

Research Paper

The Characteristics and Outcomes of Hayat Tayiba (the Noble Life) in the Holy Quran with an Emphasis on Professor Javadi Amoli's Viewpoint

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Abstract

The Islamic worldview aims at securing humans' individual and social happiness, and in the way of achieving this goal, has presented several theoretical and behavioral models in the fields related to their lives. As an authentic life and an eternal truth in the exaltation of man, "Hayat Tayiba" (the noble life) has a high place in the Qur'anic-narrative teachings and is followed by the immortality of the soul of human actions and deeds. The main goal of this research is to look over the Holy Quran with the aim of extracting effective moral thoughts in the field of noble life in the light of Professor Javadi Amoli's ideas as a moral and educational guide for Muslims. After explaining the concept of Hayat Tayiba (the noble life) as one of the key issues in human education, this research used a descriptive-analytical approach to examine the effective components of creating a good life, how to achieve it, and its outcomes in the light of the opinions and ideas of the contemporary commentator Javadi Amoli. The results of this research showed that Professor Javadi Amoli believes that being good is not a product of nature and is a supernatural phenomenon, which he called divine life, and is the highest level for a perfect human being. Faith and good deeds, intellectual growth, self-knowledge, sincerity, and human dignity have a fundamental place in Javadi Amoli's viewpoint of the noble life. From the point of view of this thinker, surrendering to God, insight, and divine support are among the most important outcomes of the noble life.

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1. Introduction

The Islamic worldview aims at securing humans' individual and social happiness, and in the way of achieving this goal, has presented several theoretical and behavioral models in the fields related to their lives.

As an authentic life and an eternal truth in the exaltation of man, "Hayat Tayiba" (the noble life) has a high place in the Qur'anic-narrative teachings and is followed by the immortality of the soul of human actions and deeds. The interpretation of this type of life is mentioned only once in verse 97 of Surah Nahl under the title "Hayat Tayiba" (the noble life): "Whoever acts righteously, [whether] male or female, should he be faithful, We shall revive him with a good life and pay them their reward by the best of what they used to do." This type of life is mainly the result of passing from pure natural life and reaching a higher level of life, which has a divine quality and has appeared in the thoughts of thinkers with titles such as reasonable life, divine life, good and human life, and so on. Moreover, a correct perspective on the horizon of life will make a person avoid the absurdity of its meaning; this type of life can be referred to as the inherent and God-given life that elevates the natural life.

The main goal of this research is to look over the Holy Quran with the aim of extracting effective moral thoughts in the field of noble life in the light of Professor Javadi Amoli's ideas as a moral and educational guide for Muslims.

2. Method

After explaining the concept of Hayat Tayiba (the noble life), as one of the key issues in human education, this research

used a descriptive-analytical approach to examine the effective components of creating a good life, how to achieve it, and its outcomes in the light of the opinions and ideas of the contemporary commentator Javadi Amoli.

3. Findings:

The results of this research showed that Professor Javadi Amoli believes that being good is not a product of nature and is a supernatural phenomenon, which he called divine life, and is the highest level for a perfect human being. According to Professor Javadi's viewpoint, which originates from the Qur'anic verses, as long as human life is limited to animalistic aspects and does not enter into the Qur'anic life, it is practically devoid of real human life. This noble life is superior to the animal life shared between humans and animals, and its outcomes mentioned by the Qur'an are much higher than the fruits of normal life. The process of forming a noble life in a human being is in such a way that upon entering the atmosphere of religiosity, faith, and empowerment, the superior level of his soul, which is hidden in him as a talent, flourishes. The precious fruit of this prosperity is the emergence of the spiritual and noble life, which is above the superficial life. Professor Javadi Amoli has emphasized the necessity of faith and good deeds, sincerity, attention to human dignity, self-knowledge, and the flourishing of reason in the realization of divine life. According to his view of the noble life, the highest level of the noble life is that of the perfect human being who is at the peak of spiritual life. Faith and good deeds, intellectual growth, self-knowledge, sincerity, and human dignity have a fundamental place in Javadi Amoli's

viewpoint of the noble life. From the point of view of this thinker, surrendering to God, insight, and divine support are among the most important outcomes of the noble life.

4. Conclusion:

In the intellectual system of Professor Javadi Amoli, Hayat Tayiba (the noble life) is a valuable and comprehensive framework for individuals and society and a basic tool for Islamic education, which provides the material life and the afterlife of people with a divine worldview.

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