

Adapting the Concept of *Ḥayātan Ṭayyibah* in Developing Family Well-Being

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ABSTRACT

The concept of *ḥayātan ṭayyibah* in Islam refers to a life of peace, blessings, and divine approval from Allah SWT as outlined in the Qur'an. Within the context of the family institution, this concept emphasizes a balance between spiritual and physical dimensions, encompassing both worldly life and the Hereafter. However, contemporary social realities reveal various challenges that undermine family well-being, including rising divorce rates, weak family leadership, economic pressures, gender role conflicts, the influence of social media, and the erosion of religious values. These conditions highlight the need for a family well-being framework grounded in Qur'anic guidance. Accordingly, this study examines the concept of *ḥayātan ṭayyibah* as presented in verse 97 of Surah al-Nahl, with reference to both classical and contemporary tafsir works. This study adopts a qualitative descriptive approach, analysing data from authoritative tafsir works and relevant scholarly literature through the *tahliḷī* method of analysis. The findings indicate that the concept of *ḥayātan ṭayyibah* offers a holistic framework for family well-being founded on five main pillars: faith (*īmān*), acts of worship (*'ibādah*), justice (*'adl*), contentment (*qanā'ah*), and lawful sustenance (*ḥalāl* provision). Based on these findings, this study proposes the development of the Islamic Family Well-being Index (IFWI) as a Qur'an-based indicator grounded in Qur'anic values to serve as a conceptual framework for assessing the holistic well-being of Muslim families.

Keywords: *Ḥayātan Ṭayyibah*, Family Well-being, Family Institution, Qur'anic Exegesis, Surah al-Nahl (16:97)

INTRODUCTION

The family institution serves as the cornerstone in shaping a morally upright, ethical and well-mannered society (Kasim et al., 2024). The practice and inculcation of virtuous values in family life act as a bulwark when nurturing a generation that is morally sound, knowledgeable, and capable of making positive contributions to society (Alaverdov, 2022). Nevertheless, family well-being in modern society is increasingly eroded by various challenges, such as the influence of social media, gender role conflicts, and the weakening of religious values (Ibrahim et al., 2024). This phenomenon directly affects household harmony, emotional balance and social stability in the community.

Several well-being indices have been introduced in the field of human development, such as the Human Development Index (HDI) by the United Nations Development Programme (UNDP) (Land, 2015), Better Life Index (BLI) by the Organisation for Economic Cooperation and Development (OECD) (Aydan et al., 2022) and Gross National Happiness (GNH) introduced by the government of Bhutan (Ura et al., 2022), which evaluates well-being based on aspects of education, health, safety and life balance. In Malaysia, the Family Well-being Index (IKK) developed by the National Population and Family Development Board (LPPKN) assesses well-being in nine core domains, including family relationships, health and spirituality (Lembaga Penduduk dan Pembangunan Keluarga Negara (LPPKN), 2019). However, most of these measures are grounded in secular paradigms that emphasize physical dimensions over spiritual aspects.

According to the Islamic perspective, true well-being cannot be separated from the relationship between human being and Allah SWT. As explained by Ismail Raji Al-Faruqi (1992), the principle of *tawhīd* positions Allah SWT as the ultimate source and objective of all well-being, while human beings are entrusted as His servants and vicegerents (*khulafā*) to preserve harmony within themselves, their families, and society. In line with this worldview, the Qur'an introduces the concept of *ḥayātan ṭayyibah* as the foundation of a truly wholesome and meaningful life. Allah SWT states:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةًۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ٩٧

Meaning: “Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do”. (al-Nahl, 16: 97)

This verse emphasizes that true well-being can only be attained through faith and righteous actions. According to Ibn Kathīr (2000), *ḥayātan ṭayyibah* includes every form of tranquillity, ease, and blessing that results from being obedient to Allah SWT. It includes lawful sustenance, inner peace and happiness in this world, as well as the promise of ultimate reward in the Hereafter. Faith serves as the foundation that determines the acceptance of deeds and the attainment of genuine happiness (Nornajwa et al., 2018). In the context of family life, the *ḥayātan ṭayyibah* concept plays a crucial foundational role for establishing a prosperous and harmonious family. Islam emphasizes that the family is the first institution responsible for nurturing faith, character and moral integrity. Allah SWT affirms this in His exhortation:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةًۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ٢

Meaning: “And of His signs is that He created for you amongst yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought” (al-Rum, 30:21)

This verse explains that the creation of spouses from the same kind aims to establish peace, affection and harmony between husband and wife. Marriage creates feelings of *sakinah* (tranquility), *mawaddah* (affection) and *rahmah* (mercy) in family life. Ibn Kathīr (2000) interpretend the bond between husband and wife is regarded as more profound than any other human relationship. This demonstrates that marriage is not merely a physical bond but a relationship founded upon love and compassion, thus, forming the cornerstone of a prosperous family. Likewise, Wahbah Al-Zuhaylī (2000) emphasized that the ultimate goal of a happy and prosperous family is to achieve contentment in this world and attain honour in the Hereafter.

However, studies on verse 97 of Surah al-Nahl, which elaborates on the *ḥayātan ṭayyibah* concept, are limited, mainly pertaining to the compiling the views of classical and contemporary Qur'anic exegetes. Therefore, there is a pressing need to explore how the Qur'anic version of *ḥayātan ṭayyibah* can be understood and adapted in the construction of a prosperous family. In this regard, this present study sought to elucidate the *ḥayātan ṭayyibah* concept based on verse 97 of Surah al-Nahl by examining the interpretations of the Qur'anic exegetes and determining how this concept can be applied when developing a harmonious family institution. It is anticipated that this study can enrich scholarly discourse in the field of family studies and strengthen the understanding of family well-being grounded in Islamic values and principles.

RESEARCH METHODOLOGY

This qualitative study employed a descriptive approach to examine and analyse the *ḥayātan ṭayyibah* concept from the perspective of classical and contemporary Qur'anic exegetes and its adaptation for developing a prosperous family institution as a Qur'anic-based framework for family well-being. This approach enabled the study to elaborate on the foundational concept of family well-being from an Islamic viewpoint, particularly in addressing contemporary challenges faced by the family institution. Data were collected from primary sources, such as *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* by al-Ṭabarī, *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Kathīr, *al-Taḥrīr*

wa al-Tanwīr by Ibn ‘Āshūr, *Tafsīr al-Sha‘rāwī* by Muḥammad Mutawallī al-Sha‘rāwī, and others. In addition, secondary sources, such as academic books, journal articles and theses related to family well-being were examined to support the interpretive analysis. Data were analysed using the *taḥlīlī* method of analysis to examine the meanings, contexts, and interpretations of verse 97 of Surah al-Nahl.

DISCUSSION AND FINDINGS

Analysis of *Ḥayātan Ṭayyibah*’s Connotations According to the Qur’anic Exegetes

The *ḥayātan ṭayyibah* concept represents one of the significant Qur’anic paradigms that describe the essence of a prosperous life according to Islamic teachings. The foundation of this concept is derived from the exhortations of Allah SWT:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ٩٧

Meaning: “Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do” (al-Nahl, 16: 97)

According to al-Ṭabarī (2001) and Ibn Kathīr (2000), this verse illustrates that Allah SWT guarantees and promises well-being to believers who perform righteous deeds, which are deeds founded on the al-Qur’an and the Prophet Muhammad SAW’s al-Sunnah. These individuals will be granted a prosperous and contented life in this world. The divine promise applies to all of humankind, whether male or female, who believe in Allah SWT and His Messenger. Furthermore, Allah SWT promises them the best rewards in the Hereafter as a recompense for their faith and obedience to Allah SWT during their lifetime on earth.

The Qur’anic exegetes have presented various interpretations regarding the meaning of *ḥayātan ṭayyibah*. Some of these interpretations refers to living in a state of contentment, enjoying lawful sustenance, performing righteous deeds and leading a virtuous life by being profoundly obedient to Allah SWT. Moreover, the concept includes inner tranquillity that stems from acceptance (*riḍā*) and satisfaction of Allah SWT’s decrees (Markaz al-Dirāsāt wa al-Ma’lūmāt wa al-Qurāniyyah, 2017). Ibn Kathīr (2000). posited that *ḥayātan ṭayyibah* includes every form of peace, comfort and happiness related to all dimensions of life. His interpretation reflects the comprehensive nature of *ḥayātan ṭayyibah* as emphasized in the al-Qur’an, which is the achievement of equilibrium between the spiritual and material aspects of existence.

The life of a believer in this world, even when living in destitute and scarcity, is better than that of a disbeliever who possesses abundant wealth. This is because a believer firmly believes that every provision comes from Allah SWT, who bestows and regulates it with divine wisdom. Such conviction nurtures a sense of acceptance and calmness toward a destiny determined by Allah SWT. Consequently, the believer’s heart and soul remains free from greed and anxiety in the pursuit of worldly pleasures. Al-Khāzin (1994) explained that, in contrast, those who lack faith often live restlessly and in continuous exhaustion by relying solely on material means and personal effort, yet never attaining more than what Allah SWT has decreed for them. Hence, a life rooted in *qanā’ah* (contentment) and *riḍā* (acceptance) brings genuine peace and lasting well-being.

Everyone who performs righteous deeds will be blessed by Allah SWT with a good and fulfilling life, which is proportionate to the level of their faith and actions. However, some people misunderstand the true meaning of a good life. They assume that a good life merely consists of worldly luxuries, such as delicious food, fine clothing, power, wealth and the ability to fulfil desires and passions. In fact, such pleasures are also enjoyed by animals, and in some cases, animals may experience them more abundantly than humans. Those who pursue worldly delights without faith are in fact far from enjoying the essence of *ḥayātan ṭayyibah* promised by Allah SWT. Conversely, a truly good life is one in which a person experiences the sweetness of faith (*ḥalāwat al-īmān*) deeply in the heart, to the extent that they willingly forsake worldly indulgence for the sake of divine contentment (Ibn al-Qayyim al-Jawziyyah, 1998).

In addition, this verse also contains several important guidelines, benefits and lessons that form the foundation for understanding the *hayātan ṭayyibah* concept, as explained by the Qur’anic exegetes. Allah SWT’s exhortation, مَنْ عَمِلَ صَالِحًا (whoever does righteous deeds) carries a general meaning that includes all forms of obedience and acts of worship performed by a subject for the sake of Allah SWT. Ibn ‘Aṭiyyah (2024) explained that these deeds must be accompanied by faith, as only through true belief can they be considered valid and accepted by Allah SWT. Furthermore, this verse clarifies that the primary condition for the acceptance of any deed is that it must be performed sincerely for the sake of Allah SWT and in accordance with *Sharī‘ah* principles and Prophet Muhammad SAW’s al-Sunnah (Al-Lāhim, 2014).

Allah SWT’s exhortation, مِّنْ ذَكَرٍ أَوْ أُنْثَى (whether male or female), signifies the broad meaning implied in the word مَنْ (man – whoever) at the beginning of the verse. Ibn Āshūr (2000) emphasized that Islamic rulings apply equally to both gender, except in matters specifically designated by the syariat that refers to only one gender. This reflects Islam’s principle of justice and equality between genders when fulfilling religious obligations, without neglecting the natural differences and distinct roles of each. The emphasis on faith in the words وَهُوَ مُؤْمِنٌ (while he is a believer) indicates that deeds hold no value in the sight of Allah SWT if it is not intended with genuine faith. This explains why the actions of disbelievers are not recognized in the reckoning of rewards or reduction of punishment (Al-‘Amādī, n.d.), as exhorted by Allah SWT:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ٢٣

Meaning: “And We will approach [i.e., regard] what they have done of deeds and make them as dust dispersed”. (al-Furqan, 25: 23)

This verse asserts that the acceptance of righteous deeds by Allah SWT is founded upon sincere faith; without it, all actions are rendered meaningless and carry no weight in the Hereafter. In Allah SWT’s exhortation, فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً (We will surely cause him to live a good life) demonstrates the outcome of righteous deeds performed solely in pursuit of Allah SWT’s pleasure and the rewards of the Hereafter. Al-Sha’rāwī (1991) explained that Allah SWT promises a dual recompense, whereby the reward in this world, namely with a good and fulfilling life, just like the eternal reward in the Hereafter, as stated in وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (and We will surely reward them with something better than what they had done).

The Qur’anic exegetes hold varying interpretations regarding the meaning of *hayātan ṭayyibah*. However, an analysis of their views reveals no contradiction among them; rather, they complement and enrich one another. Hence, the *hayātan ṭayyibah* concept can be understood as being a form of life that includes all the meanings put forth by the Qur’anic exegetes. These differences in interpretation fall under *ikhtilāf al-tanawwu’* (diversity of interpretation), not *ikhtilāf al-taḍādd* (contradictory disagreement). This is because a single Qur’anic expression may carry multiple valid meanings, provided there is no textual or contextual restriction in the *Sharī‘ah* that confines its interpretation.

Ibn Āshūr (2000) further explained that this verse also contains Allah SWT’s promise of various blessings in this world for those who hold their faith and perform righteous deeds, which involve contentment with divine decrees, firm conviction in rewards received in the Hereafter, physical health, a tranquil life, and the greatness of Islam manifested in their souls. This represents a refined spiritual state that varies among individuals, depending on the purity of their intentions and sincerity of their hearts. Allah SWT bestows this divine gift upon His believing subjects in proportion to the depth of their devotion, aspirations and reliance on Him. Those who constantly engage in self-reflection (*muḥāsabah*) and introspection will perceive the signs of this blessing in their lives.

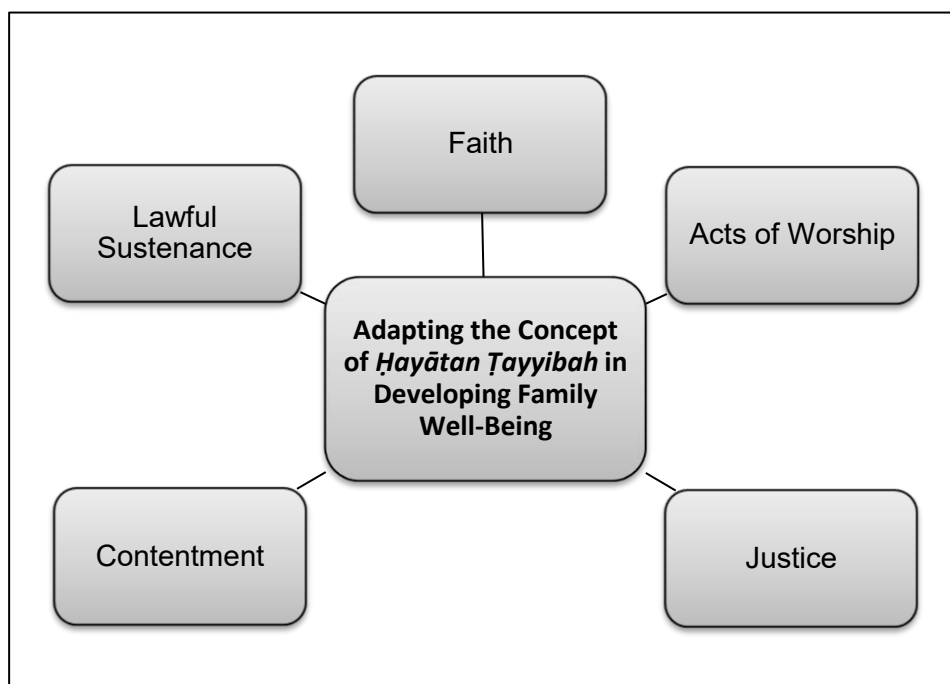
A good life (*hayātan ṭayyibah*) cannot be fully comprehended through words or expressions alone, as it must be experienced through inner spirituality and heartfelt awareness. Al-Qushayrī (2007) describe it as a state that is

felt in the heart and radiates throughout one's entire body. Likewise, the joy, peace and happiness found in being obedient to Allah SWT are indeed realities clearly affirmed by the sacred texts. Ibn Rajab al-Ḥanbali, (2003) explained that such a state can only be truly experienced by those who live them sincerely live in obedience to Allah SWT, as it represents an inner spiritual reality that cannot be fully conveyed through language or physical description. Therefore, *ḥayātan ṭayyibah* epitomizes the harmonious integration of the heart, intellect, and actions, rooted in unwavering faith in Allah SWT, ultimately leading to inner tranquillity, holistic well-being, and true happiness in this world and the Hereafter.

What Adapting the *Ḥayātan Ṭayyibah* Concept for Family Well-Being

According to the interpretations of the Qur'anic exegetes regarding Surah al-Nahl, verse 97, the concept of *ḥayātan ṭayyibah* refers to a virtuous, peaceful and well-balanced life. This notion encompasses both spiritual and physical dimensions, emphasizing the importance of holistic well-being.

Figure 1: Adapting the Concept of *Ḥayātan Ṭayyibah* in Developing Family Well-Being



Based on Figure 1.0, the adaptation of the *ḥayātan ṭayyibah* concept for family well-being can be summarised into five core pillars, derived from the interpretations of Surah al-Nahl (16:97) by Qur'anic exegetes, namely faith (*īmān*), acts of worship (*ʿibādah*), justice (*ʿadl*), contentment (*qanāʿah*), and lawful sustenance (*ḥalāl* provision).

i. Faith (*īmān*)

Ibn ʿAṭīyyah (2024) and al-Ṭabarī (2001) explained that faith is the foundation for accepting deeds and the prerequisite for a good life. All actions hold no value in the sight of Allah SWT if there is no faith. Faith entails a firm conviction (*qatʿ*) in all the teachings brought by Prophet Muhammad SAW, accompanied by contentment of the heart and the rejection of arrogance or opposition to Islamic teachings (Nūḥ ʿAlī Salmān, 2016). Strong faith becomes the source of inner peace and nurtures *tawakkul* (trust) in Allah SWT. It builds confidence in divine decrees, leading to emotional stability and resilience when facing life's trials and tribulations. A believer finds strength in the al-Qur'an and supplication (*duʿāʾ*), thus, reinforcing complete dependence on Allah SWT in every aspect of life (ʿAbd al-Muḥsin ibn ʿAlī al-Muṭṭlaq, 2009).

A heart enlightened by faith easily accepts counsel, restrains from anger and forgives others. This aligns with

the exhortation of the Prophet SAW:

قال رسول الله صلى الله عليه وسلم: ((عَجَبًا لِأَمْرِ الْمُؤْمِنِ. إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ. وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ. إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ. فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ))

Meaning: “Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it”. (Muslim ibn al-Ḥajjāj, 1991, Hadith No. 2999)

The element of faith cultivates obedience, responsibility and mutual respect in the family, thus creating an atmosphere of tranquillity and divine blessings. However, faith is dynamic as it can increase or decrease depending on one’s actions, willingness of the heart and surrounding influences. Therefore, strengthening faith requires continuous learning, righteous deeds, internalising *dhikr*, and reflection that deepens awareness of Allah SWT’s greatness (Muḥammad Ibn Hasan, 2011).

ii. Acts of Worship (‘Ibādah)

Ibn ‘Aṭīyyah explained that the phrase مَنْ عَمِلَ صَالِحًا (whoever does righteous deeds) includes all forms of obedience to Allah SWT, including the fulfilment of family responsibilities. Righteous deeds are not limited to individual acts of worship but also include actions that promote familial well-being, such as providing sustenance, educating children as well as maintaining love and harmony among family members (Ibn ‘Aṭīyyah, 2024). Cooperation between husband and wife in nurturing children with Islamic values and noble character represents the essence of righteous deeds that affects the family (Muḥammad Ibn Hasan, 2011). The Prophet SAW exhorted:

قال رسول الله صلى الله عليه وسلم: ((مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ))

Meaning: “Command your children to perform prayer when they are seven years old, and discipline them (gently) for neglecting it when they are ten, and separate their sleeping places” (Abū Dāwūd, 1998, Hadith No. 496)

Family education is not limited to shaping outward behaviour but also aims to cultivate faith, so that children grow up as obedient subjects of Allah SWT and become dutybound to their parents. Righteous deeds in the family context include acts of worship, such as prayer and fasting, as well as acts that impart moral and humanitarian values, such as extending mutual help, extending charity, showing affection, praying for one another’s well-being and remaining humble. These values create a harmonious, respectful and loving household (Sofia & Sari, 2018). Conversely, neglecting religious values leads to marital discord, emotional strain and moral decay in future generations (Zur Raffar et al., 2021).

iii. Justice (‘Adl)

Ibn Āshūr (2000) clarified that justice in Islam does not mean absolute equality, but rather giving each individual their due rights according to their role and natural disposition. In a family context, justice requires the husband to fulfil his duties as the head of the household, while the wife carries out her role in managing the home and nurturing the children with full dedication and love. This principle also demands that every family member be treated with fairness and love, without any element of favouritism. The Prophet SAW exemplified perfect justice in his family by ensuring that each wife and child received due attention and affection. Parents in modern families must emulate this practice of fairness to all their children, so that each feels equally valued and loved (Mohd Hafizal et al., 2023). Familial justice prevents conflict, nurtures trust, strengthens affection and promotes harmony, ultimately creating a stable and prosperous household (Pribadi et al., 2023).

iv. Contentment (*Qanā'ah*)

The Qur'anic exegetes explained that true well-being is achieved through *qanā'ah*, which refers to gratitude, acceptance and complete reliance upon Allah SWT (Markaz al-Dirāsāt wa al-Ma'lūmāt wa al-Qurāniyyah, 2017). This is reflected in the exhortation of the Prophet SAW::

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَفَنَعَهُ اللَّهُ بِمَا آتَاهُ))

Meaning: “He who is successful is one who has accepted Islam, who has been provided for sufficiently for his want and has been made contented by Allah with what He has given him.” (Muslim ibn al-Ḥajjāj, 1991, Hadith No. 1054)

This hadith illustrates that well-being is not measured by wealth or luxury, but by the serenity that comes from *qanā'ah*, which refers to gratitude and acceptance of Allah SWT's decree. In the context of family life, *qanā'ah* helps family members appreciate their blessings, avoid disputes and live a simple life yet peacefully and filled with happiness and divine blessings (Andriani & Mz, 2019).

v. Lawful Sustenance (*Halāl Provisions*)

Ibn Kathīr (2000) stated that *ḥayātan ṭayyibah* includes all forms of peace and comfort in life, including lawful sustenance. *Halāl* provision is a source of blessing and tranquillity for a believer, as it purifies the heart and brings forth Allah SWT's approval. Allah SWT exhorted:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ١٦٨

Meaning: “O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” (Surah al-Baqarah, 2:168)

According to al-Qurṭubī (2006), *ḥalālan ṭayyiban* (lawful and good) refers to what is permitted by Islamic law and free from anything prohibited by Allah SWT. Lawful wealth must be free from *riba* (usury), deceit, unlawful elements, reprehensible practices or doubtful sources. When a Muslim strives to ensure that his income is pure from such impurities, his life becomes blessed with peace and well-being. In the family context, *ḥalāl* sustenance is the foundation of a prosperous home. Lawful earnings bring blessings to every provision, nurture love between spouses and children, and protect them from greed and conflict. In contrast, sustenance gained through unlawful means diminishes blessings, prevents prayers from being accepted and answered, as well as corrupts the heart, soul, intellect and character, besides disrupting family harmony (Minhat & Jasmi, 2022).

CONCLUSION

This study set out to examine the concept of *ḥayātan ṭayyibah* as articulated by Qur'anic exegetes and to clarify its relevance as a framework for family well-being based on Surah al-Nahl (16:97). The findings demonstrate that *ḥayātan ṭayyibah* emphasizes a balanced integration of spiritual and physical aspects of life, which is operationalized through five fundamental pillars: faith, acts of worship, justice, contentment, and lawful sustenance. These pillars collectively function as essential foundations for a prosperous and harmonious family, where strong faith nurtures inner tranquility, righteous deeds reinforce responsibility, justice sustains harmony, contentment cultivates gratitude, and lawful sustenance ensures blessing in family life. Based on these findings, the study recommends that the internalization of *ḥayātan ṭayyibah* be systematically integrated into family development policies, Islamic education frameworks, and community-based programs to strengthen moral values and promote holistic family well-being. In addition, this conceptual framework provides a foundational basis for the development of the Islamic Family Well-Being Index (IFWI) as a Qur'an-based indicator for assessing family well-being in a comprehensive and value-driven manner. However, this study is limited by its qualitative and text-based nature, as the proposed framework has not yet been empirically tested. Future research is therefore recommended to operationalize the IFWI through measurable indicators and to validate its applicability across diverse socio-cultural contexts.

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