Mental (al-Aqal), decent (al-Nasl), dignity (al-Irdh), and a valid character under Shari'ah<sup>(2)</sup>.

The main objective of human life, Allah (SWT) says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

I have only created Jinns and men, that They may serve Me.(Q:51:56)

Ibn Kathir interpreted the verse that Allah (SWT) created the creatures so that they worship Him alone without associating to Him any partner. Those who obey Him will be rewarded and those who disobey Him will be punished the worst punishment from Him<sup>(3)</sup>.

Islam provides specific guidelines for all people to follow in their daily

lifestyle; its guidance is comprehensive and provides a style of a model for economic, political, moral and spiritual growth and prosperity in this world and the hereafter<sup>(4)</sup>. Qur'an indicates that a person can attain the best kind of life by doing righteous actions:

﴿ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ ﴾

Whoever works righteousness, man or woman, and has Faith, to him will We give a new life, a life that is good and pure and We will bestow on their reward according to the best of their actions. (Q:16:97)

Ibn Kathir interpreted the “good life” to include feeling of tranquility in all aspects of life. It has been reported that ibn Abbas and a group (of scholars) interpreted it to mean good, lawful provision<sup>(5)</sup>.

Ibn Mas'ud narrated that the Messenger of Allah (SAW) said:

The feet of the son of Adam shall not move from his Lord on the day of Judgment until he is asked about five things: how he spent his life; how he used his Knowledge; how he earned and spent his money and in what pursuits he used his health<sup>(6)</sup>.

The study as intended, a Muslim youth is supposed to be a decent, social person, knowledgeable, hardworking, physically and mentally fit, perseverant and above all religious. These unique characteristics distinguish his Islamic lifestyle with

that of non-Muslims. But it is shocking to realize that a wide gap exist between what Islam advocates their lifestyle should be and what they want for themselves except few of them.

The paper analyses the socio economic, educational, physical and mental, indicators of lifestyle of the Muslim, and also a discussion of the findings, conclusion and recommendations.

### Research Methodology

This study adopted survey method approach and the data for the study was obtained through questionnaires which were distributed to 434 respondents selected from three geopolitical zones of Katsina State namely Katsina, Funtua and Daura using multi-stage sampling techniques. A total of 400 usable questionnaire were returned accounting for 95% rate of return and descriptive inferential statistics was used using five points Likert scale to determine the extent of how the respondents perceived the study and using frequency distribution by percentages and duly interpreted. The study also used interview with secondary data obtained through related literature.

### Statement of the Problem

The lifestyle of the Muslim youth today is going through a period of painful metamorphosis, the enriched Islamic lifestyle culture of youth were polluted by foreign ideas that end up destabilizing our society. The result of which is confusion in thought and action which has given rise to a general state of frustration and

restlessness manifested in deviant behaviors among the generality of our youth, such as, armed robbery, drug abuse large scale fraud, break up of marriages and consequent lack of parental care which often leads to juvenile delinquency of chronic order. Islamic moral values have been thrown to the background. What we are now witnessing is break down in the family system and moral decadence.

It is significant to note that the degeneration of attitudes and values among Muslim Youth is escalating. This indicates that a great gap exists between contemporary lifestyle of the Muslim Youth and the application of Islamic teachings. The research seeks to bridge this gap and checkmate the condition of contemporary lifestyle of the youth using lifestyle variables and the extent of compliance with ideal lifestyle based on the teaching of the Qur'an and Sunnah of the Prophet Muhammad (SAW).

### **Literature Review**

Healthy lifestyle is living demands for every human being. The concept of lifestyle is widely used in research on sustainable development and health. It means a manner or way of living but should be understood in terms of values and attitudes<sup>(7)</sup>. Lifestyle is defined as a behavioral pattern stemming from interaction between personal characteristics of an individual and his/her life's circumstances; it reflects social values, attitudes and activities of a person<sup>(8)</sup>.

The world Health organization (WHO) defines health as a level or

condition in which an individual is physically, mentally, and socially healthy and not just when he is free from diseases<sup>(9)</sup>. Islam embraces holistic health including physical, mental, spiritual, social health and spiritual well-being<sup>(10)</sup>.

A negative life is determined by a health risk behavior. While a health risk behaviour lifestyle is rooted from the action taken by an individual that increases the possibility of experiencing unhealthy compromising condition<sup>(11)</sup>.

Consequently, Hubert et-al (2011) proposed an alternative definition of health which includes changing the emphasis towards the ability to adapt and self-manage in the face of social, physical and emotional changes and to function with fulfillment and a feeling of wellbeing with chronic diseases or disability<sup>(12)</sup>.

While addressing health promoting behaviours (Manwa, 2013) opined that health promoting behaviours are means of increasing wellbeing and self-actualization<sup>(13)</sup>.

Van Rensburg and Surajlal (2013) opined that "there is evidence that lifestyle based on health behavior maximizes the quality of life by helping people maintain their physical and mental health<sup>(14)</sup>. While (Sabbah et-al, (2013) pointed further that health choices today influence health for the rest of one's life in other word, new behaviours and lifestyle pattern (e.g excessive alcohol use, inactivity and unhealthy dietary practices formed during early life time

are likely to be sustained into adulthood<sup>(15)</sup>.

Similar views were upheld by Wang et-al, (2013) that “healthy lifestyle depends on the early adoption of healthy living habits. Unhealthy lifestyles among youths are strongly linked to unhealthy habits in adulthood<sup>(16)</sup>.

In fact, along with tobacco and alcohol use, poor diet and physical inactivity were among the leading causes of death reported worldwide<sup>(17)</sup>.

World Health Organisation (WHO, 2005) statistics indicates that each year at least:

- million die because of tobacco use;
- 1.9 million die because of physical inactivity;
- million die because of low fruit and vegetable consumption;
- 2.6 million die because of overweight or obesity;
- 1.7 million die because of high blood pressure.

This study would provide valuable appraisal of lifestyle variables among Muslim youths in Katsina State based on Islamic perspectives on lifestyle in all aspect of life in order to achieve wellbeing of the society.

### Data Presentation and Analysis

Table I: Demographic information of the respondents using descriptive analysis of frequency distribution of data, which is used to calculate the frequency, ratio or percentage of data from various perspectives.

GENDER	GENDER OF RESPONDENT	
	FREQUENCY	PERCENTAGE
Male	300	75%
Female	100	25%
MARITAL STATUS		
Single	265	66.25%
Married	135	33.75%
AGE		
18-29	100	25%
30-39	201	51%
40-50	99	24%
QUALIFICATIONS		
Primary/Secondary	101	25.25%
ND/NCE	168	42%
Degree/PG	58	14.5%
Qur'an/Islamiyya	73	18.25%
POLITICAL ZONE		
Katsina	180	45%
Daura	100	25%
Funtua	120	30%
Total	400	100%

Table I of item one shows the number respondents based on gender distribution. i.e. 400 among them 300 are Male (75%) and 100 (25%) are Female. It also demonstrates the marital status of the respondents who participated in the present study which shows 135 (33.75%) are married, while 265 (66.25%) are unmarried. This shows high percentage of the youth is found within this category. In the light of this table, the ages of the respondents are distributed into three groups. The highest number of respondents was from group 30-39

with 51% coverage while those from 18-29 with 25% and 40-50 with 24%. The table also indicates that most of the respondents are holders of ND/NCE with population of 42% followed by Primary/Secondary Schools qualifications with 25.25% and those with Qur'anic and Islamiyya School qualification with 18%, then for degree and post graduate 14.5%.

The last item of the table also shows the political zones of the respondents which indicates that Katsina zone has the highest representation of 45% for being highest in population while Funtua zone has 30% and Daura zone has 25% which covers the 400 respondents.

**Table II:** The questionnaires on the quality of lifestyle and health of Muslims youths in Katsina State

SN	Item statement: the rating	SA	%	A	%	UD	%	D	%	SD	%
	of respondents on the level of individual achievement of lifestyle and health										
1	The fulfillment of the dimension of worship and spirituality	85	21.25%	72	18%	39	9.75%	148	37%	56	14%
2	The fulfillment of the social needs such as stable family, brotherhood tolerance, morality and societal development	16	6.5%	40	10%	74	18.5%	107	26.75%	113	28.25%
3	The fulfillment of economic needs through employment, hand skills, business for self-reliance	42	11.5%	98	24.5%	35	8.75%	79	19.75%	146	36.5%
4	The fulfillment of healthy living through proper nutrition, physical, and mental health	37	9.25%	78	19.5%	29	7.25%	67	18.75%	189	49.25%
5	The prevalence of inadequate Islamic knowledge on lifestyle and health of the youth	154	41%	82	20.5%	8	2%	102	25.5%	54	13.5%
6	Have the potential of coping with anxiety, depression and stress	69	17.25%	102	25.5%	54	13.5%	79	19.75%	96	24%

Table II item one above explains the analysis of the result of the respondents on the fulfillment of the dimension of worship and spirituality. A total of 39.25% agreed with the statement while 51% disagreed and 9.75% remained undecided. This result indicates that there is lack of Islamic ethics in daily lifestyle of the Muslim youths in Katsina state.

There is evidence to suggest that the fulfillment of social needs in item two of the table is inadequate among Muslim Youths in Katsina State, considering the outcome of the result with 55% disagreed and 26.5% agreed, while 18.5% became undecided. This indicates reluctance in regards to application of Islamic teachings in daily lifestyle.

On the opinion of respondents in item three which states the fulfillment of economic needs. 56.25% disagreed while 35% responded in affirmative and 8.75% became undecided. This indicates the reluctance of the Muslims Youth for not striving hard to earn a living of self-reliance.

Considering item four which states the fulfillment of healthy living through proper nutrition, physical, and mental health, the result indicates that 28.75% responded in affirmative while respondents with highest of 64% of the respondents disagreed with the quality of their healthy lifestyle, and 7.25% remained undecided. This shows that, the majority of the Muslim Youths are facing a risky lifestyle.

The analysis of item five states the prevalence of inadequate Islamic

knowledge on lifestyle and health of the Muslim youths. The result shows 59% consented on the idea, while 39% disagreed and 2% remained undecided. This clearly shows that Muslim Youth in Katsina State are lacking adequate Islamic knowledge of healthy lifestyle for daily application in their lives.

The analysis of item six which states the management potentials of coping with anxiety, depression and stress, shows that 43.75% disagreed with the notion, 42.75% disagreed with the idea and 13.5% remained undecided. This clearly shows that Muslim Youth in Katsina State are reluctant on coping with condition of depression, anxiety and stress they found themselves.

### Discussion of Findings

From the responses of the study, the result reveals the lack of adherence to the worship of Allah (Ibadah) and other religious ethics by the Muslim youths in the daily lifestyle and health are contributing factors for achieving negative lifestyle. This is consistent with the provision of the Qur'an that:-

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

1. By (the Token of) time (through the ages), 2. Verily man is in loss, 3. Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy. (Q:103:1-3)

This clearly shows attainment of religious perfection is a key to socio economic wellbeing of a Muslim and the society in general. Therefore, Islam requires a Muslim to be a true and sincere believer, closely connected to Allah (SWT), and putting his trust in Him while making effort to help himself. The Messenger of Allah (SAW) also said:

None of you is (truly) a believer until his inclination is in accordance to what I have brought.<sup>(18)</sup>

Muslim youth therefore, should be obedient to Allah (SWT) in all matters of life so that Islam would govern their way of life.

The result also reveals that the attainment of social needs such as stable family, brother hood, tolerance and morality is inadequate. This is manifested in the deviant behaviours among youth. This was consistent with the view of Umar M.M (2011) that one of the objectives of Shari'ah is building a society where individuals can live an ideal, pure and happy life, thus Islam is of dual nature, the social objectives as well as moral objectives with much emphasis on individual development in particular and the society in general.<sup>(19)</sup>

This indicates that lack of compliance with the Islamic social guidance resulted into degeneration of social values as Chewgry (2004) observed that moral degeneration among Muslim youth is manifest in political thuggery, prostitution, and other forms of sexual pervasion, violence and armed robbery.<sup>(20)</sup> The Prophet

(SAW) also said: I was sent to perfect good character<sup>(21)</sup>.

This clearly indicates that Islam has in all respect brought good and perfect ethics which directly contrast all forms of immorality like fornication, indecent dressing, gambling, intoxication etc.

The findings of the study also indicate that the attainment of economic needs is through employment, hand crafts and self-reliance which are grossly inadequate. This shows high redundancy among Muslim youths in Katsina State. This was not in line with the view that Islam recognizes an individual's right to earn livelihood through any lawful profession or economic activity. The Qur'an also enjoins exerting oneself for earning a livelihood:

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ  
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَبِيرًا تَعْلَمُونَ  
﴿١٠﴾ تَفْلِحُونَ ﴿١٠﴾

10. And when the prayer is finished, then may ye disperse through the land, and seek of the bounty of Allah and celebrate the praises of Allah often (and without stint): that ye may prosper. (Q:62:10)

Thus, working for one's needs of good clothing and shelter is compulsory in the Islamic lifestyle. The Prophet (SAW) also said:

No one has eaten better food than that obtained through the hard labour of his hands<sup>(22)</sup>.

The result of the study has shown a majority opinion of attainment of

unsatisfied healthy lifestyle of the youth. This is in contrast to the teaching of Islamic ethics on health, as Khan, S (2009) noted “the teaching of Islam that promotes the individual healthy lifestyle include recommended dietary habit and manners, hygiene, oral healing, fasting, the prohibition of intoxicant and immoral lifestyle<sup>(23)</sup>.” And the Qur’an offered excellent advice:

﴿يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا  
وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾



168. O ye people! eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for He is to you an avowed enemy. (Q:2:168)

The fundamental component of nutrition in Islam is the moderation of the consumption of lawful things because overeating may lead to excessive weight and obesity which is currently a major problem among some of the Muslim youth. The Qur’an provides a guideline that:

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ﴾

81. (Saying): "Eat of the good things we have provided for your sustenance, but Commit no excess therein, (Q:20:80)

Addiction to intoxications such as alcohol, drugs etc. is becoming a growing problem among the youth, and Al-Qardawi (1960) pointed out that the rule of Shari’ah is that it is haram for a Muslim to eat or drink anything that may cause his death, either quickly or gradually, such as

poisons, and substances which are injurious to health<sup>(24)</sup>.

These discussions have shown that mankind was created in the best of molds, but now a day they don’t keep up with the divine guidance of this most incredible machine which leads to degenerated health of the youths. The study further discovered that the level of Islamic education among Muslim youth is inadequate and does not reflect upon their lifestyle. While Allah (SWT) commands mankind to read:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

Proclaim! (or read!) In the name of Thy Lord and Cherisher, who created- (Q:96:1)

The above verse enjoins reading which is obligatory upon every Muslim Male and Female.

The study also shared the opinion of Siddiq (2008) where he redefines our education system as:

The revealed knowledge attained through religious science and acquired knowledge attained through rational, intellectual and philosophical sciences, knowledge as a whole is holistic; it brings tranquility, cognitive skills, behavioral train and total upliftment of creation<sup>(25)</sup>.

These discussions emphasize that such for knowledge among the Muslim youth in Katsina State should be lifelong habit in order to discover the real lifestyle as reflected in the Prophetic Sunnah.



The final finding of this study discovered that a substantial number of Muslim youth in Katsina State are not able to manage their problem of anxiety, depression, and stress. This shows that it is one of the reasons the youth indulge in negative lifestyle. This negates the provision of the Qur'an where Allah (SWT) says:

﴿لَتُجْلَبُونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ﴾



186. ye shall certainly be tried and tested In your possessions and In your personal selves; (Q: 3:186)

Also Allah further elucidates a remedy He says in Qur'an 13:28

﴿أَلَا يَذَكِّرُ اللَّهُ نَظْمِينَ الْقُلُوبِ﴾

28. For without doubt in the remembrance of Allah do hearts find satisfaction.

### Recommendations

In view of the findings of this research, the following recommendations are advanced to enhance the effectiveness of lifestyle of the Muslim youth in Katsina State. It is necessary to awaken religious consciousness among the youth. Muslim youth should uphold the tenets of their religion. The moral standard of Islam, for instance, if observed sincerely and faithfully, serves as impetus to accelerate growth spiritually and materially.

Social integration of youth is extremely important along with ideology by education, involving Muslim community, parents, Muslim scholars and Government in the process of countering radicalization

and moral degradation by teaching Muslim youth the ideal Islamic lifestyles.

Muslim youth should be trained to transform every stressful situation and anxiety into a prayer, with constant reminders to turn to Allah. "When My servants ask you concerning Me, I am indeed close (to them)." I listen to the prayer of every supplicant when he calls on Me." (Qur'an: 2:186) this may help them to develop self-confidence and a feeling of security in the most difficult situation.

Government health departments should engage in coordinated health promotion programs based on Islamic teachings. These programmes should include health awareness and health education, which should be tailored towards promoting positive lifestyle.

### Conclusion

Islam is a comprehensive way of life which encompasses all aspects of human life. The inculcation of Islamic ethics into Muslims lifestyle is one of the fundamental aspects of Islamic culture. The occurrence of unethical acts leading to negative lifestyles among youth in Katsina State is rampant. These are attributed to lack of following the ideal Islamic teachings as demonstrated by Prophet Muhammad (SAW). Muslim youth are shining hopes of a Muslim society; through them the society realizes its hope and aspirations. There is therefore, the need to check into the contemporary lifestyle of the Muslim youth so as to guide and reposition their behaviors, attitudes and culture to reflect ideal Islamic way of life by adhering strictly to the religious socio

economic, moral and physical health ethics of Islam.

## Reference

- Al-Qardawi, Y. (1960): *The lawful and the prohibited in Islam*, translated by Kamal. E. et-al, Washington, American Trans. Publication,
- Chewdry, A.A. (2004): *Solution to youths*, New Delhi, Adam Publishers India
- Fadl, N.I.A, et-al (2019): *Health lifestyle of the Prophet Muhammad (SAW).*, International Journal of Academic research in Business and Social Science, 9(11) P. 581 Kuala Nerus, Malaysia.
- Garrusi, B, Safizadch, H. and Pourhosseni, O. (2008) *A study on the lifestyle of the Iranian University students*, Iranian Journal of Psychiatry and Behavioral science, 2(20).
- Hubert, M. et-al (2013): *University students dietary Patterns; A case of a University in Zimbabwe*, *Journal of Emerging trends in Educational research and policy students* 4(1): 191-197.
- Ibn Kathir, A.H. (2004). *English Translation of Tafseer –ul-Qur’ani- Azeem*. Daral-Kutub al Ilmiyyah. Beirut, Lebanon, 2<sup>nd</sup> edition.
- Jami’ul-Tirmidhi: The book on the Description of the day of Judgment; English reference: Vol. 40, Book 11, Hadith 2416
- Mahmoodi, S.A. and Shamsi, M. (2015): *Lifestyle from the perspective of Islam and Model medicine*, World Journal of medicinal Sciences, 12(2) 341-381. University of medical Sciences Arak, Iran.
- Manwa, L. (2013): *University Students dietary patterns, A case of a University of Zimbabwe*, *Journal of emerging trends in Educational research and policy studies*, 4(1): 191-197.
- Mikael, J. (2007): *Defining lifestyle*, Environmental Science, 4:2, 63-73, retrieved from: <http://doi.org/10.1080/156934701422747>. on 28<sup>th</sup> march, 2021.
- Sabbah, I., Sabbah, H., Khamis, R., Sabbah., S., and Droubl., N., (2013): *Health related quality of life of University Students in Lebanon, Lifestyle behaviors and Socio demographic predictions*, Open Access Journal, 5(714),
- Sppargaren, G., and Vanvient, B. (2000). *Lifestyle, Consumption and the Environment: the Ecological Modernization of Domestic Consumption*, Journal of Environmental politics 9(1) Pp. 50-75.
- Umar, M.M (2011): *The Role of Islamic Studies in moral control among Secondary School Students in Kaduna State*, PhD thesis submitted to PG School ABU Zaria, Department of Islamic Studies,
- Wang, P.I.P (1998): *Implicit theory of meaningful life and development of the personal meaning profile*, In P.T.P. wang & P.S. Fry (eds), the human quest for meaning: A hand book of Psychological research and clinical application, New Jersey, Lawrence Erlbaum,
- Westerberg, J Jason, H. (1995): *Fostering health behavior (The process) in wofy, S.H. ed. Health promotion and disease prevention. Battimore, Lippincoh and Wilkins,*
- WHO (2003): *Special issue on health impact assessment (HIA)*, Bulletin of the WHO, 81(6).
- Van Renburg, C.J and Surajlal, N. (2013): *Crender difference related to the health and lifestyle pattern of University Students*, Journal of

inter disciplinary Health Science,  
18(1).

### Notes:

1. Spargaren, G., and Vanvient, B. (2000). *Lifestyle, Consumption and the Environment: the Ecological Modernization of Domestic Consumption*, Journal of Environmental polities 9(1) Pp. 50-75.
2. Fadl, N.I.A, et-al (2019): *Health lifestyle of the Prophet Muhammad (SAW)*., International Journal of Academic research in Business and Social Science, Kuala Nerus, Malaysia, 9(11) P. 581.
3. Ibn Kathir, A.H. (2004). *English Translation of Tafseer –ul-Qur’ani- Azeem*. Dar al-Kutub al Ilmiyyah. Beirut, Lebanon, 2<sup>nd</sup> edition.
4. Mahmoodi, S.A. and Shamsi, M. (2015): *Lifestyle from the perspective of Islam and Model medicine*, World Journal of medicinal Sciences, 12(2) 341-381. University of medical Sciences Arak, Iran.
5. Op-cit Ibn Kathir.
6. Jami’ul-Tirmidhi: The book on the Description of the day of Judgment; English reference: Vol. 40, Book 11, Hadith 2416.
7. Mikael, J. (2007): *Defining lifestyle*, Environmental Science, 4:2, 63-73, retrieved from: <http://doi.org/10.1080/156934701422747>. On 28<sup>th</sup> march, 2021.
8. Westerberg, J Jason, H. (1995): *Fostering health behavior (The process) in wofy*, S.H. ed. *Health promotion and disease prevention*. Battimore, Lippincoh and Wilkins, Pp. 145-150.
9. WHO (2003): *Special issue on health impact assessment (HIA)*, Bulletin of the WHO, 81(6).
10. Fadli, SNIA, et-al, Op-cit, P.581.
11. Garrusi, B, Safizadch, H. and Pourhosseni, O. (2008) *A study on the lifestyle of the Iranian University students*, Iranian Journal of Psychiatry and Behavioral science, 2(20).
12. Hubert, M. et-al (2013): *University students dietary Patterns; A case of a University in Zimbabwe*, *Journal of Emerging treands in Educational research and policy students* 4(1): 191-197.
13. Manwa, L. (2013): University Students dietary patterns, A case of a University of Zimbabwe, *Journal of emerging trends in Educational research and policy studies*, 4(1): 191-197.
14. Van Renburg, C.J and Surajlal, N. (2013): *Crender difference related to the health and lifestyle pattern of University Students*, *Journal of inter disciplinary Health Science*, 18(1), P.128.
15. Sabbah, I., Sabbah, H., Khamis, R., Sabbah., S., and Droubl., N., (20130): *Health related quality of life of University Students in Lebanon, Lifestyle behavious and Socio demographic predictions*, Open Access Journal, 5(714), P.1-2.
16. Wang, P.I.P (1998): *Implicit theory of meaningful life and development of the personal meaning profile*, In P.T.P. wang & P.S. Fry (eds), *the human quest for meaning: A hand book of Psychological research and clinical application*, New Jersey, Lawrence Erlbaum, Pp. 111-140.
17. Mokdad, et-al., (2004):
18. Al-Nawawi’s forty hadith, English Translation, Hadith No. 41.
19. Umar, M.M (2011): *The Role of Islamic Studies in moral control among Secondary School Students in Kaduna State*, PhD thesis submitted to PG School ABU Zaria, Department of Islamic Studies, P. 24.
20. Chewdry, A.A. (2004): *Solution to youths*, New Delhi, Adam Publishers India, P.6
21. Malik :: Book 47 : Hadith 47.1.8(Book of Good Character).
22. Sahih al-Bukhari 2072: book 34, Hadith 25.
23. Khan, S. (2009), Op-cit, P.10.
24. Al-Qardawi, Y. (1960): *The lawful and the prohibited in Islam*, translated by Kamal. E. et-al, Washington, American Trans. Publication, P. 78.
25. Siddiq, H. (2008): *Education is spiritual*, mahjubah, Vol. 26, no. 2, P.36