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Original Research

The Quranic Analysis of *al-Ḥayāt al-Ṭayyibah*: Its Application in Explaining the Contemporary Islamic Lifestyle

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ABSTRACT

SUBJECT & OBJECTIVES: In contemporary societies, human beings face conflicting life patterns that often generate confusion, fragmentation, and spiritual dissatisfaction. In response, this study examines the Quranic concept of *al-Ḥayāt al-Ṭayyibah* (pure life) as a foundational model for understanding and explaining the contemporary Islamic lifestyle. The study aims to clarify the nature of this concept, the realm in which it is realized, and its practical components for individual and social life.

METHOD & FINDING: This research applies a library-based, descriptive-analytical method supported by an interpretive hermeneutic approach. The data are drawn from the Holy Quran, authoritative exegetical works, lexical sources, and contemporary research. It is found that *al-Ḥayāt al-Ṭayyibah* is not merely physical survival or worldly prosperity, but a real, new, and meaningful life grounded in faith and righteous deeds. This life is characterized by contentment, satisfaction, lawful sustenance, obedience to God, and felicity. It manifests in both this world and the hereafter and functions as a comprehensive model for individual, family, and social life.

CONCLUSION: *Al-Ḥayāt al-Ṭayyibah* offers a Quranic and practical framework for the contemporary Islamic lifestyle. It transforms life through spiritual depth, moral responsibility, and social well-being, making it a suitable paradigm for rethinking Muslim existence in the modern world.

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Introduction

One of the most important Quranic concepts for explaining the believer's life and human transcendence is al-Ḥayāt al-Ṭayyibah, explicitly mentioned in the (Quran, 16:97). This concept refers to a mode of life in which faith and righteous deeds generate inner peace, existential fulfillment, and moral excellence. Unlike materialistic or purely utilitarian understandings of life, al-Ḥayāt al-Ṭayyibah offers a comprehensive vision of human flourishing that unites the spiritual, ethical, and social dimensions of existence.

In contemporary societies, human beings face conflicting life patterns shaped by materialism, consumerism, rapid technological advancement, and secular worldviews. These forces frequently result in spiritual fragmentation, psychological dissatisfaction, and a deep sense of meaninglessness despite outward prosperity. In response to this challenge, the present study examines the Quranic concept of al-Ḥayāt al-Ṭayyibah as a foundational model for understanding and constructing a contemporary Islamic lifestyle. In recent decades, the Islamic lifestyle has become an important topic in Islamic humanities and social thought. Researchers have increasingly sought to develop theoretical and practical frameworks for it from authentic religious sources, especially the Quran and the Sunnah. Within this discourse, al-Ḥayāt al-Ṭayyibah stands out as a central Quranic model because it links belief, action, and well-being in a coherent moral vision.

The present article therefore examines al-Ḥayāt al-Ṭayyibah as a Quranic foundation for contemporary Islamic lifestyle studies. By employing a library-based, descriptive-analytical method combined with an interpretive hermeneutic approach, and drawing upon the Holy Quran, major exegetical works, lexical sources, and contemporary scholarship, this study aims to provide a systematic analysis of the concept and demonstrate its practical relevance for Muslim life in the modern world. The article proceeds by establishing the conceptual framework and literature review, followed by detailed analyses of the nature, realm of realization, and components of al-Ḥayāt al-Ṭayyibah, its relationship with Islamic lifestyle, practical applications, and concluding reflections. Ultimately, it argues that al-Ḥayāt al-Ṭayyibah offers a transformative, divinely grounded paradigm capable of guiding Muslims toward a balanced, purposeful, and spiritually enriched existence amid the complexities of contemporary life. This study seeks to respond to the following questions: What is the nature of al-Ḥayāt al-Ṭayyibah? In what realm is it realized? What are its essential components? And how can it explain the contemporary Islamic lifestyle in individual, family, and social domains?

Conceptual Framework

1. al-Ḥayāt al-Ṭayyibah

It refers to a state of spiritual, moral, and emotional well-being attained through faith and righteous living in Islamic thought. It represents not merely material prosperity but rather an inner tranquility and meaningful existence rooted in obedience to God and moral integrity. The Quran emphasizes this "pure life" as a divine reward for those who combine belief with

virtuous deeds, portraying it as a holistic condition where the soul experiences peace, balance, and fulfillment in both worldly and eternal dimensions (Ṭabāṭabāʾī, 1997; Makārim Shīrāzī, 1995; Reasat, 2025).

2. Islamic Lifestyle

It embodies the comprehensive application of Islamic teachings in one's daily conduct, encompassing personal morality, social relations, health, work, and spiritual devotion. It integrates both ritual practices and ethical behavior, guiding Muslims to live in accordance with Quranic principles and Prophetic traditions. This lifestyle advocates moderation, justice, compassion, and responsibility, aspiring to create harmony between the individual, society, and the divine order prescribed by Islam (Muʾaddab & Riḍāʾī Ādryānī, 2018; Ali, 2025).

3. Qanāʿah

Qanāʿah (contentment) in Islamic ethics signifies a state of spiritual sufficiency and gratitude for what one possesses. It reflects awareness that worldly possessions are transient and that true wealth lies in the heart's peace. This virtue counters greed, envy, and material excess, empowering the believer to live simply and gratefully under divine providence. Philosophically, contentment transforms human desire into acceptance and fosters psychological stability grounded in faith (Zamakhsharī, 1987; Pavlova, 2022).

4. Riḍā

Riḍā (satisfaction) refers to the spiritual acceptance of divine decree and the cultivation of serenity amid life's circumstances. It transcends mere contentment by expressing loving submission to God's wisdom, even in adversity. This concept represents an advanced spiritual state where the believer aligns personal will with divine will, achieving emotional resilience and spiritual depth (Qurṭubī, 1986; Ghazālī, n.d.; Abdulrazak, 2024).

5. Quranic Ethics

Quranic ethics constitute the moral and philosophical foundation of the Islamic worldview, emphasizing justice, compassion, honesty, humility, and human dignity. Grounded in divine revelation, it provides comprehensive guidance for behavior, governance, and social responsibility. Unlike secular ethics, Quranic moral reasoning links ethical conduct directly to faith and accountability before God, promoting a vision of ethical universality underpinned by transcendence. It shapes individuals and societies by anchoring morality in eternal, divine principles (Ṭabāṭabāʾī, 1997; Makārim Shīrāzī, 1995).

Literature Review

The Quranic concept of al-Ḥayāt al-Ṭayyibah has been a cornerstone of Islamic exegesis, theology, and ethics for centuries and has attracted renewed scholarly interest in recent decades, particularly in studies exploring Islamic spirituality, psychology, well-being, and lifestyle. Classical commentators such as Ṭabarī in Jāmiʿ al-bayān, Zamakhsharī in al-Kashshāf, Qurṭubī, Fakhr al-Rāzī, and Ṭabrisī interpreted the term primarily as a pure, contented life in this world—often linked to qanāʿah (contentment), riḍā (satisfaction with divine decree), and lawful sustenance—granted to believers through īmān (faith) and aʿmāl ṣāliḥa (righteous deeds). Later profound exegetes, including ʿAllāmah Ṭabāṭabāʾī in al-Mīzān fī Tafsīr

al-Qur'ān and Ayatollah Makārim Shīrāzī in Tafsīr-i Nimūna, advanced an ontological reading of it as a "new and true life" involving existential transformation, spiritual light, and transcendence of ordinary existence, while mystical voices like Fayḍ al-Kāshānī extended it to barzakhī and eschatological dimensions. Linguistic works by Rāghib al-Iṣfahānī in al-Mufradāt, Ibn Manẓūr in Lisān al-ʿArab, and Muṣṭafawī further clarify ḥayāt as dynamic, conscious life and ṭayyib as pure, wholesome, blessed, and harmonious with primordial human nature (fiṭra). These classical foundations remain essential but are largely descriptive and verse-bound.

Modern scholarship in Arabic and Persian sources has moved toward applied and interdisciplinary analyses. Studies such as those by Muʾaddab and Riḍāʾī Ādryānī (2018) analytically link al-Ḥayāt al-Ṭayyibah to Islamic lifestyle as a theoretical foundation for faith-driven social behavior, while Ḥusaynī (2014) offers linguistic-narrational analysis from the Quran and Sunnah emphasizing themes of contentment, lawful provision, and inner peace. Karimpoor Qaramaleki (2024) identifies conceptual components such as faith, righteous deeds, satisfaction, and social justice; works by Nīk-manish (2020) and Mūsawī (2024) broaden the discussion to Quranic foundations of Islamic lifestyle and behavioral indicators, although they do not always position al-Ḥayāt al-Ṭayyibah as the central integrative framework. These contributions mark an evolution from pure exegesis toward theorization and partial modeling, yet they often remain at the conceptual level without fully operationalized, multi-domain frameworks or sustained hermeneutic engagement with contemporary challenges.

English-language scholarship complements these perspectives by situating al-Ḥayāt al-Ṭayyibah within broader discussions of holistic well-being, positive psychology, and Islamic spirituality. Contemporary educators such as Shaykh Abdul-Rahim Reasat describe it as a blessed life of connection with Allah, contentment, and inner tranquility that transcends mere material success. In Islamic psychology and well-being literature, researchers such as Ali (2025) highlight that Islamic well-being is tied to the "good life" through worship, service to Allah, and balance across spiritual-divine, body-mind, and social-environmental dimensions. Keskin (2025) explores Quranic concepts in Islamic psychology, bridging traditional wisdom with modern theories on meaning, resilience, and spiritual intelligence, while Abdulrazak (2024) analyzes Quranic perspectives on happiness and sadness, distinguishing eudaimonic (meaning-oriented) from hedonic well-being and linking sustained happiness to faith and life satisfaction. Pavlova (2022) examines the Islamic concept of happiness through psychological lenses, and broader studies on Islamic conceptions of well-being portray it as a holistic integration of taqwā, tazkiyat al-nafs (soul purification), and alignment with divine purpose—echoing the transformative "new life" in classical exegeses. Practical applications, including initiatives under the "Hayat Tayyiba" banner, further demonstrate the concept's relevance to holistic health, mental fortitude, and spiritual purpose in everyday living.

Overall, the literature reveals a clear progression from classical exegesis and linguistics to modern conceptual and thematic analyses, and more recently to

interdisciplinary engagements with psychology and well-being across Eastern and Western academic contexts. Common themes include the centrality of faith and righteous deeds, the pursuit of inner peace amid worldly trials, and the holistic (spiritual, moral, and social) nature of human flourishing. English sources add valuable empirical and comparative depth, often contrasting or aligning the Islamic model with positive psychology concepts such as eudaimonic well-being, resilience, and meaning-making. Nevertheless, significant gaps persist: limited operationalization of exegetical insights into practical, multi-level behavioral indicators; insufficient systematic hermeneutic re-reading for contemporary issues such as consumerism, psychological anxiety, and social fragmentation; and the need for a unified conceptual model that positions al-Ḥayāt al-Ṭayyibah as the central Quranic axis for Islamic lifestyle studies. The present article addresses these gaps through a descriptive-analytical and interpretive-hermeneutic approach grounded in primary sources. It develops al-Ḥayāt al-Ṭayyibah as a comprehensive existential framework—encompassing its nature as a new and true life, its realm of realization across this world, barzakh, and the hereafter, its key components (contentment, satisfaction, lawful sustenance, obedience, and felicity), its effects (peace, insight, and divine guardianship), and its practical applications—while synthesizing Arabic, Persian, and English scholarship to advance a coherent, applicable model for contemporary Islamic lifestyle that is both rooted in tradition and responsive to modern realities.

1. Examination of the Nature of al-Ḥayāt al-Ṭayyibah

1.1. Linguistic and Technical Definition

The term ḥayāt in Arabic means "being alive" and is the opposite of mawt (death). Rāghib al-Iṣfahānī in al-Mufradāt (1992, p. 192) defines it as a force that is the source of motion and perception. Ibn Manẓūr in Lisān al-ʿArab (1994, Vol. 2, p. 450) considers ḥayāt as the continuation of existence accompanied by consciousness, and Muṣṭafawī in al-Taḥqīq fī kalimāt al-Quran (1982, Vol. 2, p. 325) distinguishes between different levels of life—vegetative, animal, human, intellectual, and eternal.

The term ṭayyib stands against khabīth (evil/impure) and signifies that which is pure, good, free from pollution, and accompanied by barakah (blessing). Rāghib (1992, p. 295) defines ṭayyib as anything that is harmonious with ṭabʿ (a healthy human nature) and in which benefit and beauty are combined. In the Quran, ṭayyib has been used in numerous areas: "ṭayyib dwelling" (Quran, 4:5–7), "ṭayyib ground" (Quran, 7:58), "ṭayyib sustenance" (Quran, 2:168), "ṭayyib word" (Quran, 14:24), "ṭayyib spouses" (Quran, 24:26), and finally "al-Ḥayāt al-Ṭayyibah" (Quran, 16:97). Therefore, when the attribute ṭayyib is added to ḥayāt, it denotes a life entirely good, pure, and compatible with sound primordial fiṭrah (nature).

1.2. Analysis of the Relation between Attribute and Attributed

The main disagreement among commentators is whether ṭayyib is an attribute of the affairs of life or of life itself. Early commentators (Ṭabarī, 1992, Vol. 14, p. 116; Zamakhsharī, 1987, Vol. 2, p. 633; Fakhr al-Rāzī, 2000, Vol. 2, p. 90; Qurṭubī, 1986, Vol. 11, p. 174)

have mostly dealt with accidental aspects and have interpreted al-Ḥayāt al-Ṭayyibah as a pure living accompanied by "contentment" and "satisfaction." In contrast, later profound commentators such as ʿAllāmah Ṭabāṭabāʾī, Ibn al-ʿArabī, and Bānū Iṣfahānī (lit. the Lady of Isfahan) hold that ṭayyib is a real attribute of "life" itself, and the verse points to a new, different kind of life.

1.3. Substantial Analysis: Real and New Life

ʿAllāmah Ṭabāṭabāʾī in al-Mīzān (1997, Vol. 12, p. 345) emphasizes that "We shall revive him with a good life" (Quran, 16:97) refers to the genesis of a new life, rather than a mere change in the accidents of ordinary life. This new life begins with faith and righteous deeds, and its effects include light, perfection, strength, dignity, pleasure, and endless joy. In other words, in the light of this life, the believer transcends the level of natural existence and enters a stage devoid of decay, wretchedness, and anxiety. Such a life is the very "true life" that the Quran has promised to the faithful. Ayatollah Makārim Shīrāzī also confirms this view in Tafsīr-i Nimūnah (1995, Vol. 11, p. 395), considering al-Ḥayāt al-Ṭayyibah as a life that brings spiritual and social peace to human beings in the light of faith and steers society toward spirituality and justice.

Therefore, the nature of al-Ḥayāt al-Ṭayyibah can be understood at two levels:

As an "accidental quality" for life, meaning "contentment," "satisfaction," and "purity of living."

As a "real and new life" that springs from "faith" and "righteous deeds."

The chosen view of this research, aligned with the exposition of ʿAllāmah Ṭabāṭabāʾī and the confirmation of Āyatollāh Makārim Shīrāzī, is that al-Ḥayāt al-Ṭayyibah is a "substantial and fresh life"—a life that creates an existential transformation in human beings and can be used as a theoretical framework for re-reading and designing the "contemporary Islamic lifestyle."

2. Critical-Analytical Survey on the Realm of Realization of al-Ḥayāt al-Ṭayyibah

Under (Quran 16:97), commentators have proposed four main views regarding the "realm of realization" of al-Ḥayāt al-Ṭayyibah:

2.1. Realization in this World

Many early commentators, including Zamakhsharī in al-Kashshāf (1987, Vol. 2, p. 633), Fakhr al-Rāzī in Mafātīḥ al-ghayb (2000, Vol. 2, p. 90), and Qurṭubī in al-Jāmiʿ li-aḥkām al-Quran (1986, Vol. 11, p. 174), have considered al-Ḥayāt al-Ṭayyibah to be focused on worldly life. In their belief, the believer—even in conditions of poverty—will have a pure and peaceful life through "faith," "contentment," and "satisfaction with divine decree." This group's argument is based on the context of the verse, which, through the use of the emphasized imperfect verb falanuḥyiyannahu ("*We shall revive him*"), conveys the promise of immediate realization in this world.

2.2. Realization in the Hereafter

Other commentators, such as Thaʿlabī in al-Kashf wa-l-bayān (2002, Vol. 6, p. 404) and Bayḍāwī in Anwār al-tanzīl (1998, Vol. 3, p. 239), believe that al-Ḥayāt al-Ṭayyibah is realized only in the hereafter, because worldly life is always accompanied by suffering and deficiency, and a completely pure and sincere life is realized in Paradise.

2.3. Realization in Barzakh

Al-Fayḍ al-Kāshānī in Tafsīr al-ṣāfī (1995, Vol. 3, p. 278), with a mystical view, has related al-Ḥayāt al-Ṭayyibah to the purgatory life—a life that begins after death and continues before the Resurrection. This interpretation is based more on the spiritual experience of the believer after death than on explicit Quranic evidence.

2.4. Universal Realization

A comprehensive and more recent view has been provided by ʿAllāmah Ṭabāṭabāʾī in al-Mīzān (1997, Vol. 12, p. 345) and Āyatollāh Makārim Shīrāzī in Tafsīr-i nimūnah (1995, Vol. 11, p. 395). They consider al-Ḥayāt al-Ṭayyibah as a new and real life that begins in this very world with "faith" and "righteous deeds," continues in Barzakh (the interworld), and reaches perfection in the hereafter. Their reasoning lies in the combination of two parts of the verse: "*We shall revive him with a good life*" (Quran, 16:97)—which refers to the granting of life in this world—and "*pay them their reward*" (Quran, 16:97), which is the promise of reward in the Hereafter.

This study, following ʿAllāmah Ṭabāṭabāʾī (al-Mīzān, 1997, Vol. 12, p. 345) and Āyatollāh Makārim Shīrāzī (Tafsīr-i nimūnah, 1995, Vol. 11, p. 395), accepts the "universal view." According to this exposition, al-Ḥayāt al-Ṭayyibah is a new and real life that begins in this world, continues in Barzakh (the interworld), and reaches perfection in the hereafter—a life that, in addition to complying with the indication of the verse, possesses the theoretical capacity for re-reading and explaining the "contemporary Islamic lifestyle."

As a critique and analysis of the first view, it finds its strength in attending to the lived experience of believers in this very world; however, its weakness lies in failing to explain the indefinite form of ḥayātan ṭayyibatan—where the indefinite is for tafkhīm (exaltation)—which signifies a distinct and superior kind of life.

As a critique and analysis of the second view, it highlights the absolute purity of the Hereafter, yet it remains inconsistent with the implication of the emphasized imperfect verb, which suggests immediate realization.

As a critique and analysis of the third view, it is supported by certain mystical and traditional statements but lacks clear Quranic evidence.

However, the last view is consistent both with the context of the verse and the substantive analysis of "true and new life" (Ṭabāṭabāʾī, 1997; Makārim Shīrāzī, 1995).

Notably, if, based on the substantive analysis, al-Ḥayāt al-Ṭayyibah is a "real and new life," it is logical that its realm is not limited to this world or the hereafter, but rather continues in all three spheres: this world, Barzakh (the interworld), and the hereafter. Such extensiveness shows that al-Ḥayāt al-Ṭayyibah is not merely an individual psychological or moral state, but a comprehensive model for the "Islamic lifestyle"—a style that begins from the moment of "faith," flows peace and spirituality into daily life, and extends to the afterlife (Ṭabāṭabāʾī, 1997; Makārim Shīrāzī, 1995).

3. Components of Attaining al-Ḥayāt al-Ṭayyibah

3.1. Qanāʿah

In Tafāsīr (Exegeses of the Quran): Early commentators have considered qanāʿah (contentment) as the most important sign of al-Ḥayāt al-Ṭayyibah. Ṭabarī has introduced it

as the "key to internal peace" (Ṭabarī, 1992, Vol. 14, p. 116). Zamakhsharī identifies the "purity of livelihood" in contentment and lack of attachment to the world (Zamakhsharī, 1987, Vol. 2, p. 633). Fakhr al-Rāzī regards it as the "path to spiritual peace" (Fakhr al-Rāzī, 2000, Vol. 2, p. 90), while Fayḍ al-Kāshānī links it to "spiritual satisfaction" (Fayḍ al-Kāshānī, 1995, Vol. 3, p. 278).

Approximation to Today's Living: "Contentment," meaning heart-felt gratification, can manifest simply in lifestyle today: a life based on sufficiency, avoiding wastefulness, resisting the culture of consumerism, and peace of mind in the face of economic fluctuations. These are all earthly manifestations of a higher truth that the Quran has introduced in the form of al-Ḥayāt al-Ṭayyibah (Zamakhsharī, 1987; Ṭabāṭabāʾī, 1997; see also Pavlova, 2022, for psychological dimensions of contentment in Islamic tradition).

3.2. Riḍā

In Tafāsīr and Ethics: Qurṭubī considers riḍā (satisfaction) with divine decree as a manifestation of al-Ḥayāt al-Ṭayyibah (Qurṭubī, 1986, Vol. 11, p. 174). Bayḍāwī holds the same opinion (Bayḍāwī, 1998, Vol. 3, p. 239). Ghazālī in Iḥyāʾ ʿulūm al-dīn considers "satisfaction" as a station that brings heart-felt peace and assurance in the face of hardships (Ghazālī, n.d., Vol. 4, p. 354).

Approximation to Today's Living: "Satisfaction" means the conscious acceptance of divine will; in today's life, this truth shows itself in peace during crises, hope in the heart of hardships, and the ability to pass through social and psychological pressures. This approach goes beyond a psychological technique because its backing is "faith in God" and the sense of His presence in all areas of life (Qurṭubī, 1986; Ghazālī, n.d.; Abdulrazak, 2024).

3.3. Daily and Lawful Sustenance

In Tafāsīr: Thaʿlabī considers "easy and daily sustenance" to be a manifestation of al-Ḥayāt al-Ṭayyibah (Thaʿlabī, 2002, Vol. 6, p. 404). Ibn al-Jawzī also emphasizes this meaning, regarding "satisfaction with daily provision" as a sign of a pure life (Ibn al-Jawzī, 2002, Vol. 5, p. 228).

Approximation to Contemporary Life: This component signifies spiritual trust in divine provision and commitment to earning a lawful income. In the contemporary world, it can be manifested in economic transparency, fairness in transactions, business accountability, and the avoidance of greed and avarice. These are not merely economic rules but rather social forms of a sacred reality: reliance on God in livelihood and trust in His role as the All-Provider (Thaʿlabī, 2002; Ibn al-Jawzī, 2002; Ṭabāṭabāʾī, 1997).

3.4. Divine Obedience

In Tafāsīr: Shubbar has mentioned the "sweetness of obedience" as a fruit of al-Ḥayāt al-Ṭayyibah (Shubbar, 1966, Vol. 3, p. 192). ʿAllāmah Ṭabāṭabāʾī in al-Mīzān has considered "obedience" not only as individual worship but also as observing the rights of humankind and social justice (Ṭabāṭabāʾī, 1997, Vol. 12, p. 345). This broad understanding links obedience to the social and political lifestyle.

Approximation to Today's Living: "Divine obedience" means living within the orbit of God's command. In today's living, this truth manifests in the form of adherence to just laws, loyalty to covenants, respecting people's rights, and responsibility in society. These are earthly shadows of a higher truth:

living in harmony with the Divine Will (Ṭabāṭabāʾī, 1997; Makārim Shīrāzī, 1995; see also Quran, 16:90, for the broader Quranic context of justice and obedience).

3.5. Felicity

In Tafāsīr and Philosophy: Fakhr al-Rāzī considers "felicity" as the result of intellect and perfection (Fakhr al-Rāzī, 2000, Vol. 2, p. 92). The beginning of Sūrat al-Muʾminūn (1–11) describes the felicitous life of believers. ʿAllāmah Ṭabāṭabāʾī counts "felicity" as the "existential perfection of the believer in the light of faith and righteous deeds" (Ṭabāṭabāʾī, 1997, Vol. 12, p. 348).

Approximation to Today's Living: "Felicity" is the same as "true well-being," which shows itself in spiritual peace, health of family relationships, social justice, and spiritual growth. In today's life, its indicators can be the sense of meaning, social security and trust, and the flourishing of individual talents in the light of faith. All these are earthly signs of the transcendent truth of Quranic felicity.

The components for attaining al-Ḥayāt al-Ṭayyibah—"contentment," "satisfaction," "daily sustenance," "obedience," and "felicity"—have been introduced in exegeses as the pillars of the believer's pure life. What this research adds is showing this truth: that these components are not just scattered moral advice, but in the light of "faith" and "righteous deeds," they transform into existential norms that organize the "Islamic lifestyle." The link with today's living is also understood not as "equivalence," but as a contemporary approximation and manifestation: sensory and social manifestations of sacred truths. Thus, al-Ḥayāt al-Ṭayyibah offers a comprehensive framework for redefining the "Islamic lifestyle" in the contemporary world.

4. The Relationship of al-Ḥayāt al-Ṭayyibah with Islamic Lifestyle

4.1. Fundamental Commonality: Faith and Righteous Deeds

The Holy Quran conditions the realization of al-Ḥayāt al-Ṭayyibah on 'faith' and 'righteous deeds': *"Whoever acts righteously, [whether] male or female, should he be faithful, We shall revive him with a good life*" (Quran, 16:97). These same two principles are introduced in other verses as the criteria for felicity and salvation (cf. Quran, 11:23; 103:3). ʿAllāmah Ṭabāṭabāʾī in al-Mīzān calls this life a 'true and new life' that emerges within the existence of the believer as a result of faith and righteous deeds (Ṭabāṭabāʾī, 1997, Vol. 12, p. 345). Ayatollah Makārim Shīrāzī in Tafsīr-i Nimūna also states that these two principles are the foundation of the Islamic lifestyle, upon which all behaviors and values are built (Makārim Shīrāzī, 1995, Vol. 11, p. 395). Accordingly, faith and righteous deeds are not only a divine reality but also serve as the criteria for individual, family, and social decisions in today's life.

4.2. al-Ḥayāt al-Ṭayyibah as the Framework of Lifestyle

In contemporary scientific literature, "Islamic lifestyle" refers to a coherent set of values, attitudes, and behaviors that organize individual and collective life. In the Quran, this coherence is explained through the concept of al-Ḥayāt al-Ṭayyibah, in the sense that al-Ḥayāt al-Ṭayyibah provides the spirit and meaning, while the "Islamic lifestyle" is its social form and manifestation.

Authoritative exegeses have shown that al-Ḥayāt al-Ṭayyibah is not just a psychological or spiritual state, but a type of comprehensive

and organized living that covers all areas of human life (Zamakhsharī, 1987, Vol. 2, p. 633; Fakhr al-Rāzī, 2000, Vol. 2, p. 90). In this framework, the five main components mentioned by commentators under (Quran 16:97)—"contentment," "satisfaction," "daily sustenance," "obedience," and "felicity"—instead of being scattered advice, are considered the normative pillars of the "Islamic lifestyle" (Fayḍ Kāshānī, 1995, Vol. 3, p. 278; Ṭabāṭabāʾī, 1997, Vol. 12, p. 345). In contemporary living, these pillars manifest in various individual, family, and social spheres, bestowing coherence and meaning upon life.

4.3. Identity Distinction from Non-Religious Styles

In contrast to al-Ḥayāt al-Ṭayyibah, the Quran mentions "a restricted life": "*And whoever turns away from My remembrance—indeed, he will have a depressed [i.e., restricted] life*" (Quran, 20:124). This expression demonstrates that life without faith—even amidst outward prosperity—leads to internal constriction and anxiety. In contrast, al-Ḥayāt al-Ṭayyibah creates tranquility, luminosity, and hope, even under difficult circumstances. Fayḍ Kāshānī has clearly reported this distinction in Tafsīr al-Ṣāfī (Fayḍ Kāshānī, 1995, Vol. 3, p. 278). In the current era, where materialistic styles are based on excessive consumption, individualism, and nihilism, the "Islamic lifestyle" based on al-Ḥayāt al-Ṭayyibah offers an identity-based alternative: meaning-giving and tranquility instead of anxiety and void, and justice and cooperation instead of ego-centrism and competitiveness. Ibn ʿArabī conceptualizes the relationship between faith and righteous deeds by describing faith as the root and righteous deeds as its branch, emphasizing the inseparable connection between inner belief and outward conduct (Ibn ʿArabī, 2003).

4.4. Manifestation in Individual, Family, and Social Spheres

The link between al-Ḥayāt al-Ṭayyibah and the "Islamic lifestyle" is evident not only at the theoretical level but also in the realm of practice:

Individual: Intimacy with acts of worship (prayer, remembrance), care in consumption and "*avoiding wastefulness*" (Quran, 7:31), trustworthiness in work, and honesty in relationships (Quran, 16:90). These characteristics make the individual style balanced and purposeful in today's life.

Family: Realization of affection and mercy in marriage and raising children based on justice (cf. Quran, 30:21). "Contentment" and "lawful sustenance" stabilize the economic foundation of the family; "satisfaction" and "obedience" also organize its moral and spiritual atmosphere.

Social: Promoting the status of knowledge and justice in society (Quran, 58:11), adherence to people's rights, participation in the public good, and avoiding futile conflicts. At this level, "divine obedience" emerges in the sense of practicing justice, responsibility, and "safeguarding people's rights" (Ṭabāṭabāʾī, 1997, Vol. 12, p. 345).

Therefore, the relationship between al-Ḥayāt al-Ṭayyibah and the Islamic lifestyle is a bilateral and identity-based connection: al-Ḥayāt al-Ṭayyibah is the spirit and meaning, while the Islamic lifestyle is its social and behavioral

manifestation. Faith and righteous deeds constitute the common point between the two, and the components of al-Ḥayāt al-Ṭayyibah are indeed the practical indicators of the Islamic lifestyle. Consequently, any attempt at a re-reading of the Islamic lifestyle without relying on the Quranic concept of al-Ḥayāt al-Ṭayyibah will be incomplete. This link ultimately finds greater objectivity in the "Effects and Characteristics of al-Ḥayāt al-Ṭayyibah," which will be examined in the following section.

5. Impacts and Characteristics of al-Ḥayāt al-Ṭayyibah

5.1. Sustainable Peace and Security

One of the most important impacts of al-Ḥayāt al-Ṭayyibah is heartfelt peace and the removal of internal anxieties. The Quran promises that the believer will be revived to a pure life through "faith" and "righteous deeds" (cf. 16:97). Commentators have interpreted this life as liberation from fear and grief (Fayḍ Kāshānī, 1995, Vol. 3, p. 278). Other verses confirm this meaning: "*Behold! The hearts find rest in Allah's remembrance*!" (Quran, 13:28); "Look! The friends of Allah will indeed have no fear nor will they grieve" (Quran, 10:62). ʿAllāmah Ṭabāṭabāʾī considers this peace as the result of the "new life" whose effects transcend the transient accidents of material pleasure (Ṭabāṭabāʾī, 1997, Vol. 12, p. 345). This peace is also accompanied by "lawful joy": "*Say, 'In Allah's grace and His mercy—let them rejoice in that! It is better than what they amass*.'" (Quran, 10:58). Therefore, al-Ḥayāt al-Ṭayyibah brings both heartfelt tranquility and meaningful, sustainable joy.

5.2. Insight and Discernment

Another characteristic of al-Ḥayāt al-Ṭayyibah is the insight and discernment it grants. The Quran states: "*Is he who was lifeless, then We gave him life and provided him with a light by which he walks among the people, like one who dwells in a manifold darkness which he cannot leave*?" (Quran, 6:122). Commentators identify this "light" as the guidance and clarity of vision a believer attains in the light of al-Ḥayāt al-Ṭayyibah (Zamakhsharī, 1987, Vol. 2, p. 633; Fakhr al-Rāzī, 2000, Vol. 2, p. 90). ʿAllāmah Ṭabāṭabāʾī also introduces it as a sign of true life that grants the believer the power to distinguish truth from falsehood (Ṭabāṭabāʾī, 1997, Vol. 12, p. 346). This clarity of vision transforms the Islamic lifestyle into a guided and rational model.

5.3. Divine Guardianship and Stability

The most fundamental characteristic of al-Ḥayāt al-Ṭayyibah is being under Wilāya (divine guardianship). The Quran states: "Allah is the wali of the faithful: He brings them out of darkness into light." (Quran, 2:257). This guardianship guarantees that al-Ḥayāt al-Ṭayyibah continues and remains protected from pollutions and slips. ʿAllāmah Ṭabāṭabāʾī considers "divine guardianship" as a sign of the believer's existential attribution to God and the basis for their exit from darkness into light (Ṭabāṭabāʾī, 1997, Vol. 12, p. 347). Āyatollāh Makārim Shīrāzī also interprets it as meaning the direct link and permanent support of God for the believers (Makārim Shīrāzī, 1995, Vol. 11, p. 395). This guardianship creates "stability and endurance": "*Whatever you have will end, but what Allah has is lasting*" (Quran, 16:96). Hence, al-Ḥayāt

al-Ṭayyibah not only provides peace and insight but also, by relying on "divine guardianship," provides durability and continuity beyond natural life.

In the logic of the Quran and authoritative exegeses, al-Ḥayāt al-Ṭayyibah possesses multifaceted effects: internal peace and security accompanied by legitimate joy, insight and clarity of vision in choices and behavior, and being under Divine Guardianship which grants it stability and permanence. These characteristics demonstrate that al-Ḥayāt al-Ṭayyibah is a new quality of faithful living that liberates the Islamic lifestyle from anxiety, negligence, and instability, transforming it into a divine, enduring, and guided model. These effects acquire practical significance only when they are translated into objective solutions within the spheres of individual, family, and social life—a subject that will be examined in section nine (Ṭabāṭabāʾī, 1997; Makārim Shīrāzī, 1995; Fayḍ al-Kāshānī, 1995).

6. Practical Applications of al-Ḥayāt al-Ṭayyibah in Contemporary Life

6.1. The Sphere of Education

Al-Ḥayāt al-Ṭayyibah in education means raising a generation that both benefits from knowledge and grows in the light of "faith" and "righteous deeds." The Holy Quran introduced faith and righteous deeds as the conditions for al-Ḥayāt al-Ṭayyibah (Quran, 16:97). Based on the exegesis of al-Mīzān, this life grants a fresh light to man (Ṭabāṭabāʾī, 1997, Vol. 12, p. 345); in today's educational system, this light can manifest in the form of "scientific and moral insight." For instance, incorporating curricula that invite students to observe honesty in research, respect the rights of others, and practice "contentment" in scientific and material consumption is a clear manifestation of realizing al-Ḥayāt al-Ṭayyibah in the sphere of education. Such a system leads not only to intellectual training but also to the spiritual and moral cultivation of the future generation.

6.2. The Sphere of Family

In the family, al-Ḥayāt al-Ṭayyibah appears in the form of peace, affection, and the strengthening of relationships. The Quran states: "*And He placed between you affection and mercy*" (Quran, 21:21). Makārim Shīrāzī in Tafsīr-i nimūna considers this affection as the root of the stability of shared life (Makārim Shīrāzī, 1995, Vol. 11, p. 395). When a family is built upon "faith" and "righteous deeds," "contentment" in living, "satisfaction" with divine decree, and commitment to "lawful sustenance" organize its atmosphere. In today's life, this teaching can be translated into avoiding extravagance in family expenditures, raising children based on honesty and justice, and emphasizing mutual consultation and mutual respect between spouses. These instances are the objective manifestation of al-Ḥayāt al-Ṭayyibah in the heart of the family and lay the groundwork for raising a healthy and spiritual generation.

6.3. The Sphere of Society and Social Relations

At the social level, al-Ḥayāt al-Ṭayyibah leads to the realization of justice, cooperation, and moral living. The Quran states: "*Indeed, Allah orders justice and good conduct*" (Quran, 16:90). Commentators have considered this verse

the most comprehensive Quranic command in the social sphere (Fakhr al-Rāzī, 2000, Vol. 2, p. 90). A society that has reached al-Ḥayāt al-Ṭayyibah insists on fairness in economic transactions, relies on mutual respect and moral dialogue in cultural relations, and avoids futile conflicts and deceptive advertisements in the media sphere. For example, in cyberspace, choosing a style of speech based on politeness and honesty instead of destruction and violence is a manifestation of realizing al-Ḥayāt al-Ṭayyibah in today's social relations. This shows that the Quranic teaching of al-Ḥayāt al-Ṭayyibah is not just an individual concept, but a civilizational model that makes social order divine and sustainable.

The practical applications of al-Ḥayāt al-Ṭayyibah in the contemporary world can be observed in the three key spheres of education, family, and society. These three spheres were examined as examples due to their breadth of influence and fundamental importance. However, the Quranic teaching of al-Ḥayāt al-Ṭayyibah is not limited to these instances; rather, it is applicable in all individual and social affairs of human beings—from economics and politics to culture and spirituality—and can serve as a comprehensive guide for the Islamic lifestyle. Accordingly, al-Ḥayāt al-Ṭayyibah is a divine framework that, while ensuring individual tranquility and insight, also organizes the family and society. It possesses the capacity to be utilized as an operational roadmap in the cultural and educational policymaking of contemporary Islamic society.

Conclusion

This research was organized with the aim of a Quranic analysis of the concept of al-Ḥayāt al-Ṭayyibah and its application in explaining the "contemporary Islamic lifestyle." The first question was about the nature of al-Ḥayāt al-Ṭayyibah; findings showed that this concept in the Quran means a "new and true life" which, beyond natural life, grants a divine and sustainable quality to human beings. The second question concerned the "realm of realization" of al-Ḥayāt al-Ṭayyibah; the review of exegeses showed that this life flows in both this world and the hereafter and is not exclusive to either. The third question was about the components for attaining al-Ḥayāt al-Ṭayyibah which, based on verse (Quran, 16:97) and the views of commentators, are summarized in five pillars: "contentment," "satisfaction," "lawful sustenance," "divine obedience," and "felicity."

The research results emphasize that all these dimensions share a central point: "faith" and "righteous deeds." Faith and righteous deeds are not only the conditions for the realization of al-Ḥayāt al-Ṭayyibah but are also considered the fundamental indicators of the "Islamic lifestyle." In the light of these two elements, human life is adorned with luminosity, peace, insight, and "divine guardianship" and is liberated from psychological and social constraints. Thus, al-Ḥayāt al-Ṭayyibah is the very life that the Quran has promised to the believers and has the capacity to transform individual, family, and social living.

The main research question was whether a framework for explaining the "contemporary Islamic lifestyle" can be extracted from the Quranic concept of al-Ḥayāt al-Ṭayyibah. The research answer is

positive. The results show that al-Ḥayāt al-Ṭayyibah, both conceptually and practically, has the capacity to be proposed as a divine and comprehensive framework for the "Islamic lifestyle." This lifestyle is built upon "faith" and "righteous deeds," leading to peace and meaning in the individual sphere, to affection and stability in the family, and to justice and cooperation in society. Thus, the teaching of al-Ḥayāt al-Ṭayyibah proves its efficiency not only in the past but also in the contemporary world.

Based on this research, al-Ḥayāt al-Ṭayyibah is a keyword that can reconstruct the "Islamic lifestyle" theoretically and practically. Faith and righteous deeds are its foundation, contentment, satisfaction, and obedience are its components, and peace, insight, and divine guardianship are its consequences. Such a model offers a sustainable and meaningful alternative to contemporary materialistic styles and can be the basis for cultural and educational policy-making in today's world and the subject of future research.

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Conflict of Interest

The authors of this article declare that they have no conflict of interest.

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The author(s) declare that no AI tools or services were not used or not highly applied during the preparation of this work.

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