

تحليل وأبعاد الحياة الطيبة في القرآن

سيدمجتبی جاللی^۱

۱. الكاتب الرئيسي، أستاذ مساعد، قسم المعارف الإسلامية، كلية الآداب والعلوم الإنسانية، وحدة شهرکرد، جامعة شهرکرد، شهرکرد، إيران، بريد إلكتروني: s.m.jalali@sku.ac.ir

الملخص

معلومات المقال

تمثل "الحياة الطيبة" الحياة البشرية الحقيقية، حيث تشكل الحياة الدنيا بكل اتساعها المجال المناسب لها، وتجسد الحياة الآخرة بخلودها وأهميتها توتيجاً لهذه الحياة الحقيقية. فهذه الحياة الأصيلة والحقة حقيقة تتجاوز الحياة الظاهرية، وهي تتحقق في هذه الدنيا نفسها. تنبثق "الحياة الطيبة" من مرتبة الروح السامية في الإنسان. وتسعى هذه الورقة البحثية، بالاعتماد على المنهج الوثائقي، إلى دراسة مفهوم "الحياة الطيبة" في القرآن الكريم مستعينةً بآياته. فالإنسان المؤمن، في سيره التصاعدي وتكامله المعنوي - الذي يمثل ولادة جديدة بعد الولادة الأولى - ينال من فيض الله، مستمداً من صميم إيمانه تأييداً بروح تصبغ "الحياة الطيبة" ثمرةً لها. وإذا كانت "الحياة الطيبة" حياةً جديدةً متفوقَةً على الحياة العادية، ومنبعاً لآثار بلغة القيمة للمؤمن، فإن المؤمن في الحقيقة يكتسب مرتبةً جديدةً للروح، ينبثق منها هذه الحياة وأثارها. يهدف هذا البحث إلى بيان خصائص "الحياة الطيبة" الجامعة للخيرين: خير الدنيا وخير الآخرة، والمشبعة بالطمأنينة، كما يسعى للإجابة عن الأسئلة الآتية: ما هي "الحياة الطيبة"؟ وما خصائصها في القرآن الكريم؟ وما سبل بلوغها؟ وتوصل الدراسة إلى أن "الحياة الطيبة" تمثل في جوهرها ظهور حياة جديدة تفوق الحياة المعتادة الظاهرية؛ حياة تنعم بالنورانية والإيمان والإحسان إلى الخلق، والتعامل الحسن مع الآخرين، وحياة مفعمة بالروحانية مقترنة بالقناعة واجتناب الإفراط والتفريط؛ حياة تخلو من الغفلة والسهو والنسيان، وتتنبه للأبعاد المادية والمعنوية في الحياة الإسلامية التي غايتها الفلاح والنجاح والرشاد. فالله سبحانه وتعالى يطرح للإنسان، إلى جانب الحياة الدنيوية، حياةً أخرى ثمرتها كمال الكينونة البشرية وتحقيق الأغراض الروحية والمعنوية للإنسان.

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١. المقدمة

يقدم القرآن الكريم، بصفته الكتاب السماوي الأكمل، برنامجاً شاملاً لسعادة الإنسان وكماله النهائي. وتتضمن آيات هذا الكتاب الإلهي حقائق عميقة وأسراراً روحانية عظيمة، تُعدُّ «الحياة الطيبة» واحدة من أبرزها. وهذه المفاهيم، التي ذُكرت صراحةً مرة واحدة فقط في الآية ٩٧ من سورة النحل، تشير إلى حياة نقيّة وأصيلّة يتمتع بها أولياء الله. فالحياة الطيبة هي حياة حقيقية تتجاوز الحياة الظاهرية والمادية، تتحقق في هذه الدنيا، ويتمظهر كمالها النهائي في الآخرة من خلال خلودها وأهميتها. قد أُجرى هذا البحث بهدف توضيح ماهية وخصائص وسبل بلوغ «الحياة الطيبة» من منظور القرآن الكريم. وتتمحور أسئلة البحث الرئيسة حول: ما هي الحياة الطيبة؟ وما هي خصائصها في القرآن؟ وما هي سبل بلوغ هذه الحياة المتفوقة؟ وعلى الرغم من وجود بحوث سابقة في هذا المجال، كتناول مؤشرات الحياة الطيبة أو دورها في نمط الحياة الإسلامية، فإن هذه الدراسة تسعى - من خلال التركيز على المفهوم الأساسي نفسه «للحياة الطيبة» واستخراج أبعاده مباشرة من آيات القرآن والتفاسير المعتمدة - إلى تقديم تحليل شامل ومنظم. وتنفيد الفرضية الرئيسة بأن الحياة الطيبة هي حياة جديدة ومتسامية، تنبع من ازدهار مرتبة أعلى من روح الإنسان، تتحقق في ظل الإيمان والعمل الصالح، وتجلب الخير للمؤمن في الدنيا والآخرة.

٢. منهجية البحث

أُجرى هذا البحث باستخدام المنهج الوثائقي - المكتبي وبمنهجية وصفية - تحليلية. وتم جمع المعلومات من خلال دراسة معمقة لآيات القرآن الكريم التي ورد فيها مفهوم «الحياة الطيبة». بالإضافة إلى ذلك، تم الاستعانة بالتفاسير المعتمدة للقرآن (كتفسير الميزان للعلامة الطباطبائي، وتفسير نمونة، وغيرها) والمصادر الحديثة (ككتاب الكافي للكليني، ونهج البلاغة) لفهم أدق للآيات. وكانت أداة جمع البيانات هي الاستفادة من البطاقات البحثية من المصادر الأولية والثانوية. أما طريق تحليل البيانات، فاعتمد على تحليل المحتوى النوعي للآيات والروايات والاستنباط المنطقي منها. وفي هذا السياق، بعد تحديد المفاهيم الأساسية لمصطلحي «الحياة» و«الطيبة»، تم استخراج الآيات ذات الصلة، ومن ثم تم تحليل ودراسة مقومات ومراحل تحقق وخصائص الحياة الطيبة. ويمكن هذا المنهج الباحث من دراسة مختلف أبعاد هذا المفهوم القرآني بنظرة شاملة ودقيقة.

٣. نتائج البحث

تشير نتائج هذا البحث إلى أن «الحياة الطيبة» مفهوم متعدّد الأبعاد وعميق في القرآن الكريم، يتجاوز التعريف المعتاد للحياة المادية.

١-٣. ماهية الحياة الطيبة

بناءً على تحليل الآيات، فإن الحياة الطيبة هي حياة جديدة ومتفوقة وحقيقية، لا تقع إلى جانب الحياة الظاهرية ولا في عرضها، بل في طولها وفي بُعد أعمق من الواقع. وهذه الحياة تتسم بنورية وطهارة ذاتيتين، وهي بريئة من أي «خبثة». وتوضح آيات كالأية ٢٤ من سورة الأنفال ﴿لِمَا يُحْيِيكُمْ﴾ والآية ١٢٢ من سورة الأنعام ﴿مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا﴾ بوضوح أن المقصود من هذه الحياة ليست الحياة العادية، بل هي حياة يمنحها الله للمؤمنين، تنقذهم من ميتة الجهل والكفر وتُبهرهم بنور المعرفة والإيمان. وفي المقابل، فإن الكافر - حتى مع تمتعه بالحياة المادية - يُعدُّ في الحقيقة «ميتاً». وهذه الحياة ثمرة ونتاج لازدهار مرتبة عليا من روح الإنسان (روح الإيمان) التي تنشأ في الإنسان بالإيمان والعمل الصالح.

٢-٣. مقومات وسبل بلوغ الحياة الطيبة

إن بلوغ هذه الحياة الطاهرة مرهون بشروط ومقدمات خاصة، أبرزها من وجهة نظر القرآن:

- الإيمان والعمل الصالح: تشير الآية ٩٧ من سورة النحل صراحة إلى أن الإيمان والعمل الصالح هما الشرط الأساسى للتمتع بالحياة الطيبة. والإيمان هنا لا يعني الاعتقاد القلبي فقط، بل يشمل مراتب عليا من التسليم والمعرفة بالله والتوحيد. والعمل الصالح يشمل جميع الأعمال الصالحة المنبثقة من الإيمان والمنضبطة بالتقوى والاعتدال (كما في الآية ٦٧ من سورة الفرقان).
- إجابة دعوة الله والرسول: تدعو الآية ٢٤ من سورة الأنفال المؤمنين إلى إجابة دعوة الله ورسوله الداعية إلى «إحيائهم». وهذه الإجابة تعنى القبول والعمل بتعاليم الله، مما يُنمي الاستعداد الباطني للإنسان لتحصيل الحياة الحقيقية. ويستمر اين التيار الهداية بعد النبي(ص) من خلال الأئمة المعصومين(ع)، وفي عصر الغيبة من خلال علماء الدين الحقيقيين.

-تتمية العقل والاعتماد على الفكر: يؤكد القرآن الكريم بشدة على التعقل والتفكير. فالعقل، بصفته رأس مال إلهي كامن في الإنسان، عندما ينمو يمهد لإدراك الحقائق والإيمان، وبالتالي للحياة الطيبة. وتصف آيات عديدة (كالأنفال: ٢٢ و يونس: ١٠٠) الكفار - بسبب عدم تعقلهم - بأنهم «أموات» و«شر الدواب». لذا، يُعدُّ استخدام العقل والابتعاد عن التقليد الأعمى والغفلة من أركان المهمة لبلوغ هذه الحياة.

-القناعة والرضا: وفقاً للروايات (ككلام الإمام علي(ع) في نهج البلاغة)، فإن «القناعة» هي من مصاديق الحياة الطيبة البارزة. فالقناعة، بمعنى الرضا بقضاء الله والقدر والابتعاد عن الجشع والطمع، تجلب للمؤمن الطمأنينة الداخلية وراحة البال، وتُصفي حياته من القلق والحسرة.

٣-٣. عملية تحقق الحياة الطيبة

يتم تحقق الحياة الطيبة من خلال عملية تكاملية. فالمؤمن، من خلال الإيمان والعمل الصالح، يمهد الطريق لإفاضة روحية جديدة من قِبَل الله. وهذه الروح، التي ورد في الروايات تعبير «روح الإيمان» عنها، تمثل مرتبة أعلى ونورية من حقيقة الإنسان. وهذه الروح هي مبدأ ومنشأ الحياة الطيبة وأثارها (كنورية الباطن، والطمأنينة، والمعرفة، إلخ). وتشير آيات سورة المجادلة (الآية ٢٢) والأحاديث المتعلقة بـ «الأرواح الخمس» بوضوح إلى وجود هذه الحقيقة المتسامية في المؤمنين وأولياء الله. لذا، فالحياة الطيبة ليست أمراً اختزالياً أو تناقصياً، بل هي تحول وجودي وإضافة وجودية من قِبَل الله تعالى.

٣-٤. خصائص الحياة الطيبة

بناءً على النتائج، فإن للحياة الطيبة خصائص متعددة:

- التمتع بالنورية والهداية: فالمؤمن في هذه الحياة يسير بين الناس بنور إلهي (الأنعام: ١٢٢).
- الطمأنينة والطهارة الباطنية: فهذه الحياة تعمها الطمأنينة القلبية والخلو من القلق والحسرة ونجاسات الروح.
- شمولية الخير في الدنيا والآخرة: فالحياة الطيبة تجلب الخير والسعادة للمؤمن في هذه الدنيا، بينما يظهر ثمرها النهائي والأبدى في الآخرة.

-التوازن في الاهتمام بالجوانب المادية والروحية: ففي هذه الحياة، تندمج أبعاد الحياة المادية مع الروحانية والقناعة والابتعاد عن الإفراط والتفريط (الإسراف والتبذير).

-الهادفية والحركة نحو الفلاح والنجاة: فغاية هذه الحياة هي الوصول إلى «الفلاح» و«النجاح» والقرب من الله.

٤. الخاتمة

في الختام، يمكن القول إن «الحياة الطيبة» من منظور القرآن الكريم هي حياة أصيلة ومتسامية تنبع من الإفاضة الإلهية. وهذه الحياة ظاهرة تتحقق في ظل إجابة دعوة الله والرسول، والإيمان الحق، والعمل الصالح، وتنمية العقل في الإنسان. وماهيّتها ظهور وازدهار مرتبة فائقة من روح الإنسان (روح الإيمان)، وهي منشأ آثار قيمة كالنورية، والطمأنينة، والطهارة، والروحانية العميقة. والحياة الطيبة هي حياة، على الرغم من بدء تحققها في الدنيا وتشكلها في سياق هذه الحياة المادية، إلا أن بقاءها وكما لها النهائي يتحقق في الآخرة؛ بحيث إن «الحياة عند الله» والخلود في الجنة هما التجلي الكامل لهذه الحياة الطيبة الدنيوية. وهذه الحياة تحوّل المؤمن إلى «حي مثال» (إنسان حي عارف بالله)، متحرر من الغفلة، مهتمّ بجوانب الحياة المادية والروحية معاً، واضعاً نصب عينه غاية نهائية هي النجاة والقرب من الرب. وبالتالي، من خلال طرح هذا المفهوم، يقدم القرآن الكريم منهجاً شاملاً للانتقال من الحياة السطحية والبهيمية إلى الازدهار الحقيقي لوجود الإنسان. ومن المقترحات للبحوث المستقبلية، دراسة المصاديق العينية والتطبيقية للحياة الطيبة في سيرة المعصومين (ع)، بالإضافة إلى دراسة مقارنة لهذا المفهوم مع نظريات علم النفس الإيجابي.

Analysis and Examination of the Dimensions of the Pure Life (Ḥayāt Ṭayyibah) in the Qur'an

Seyed Mojtaba Jalali¹ 

1. Corresponding Author, Department of Islamic Studies, Faculty of Literature and Humanities, Shahrekord University, Shahrekord, Iran. Email: s.m.jalali@sku.ac.ir

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ABSTRACT

The Pure Life (Ḥayāt Ṭayyibah) is the true, authentic human life, for which worldly life, with all its expanse, serves as the ground, and the Hereafter, with its eternity and importance, is the crystallization of this true life. This authentic and genuine life is a reality beyond apparent existence that is attained in this very world. The Pure Life emanates from a sublime level of the human spirit. This documentary-style article seeks to examine the concept of Ḥayāt Ṭayyibah in the Qur'an with the help of its verses. Through a sublime journey of spiritual transcendence—like a birth after birth—the believer, by divine effusion from the heart of faith, is endowed with a spirit whose fruit is the Pure Life. If the Pure Life is a new life, superior to ordinary life, and the source of immensely valuable effects for the believer, it is because the believer has, in truth, attained a new level of spirit, from the radiance of which this life and its effects have emerged. This research strives to articulate the characteristics of the Pure Life, which encompasses the good of this world and the next and is replete with tranquility, and it seeks to answer the following questions: What is the Pure Life? What are its characteristics in the Qur'an? What are the ways to attain it? Ultimately, we conclude that the Pure Life is, in reality, the emergence of a new life beyond the ordinary and apparent existence; a life endowed with luminosity, faith, and benevolence towards creation; a life marked by benevolence in human interaction; brimming with spirituality, contentment, and moderation; and free from negligence, heedlessness, and forgetfulness, and attentive to both material and spiritual dimensions within Islamic life, whose ultimate goal is salvation, success, and prosperity. God Almighty proposes for humanity a life beyond worldly existence, the result of which is the perfection of the human essence and the realization of human spiritual and metaphysical purposes.

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1. Introduction

The Noble Qur'an is the final and most complete of the divine scriptures, sent down by God Almighty for the guidance of humanity. Nothing pertaining to human perfection and felicity has been omitted from this sacred book. However, since the Qur'an was revealed as guidance for all worlds, and most people remain at the initial stages of spiritual guidance, the truths of ultimate perfection and the pinnacle of eternal spiritual success are scattered and hidden as mysteries and allusions throughout its verses. To uncover them, a lofty perspective must be opened upon the panorama of the Qur'an's verses, and the secrets of humanity's ultimate ascent and spiritual journey must be studied from the highest horizon. One of these Qur'anic mysteries and mystical truths is the "Pure Life" of God's saints (*awliyah*), which is explicitly mentioned only once in the Qur'an. However, subtle references to the insights of the saints of truth pointing towards it are found throughout the Qur'an, and its beautiful visage is depicted in the forms of wisdom and discourse. The Pure Life is the life of God's saints, purified from all unseemliness, which, in His presence and the station of proximity to Him, gathers the world and the hereafter for the truthful with the expansiveness of eternity, and grants them what befits the generosity and grace of the Lord of all worlds. The phrase "*Ḥayāt Ṭayyibah*" occurs in verse 97 of Surah Al-Nahl: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a pure life (*Ḥayāt-an Ṭayyibah*), and We will surely give them their reward according to the best of what they used to do."

The present article is written to understand the Pure Life, the ways to acquire and attain it, and to express some of its manifestations.

2. Literature Review

2.1. The Nature of the Pure Life (*Ḥayāt Ṭayyibah*)

To understand the nature of the Pure Life, it is appropriate first to conceptualize the two terms "*Ḥayāt*" (Life) and "*Ṭayyibah*" (Pure). The word "*Ḥayāt*," opposite to "*Mawt*" (death), means life and being alive, and it has also been defined as the force of growth, movement, and

sensation (Al-Rāghib, p. 269). In the view of the Qur'an, life encompasses plant, animal, and human life.

"*Ṭayyibah*" or "*Ṭayyib*" means pure and wholesome, referring to that for which humans have a natural inclination. It is the opposite of "*Khabīth*" (impure and vile), which humans detest (Ibn Manẓūr, 1414 AH, vol. 1, p. 563). Accordingly, "*Ḥayāt Ṭayyibah*" lexically means a pure life, free from all contamination. The late 'Allāmah Ṭabāṭabā'ī, alluding to this meaning, states: "The reason the Qur'an describes that life with the attribute '*Ṭayyib*' is because it is a pure life in which there is no vileness" (Ṭabāṭabā'ī, 1374 SH, vol. 12, p. 494).

The root of "*Ḥayāt*" (life) is used 184 times in the Qur'an, only 15 of which do not mean life but rather refer to: humans (Al-Ḥajj: 66), nature (Al-Furqān: 49), and God (Al-Baqarah: 255). The root "*Ṭ-Y-B*" is used 50 times in the Qur'an, with some of its meanings including: pure foods (Al-Baqarah: 172), pure life (Al-Naḥl: 97 and Āl 'Imrān: 38), pure provision (Al-Insān: 26), pure dwelling (Al-Tawbah: 72), and pure word (Al-Ḥajj: 24).

The Pure Life, in essence, is the emergence of a new existence beyond the ordinary and apparent—an existence endowed with divine luminosity. This life is the blossom of the flourishing of the sublime degree of the spirit, which appears in humans through being characterized by faith and righteous deeds. From the Qur'anic perspective, life possesses a meaning far more profound than the superficial understanding perceived by humans; for on the superficial level, life is worldly existence from the day of birth until death, a period accompanied by consciousness and voluntary action similar to or close to that found in animals. However, God Almighty proposes for humans another life beyond this worldly existence, the result of which is the perfection of the human essence and the realization of human spiritual and metaphysical purposes. God says: "O you who have believed, respond to God and to the Messenger when he calls you to that which gives you life. And know that God intervenes between a man and his heart and that to Him you will be gathered" (Al-Anfāl: 24). The verse clearly speaks of granting life to those who already possess life. Naturally, the intended life must be different from the ordinary life of

humans. Concerning this, Shahīd Muṭahharī writes: "One of the verses that formally divides people into two groups—the living and the dead—and introduces the Qur'an as the factor of life and the Prophet as the reviver, is a verse that is perhaps the most explicit in the Qur'an on this matter. He says: 'O you who have believed, respond to God and to the Messenger when he calls you to that which gives you life'... It says this Prophet has brought life for you. You are now dead, but you do not realize it; come, submit to this spiritual physician, the Christ-like soul, so you may see how he gives you life" (Muṭahharī, 1368 SH, vol. 25, p. 449).

The Qur'an teaches its followers to avoid a limited, superficial view of life and to regard it with realistic thought. Life does not merely consist of a few transient days of movement and sensation in the natural realm, ending when the record of worldly existence is closed; rather, this is the lowest level of life and a prerequisite for their true life. In reality, a human possesses life at this level, but their true life is not this. They are alive with sensory and imaginary life but are dead to intellectual and spiritual life. Based on this, the Qur'an, with the most precise expressions, calls these very living humans to life. If the reality of life were merely this movement, respiration, and passing days engaged in various individual and social affairs, what need would there be for God to summon humanity to another life? It is evident that the life intended in the verse is not the physical one, since its addressees already possess that. Therefore, any sound intellect judges that the meaning intended by the mentioned verse is more precise and subtle than mere existence—namely, the true life of humans based on thought and faith in God, oriented towards a logical and sublime goal (Javādī Āmulī, 1389 SH, vol. 13, p. 172).

What is emphasized regarding the nature of the pure and wholesome (*tayyib*) life is that this life is the *real* life beyond apparent existence. God says: "Is he who was dead and We gave him life and provided for him a light by which he walks among the people like one who is in darkness, never to emerge therefrom? Thus, it has been made pleasing to the disbelievers that which they were doing" (Al-An'ām: 122). This verse speaks of the life of the believer and the death of the non-believer.

The revived person referred to in the verse was a dead-hearted person to whom God granted a life other than the apparent life and bestowed the light of spiritual wayfaring (*sulūk*); this life is the very pure, wholesome (*tayyib*), and real life beyond worldly apparent existence.

A human endowed with such a life lives immersed in divine love and proximity, finding nothing but good and felicity. In this life, the human intellect and will operate on a horizon inaccessible to others, even if such realities are not manifest in their outward appearance. Therefore, this consciousness and will are above the consciousness and will of others and inevitably have another source, which is the very pure and eternal human life. Consequently, humans possessing knowledge and faith, those who have recognized their Lord and, through this recognition, severed attachment from all else, possess a life above the life of other humans; these individuals perceive matters beyond the capacity and capability of others and will things that others are incapable of willing. God Almighty has called this life the "Pure Life" (*Ḥayāt Ṭayyibah*): "We will surely cause him to live a pure life" (Al-Naḥl: 97). And higher than that, He has affirmed a specific spirit for the people of faith: "Those are the ones into whose hearts He has inscribed faith and supported them with a spirit from Himself" (Al-Mujādilah: 22).

‘Allāmah Ṭabāṭabā’ī, referring to this point, states: "It is obvious that when we say the believer has another life and light, it is not a metaphorical expression; rather, truly, the believer possesses a reality and an existent with an effect that others do not possess, and this reality is more deserving of being named 'life' than that reality found in other people, which we call animal life in contrast to plant life" (Ṭabāṭabā’ī, 1374 SH, vol. 7, pp. 465-467). In the beginning of the verse "Is he who was dead and We gave him life and provided for him a light..." (Al-An‘ām: 122), the discourse is about one to whom God has granted a special life and particular luminosity, while its conclusion speaks of the disbelievers. From this contrast, it becomes clear that the disbeliever, in the culture of the Qur’an, is considered dead. It seems that due to the absence of this sublime and pure human life, the Qur’an considers the disbeliever to be dead.

2.2. Examination of the Word "Life" (*Ḥayāt*)

The word *ḥayāt* (life) frequently appears in the Qur'an in association with *al-dunyā* (the world). This frequent pairing emphasizes the transient, deceptive, and inferior nature of worldly life compared to the eternal Hereafter. The Qur'an repeatedly cautions believers against various moral pitfalls associated with worldly life—such as satisfaction with its transient pleasures (Qur'an 9:38), excessive attachment that eclipses the Hereafter (Qur'an 14:3; Qur'an 16:107), self-deception (Qur'an 6:70; Qur'an 35:5; 45:35), and boastful pride in material prosperity (Qur'an 13:26). They rejoice in the life of this world"); avoiding selling the Hereafter for this world (Qur'an 2:86); avoiding superficiality: "They know only the outward aspect of the life of this world" (Qur'an 30:7); avoiding rejecting the friends of God for the adornment of this world (Qur'an 18:28); avoiding the "price" of this world (Qur'an 24:33); avoiding self-conceit and preoccupation with worldly vanity; and avoiding regret for what one lacks in this world (Qur'an 33:28; 28:79).

2.3. Examination of the Word "Pure" (*Ṭayyibah*)

The words "*Ṭayyibah*" (pure) and "*Ṭayyib*" (pure/good) are mentioned numerous times in the Qur'an. "*Ṭayyib*" means pure and lawful. To understand the dimensions of this word, we must know more about the meanings and instances for which it is used. Pure speech ascends heavenward, while vile speech remains in this ephemeral world (Qur'an 35:10). Pure speech leads to guidance. Impure speech cannot bring about comprehensive, complete, and steadfast guidance (Qur'an 22:24). The Qur'an presents purity as incompatible with impurity. Ultimately, impurities and vileness are separated from purity and piled up; purity is for the pure and impurity for the impure. This is an inviolable divine law (cf. Qur'an 11:40-44, regarding the Flood). Purity and impurity are not only unequal, but impurity has no power to oppose purity (Qur'an 5:100). these two qualities should not be combined to produce a substance of low quality (Qur'an 4:2). From pure land springs forth vegetation, but from impure land only vile growth emerges. Indeed, barren land symbolizes the incapacity of impurity to yield enduring goodness (Qur'an 7:58).

2.4. The Meaning of "Pure Life" (*Ḥayāt Ṭayyibah*)

Having examined the linguistic meanings of *ḥayāt* and *ṭayyibah*, we can now explore their synthesis in the Qur'anic expression *ḥayāt ṭayyibah*—a phrase that encapsulates the Qur'an's highest vision of human flourishing. The concept of "*Ḥayāt Ṭayyibah*" or "Pure Life" is very broad and extensive, encompassing lawful sustenance, contentment, daily provision, the success in obeying God's command, and the like. However, the primary objective in citing the two examples of "satisfaction" (*riḍā*) and "contentment" (*qanā'ah*) in the narrations is to put an end to greed and caprice, which are the causes of transgressions, bloodshed, humiliation, and enslavement. In verse 97 of Surah Al-Nahl, we read: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a pure life (*Ḥayāt-an Ṭayyibah*), and We will surely give them their reward according to the best of what they used to do."

Exegetes have offered multiple interpretations for "*Ḥayāt Ṭayyibah*" (Pure Life): some have interpreted it as lawful sustenance; some as contentment and acceptance of one's lot; some as daily provision; some as worship accompanied by lawful sustenance; and some as the divine enablement (*tawfīq*) to obey God's command. However, the breadth of the concept extends beyond any single interpretation. Its full scope includes a life purified from all forms of corruption—moral, social, and spiritual.

But considering that the verse subsequently speaks of the divine reward in the best manner, it is understood that the *Ḥayāt Ṭayyibah* pertains to this world, and the "best reward" pertains to the Hereafter. Interestingly, Imam 'Alī's well-known statement in *Nahj al-Balāghah* offers an illuminating perspective on this, stated: "He was asked about the saying of God Almighty, 'We will surely cause him to live a pure life' (*fa-lanuḥiyannahū ḥayātan ṭayyibah*), and he said: 'It is contentment (*al-qanā'ah*).'" (*Nahj al-Balāghah*, Short Sayings, No. 229). Undoubtedly, the meaning of this interpretation is not to restrict *Ḥayāt Ṭayyibah* to contentment, but rather to point to an instance—an exceedingly clear instance—for even if a person were granted the entire world, without the spirit of contentment they would

remain in perpetual torment and anxiety. Conversely, if a person possesses the spirit of contentment and is free from greed and avarice, they are always at ease and happy. Also, in some other narrations, "*Hayāt Ṭayyibah*" is interpreted as "satisfaction and pleasure with what God has given," which is also close in meaning to contentment. However, one must never attribute a sedative aspect to these concepts; rather, the primary objective of stating satisfaction and contentment is to put an end to greed, avarice, and caprice, which are the causes of transgressions, exploitation, wars and bloodshed, and sometimes factors of humiliation and enslavement (Makārim Shīrāzī, *Tafsīr Nemūneh*, vol. 11, p. 427).

Islamic scholars have delineated several levels of faith (*īmān*), corresponding to the believer's deepening realization of divine reality:

1. Heartfelt belief in the general meaning of the Two Testimonies (*Shahādātayn*), the necessary consequence of which is acting upon most of the subsidiary rulings (*furū'*); committing some sins does not contradict this level of faith.

2. The second level entails detailed belief in divine truths, of which God says: "The believers are only those who have believed in God and His Messenger and then doubt not and strive with their wealth and their lives in the cause of God. It is those who are the truthful" (Qur'an 49:15).

3. This level of faith arises after complete submission (*taslīm*) to the command and will of God and His Messenger. The opening verses of Surah Al-Mu'minūn pertain to this, and all virtuous ethics are the fruit and result of this level of faith. In truth, the believer in this station sees all existence as belonging to God and does not find themselves outside His ownership and sovereignty. Hence, they submit completely to Him and strive to acquire all virtues, for they consider themselves also owned by God Almighty and manage their affairs according to His will (Ṭabāṭabā'ī, *Al-Mīzān*, 1417 AH, vol. 1, pp. 195-198).

4. At this level of faith, the believer reaches the true meaning of the Lordship of the Creator and realizes that His ownership is not like conventional, human ownership; rather, in relation to Him, no existent has independence. Everything—including essence, attributes, and

actions—is dependent upon Him and in absolute relation to Him. In this station, the Oneness of God's ownership and essential Oneness transcend ordinary conception, tear the veils of illusions, and anything other than the Divine Essence burns and crumbles in the believer's sight, stripping independence from all besides the Countenance of the Lord of Majesty. At this stage, the believer embodies the reality expressed in the verse: "Everything will perish except His Countenance" (Qur'an 28:88). In this station, the believer perceives all existence as wholly dependent upon God. Nothing retains independent reality besides the Divine Essence. The soul thus enters the ranks of God's intimate friends (*awliyā' Allāh*), to whom the Qur'an promises: "Unquestionably, the allies of God have no fear, nor will they grieve" (Qur'an 10:62–63) (Mazāhirī Saif, 1385 SH, p. 109).

3. Research Findings

3.1. Faith as the Criterion for the Pure Life

Faith is the criterion for the Pure Life; meaning that through faith, one can enter the Pure Life. Whoever possesses sufficient faith will undoubtedly enjoy the Pure Life, and the higher the faith rises, the higher and purer degrees of the Pure Life are bestowed upon the person.

The Merciful Lord states in the the Noble Qur'an: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a pure life (*Ḥayāt-an Ṭayyibah*)" (Qur'an 16:97). From this verse and the preceding one, it is clearly understood that the share of the realm "with God" (*'ind Allāh*), which reaches the people of faith and righteous deeds, is the Pure Life. In verse 96 of Surah Al-Naḥl, the permanence of the realm "with Me" (*'indiyyat*) is presented as the prelude to the reward of the patient, and their reward is introduced with the phrase "the best of what they used to do" (*aḥsana mā kānū ya'malūn*). In verse 97, patience is elaborated: its foundation (faith), its structure, and its consequence (righteous deeds). Finally, the same reward — 'the best of what they used to do'—is repeated. Therefore, the apparent meaning of the verses is that verse 97 details and emphasizes verse 96, and these two noble verses complete each other. Just as "those" (*alladhīna*) in the phrase "those who are patient"

(*alladhīna ṣabarū*) in the subsequent verse is explained by the expression "whether male or female" (*min dhakar aw unthā*), "what is with God is lasting" (*mā 'ind Allāh bāq*) is clarified by the statement "We will surely cause him to live a pure life" (*fa-lanuḥiyannahū ḥayātan ṭayyibah*). Also, in the two verses (96 and 97), the pronouns referring to God change from the third person to the first person, which indicates a specific divine attention and care regarding the Pure Life.

In this noble verse, righteous deeds—exemplified comprehensively by patience in servitude and in resisting the lower self—are presented as the foundation of the Pure Life, whose ultimate criterion is faith. God-consciousness and God-seeking, the two pillars of faith, draw human awareness and direct the will towards the sanctified realm of Divine Oneness. When a human enters the pure realm of Lordship with these two aspects, which encompass their entire being, they attain another life in that station of divine proximity and sanctity. It is as though they are reborn into a realm wherein the natural world resembles a mother's womb compared with the vastness of the spiritual cosmos. Jesus said, "He will not enter the Kingdom of the Heavens who is not born twice."

In this state, where the believer's heart is freed from the limitations of this world and soars with the two wings of "faith" and "piety" (*taqwā*) to the luminous heaven of divine guardianship (*wilāyah*), transcending this lowly world, no great change appears in their outward form, but their heart and spirit expand, transforming into a vast world that accommodates the Throne of the All-Merciful. The Messenger of God said, "The heart of the believer is the Throne of the All-Merciful" (Majlisī, *Biḥār al-Anwār*, vol. 53, p. 191).

Undoubtedly, this faith refers to the high levels and pure divine knowledge that make the believer's heart the place for complete divine manifestations and the great Throne of God. Faith, like light, has states and degrees of intensity and weakness, less and more. The faith of some is so dim that it does not properly illuminate their hearts nor completely purify them from darkness and gloom. But there are those whose faith, like the shining sun, illuminates a world, and in the attraction of their faith and the luminosity of their being, hard and dark hearts find light and softness.

3.2. The Process of Realizing the Pure Life

In their exalted journey—each stage of which represents a spiritual rebirth—the believer is endowed with a new spirit, the radiance of which manifests as the Pure Life. In other words, if the Pure Life is a new life beyond ordinary life and the source of immensely valuable effects for the believer, it is because the believer has, in truth, attained a new spirit, from the radiance of which this life and its effects have emerged. This is the summary of the discourse on the process of realizing the Pure Life in humans from the Qur'anic perspective. For further analysis, it must be said that the human existence comes under the coverage of the spiritual and pure life when a new event has previously occurred in the space of the human spirit, and the latent potentiality in the spirit for manifestation at a higher level has been actualized.

God Almighty, describing the believers, says: "God has written faith upon their hearts and strengthened them with a spirit from Himself. And He will admit them to gardens beneath which rivers flow, wherein they will abide eternally. God is pleased with them, and they are pleased with Him. Those are the party of God. Unquestionably, the party of God - they are the successful" (Qur'an 58:22).

The late 'Allāmah Ṭabāṭabā'ī, commenting on "and strengthened them with a spirit from Himself" (*wa ayyadahum bi-rūḥin minhu*), explains: from his perspective, the word "*ta'yīd*" means strengthening. The subject of the verb "*ayyadahum*" is "God," and the pronoun in "*minhu*" also refers back to "God"; the word "*min*" is explanatory (*ibtidā'iyah*). Thus, the meaning is that God Almighty has strengthened such humans with a spirit from Himself. The important point is that the "spirit" (*rūḥ*) is, in reality, the source of life and the origin of power and consciousness. Therefore, in the believer, besides the spirit of humanity common to all, there exists another spirit that causes another life, concomitant with another power and consciousness. Consequently, the effects of this pure life will also be pure, and these pure effects are the same as what is referred to as "light" in the verse "Is he who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge

therefrom?" (Qur'an 6:122) and the verse "O you who have believed, fear God and believe in His Messenger; He will grant you a double portion of His mercy and make for you a light by which you will walk" (Qur'an 57:28) (Ṭabāṭabā'ī, *Al-Mizān*, 1374 SH, vol. 19, pp. 340-342).

Regarding the fact that a special level of the spirit is the source of the Pure Life, and with the flourishing of that sublime level of the spirit, the pure life spreads its shadow over the human, in addition to the Qur'anic verses, the Infallibles also have valuable statements. Among them is a narration in *Al-Kāfi* (Kulaynī, 1407 AH, vol. 1, p. 272) which states that people have three spirits (each spirit being the source of its own specific effects), adds a fourth spirit for the believer (the Spirit of Faith, *Rūḥ al-Īmān*), and affirms a fifth spirit for the Prophet and the Imams (the Holy Spirit, *Rūḥ al-Qudus*). The Spirit of Faith and the Holy Spirit have effects, the most important of which is the Pure Life itself. Humans lacking these two spirits are deprived of the Pure Life. These narrations indicate that every new life, which has specific effects, is itself dependent on a new spirit (a level of the spirit). Imam al-Ṣādiq said, "O Jābir! Indeed, God, Blessed and Exalted, created creation in three groups... And [the third group] are the foremost: the Messengers of God and His chosen ones from among creation, for whom God has placed five spirits: 1. He strengthened them with the Holy Spirit, through which they know and recognize everything. 2. He strengthened them with the Spirit of Faith, through which they fear God, the Mighty and Majestic. 3. He strengthened them with the Spirit of Strength, through which they gain the ability to obey God. 4. He strengthened them with the Spirit of Inclination (*Mīl*), through which they obey God and feel aversion to His disobedience. 5. He placed in them the Spirit of Movement, through which they move about. And in the believers and the Companions of the Right, He placed the Spirit of Faith, through which they fear God; and in them He placed the Spirit of Strength, through which they gain the ability to obey God; and in them He placed the Spirit of Inclination, through which they desire God's obedience; and in them He placed the Spirit of Movement, through which they move about."

The word "spirit" (*rūh*) in this noble tradition means an inner, metaphysical faculty and power that is the source and origin of the effects that the Imam mentions; for human movement, their fear of God, and their knowing and recognizing things are effects and actions that emanate from humans, and these effects necessarily must have an origin, cause, agent, and motivator upon which their existence and establishment depend. Therefore, the word "spirit" in this narration is the very origin and cause that brings about these effects.

Thus, the properties of life emanate from the spirit, and the difference in properties stems from the difference in origins. This spirit is the sublime and transcendent level of the spirit that, through faith, flourishes in the believer and, corresponding to the believer's actions and states, is formed within them or separates from them; it is not the case that this spirit is absolutely fixed and resident in the believer; rather, it is both resident and entrusted (*mustaqarr* and *mustawda*). Of course, the distinction of this spirit from the human spirit is not numerical, necessitating multiple spirits, but rather pertains to rank (Kulaynī, 1387 SH, vol. 3, pp. 665-666).

The ultimate degree of the human soul in the narrations of the "Five Spirits" is called the "Holy Spirit" (*Rūh al-Qudus*). The implication of the "Five Spirits" narrations is not separate spirits such that a human possesses several realities; rather, it means that the single reality of the human soul has multiple longitudinal degrees, just as the believers have multiple longitudinal degrees and ranks (Javādī Āmulī, *Tafsīr Tasnīm*, 1389 SH, vol. 5, p. 477).

Based on what has been stated, the process of the formation of the Pure Life in humans is such that by entering the realm of religiosity and faith and becoming established therein, the transcendent level of their spirit, which was latent in them as a potentiality, flourishes. The valuable fruit of this flourishing is the emergence of a spiritual and pure life that is above the apparent life.

3.3. Components that Prepare the Ground for Realizing the Pure Life

The Qur'an establishes the Pure Life upon two essential foundations: faith and righteous deeds — "Whoever does righteousness, whether

male or female, while he is a believer - We will surely cause him to live a pure life" (Qur'an 16:97). The pious and righteous individual enjoys tranquility and serenity of heart. The Qur'an, introducing the pious, says that one who is moderate in their actions and avoids a life of painful extravagance, keeping up with the Joneses, wastefulness, and squandering is pious: "And [they are] those who, when they spend, are not extravagant and not stingy, but maintain a balance between that [extreme]" (Qur'an 25:67). This very moderation and economy—meaning planning for life, whether in society or the family, whether by the individual or the government—is what prepares the ground for attaining the Pure Life and eternal spiritual and psychological tranquility.

Following the discussion on the nature of the Pure Life and its process of realization, it is appropriate to consider the components that prepare the ground for its realization. The Divine Book expresses several factors and components as preparers of the ground for this life, the most important of which are:

3.3.1. Responding to the Call of God and His Messenger

One of the components that prepares the ground for the realization of humanity's transcendent life is responding to the call of God and His Messenger to that which they summon humanity. God says: "O you who have believed, respond to God and to the Messenger when he calls you to that which gives you life" (Qur'an 8:24). From this noble verse, it is understood that the preparatory cause for attaining the pure life is responding to the call of God and His Messenger. Although this life is a divine effusion and a bestowal from the Lord, humans do not become receptive to this effusion except by adorning themselves with religion and responding to the call of the Lord of all worlds. 'Allāmah Ṭabāṭabā'ī writes in this regard: "For humans, there is a true life that is nobler and more complete than their lowly worldly life, and they reach that life when their potentiality becomes complete and mature. This perfection of potentiality occurs through adorning oneself with religion and entering the ranks of the righteous saints, just as attaining worldly life happens when a sperm grows and continues developing until its potentiality for perceiving that [worldly life] becomes complete, i.e., it

takes the form of a fetus... The verse in question, which says, 'O you who have believed, respond to God and to the Messenger when he calls you to that which gives you life,' points to that potentiality and states that accepting and acting upon those instructions to which the true Islamic call invites humanity prepares humans for perceiving the true life" (Ṭabāṭabā'ī, *Al-Mīzān*, 1374 SH, vol. 9, p. 56).

A noteworthy point is that the call of God and His Messenger, responding to which gives life to humanity, is the very flow of divine guidance that calls humanity to salvation. This guidance must be continuous and successive so that its grace encompasses all humans until the final outcome of human life across the expanse of time and the breadth of the earth. Based on this, after the lifetime of the Messenger of God, the grace of guidance flows through the Infallible Imams so that humanity is never deprived of the life-giving divine call. Considering that all human groups and nations have a guiding caller, God Almighty addressing His Messenger says: "You are only a warner, and for every people is a guide" (Qur'an 13:7). The renowned Hadith al-Thaqalayn, in which the Messenger of God said, "Indeed, I am leaving among you two weighty things: the Book of God and my progeny, my Household," (Majlisī, *Bihār al-Anwār*, 1403 AH, vol. 5, p. 21) confirms that the divine call will continue through His saints forever. This very call, which is crystallized in the conduct and tradition of the Infallibles, will be the factor that gives life to souls and illuminates psyches, as Imam al-Bāqir said, "Indeed, our speech gives life to the hearts" (Majlisī, *Bihār al-Anwār*, 1403 AH, vol. 2, p. 144). During the occultation of the Infallible Imam, the grace of guidance and the life-giving call continues through the jurists and religious scholars.

3.3.2. Faith and Righteous Deed

Other components that prepare the ground for the realization of the Pure Life in humans are faith and righteous deed. God Almighty says: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a pure life (*Ḥayāt-an Ṭayyibah*)" (Qur'an 16:97). The noble verse explicitly states that the Pure Life is dependent upon faith and righteous deed, and these two are among the preparatory grounds and main foundations for the spiritual

and pure life. It is true that the Life-Giver God bestows this life, but God, the Exalted, bestows this life upon the believing person of righteous deed. Imam 'Alī said, "Through faith, one ascends to the peak of happiness and the ultimate joy" (Khwānsārī, *Sharḥ Ghurar al-Ḥikam*, 1366 SH, vol. 3, p. 234).

It is worth mentioning that the Pure Life itself has degrees and levels, and to the extent that humans increase their faith and righteous deeds, their Pure Life gains greater existence and intensity, and their spiritual degrees and spiritual transcendence increase. In reality, the true life of humans has levels and inner dimensions (*buṭūn*) that are deposited as potentialities within the essence of humanity. Adorning oneself with the gem of religion and traversing the levels and degrees of religiosity causes the special potentialities of humans for attaining the lofty degrees of life to flourish.

3.3.3. *The Flourishing of Human Intellect and Reason*

Another component that prepares the ground for spiritual transcendence and the realization of the Pure Life in humans is the flourishing of human intellect and reason. Intellect is the fundamental, latent capital within humans and the foundation of their personality; to the extent that one flourishes this capital, they attain spiritual transcendence and the Pure Life. Imam al-Ṣādiq said: "The foundation of a human's personality is intellect, and intelligence, understanding, memory, and knowledge stem from the intellect. The intellect perfects the human, guides and enlightens them, and is the key to their affairs. When one's intellect is confirmed by divine light, they become knowledgeable, retentive, mindful, intelligent, and understanding. Consequently, they know the how, why, and whence, recognize their well-wishers and ill-wishers, and upon recognizing them, discern their way of life and the factors of their connection and separation. They become sincere in affirming God's Oneness and acknowledging His command. When they do so, they compensate for lost [capital] and gain mastery over the future, knowing whence they came, the purpose of their coming, and whither they are going. All this results from the confirmation of the intellect" (Kulaynī, *Al-Kāfī*, 1407 AH, vol. 1, p. 25).

The human is a being in whom numerous potential capacities, including intellect, are latent. Human intellect is a faculty and potentiality through which they access the truths of the realm of existence and distinguish their own good from evil. Intellect is a divine trust placed in human nature and disposition so that truth may be distinguished from falsehood through it. Intellect is a God-given capital and a precious gem with which humans are adorned to be saved from the darkness of ignorance and misguidance and to comprehend divine knowledge through it. God, the Mighty and Majestic, has defined intellect as a power that humans utilize in their religion, through which they find the path towards the truths of knowledge and righteous deeds and take it (Ṭabāṭabā'ī, *Al-Mizān*, 1374 SH, vol. 1, p. 37). The Messenger of God said: "God has not apportioned to His servants anything better than intellect... Nor have all worshippers reached, in the merit of their worship, what the person of intellect has reached" (Kulaynī, *Al-Kāfī*, 1407 AH, vol. 1, p. 13).

This divine deposit, which exists as a hidden treasure within the human inner self, is profitable and enriching only if it is flourished and utilized. Out of His grace and mercy, God sent the prophets so that, through their guidance, they might assist humanity in extracting and flourishing the treasures of this intellect. Therefore, it can be said that the maturation and cultivation of the intellect is among the primary objectives for motivating the prophets. Imam 'Alī said in this regard: "So He sent His messengers among them and sent His prophets successively to them... to stir up the treasures of intellects [hidden] for them" (*Nahj al-Balāghah*, Sermon 1).

Among the most important factors for flourishing human intellect is contemplation (*tafakkur*), to the extent that the very principle of intellect has been identified as "thought" (*fīkr*). Imam 'Alī said, "The foundation of intellect is contemplation" (Khwānsārī, *Sharḥ Ghurar al-Hikam*, 1366 SH, vol. 2, p. 417). The intellect is the source and center of "contemplation," which itself is an important strategy among the strategies for human spiritual transcendence. The Noble Qur'an has taken more steps than any other book towards activating the intellect, rational thinking, and contemplation, repeatedly addressing humans with the phrase "Will you not then use reason?" (*a-fa-lā ta'qilūn*) (cf. Qur'an 6:32; 12:3; 21:10; 23:80; 28:60) and demanding that they

employ and apply their intellect—to the point that in instances where they do not use their intellect and thought, it rebukes them in a very severe tone: "And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand... Those are like livestock; rather, they are more astray. It is they who are the heedless" (Qur'an 7:179).

Concerning this, Shahīd Muṭahharī writes: "Who are the worst of creatures in God's sight? Are they those we call inherently impure? Or are the worst animals those that are proverbial for stupidity? No, the worst of creatures in God's sight and by the standard of truth are humans who have been given the faculty of intellect and discernment but do not utilize it and do not think" (Muṭahharī, *Majmū'ah Athār*, 1368 SH, vol. 21, p. 32). The root of all vileness and ugliness in humans is precisely the lack of reasoning and the neglect of intellect and reason; as God Almighty says: "And He places defilement upon those who do not reason" (Qur'an 10:100).

3.4. The Flourishing of Intellect and the Pure Life

The Qur'an regards the cultivation of intellect and reflection as a constitutive element of human life, and as an essential means of attaining perfection and transcendence. Through the sound growth of the intellect and its utilization towards the purpose of creation, humans can attain faith and the Pure Life. In contrast, the Qur'an considers the disbeliever, due to their lack of reasoning and rational thinking, as dead and devoid of life: "Is he who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus, it has been made pleasing to the disbelievers that which they were doing" (Qur'an 6:122).

This verse contrasts the luminosity and spiritual vitality of the believer with the darkness and death of the disbeliever. The beginning of the verse under discussion speaks of one to whom God has given a special life and particular luminosity, while its conclusion, by way of contrast, speaks of the disbelievers. Thus, within the Qur'anic worldview, the disbeliever is depicted as spiritually lifeless.

Āyatullāh Javādī Āmulī, commenting on related verses, explains that: "The Qur'an refers to the monotheist as alive [possessing spiritual and pure life] and places the disbeliever opposite him; meaning a human is either alive or a disbeliever: 'That he may warn whoever is alive...' (Qur'an

36:70). This contrast indicates the aliveness of the monotheist and the deadness of the disbeliever; as in another verse He says: 'And you cannot make hear those who are in the graves' (Qur'an 35:22). You cannot make those who are asleep in the grave, currently buried alive, hear and guide them; meaning the disbeliever is dead" (Javādi Āmulī, *Tafsīr Tasnīm*, 1388 SH, vol. 9, p. 588; cf. Muṭahharī, 1368 SH, vol. 22, p. 89).

The Qur'an identifies those deprived of the Pure Life—the disbelievers who fail to employ their intellect—as the worst of living beings. Indeed, the failure to use intellect and reason is equivalent to disbelief (*kufr*), and the disbeliever's deprivation from the Pure Life is rooted in their lack of reasoning and failure to flourish their intellect. The Qur'an declares: "Indeed, the worst of living creatures in the sight of God are the deaf and dumb who do not use reason" (Qur'an 8:22); and again, "Indeed, the worst of living creatures in the sight of God are those who have disbelieved, and they will not believe" (Qur'an 8:55). Together, these verses affirm that the most degraded beings are those who neither believe nor reason.

Conclusion

The Pure Life proceeds from a renewed spirit within the human being. While new in its manifestation, this spirit represents the higher, transcendent level of the soul that unfolds—by divine permission—once the proper spiritual conditions are realized. This awakened dimension becomes the source of a spiritual and transcendent existence—the Pure Life—within the human being. This spirit is the *Spirit of Faith* (*rūḥ al-īmān*), divinely bestowed upon those who respond to the call of God and His Messenger through faith, righteous deeds, and the cultivation of intellect. Upon its branches, the blossoms of the Pure Life unfold, bringing forth the real human, who is a "living deified being" (*ḥayy muta'allih*). In a realistic view endowed with spiritual insight, When a human being, even within this world, achieves complete detachment from all else and connection to the Mine of Divine Grandeur, their spirit becomes anchored in the sanctity of God. At this stage, the divine address resonates from within their very being. Though the Pure Life originates in this world (*dunyāwiyyat al-ḥudūth*), its continuity belongs to the Hereafter (*ukhrawiyyat al-baqā*). The eternal "life with God" (*ḥayāt 'inda Allāh*) represents the consummation of this very life.

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