A Qur'anic Conceptual Model of the Relationship between Civilization and Lifestyle: A Structural and Quantitative Analysis of Surah al-Ḥadīd

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ABSTRACT: Original Paper

This article conceptualizes the relationship between the components of modern Islamic civilization and the indicators of Islamic lifestyle on the basis of a structural analysis of the geometric organization of Surah al-Ḥadīd. It addresses the main question of how the Islamic lifestyle in the modern age can be modeled in light of civilizational components such as faith and a monotheistic worldview, rationality, spirituality, economic justice, Islamic governance, and faith-based, mission-driven management. The methodological approach relies on analyzing the four thematic segments of the surah, identifying the relevant components, and assessing their connections with both theoretical and practical lifestyle indicators, while quantifying verse–indicator relations and employing measures such as the number of possible links, a "decision number," and TF–IDF weighting. The findings indicate that, at the civilizational level, faith and a monotheistic worldview occupy the central position of the model, with rationality, spirituality, and Islamic governance forming the main pillars of Islamic civilization, and economic justice and faith-based, mission-driven management also playing indispensable roles. At the lifestyle level, emulation of the Prophet and the infallibles in the theoretical domain, and

divine servitude in the practical domain, emerge as the key axes that orient other indicators and function as the connective link between the monotheistic worldview and the regulation of economic, social, and moral relations within the framework of Islamic governance.

KEYWORDS: The Qur'an, Civilization-building components, Conceptual model, Lifestyle, Surah al-Ḥadīd

1. Introduction

In social studies, "lifestyle" is commonly defined as an individual's characteristic way of living. In this sense, lifestyle can be understood as a combination of values, preferences, and worldviews that emerge within a community and shape its distinctive identity (Fadaii 2016). Lifestyle has many components which, when shaped by Islamic notions and derived from Qur'anic concepts and the teachings of the Prophet and his family, are referred to as the "Islamic lifestyle" (Ajdari 2015). An individual's lifestyle exhibits multiple defining characteristics. In Western culture, the notion of civilization is primarily associated with the concepts of the "citizen" and the "city-dweller." It encompasses attributes such as graciousness, tact, and competence, all of which are regarded as necessary for the advancement of individual and social life. A component serves as a yardstick for measuring something else. In the Western sense, civilization is represented by several components, including civic sustainability, governance, specialized institutions, executive branches, a fixed set of rules, economic centers, scientific institutions, and adherence to a moral code. Modern Western civilization is often characterized by components that secure shared goals of economic development and personal growth (Akbari & Rezaei 2018, 87-89).

Furthermore, an individual's lifestyle provides insight into patterns of time and resource management and into personal priorities, including career, recreation, social interactions, physical exercise, and spirituality. A healthy lifestyle can enhance quality of life, increase longevity, and reduce the risk of mental and physical illnesses. In recent decades, lifestyle has become a key area of focus in psychology, sociology, medicine, marketing, and environmental studies. Lifestyle is not only a contributing factor to individual health and well-being, but also a defining element in macro-level social and cultural policies. Therefore, in the Western sense, lifestyle contributes to societal health and well-being while encompassing multiple civilizational components, including governance, social and cultural cohesion, economic development, and education, all of which ultimately support individual well-being. What stands out in this interpretation of

lifestyle is the relatively less pronounced role accorded to moral and spiritual values. Human beings, due to their limited rational capacities, cannot fully realize their aspirations through civilizational components alone. For this reason, it falls upon the prophets to enlighten humankind about these components through the word of God, whether directly or indirectly. It should be noted that both civilizational components and the Islamic lifestyle are shaped by scientific developments and technological advancements. Accordingly, human beings can shape their lifestyle by drawing on divine teachings alongside advances in science and technology, thereby formulating optimal criteria for an Islamic civilization that, in turn, refines and elevates their lifestyle.

Surah al-Ḥadīd is the fifty-seventh surah of the Qur'an, a Medinan chapter consisting of twenty-nine verses that address various themes, including ideological and social issues as well as matters of governance. The name "al-Ḥadīd" is derived from the Arabic term for "iron," which appears in verse 25 of the surah. This surah was chosen as the primary subject of the present study because of its coherent thematic structure, which articulates key ideological and civic principles. Furthermore, Surah al-Ḥadīd highlights ideological, political, social, and individual themes, making it a particularly suitable text for expounding the civilizational components of lifestyle. Accordingly, the present study aims to extract indicators of an Islamic lifestyle in the modern era from the verses of Surah al-Ḥadīd, taking into account their semantic alignment with the components of Islamic civilization.

2. The Novel Components of Islamic Civilization

Sociologists have introduced two categories for Islamic civilization: the "classical" and the "novel" forms. Ayatollah Khamenei is one of the highly regarded scholars and theorists of modern Islamic civilization. This paper seeks to identify the civilization-building components of the Islamic lifestyle on the basis of his teachings. According to Ayatollah Khamenei, the components of novel Islamic civilization focus on fulfilling all innate and God-given human capacities in the material and spiritual domains, thereby securing human flourishing in this world and salvation in the hereafter. He lists the classical components of Islamic civilization as follows: faith, the centrality of Qur'anic principles, intellectual reflection, rationality, science, morality, perseverance, people-centered governance, avoidance of dogmatism, facilitation of public welfare, the maintenance of justice, and the protection of the economy from *ribā* and special interests. Since life in the modern world requires a new approach, Ayatollah

Khamenei has proposed additional novel components of Islamic civilization, including effort, creativity, modern media, the improvement of international relations, and jurisprudential rulings responsive to humanity's needs in the contemporary world (Akbari & Rezaei 2018, 85-108).

According to Ayatollah Khamenei, Islamic civilization provides a space in which human beings can unfold their capacities in the material and spiritual realms and find their path toward salvation. Within such a civilization, individuals, at both the personal and social levels, enjoy a sense of dignity, power, wisdom, determination, and purposeful initiative. In this sense, three points should be taken into account with regard to Islamic civilization. First, it was initiated by the Prophet Muhammad (PBUH) on the basis of the teachings of the Qur'an. Second, it encompasses the material, spiritual, personal, and social dimensions of human life. Third, Islamic civilization has dynamic and flexible components that can be adapted to different times and contexts (Akbari & Rezaei 2018, 85-108).

In this article, by reflecting on Surah al-Ḥadīd and deriving its guiding contextual cues, elements such as faith and monotheistic thought, spirituality and ethics, knowledge and wisdom, economic justice, rationality and reasoning, striving and faith-based, mission-driven management, and the system of Islamic governance are examined.

3. Analysis of the Civilization-Building Components in Surah al-Ḥadīd

Surah al-Ḥadīd, a Medinan surah, consists of twenty-nine verses and follows four major contextual flows. The surah opens by praising God and proceeds to describe the divine attributes associated with monotheism (*tawḥīd*). The first contextual flow exhibits verbal symmetry, represented by the repeated use of the pronouns *hu* (him) and *huwa* (he), and a spiritual analogy that begins with the first verse and concludes with the sixth. *Tasbīḥ*, in a semantic sense indicates divine transcendence and freedom from all imperfection and need. The use of the term *sabbaḥa* in the past tense denotes stability and continuity, suggesting both the developmental and verbal dimensions of *tasbīḥ*. Accordingly, the verses that refer to *tasbīḥ* deepen the understanding of monotheism and leave no room for ambiguity regarding humanity's absolute dependence on God.

In the verses that follow, up to verse six, alongside God's unchallenged sovereignty over the cosmos, references are made to the creation of the heavens and the earth, the establishment of the *al-ʿArsh*, the creation of night and day, and God's infinite will, power, and knowledge. These themes

reinforce belief in *tasbīḥ* while emphasizing the divine aseity of God (al-Ṭabrisī 1993, 9:346). The verses within this contextual flow address core concepts such as faith, the *monotheistic* worldview, knowledge, wisdom, intellectual reflection, and rationality.

The key verse within this framework is the opening verse: "*Whatever there is in the heavens glorifies Allah and [whatever there is on] the earth and He is the All-mighty, the All-wise*" (Q. 57:1). This verse simultaneously emphasizes faith and a *monotheistic* worldview while affirming the universal glorification of God by the cosmos. According to the first contextual framework of *Surah al-Ḥadīd*, these verses, while foregrounding rationality and intellectual engagement, enhance the reader's understanding, knowledge, and awareness, thereby assisting them on the path toward true servitude to God within the order of creation.

The second contextual framework of the surah begins with verse seven and concludes with verse fourteen, supporting the principles of spirituality, morality, economic justice, rationality, and the Islamic system of governance (Sabuhi 2023a; 2023b). Within this framework, the verse "*Have faith in Allah and His Apostle, and spend out of that wherein He has made you successors. Those of you who have faith and spend [in Allah's way] there is a great reward for them*" (Q. 57:7) introduces two fundamental commands: belief in God and spending in charity, both addressed to "those of you who believe." This doctrinal pairing is reiterated, both literally and figuratively, throughout the passage up to verse fourteen.

Verses seven through eleven emphasize the convergence of faith and opportunity, understood as the ultimate test of belief, which entails renouncing worldly attachment and entrusting to God all that has been granted to human beings, including life and property, in the path of servitude. In this context, verse eleven presents spending in charity (*infāq*) as a loan extended to God, which is multiplied and returned in abundance. In verse eight, individuals are reproached for their failure to believe in the Prophet, which—when read in light of the earlier emphasis on faith and opportunity in verse seven—highlights the concept of practical faith.

The emphasis on the term *al-rasūl* (Apostle), combined with the reference to *al-qitāl* (fighting) in verse ten, signals a call toward collective struggle and purposeful movement in the path of God, carried out under the leadership of the Prophet. In the second segment of this contextual framework (verses twelve to fifteen), the text discusses the timing and nature of the heavenly reward granted to believing men and believing women. The reward promised to those who have loaned to God ultimately arrives: "*The day you will see the faithful, men and women, with their light moving swiftly*

before them and on their right, [and greeted with the words:] "There is good news for you today! Gardens with streams running in them, to remain in them [forever]. That is the great success" (Q. 57:12). These individuals are portrayed as those who demonstrated their faith through action. Notably, in verse twelve, the role of women is explicitly affirmed, as "believing men" are mentioned alongside "believing women."

Verse thirteen, by contrast, depicts the condition of the hypocrites through a dialogue between them and the believers on *yawm al-qiyāmah* (Judgment Day). A barrier separates the believers from the hypocrites, prompting the latter to plead: "*Let us borrow a light from your light!*" and "*Were we not with you?*" The believers respond: "*Yes! But you cast yourselves into temptation, and you awaited and were doubtful, and [false] hopes deceived you until the edict of Allah arrived*" (Q. 57:14) (Sabuhi 2023a; 2023b). Ultimately, the hypocrites lament their actions as they face divine punishment, a consequence of worldliness, disbelief, and the absence of *infāq*. The surah concludes with the decisive declaration: "*So today no ransom shall be taken from you, nor from the faithless. The Fire will be your abode: it is your [ultimate] refuge and an evil destination*" (Q. 57:15).

The third contextual framework begins with verse sixteen and concludes with the same verse, encompassing the notions of spirituality and morality, both in general terms and through specific examples. The verses within this framework invite believers to engage their hearts in all humility in the remembrance of God and of the truth which has been revealed (to them) (Q. 57:16). Based on the preceding and subsequent contextual frameworks, the phrase "the remembrance of God and the truth which has been revealed to them" refers to the restoration of belief in God and commitment to spending in charity. This call is of paramount significance, particularly when contrasted with the doctrines of other religious traditions that promote worldliness and transgression. Because the lack of humility of the hearts of the People of the Book towards the truth caused the fulfillment of the divine promise to take a long time and their hearts grew hard, rendering them transgressors (Q. 57:16).

In verse seventeen, "*Know that Allah revives the earth after its death. We have certainly made the signs clear for you so that you may apply reason*" (Q. 57:17), God introduces a powerful analogy while continuing His discourse on the components of Islamic civilization, including rationality, intellectual reflection, wisdom, and knowledge. The comparison between barren, hardened land and fertile, cultivable soil symbolizes the contrast between hardened hearts and hearts receptive to divine revelation. A believer whose heart is soft and receptive demonstrates faith through acts of charity and by devoting life and livelihood to God. From this perspective,

verses sixteen and seventeen are contextually interconnected. The annual revival of the earth points to the reality of life after death, and belief in life after death naturally facilitates belief in resurrection and openness to the Word of God (al-Mughniyyah 2003, 7:416). In a hadith attributed to Imam al-Ṣādiq (PBUH), it is stated that verse seventeen of *Surah al-Ḥadīd* alludes to the revival of the earth through justice and equity following deliverance (al-Kulaynī 1986, 8:267; al-Qurṭubī 1995, 17:252; al-ʿArūsī al-Ḥuwayzī 1994, 5:243). Together, these verses underscore essential components of Islamic civilization, namely rationality, intellectual inquiry, knowledge, and wisdom.

The following verse further elaborates on these themes: "*Indeed the charitable men and charitable women, and those who lend Allah a good loan it shall be multiplied for them, and there is a noble reward for them*" (Q. 57:18). The concept of giving in charity is expressed through the term *al-muṣṣaddiq*, an active participle with an intensive meaning, meaning a giver of *ṣadaqah* who is persistent in this act. Accordingly, *ṣadaqah* is conceptually equivalent to *infāq*, offering believers a concrete means of demonstrating faith in practice (Tabataba'i 1996, 19:285). By employing the term *al-muṣṣaddiqāt*, which denotes women who give in charity, God explicitly highlights the role of women in social cooperation and collective responsibility. Furthermore, the phrase "loan to God a beautiful loan" elaborates upon the concept of *al-qarḍ al-ḥasan*, which is mentioned twice in verses 11 and 18 of this surah. This verse presents a vivid illustration of renouncing worldly attachment in exchange for divine recompense, thereby reinforcing a monotheistic worldview and a commitment to justice.

In verse nineteen, in an effort to introduce a practical method for humbling one's heart before God, the complementary yet contrasting approach of good tidings (*tabshīr*) and warning (*indhār*) is presented. The righteous and the martyrs are portrayed as those who receive God's abundant reward for their faith in God and His Apostle, whereas those who deny the Word of God and reject the truth are destined to burn in Hell. What ultimately prevents human beings from dedicating their lives to the practice of true faith is worldliness, a notion that is explicitly addressed in verses twenty to twenty-four. In these verses, God exhorts humanity to employ insight, wisdom, and knowledge in order to perceive worldly life for what it truly is: a frivolous play centered on vain glory and competitive accumulation of wealth and children, that is, riches and power. Verses seventeen and twenty, within this contextual framework, present the correct attitude toward both worldly life and the hereafter, urging believers to "know" the fundamental difference between the two (Q. 57:20). God likens worldly life to rainfall that stimulates growth and vegetation, delighting

farmers; yet these crops soon wither, leaving behind nothing but dry stubble and dust. Such are worldly pleasures: fleeting and impermanent (Ḥusaynī Shāh ʿAbdulʿaẓīmī 1984, 13:37). By contrast, the life to come may culminate either in salvation and eternal bliss or in unceasing pain and torment. Human beings are therefore called to strive for divine forgiveness and heavenly reward, which are promised to the believers and the Prophet. Only through the practice of faith and sincere belief in the Word of God and His Apostle can one secure salvation and attain a place in Paradise.

The subsequent verses within this contextual framework emphasize that human beings should neither grieve excessively over the loss of loved ones or property, since all worldly things are destined to perish. The Qur'anic teaching discourages attachment to material possessions, reminding believers that whatever is lost in this world will be recompensed abundantly in the hereafter by Almighty God. Nothing is ultimately lost in this divine economy. In the final verses of this contextual framework, God reproaches those who, out of covetousness, oppose charitable giving. Indeed, elsewhere within this same framework, covetousness is identified as the root cause of worldliness and the absence of generosity. In other words, no true loss exists in worldly life: all deprivation, whether of property or loved ones, is recorded and rewarded in the hereafter. Believers are therefore instructed neither to despair over what they lose nor to exult over what they gain in this world. Through this warning, Almighty God admonishes those who hoard wealth and prevent others from engaging in *infāq* (Sabuhi 2023a; 2023b). Thus, within verses sixteen to twenty-four, covetousness is condemned, while *infāq* is affirmed as a moral virtue, and spirituality and ethical commitment are emphasized as foundational components of Islamic civilization.

The final contextual framework of *Surah al-Ḥadīd* addresses the component of Islamic governance, which enables the realization of the objectives of the other elements of Islamic civilization. Verses twenty-five to twenty-nine elaborate on the purpose behind the sending of the apostles and "the Book." Central to this framework is the emphasis on establishing "the Balance (of Right and Wrong)" within human societies as a shared objective toward which people are called to rise. The apostles are sent with "Clear Signs," "the Book," and "the Balance" in order to restore justice in human societies, as articulated in the verse: "*Certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice; and We sent down iron, in which there is great might and uses for mankind, and so that Allah may know those who help Him and His apostles in [their] absence. Indeed Allah is all-strong, all-mighty*" (Q. 57:25).

Although the apostles are equipped with clear signs, the Book, and the Balance, they may nevertheless face resistance from those who obstruct the dissemination of divine truth. Consequently, it becomes the responsibility of the people of faith to confront these obstacles and support the apostles in fulfilling their mission. While God is omnipotent and requires no assistance, the apostles depend upon the support of believers to establish justice on earth. In recalling earlier apostles such as Noah and Abraham, who sought to perpetuate the legacy of prophet hood through divine revelation, God draws attention to those transgressors who failed to support them and thereby hindered the realization of the divine purpose. Verse twenty-seven further illustrates this theme by explaining how the people of Prophet Jesus obstructed his mission, preventing the full realization of God's purpose on earth.

In the following verse, "O you who have faith! Be wary of Allah and have faith in His Apostle. He will grant you a double share of His mercy and give you a light to walk by, and forgive you, and Allah is all-forgiving, all-merciful" (Q. 57:28), God addresses the people of the Prophet and calls upon them to assist the apostles in their divine mission of restoring justice in the world. The phrase "a double portion of His mercy" refers to benefiting from divine goodness in both this world and the hereafter, while also removing the veil that covers the hearts of the believers. God is the sole Creator of humanity and the cosmos. He is Rabb that is, the Lord, guide, and nurturer of all human beings (Q. 96:1-5). Through the sending of apostles and revealed scriptures, God guides humanity toward both material and spiritual fulfillment. The prophets promote a civilizational model grounded in balance, one that rejects extravagance, transgression, and avarice. For this reason, they were commissioned to elevate the human soul through monotheism and purification, which constitute the essential prerequisite for establishing a world governed by justice and balance (Q. 57:24).

According to this perspective, the realization of this ideal ultimately culminates in the advent of the final savior, when Islamic governance will prevail globally. In this light, verse twenty-nine highlights the delicate responsibility of contemporary Muslim believers. Because earlier societies failed to uphold this mission, the present community is required to demonstrate steadfast support for the Prophet in the pursuit of global justice (Sabuhi 2023a; 2023b). A comprehensive analysis of the four contextual frameworks of *Surah al-Ḥadīd* allows for the identification and categorization of the components of Islamic civilization, which are summarized in Table 1.

Table 1. Islamic Civilization Components Derived from the Verses of Surah al-Ḥadīd

Islamic Civilization Component	Verses Related to the Component	Number of Verses
Faith and monotheistic worldview	1–6, 12–29	24
Rationality and intellectual thinking	1–6, 10, 16–26	18
Economic justice	7–11, 25	6
Spirituality and morality	7–29	23
Islamic governing system	7–8, 10, 13–14, 16–17, 25–29	12
Faith-based mission-driven management	25, 27–29	4
Estimated relationships between components	—	15
Total number of verses	—	87
Decision metric average	—	5.8

The conceptual model of Islamic civilization consists of four primary civilization-building components. The degree to which *Surah al-Ḥadīd* elaborates each component is determined by the number of verses that explicitly refer to that component. Similarly, the degree of interdependence among the components is identified based on the number of verses that make joint references to them. Accordingly, the conceptual model of Islamic civilization is structured around the following four components: faith and the monotheistic worldview (*tawḥīdī*), as the most pivotal element, rationality, spirituality, and the Islamic governing system. The components of faith-based, mission-driven management and economic justice were initially excluded from the model due to their comparatively lower quantitative representation.

Table 1 illustrates the apparently limited significance of the components of economic justice and faith-based, mission-driven management. To address this limitation, the TF-IDF measure was applied, and Figure 1 presents the results of this analysis. As demonstrated in the graph, the component of faith-based, mission-driven management emerges as significant within the conceptual model. Moreover, the component of economic justice should likewise not be disregarded. Under this measure, the standard deviation indicates that all components warrant inclusion in the final model. From this perspective, it can be argued that the apparent marginalization of certain components results from the dominant influence of the monotheistic worldview, which initially led to their exclusion from the conceptual model. Consequently, the incorporation of the TF-IDF measure is essential for this study.
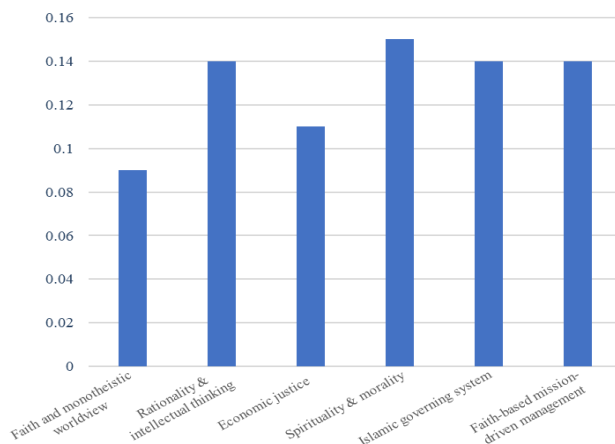
Figure 1. The effectiveness of civilization-building components using the TF-IDF measure

As illustrated in the conceptual model of Islamic civilization, the components most frequently referenced in the verses are faith and the monotheistic worldview. The monotheistic worldview encompasses several foundational notions, including the source of creation, resurrection, divine governance and guardianship over humanity, and the sending of apostles. The monotony of everyday life may entrap individuals in habitual routines, potentially resulting in negligence and diminished spiritual awareness. Recitation and contemplation of the verses of the Qur'an, however, revive the innate divine and God-seeking disposition of human beings.

To wholeheartedly believe in God and to manifest faith through practice signifies belief in an omnipotent Creator who brought humanity and the entire cosmos into existence, and who guides and sustains the universe through divine knowledge, wisdom, and power. By negating any notion of divine deficiency or need, *Surah al-Ḥadīd* affirms that all beings in the heavens and on earth glorify God. This form of divine knowledge is not merely abstract, but rather a practical understanding attained through rationality and intellectual reflection. The conceptual framework of this study indicates that the verses of *Surah al-Ḥadīd* most frequently emphasize these two civilization-building components.

Accordingly, it can be suggested that the monotheistic worldview, rooted in rational reflection, produces tangible outcomes in both personal and social life. This is why God repeatedly calls upon believers to contemplate Qur'anic verses that refer to creation and the Clear Signs. Conversely, reflecting on the fate of earlier communities during the era of the apostles reinforces belief in God's uncontested sovereignty over the cosmos. Once

such a worldview is internalized, individuals are able to formulate a comprehensive life plan that serves them both in this world and in the hereafter.

Such a plan must be grounded in the Qur'an and teachings of the Prophet and his family. It should prioritize spiritual development and adherence to moral standards within both personal and social domains, an approach strongly supported by the monotheistic worldview and rational thought. In this sense, the conceptual model suggests that the Islamic governing system, spirituality, and rationality exert comparable influence as civilization-building components. Nevertheless, the relationship between the Islamic governing system and the monotheistic worldview is slightly more pronounced than that of the other components.

Therefore, it may be concluded that observing divine rule in one's life, alongside devotion to the servitude of God, necessitates adherence to an organized, lawful governing system that regulates social life. Such a system must pursue justice and collective welfare, thereby creating conditions conducive to the flourishing of individual talents and creativity across society.

4. Characteristics of the Islamic Lifestyle

To determine the characteristics of the Islamic lifestyle, both theoretical and quantitative approaches must be employed in order to evaluate its strengths and limitations within Muslim societies. The Islamic lifestyle, which, in Ayatollah Khamenei's (2012) view, equips individuals with common sense, facilitates both material and spiritual well-being. Ayatollah Khamenei distinguishes between two forms of Islamic lifestyle, namely monotheistic (*tawḥīdī*) and non-monotheistic (*non-tawḥīdī*), corresponding respectively to the theoretical dimension (values and identity) and the practical dimension (pragmatic and applicable conduct) of Islamic living.

The practical dimension of the Islamic lifestyle encompasses social, familial, and personal practices, while the theoretical dimension consists of faith, knowledge, awareness, independent thought, attentiveness to religious, cultural, and historical symbols, and modeling the way of life of the infallibles. The personal attributes associated with the Islamic lifestyle include servitude, adherence to moral standards, and patterns of consumption. Its social dimension comprises discipline, cooperation, and *infāq*. Finally, the familial dimension of the Islamic lifestyle encompasses marriage, family relations, and reproduction (Amini & Halalkhor 2015).

In this paper, the characteristics of the Islamic lifestyle, derived from

Ayatollah Khamenei's thought and the teachings of *Surah al-Ḥadīd*, are examined as follows:

- At the ideological level: knowledge, awareness, refraining from imitation, emphasis on religious symbols and cultural values, and modeling the infallibles.

- At the personal level: servitude, adherence to moral standards, and consumption patterns.

- At the social level: discipline, lawfulness, cooperation, and *infāq*.

5. Data Analysis and Conceptual Modeling of the Islamic Lifestyle

Given that only eleven characteristics have been identified for the Islamic lifestyle, the conceptual model is developed according to the following criteria:

- The characteristics are divided into two categories: theoretical (five characteristics) and practical (six characteristics).

- Within each category, only verses that address at least two characteristics simultaneously are analyzed, and the number of such verses is recorded as a communication branch between the corresponding characteristics.

- In each category, the characteristic most frequently referenced in the surah is designated as the core element of the conceptual model.

- To simplify the model, only communication branches exceeding the decision metric are documented and represented graphically.

- The decision metric is calculated by dividing the number of potential communication branches between characteristics by the total number of verses referencing those characteristics.

Table 2 illustrates the number of verses in *Surah al-Ḥadīd* that refer to the theoretical characteristics of the Islamic lifestyle. At the core of this conceptual model lies modeling the way of life of the infallibles. Moreover, the decision metric for excluding characteristics is 5.7. Accordingly, the characteristics of refraining from imitation and emphasis on religious symbols are less prominent in this surah.

Table 2. Theoretical characteristics of the Islamic lifestyle derived from the verses of Surah al-Ḥadīd

Theoretical Characteristics of the Islamic Lifestyle	Verses related to the characteristic	Number of verses related to the characteristic
Knowledge and awareness	1–6, 16, 17, 20, 25–27	12
Emphasis on cultural and historical values	7–16, 18–21, 23–29	20
Modeling the infallibles	7–15, 18–29	21
Refraining from imitation	16, 29	2
Emphasis on religious symbols	9, 18	2
Estimated relationships between the characteristics	—	10
Total number of verses	—	57
Decision metric (average)	—	5.7

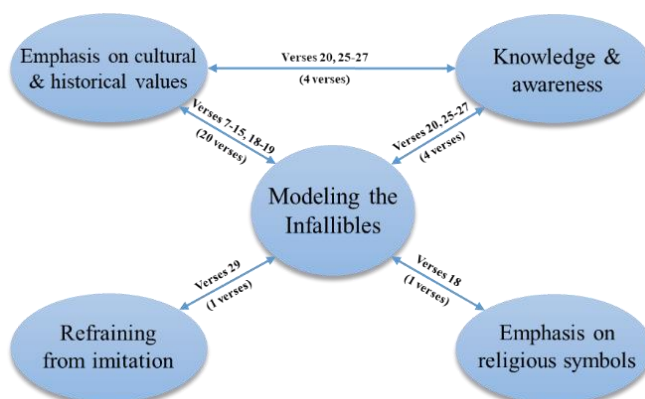Figure 2 presents the conceptual model of the theoretical characteristics.

Figure 2. Relationships between the theoretical characteristics of the Islamic lifestyle according to Surah al-Ḥadīd

Table 3 and Figure 3 illustrate the verses that refer to the practical characteristics and the resulting conceptual model. At the center of this model lies the notion of servitude, while the characteristics of discipline and lawfulness also emerge as significant. To derive an integrated framework based on the relative effectiveness of the characteristics of the Islamic lifestyle, verses that refer to two or more characteristics simultaneously were first examined. Figure 4 demonstrates the extent to which each characteristic influences the others. As indicated by the diagram in Figure 4, servitude, modeling the infallibles, emphasis on cultural values, and *infāq* exert the greatest influence on the remaining characteristics.

Table 3. Practical characteristics of the Islamic lifestyle derived from the verses of Surah al-Ḥadīd

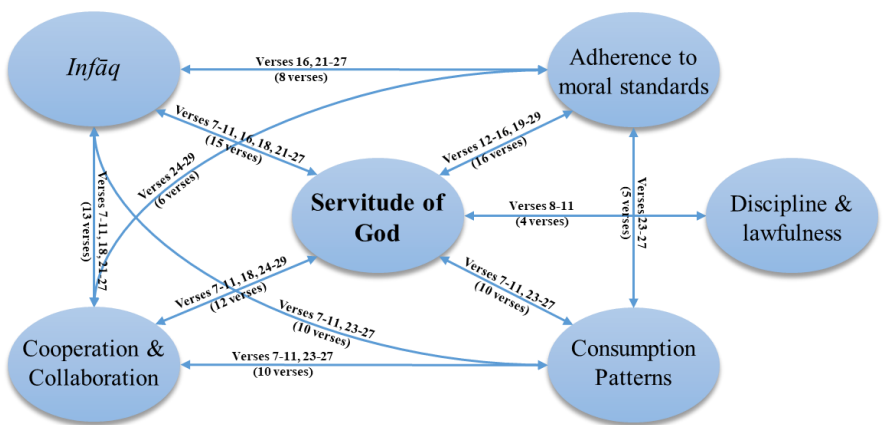| Practical Characteristics of the Islamic Lifestyle	Verses related to the characteristic	Number of verses related to the characteristic
Discipline and lawfulness	8–11	4
Consumption patterns	7–11, 23–27	11
Infāq	7–11, 16, 18, 21–27	14
Adherence to moral standards	12–16, 19–29	16
Cooperation and collaboration	7–11, 18, 24–29	13
Servitude of God	1–29	29
Estimated relationships between the characteristics	—	15
Total number of verses	—	87
Decision metric (average)	—	5.8

Figure 3. Relationships between the practical characteristics of the Islamic lifestyle according to Surah al-Ḥadīd

In this section, drawing on the conceptual models presented in Figures 2 and 3, the Islamic lifestyle is examined in greater depth. As illustrated in Figure 2, knowledge and refraining from imitation function as identity-forming theoretical characteristics of the Islamic lifestyle. These characteristics foster a scientific and reflective approach to new experiences, enabling individuals to engage constructively with society. This does not imply, however, that cultural and historical values should be neglected. Rather, such values should also be approached critically and consciously, free from blind imitation.

Given the fallible nature of human beings, the realization of an Islamic

lifestyle necessitates a perfect and infallible role model. For this reason, modeling the way of life of the infallibles occupies a central position in the Islamic lifestyle. A collective commitment to embodying the attributes of the Prophet and the infallibles can guide societies toward progress, excellence, and moral refinement. Human beings are naturally inclined to seek role models, and the infallibles, endowed with qualities such as chastity, wisdom, and divine knowledge, provide exemplary paradigms for humanity. Following their example can pave the way toward nearness to God and enable individuals to attain fulfillment in both worldly life and the hereafter.
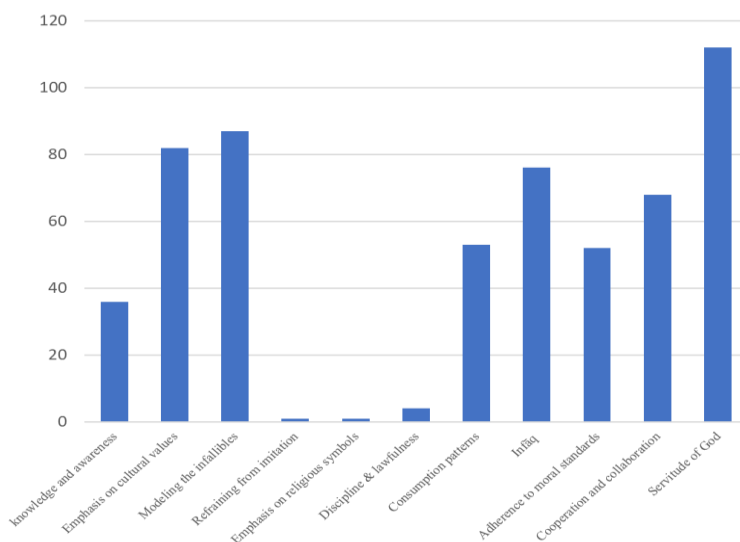

Figure 4. Mutual influence of the characteristics of the Islamic lifestyle in Surah al-Ḥadīd

According to Figure 3, servitude of God emerges as the most significant practical characteristic of the Islamic lifestyle. This notion is closely intertwined with adherence to moral standards, discipline, lawfulness, the reform of consumption patterns, and the practice of *infāq*. A person who submits wholeheartedly to the divine will and seeks God's pleasure as the primary aim of all actions is inclined to treat others with patience, justice, and dignity. In striving to serve God, such an individual does not hesitate to sacrifice personal interests and material possessions in the path of *infāq*. Ultimately, when these principles are upheld through cooperation and collaboration within society, they lead to more effective outcomes and a more harmonious social order.

6. *Relationship between Civilization-Building Components and Islamic Lifestyle*

In the first contextual framework of Surah al-Ḥadīd, faith is presented simultaneously as a theoretical and practical characteristic of the Islamic lifestyle, firmly rooted in the civilization-building component of the monotheistic worldview. The opening six verses of the surah, through their emphasis on *tasbīḥ*, lay the groundwork for the realization of authentic faith—a theme that is further elaborated in the subsequent verses. According to narrations attributed to the nfallibles, these verses, together with Surah al-Ikhlāṣ, encapsulate the essence of the monotheistic worldview and divine insight. When combined with other lifestyle characteristics such as rationality, intellectual reflection, knowledge, and awareness, this worldview guides believers toward servitude to God (*al-ʿubūdiyyah*) and submission to His will.

The verses of the second contextual framework elaborate on nearly all the defining characteristics of the Islamic lifestyle. For instance, verse 8 adopts a reproachful tone, urging believers to actualize faith through practice, particularly through *infāq*, while reminding them of their primordial covenant: "*Why should you not have faith in Allah while the Apostle invites you to have faith in your Lord, and He has certainly made a covenant with you, should you be faithful?*" (Q. 57:8). A similar admonition appears in verse 10, where believers are questioned about their reluctance to spend in the cause of God: "*Why should you not spend in the way of Allah, while to Allah belongs the heritage of the heavens and the earth?*" (Q. 57:10). This verse clearly identifies *infāq* as a practical indicator of genuine faith. Furthermore, by distinguishing between those who spent and struggled before the victory and those who did so afterward, the verse highlights additional lifestyle characteristics such as situational awareness, obedience to the Prophet (modeling the infallibles), and lawfulness. Within this framework, the foundation of economic justice, a key civilization-building component, is linked to lifestyle characteristics including reforming consumption patterns, adherence to moral standards, cooperation, collaboration, and collective *infāq*. Thus, the second contextual framework offers a comprehensive exposition of economic justice as a lived social ethic grounded in divine governance and prophetic modeling.

The third contextual framework, while implicitly referencing all Islamic lifestyle characteristics, places particular emphasis on modeling the infallibles at the theoretical level and reforming consumption patterns at the practical level. These two characteristics directly influence both personal

conduct and social responsibility, reinforcing the integration of belief and action within the Islamic lifestyle.

Within the fourth contextual framework, verse 25 occupies a central position: "*Certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice; and We sent down iron, in which there is great might and uses for mankind, and so that Allah may know those who help Him and His apostles in [their] absence. Indeed Allah is all-strong, all-mighty*" (Q. 57:25). This verse identifies the establishment of justice as the ultimate objective behind sending the apostles, the revealed Book, and the Balance. The reference to iron, symbolizing power, defense, and social order, underscores the necessity of active human participation in supporting divine justice. Collectively, the verses of this framework elaborate on the majority of the civilization-building components and lifestyle characteristics that constitute the Islamic governing system.

A particularly strong and inseparable relationship is observed between the monotheistic worldview and *infāq*. Ayatollah Khamenei (1991) explains *infāq* as a practice with dual benefits: a collective and assured benefit for the giver and a tangible, individual benefit for the recipient. Faith in God, resurrection, and divine ownership, when translated into acts of *infāq*, purifies the soul and liberates it from worldliness. Moreover, as emphasized in various statements by Ayatollah Khamenei (1992), *infāq* transcends mere financial charity and encompasses all actions undertaken to establish social justice. Acts such as kindness, poverty alleviation, and resistance to deprivation, when performed with divine intention, align with core lifestyle characteristics including cooperation, collaboration, consumption reform, and adherence to moral standards.

Surah al-Ḥadīd thus makes it clear that the transition from the theoretical foundations of monotheism (*tawḥīd*) to the practical realization of Islamic civilization necessitates passing through the dual gateway of faith and *infāq* (Darabi & Sabuhi 2017). To elucidate this relationship, verses that simultaneously reference both civilization-building components and lifestyle characteristics were examined. The frequency of such co-occurrences highlights the strength of interaction between these domains. As illustrated in Figure 5, the components exerting the greatest influence on Islamic lifestyle characteristics are the monotheistic worldview, spirituality and morality, and the Islamic governing system.
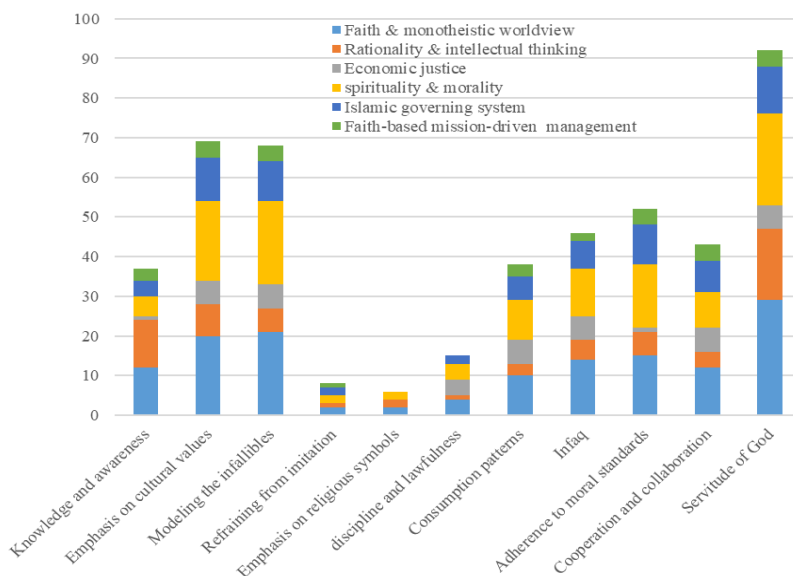
Figure 5. The relationship between Islamic civilization-building components and Islamic lifestyle characteristics in Surah al-Ḥadīd

7. Conclusion

The relationship between civilization-building components and lifestyle indicators yields a model of lifestyle whose foundations are faith and servitude, rationality and prudence, knowledge and awareness, economic justice, and emulation of the infallibles. Rationality and prudence, along with knowledge and awareness as components of Islamic civilization, create the conditions for divine servitude and submission to God's commands and prohibitions as defining features of lifestyle. A component such as economic justice, in the practical sphere of life, reforms patterns of consumption as a lifestyle indicator: *infāq*, mutual cooperation, and social solidarity, as lifestyle markers, provide the infrastructure necessary for economic justice. Emulation of the Prophet under divine guardianship and governance leads to ethical orientation, reformation of consumption patterns and abstention from extravagance and wastefulness, promotion of mutual cooperation within society, and the permeation of charity across all spheres of life.

Accordingly, one can conclude that components of Islamic civilization, such as faith and rationality, spirituality, ethics, and economic justice, facilitate faith-based, mission-driven management within the Islamic system. In an Islamic structure grounded in the lifestyle components of the

Qur'an, a monotheistic worldview fosters *infāq*, and *infāq*, in turn, regulates economic relations. Divine servitude and emulation of the infallibles, as two major lifestyle indicators, play a decisive role in other lifestyle dimensions. Both indicators are in turn derived from faith, monotheistic thought, and spirituality as components of Islamic civilization. Therefore, the role of the Islamic governing system is pivotal across all indicators. Put differently, the Islamic government can prepare the prerequisites for the advent of the final savior only if all lifestyle indicators are uniformly manifested in individual and social life.

Acknowledgements

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