

Submission date: 04/05/2020

Accepted date: 06/8/2020

**ISLAMIC PRINCIPLES OF SUCCESS: A REVIEW OF LITERATURE**

قواعد النجاح في الإسلام: مراجعة الأدبيات

Zuwaira Abubakar<sup>a\*</sup>, I. M. Maishanu<sup>b</sup>, S. A. Aboki<sup>b</sup>.<sup>a</sup>Department of Arabic and Islamic Studies  
Faculty of Arts and Social Sciences  
Sokoto State University, Sokoto.<sup>b</sup>Department of Islamic Studies  
Faculty of Arts and Islamic Studies  
Usmanu Danfodiyo University, Sokoto.

\*znamee@gmail.com

**Abstract**

The current backwardness of many Muslim communities across the world in different facets of life (academic, economic, etc.) raises the question of the ability of Islam to provide humanity with ingredients necessary for both spiritual and material success. The aim of this paper is to explore connection between success and some key Islamic principles using life experience of the Prophet (S.A.W.) and the early Muslims. To achieve this objective, Islamic texts related to success, as well as the books on historical and biographical records during the Golden age of Islam were reviewed. The reviewed literature showed that Islam prescribes systematic and pragmatic principles that assure sustainable spiritual and worldly success as testified by the well documented spectacular achievements of the Noble Prophet Muhammad (S.A.W.) and early Muslim generations. In conclusion, the success attained by the early Muslims through the observance of the key Islamic principles reviewed in the study justify the need to practice the principles to help overcome the prevalent economic, political and academic backwardness of the Contemporary Muslim Society.

Keywords: Islam, principles, success.

### الملخص

إن ما تعاني منه كثير من المجتمعات المسلمة عبر العالم من تخلف في مختلف ميادين الحياة من علمي واقتصادي وغيرهما مثير للتساؤل في صحة قدرة الإسلام على إسعاد البشرية روحياً ومادياً. تهدف هذه المقالة إلى عرض أدلة واقعية لنجاح الإسلام في ذلك على ضوء حياة رسول الإسلام محمد صلى الله عليه وسلم ومن خلال تاريخ المسلمين الأوائل. تمت مراجعة الكتب الإسلامية عن النجاح وكذلك السجلات التاريخية والسيرة الإسلامية لتحقيق الهدف البحثي. توصل العرض إلى أن الإسلام وضع أسساً عملية للنجاح المستدام. ظهر ذلك واضحاً في إنجازات نبي الله محمد صلى الله عليه وسلم وأجيال المسلمين الأوائل. في الختام، ساهم تطبيق تعاليم الإسلام خلال العصر الذهبي للإسلام في تحقيق النجاح الدنيوي. لذلك، يمكن أن تساعد الممارسة ذاتها بالتأكيد في تغيير وضع المجتمع الإسلامي الراهن الذي يعاني من تخلف اقتصادي وسياسي وثقافي.

الكلمات المفتاحية: الإسلام، قواعد، النجاح

### INTRODUCTION

Man, by nature, desires success, (i.e. “the achievement of something desired, planned, or attempted” (American Heritage Dictionary, 2009) and ceaselessly tries to achieve it. However, many people are still not fortunate in succeeding towards realising their goals mainly because they are not aware of the effective methods of attaining them. Islam, being a comprehensive and global Divine religion, contains prescription on the right and easiest way of achieving sustainable success not only in the Hereafter but also in this world (Qur’an, 7:96; 5:65-66). In other words, the same right way of securing success in the afterlife, by (among others) having a strong belief and being pious, also assures worldly prosperity and success (Qur’an, 23:1-10; 3:200; 65:2-3). The life history of Prophet Muhammad (S.A.W.) serves as an ideal success story. This is because it contains a vivid description of how a person can start from the bottom (being a destitute and an orphan) and reach the peak of both spiritual and material successes (Qur’an, 93:6-8). An excellent testimony to this is the fact that Prophet Muhammad has been acclaimed even by many non-Muslims as being the greatest man in the world in terms of both spiritual and worldly successes (Hart, 1978, p. 33; Gibbon & Ockley, 1870, p.54; Lamartine, 1854, pp. 276-2727). The following is the words of Hart:

*“My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely **successful** on both the religious and secular level.”*

Additionally, it is in record that within few decades of the rise of Islam, an unprecedented revolution occurred in the Arabian Peninsula resulting in sudden transformation of the illiterate, uncivilised Arab community to the most civilised successful nation on earth, rating higher than other nations intellectually, politically, economically as well as militarily (George Sarton, 1927, p. 31; Haggett, 2002, p. 2710).

Unfortunately, such a golden age of Islam is now history. The contemporary Muslim community is one of the most backward educationally, socially, politically and economically (Khanam, 2013, p.32). This change in fortune is not unconnected to the fact that Muslims have abandoned the noble characters of our Prophet (S.A.W.) and early Muslim generations. That is because Allah would never change a favour that He has conferred upon a people until they change their own condition (Qur’an, 8:53). Unlike the current misconception among many Muslims, although it gives more emphasis on the success of the Afterlife (Qur’an, 3: 185) and condemns those who single-mindedly concentrated all their efforts in pursuing worldly success (Qur’an, 2:200), Islam does not prohibits enjoying the good things of this world (Qur’an, 7: 32). To the contrary, Allah (S.W.T.) gives a glad tiding to those aspiring for the benefit of both lives (Qur’an, 2:201-202). Therefore, this paper aimed at presenting Islamic principles of success to serve as a substitute to Western principles of success which in many cases contradict some basic tenets of Islam and assure only transient success.

## **DISCUSSION**

### **Islamic Principles of Success**

The principles are succinctly summarised in the following tradition of the Prophet (S.A.W.):

*The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allah, and do not feel helpless. If anything befalls you, do not say: “If only I had done (such and such), then such and such would have happened,” rather say: “Allah has decreed and what He wills He does.” For; “if only” opens the door to the work of the Shaitân.”* (Muslim (2007):7/6774).

The review of the life history of Prophet Muhammad (S.A.W.) and that of the early Muslim generation revealed that before achieving any significant and sustainable success, the following steps must be undertaken:

## STEP I: GOOD DECISION MAKING

Good decision and success are two inseparable twins. In Islam, the product of good decision is having a goal achievement of which provides happiness and tranquillity. However, before arriving at happy-ended goal, one has to organise and prioritise the stream of choices which always surround Man. Islam presents the spiritual goal (i.e. achievement of Allah’s pleasure) to be the chief goal for every Muslim. This philosophy assures good life on this life (i.e. the feeling of tranquillity in all aspect of life which includes lawful provisions, contentment, happiness, etc.) and the next to come (permanent bliss of Paradise). This mindset (goal-oriented mind) also helps one to have organised and coordinated effort which has been empirically established to be a crucial ingredient for any achievement (Bouffard, et al. 1995).

Before deciding whether to take any action or not, a believer should always ask himself this pertinent question: “Will this action bring me closer to my goal (the attainment of Allah’s pleasure)?” If the answer is no, then he will immediately dismiss the action as worthless and a waste of valuable time. For a believer, time is more precious than money. Therefore, his concern, priority, and focus are directed only towards something worthwhile that leads to achieving Allah’s pleasure. A believer tries his utmost best to refrain from doing anything that does not concern him (Al-Tirmidhi, 2007, Hadith no. 2317).

### Islamic Tools for Good Decision Process

#### *1. Uluww al-Himmah (High Aspiration):*

This entails setting one’s goal very high. According to Al-Jahiz (1989, p.28), high aspiration is to aim at nothing less than the highest level of success in any important affair. Islam teaches its adherent to be highly ambitious in achieving beneficial things (Muslim, 2007, Hadith no. 6774). The Prophet (S.A.W.) commanded that whenever one is to ask Allah for anything, he should ask for the best and highest part of Paradise (Al-Bukhari, 1997, Hadith no. 7423 & 2790). In another *Hadith*, the Prophet (S.A.W.) also said:

*The strong believer is better and more beloved to Allah than the weak believer, although both are good* (Muslim, 2007, Hadith no.6774).

What distinguishes the strong believer from a weak believer is the fact that the resources (in terms of knowledge base and the skills) at the disposal of the weak believer for attaining his main goal are limited. Although wholly devoted to performing daily religious rituals, a weak believer has neither leadership experience nor management expertise. Therefore, he performs poorly when entrusted with a position of leadership or the management of the orphan’s property. The Prophet (S.A.W.) said to Abu Dharr, “I see that you are weak, and I love for you the same

things that I love for myself. Therefore, never become an amir [a leader], not even over two persons, and never manage the property of an orphan” (Muslim, 2007, Hadith no.4720).

To the contrary, the strong believer possesses abundant resources (such as expertise in leadership and management in addition to daily religious rituals) at his disposal to enable him to achieve the primary goal of attaining Allah’s pleasure. This makes him more productive because his aim is not only to help himself (by concentrating on personal spiritual means of achieving Allah’s pleasure) but also to benefit Islam and Muslims with his physical strength, skills and strong *Iman*, which he sought as additional ways of coming closer to Allah (Fauza, 2013, pp. 380-381). Allah (S.W.T.) Says:

*O you who believe, keep your duty to Allah, and seek means of nearness to Him, and strive hard in His way that you may be successful* (Qur’an 5:35).

On the other hand, low aspiration is detrimental to achieving the desired objective. Any traveller who strayed away from the right road and slept all night will never reach his desired destination (Ibn Qayyim, 1973a, pp.99-100).

## **2. Information Search**

Sometimes making a decision may not be possible immediately, mainly due to limitations in one’s religious or empirical knowledge on the issues. In such unclear cases, one should not be in a hurry to take a decision, for deliberateness is one of the traits Allah loves from His slaves (Al-Tirmidhi, 2007, Hadith no. 2011). Depending on the nature of the problem at hand, there are various sources of information that can be used to arrive at an Islamic decision. The sources can be categorised into religious and non-religious sources. The latter can be further subcategorised into empirical and rational categories<sup>1</sup>.

## **3. Shura (Consultation)**

This entails cooperation in exchanging opinions or deliberating on an issue (Abdur-Rahman, 2007, p.37). Allah (S.W.T.) Says to Prophet (S.A.W.):

...and consult them in the matter (Qur’an, 3:159).

---

<sup>1</sup> This is deduced from the hadith of ‘*Ta’bir al-Nakhl*’ (date pollinating) in which the Prophet (SAW) suggested, for the people of Madina, that they could stop pollinating. But, following very low in date yield, the Prophet (S.A.W.) told them to go on (pollinating) and he (S.A.W.) said: “You know the worldly matters better than me.” (Al-Bukhari)

In a situation, whereby the consequence of a particular decision is not clear to an individual or solving a matter seems to be difficult, Islam advises that one should seek for an advice from those with specialised knowledge and expertise on that particular issue. For example, the right decision concerning medical problem is best known by medical doctors, military affairs by military experts and concerning verdicts on intricate legal issues by religious scholars. Coming into partnership with somebody whose specific abilities complement yours is very helpful in achieving success in any project of interest.

The Prophet Muhammad (S.A.W.) used to consult his companions in taking some important decisions. For example, during the battle of Khandaq the Prophet (S.A.W.), after hearing from his companions, acted according to the advice of *Salman al-Farisi*, who (as a Persian revert), based on his experience of the war techniques of Persians; thus paving the way for the Muslims' victory. On the other hand, history portrays lack of consultation/ignoring people's opinion as a means to defeat and failure. Muslims learnt this lesson during the Battle of Bridge (*Ma'rikah al-Jisr*), in which they suffered a decisive defeat in the hands of Sasanian army headed by Bahman Jadhuyih after the Muslims commander (Abu Ubaid ibn Mas'ud Al-thaqafi r.a.) crossed the Euphrates river to meet the opponents- a decision against the advice of his colleagues (Abdur-Rahman, 2007, pp. 44-5).

#### 4. Objectivity

In making any decision, Islam encourages the believer to be objective and have an analytical mind and discourages taking a decision based on blind imitation. A strong believer is a good strategist who sorts through the clutter and finds the best route. The Prophet (S.A.W.) said:

*Do not let yourselves be 'yes-men', saying: 'If the people are good then we will be good, and if they are wrong then we will be wrong.' Rather, make up your own minds, if the people are good, then you are good, and if they are evil, then do not behave unjustly* (Al-Tirmidhi, 2007, Hadith no. 2007).

Muslims are prohibited from taking any decision based on hearsay, fallacy or suspicion. Allah (the Most High) Says:

*And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah)* (Qur'an, 17:36).

In other verses Allah (S.W.T.) provided Muslims with guiding principle on what to do before accepting or utilising any important news/information bearing upon a vital

matter: That is, one has to verify the information in order to ascertain its truthfulness and authenticity by carefully inquiring into the credibility and reliability of the informant as well as subjecting the content of the information to scrutiny (e.g. by demanding proof, comparing it with similar authentic information) (Qur'an, 49:6; 2:111; 24:13; 4:83).

### **5. Flexibility:**

Islam, not as some people think, is a flexible religion which provides lawful alternatives for almost all rules. Allah (S.W.T.) out of His mercy makes the religion to be simple and adaptable to changing circumstances of life. For example, though Muslims are warned against befriending non-believers (Qur'an, 5:51&57), Islam provides room for allying with peaceful ones among them (Qur'an, 60:8) as it could promote the stability of an Islamic state. While making a decision, it is recommended that one should try to be adaptable by being ready to utilise the ideas which appeared to be the best, even if they are in contrary to one's expectation or what he is accustomed to. The importance of this attitude is noticeable from the flexible attitude of the Prophet (S.A.W.) during the treaty of *Hudaybiyyah* which not only prevented unnecessary bloodshed but also later proves flexibility to be a crucial ingredient of good decision which yields success.

Muslim jurists adapted a principle called *Istihsan* in which an established law may be modified or banned in order to avoid any rigidity and unfairness that may evolve from a literal application of an established law; a rule considered as closer to the *Maqasid al-Shari'ah* (higher objectives of *Shari'ah*)- i.e. the general welfare of masses. The ruling of the second caliph, `Umar b. al-Khattab (r.a.), of not enforcing the penalty of the amputation of the hand for theft during a widespread famine was one of such instances (Kamali, 1991, p.218). However, goal orientation together with highly principled nature of a true believer restricts him from being weathercock who wanders here and there destroying all principles for achieving a personal desire. A believer is only flexible in those matters that run within the boundary of Islamic principles with the sole intention of maximising benefit for his religious issues and Muslims.

### **5. Istikharah (Asking Allah for Proper Guidance):**

Many a time, some people remain undecided even after the above steps. These are the people that need *Istikharah*, which means to seek Allah's guidance in making a decision. Since Allah knows everything, He knows what is best for the person. The person who performs *Istikharah* must be someone who has not yet decided on the issue at hand. Otherwise, the person will be biased towards the thing that he has already chosen. Even in obligatory things that can be delayed, such as performing the pilgrimage in a particular year when there is an epidemic or insecurity on the road, one may perform *Istikharah* on whether to perform the pilgrimage in that year or to

wait until the next year. Sometimes one may also be faced with a moral dilemma which is difficult to resolve due to adverse consequences of the available options from which he has to choose one; here, *Istikharah* is very crucial. Whatever one seems to be contented with after the *Istikharah* should be taken as Allah’s choice for the believer.

#### **6. *Azm* (Resoluteness/Determination):**

After making a choice (using the above steps) one should proceed to execute it. Resoluteness is a fixed intention associated with a strong will for execution of one’s decision (Ibn Qayyim, 1973b, p. 152). In Qur’an 3, verse 159 Allah (S.W.T.) said:

*Then when you have taken a decision, put your trust in Allah.*

That is, one should guard against procrastination or reconsideration of his earlier decision (Al-Tabrani, 1994, 7/343). Allah commands those who decided to take Him as their Lord and then stand firmly by not turning to any god besides Him (Ibn Kathir, 2003, Qur’an 41:30). This spirit of determination is noticeable in the response of the Prophet Muhammad (S.A.W.) to his uncle who wanted to dissuade him from the mission of Islam due to the severity of *Quraish’s* (disbelievers of *Makkah*) persecutions. He (S.A.W.) said:

*O Uncle, if they were to place the sun in my right hand and the moon in my left on the condition I abandon this course, until God decides it or I perish, I would not abandon it.* (Ibn Kathir 2000, p.344).

The Prophet (S.A.W.) used to teach his companions, among other prayers, to ask Allah resoluteness and determination upon guidance (Al-Tirmidhi, 2007:6/3407).

### **STEP-II: EXECUTION OF ACTION**

Having a good decision is not enough to warrant success. One has to follow the right and effective procedure in realising the deliberate choice. Prophet Muhammad (S.A.W.) was reported to say:

*Verily Allah enjoined goodness into everything* (Muslim 2007:.2/1955).

Under this step, one is expected to perform the following guiding principles:

#### **1. *Tawakkul* (Putting Trust in Allah)**

*Tawakkul* is an act of the heart, but, with the act of limbs as a prior condition for its completion (Al-Tuwaijiri, (nd), p.157). Regarding the heart, *Tawakkul* is established through an affirmation in believer’s heart that all creations and their affairs are under



the control of Allah. No one could bring benefit or cause harm except with His will; No one could overcome the person who Allah helps, and no could help the one who He has forsaken (Qur'an, 3:160). Hence, whenever one is to ask or seek help, it should be from Allah **alone**. This certifies a believer to be among the *Mutawakkilun* (those who put their trust in Allah) upon whom Allah promises to take charge of their affairs (Qur'an, 65:3):

*...And whoever put his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose.*

Allah makes *Tawakkul* (reliance on Allah) as a condition of complete faith, and He promises victory to the believers over their enemies (Qur'an, 30:47). However, this does not mean that a believer always gets his purpose by the above mental activities without any physical attempt. Allah did not order His Prophet to put his trust on Him till after He enjoins him to be cautious and do all that is within his power (Qur'an, 3:159). For instance, Allah commands believers to take precautions against their enemies, by guarding their territory, being fully equipped with the necessary weapons and supplies, and by increasing the number of troops for fighting in His cause (Qur'an, 4:71; 8:60; 3:200).

A man was reported to ask the Prophet (S.A.W.) whether to tie his beast and rely (upon Allah), or leave it loose and rely on Allah (to protect it for him)? He (S.A.W.) said: "Tie it and rely (upon Allah)" (Al-Tirmidhi, 2007, Hadith no. 2517), meaning that the man has to do his best (by tying it) and then trust it to Allah to whom its absolute safety is. Also, the following *Hadith* elaborates more about the correct mode of *Tawakkul*:

*"If you were to rely upon Allah with the required reliance, then He would provide for you just as the bird is provided for, it goes out in the morning empty, and returns full"* (Al-Tirmidhi, 2007, Hadith no. 2344).

The above *Hadith* proves physical acts as a prior condition of *Tawakkul*. This is because, a bird does not remain in its nest to get provision nor does it beg or depend on its peers; instead, it goes out to search for it, by its efforts, with full conviction that it will get to it. Thus, Allah's promise to take charge of the affairs of those who rely on Him doesn't mean that believers should abandon any attempt to seek for livelihood (e.g. going to market), by relying on Him to send them daily bread from the sky. To the contrary, Allah approves "hardship and seeking livelihood" (Ibn Kathir, 2003, Qur'an, 90:4) as the true nature of man and also the norm of all His Messengers in the following words:

*And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience And your Lord is Ever All-Seer (Qur’an, 25:20).*

The relevance of using physical effort is not restricted only to material pursuits, but also extends to spiritual endeavours. Entering Paradise is subject to the acceptance of the religion of Islam plus righteous deeds. Whoever wants to enter Paradise he has to believe (by heart) and act righteously (with his limbs). The following verse portrays this point:

*And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated (Qur’an, 17:19).*

Thus, *Tawakkul* entails that a believer should exert necessary effort to achieve what Allah commands or permits and have faith that the result is in the hands of Allah alone; hence, one should detach his heart from anything other than Him. By that, Allah would definitely undertake their affairs and guide them to success. The Prophet (S.A.W.) said:

*(Remember) whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience (Al- Bukhari, 1997, Hadith no. 1469).*

Nevertheless, it is important to note that Allah, out of His mercy, gives a fortune to whom He wishes even without any effort (spiritual nor physical (Qur’an, 3:74)). For instance, someone may be born in a wealthy, noble or knowledgeable family. But for those things which Allah made its achievement dependent upon utilisation of certain causal agents (e.g. trade and business for livelihood, marriage for legitimate children, arms for terrifying enemies) one must exert an effort to get them; otherwise, one will be deprived of them or even be liable to punishment. The Messenger of Allah (S.A.W.) said:

*Whoever sleeps on the roof of a house, that has no walls (around the roof), is no longer under the protection of Allah (Abu Dawud, 2008, Hadith no. 5041).*

## 2. *Taqwa* (Piety)

In Surah Al-Anfal verse 31 Allah (S.W.T.) says:

*Verily, for those who have Taqwa, there will be a success.*

“*Taqwa* means that a worshiper should avoid Allah’s wrath, punishment and anger by doing good deeds and shunning evil ones” (Ibn Rajab, (nd), p.219). In other words, *Taqwa* entails following good means and avoiding evil in one’s effort of accomplishing a desire. Many verses of the Glorious Qur’an indicate *Taqwa* as a means of attaining success (Qur’an, 7:96; 2:3-5 & 189; 5:100; 78:31; 3:130) and affirm that a good end is always for those who followed the good means (*Muttaqun*) (Qur’an, 11:48-49; 20:132; 28:83), while wrongdoers could only attain short-term success since a dreadful end is constantly at their heel (Qur’an 6:11; 7:84, 86; 10:39, 73; 30:9-10). Adhering only to good means (those commanded or permitted) is enough and better for achieving durable success even if the abundance of bad seems to be alluring (Qur’an, 5:100). Thus, Islam is always in opposition to the notion of ‘the end justifies the means’; and insisted that both the end and the means must always be good. The Prophet (S.A.W.) said: “Allah the Almighty is Good and accepts only that which is good” (Muslim, 2007, Hadith no. 2346).

Whoever, out of fear and love for Allah, avoids evil and confines himself only to the good means (in achieving a goal) then Allah will definitely find a way out for him in any difficulty (Qur’an, 65:2) and will help him (e.g. by inspiration, making difficult things easy) to achieve affluence from the source never known or anticipated and bless him in that he achieved (Tafsir Software, *Fath al-Qadir*, Qur’an 65:3).

## 3. *Du’a* (Seeking Allah’s Help)

In Islam, *Du’a* is very crucial in the process of achieving any success (Qur’an, 54:9-12). It indicates humility and the need of the servant for Allah. Islam teaches that man’s ability is not sufficient to make him achieve a desire but merely a facilitating factor, due to the possibility of mishaps and unforeseen circumstances (which are far out of man’s control). Thus, prayer always serves as a supplement to man’s innate deficiency in terms of preventing or weakening predestined evil as well as in making difficult things easy. The Prophet (S.A.W.) was reported to have said:

*Nothing can change the Divine decree except du’a* (Al-Tirmidhi, 2007, Hadith no. 139).

Allah (S.W.T.) promises to answer the invocation of a supplicant whenever he called Him (Qur’an, 2:186; 40:60) and He even preserves punishment for those who are too proud to call on Him or single Him out (Ibn Kathir, 2003, Qur’an 40:60). The *du’a* of

a Muslim never returns fruitless, as Allah (S.W.T.) either hastens to grant him what he asks (if it is good for him), use it to protect him from harm or delay it for him to a more appropriate time. Thus, the usefulness of prayer is not restricted to securing benefits but also extended to averting misfortunes. For instance, offering a daily prayer for Allah’s protection from the evils of His creatures is a guarantee for such protection.

However, there are certain factors that prevent prayer from being answered some of which are behaviours that indicate lack of caution, risk-taking, recklessness (Abu Dawud, 2008, Hadith no.5041) and failure to observe Allah’s commandments (e.g. consumption of unlawful things (Muslim, 2007, Hadith no. 2346), giving loan without witness, giving money to a fool, and failure to divorce a wife with evil character. Other factors that can lead to rejection of one’s prayer are mentioned in a hadith narrated by Abu Musa Al-Ash’ari (r.a.) who reported that the Prophet (S.A.W.) said:

*There are three people who call out to Allah, but their du’a is not accepted; 1. A man who does not divorce his wife, despite her evil character, 2. A man who is owed money, but didn’t call witnesses to attest to the loan, 3. And a man who hands his wealth to a reckless person, whereas Allah (S.W.T.) said: ‘And give not unto the unwise your property (Hakim, 1997, Hadith no. 3241, p.360).*

#### **4. Al-Taufiq (Optimism)**

This entails hopefulness and confidence in Allah’s help. Islam strongly enjoined believers to be optimistic, and labelled despair as a trait of the ignorant people (Qur’an, 27:47; 36:18-9; 12:87). Positive thinking is the product of a “certain faith” (Yaqeen). A believer with a certain faith always expects the best possible outcome. Having a certain faith can alleviate the afflictions of this world and aid a person’s prayer to be answered (Al-Tirmidhi, 2007, Hadith no. 3502 and 3479). Thus, it promotes peace of mind and assures a fruitful outcome, as the following *Hadith Al-Qudsi* indicated:

*I am as my servant expects me. If he thinks good of me then he will have it, and if he thinks evil of me then he will have it (Ibn Hanbal, 2012, Hadith no. 8833).*

Also, Ibn Mas’ood was reported to have said:

*...Indeed Allah through His Justice has made joy and happiness dependent upon having certain faith and contentment, and He has made worries and sorrow spring from doubt and displeasure (Ibn Rajab, 1995, p. 12).*

### **5. Prudence and preparedness**

This entails acting to prevent the evil of the enemy, by knowing his condition and the amount of his willingness and power, and knowing the means of resisting him, and working with these means (Aliyu-Rida, 1990, p.204). Islam encourages Muslims to be proactive rather than reactive. Allah commanded believers to prepare (at their utmost best) for all kinds of power (skills and equipment) with which to defend the state of Islam and Muslims from the threat of enemies. This attitude will serve as a deterrent to enemies. Allah (S.W.T.) said: “...but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers” (Qur’an, 4:102). Allah cautioned Muslims on the negative consequences of neglecting that:

*... Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack...(Qur’an, 4:102).*

To imbibe this attitude, the Prophet (S.A.W.) ordered his companions to learn horse riding and archery (the then military techniques) to complete proficiency in order to be ready in defending Islam from its enemies. However, this is applicable to all daily activities and not limited to military issues only. Muslims were recommended to put witnesses when giving loan or tying any serious agreement or contract (to avoid possible denial in the future). Thus, for one to be successful, one has to inculcate the habit of proactivity rather than being reactive.

### **6. Intelligence and Resourcefulness (Kais)**

Although everything, including incompetence and intelligent resourcefulness, happens according to destiny (Muslim, 2007, Hadith no. 2655), a believer is commanded to be intelligent and resourceful, for Allah blames an individual on incompetence and stupidity (Abu Dawud, 2008, Hadith no. 3197). To achieve his desired goal, a strong believer needs to be not only trustworthy and physically strong but also needs to be intelligent and creative (Al-Razi, 1420 A.H., p. 591). In many verses of the Qur’an, Allah enjoins Muslims to use their positive self-instruction and common experience in understanding and solving a problem at hand (Qur’an, 10:35; 37: 154). In the Qur’an, those who are not using their faculties are labelled, in terms of lack of guidance, as equal to or worse than cattle (Qur’an, 7:179). Such incompetent attitude will lead to regret and irreversible failure to attain success. The dwellers of hellfire will (on the Day of Judgement) Say:

*Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire! (Qur’an, 67: 10).*

Intelligent strategies are among the contributory factors of the Prophet Muhammad’s (S.A.W.) success. For example, whenever he (S.A.W.) wanted to go on a military expedition, he made it appear as if he was heading somewhere else, and he used to say: ‘War is strategy’ (Abu Dawud, 2008, Hadith no. 2637). Old companions were also allowed to dye their hair (when going to war) to deceive the enemy into believing that they are young.

### **7. Brotherhood/Cooperation**

Man, being a weak being, needs to cooperate with his fellow men for him to succeed in all his endeavours. Through teamwork, each stakeholder benefits from the experience and expertise of others in various walks of life. This will result in arriving at a better decision, more effective action, as well as achieving consensus, and stronger interpersonal relationship among stakeholders (Al-Tuhidi, 1988, p. 148). Without cooperation, life on this earth would be miserable if not impossible (Ibn Taimiyyah, 1987, p.364). Accordingly, Muslims are enjoined to cooperate with each other in righteousness and piety (Quran, 5:2). For mutual solidarity, Islam argued its adherents to remain under one umbrella and that they should not divide (Qur’an, 3:103). In case of any dispute among its members, it is the responsibility of the *Ummah* to reconcile them even if it entails using weapons against the transgressed party (Qur’an, 49:9). This is because division and dispute lead to defeat and failure (Qur’an, 8:45). The Prophet (S.A.W.) said:

*A believer to another believer is like a building whose different parts enforce each other* (Al-Bukhari, 1997, Hadith no. 2446).

Rivalry (in material gain), as one of the means of hatred and grudge among people, is strictly discouraged (Qur’an, 102:1); and each Muslim is enjoined to seek his fortune from Allah (Qur’an, 4:32). Tribalism, defamation (by either words or action), slandering, suspicion, mockery and ridiculing one another are all means of disintegration which Islam reprimanded severely (Qur’an, 49:11; 104:1, 68:11).

### **8. Generosity and Compassion**

Islam teaches that success can only be achieved through compassion and generosity rather than selfishness (Qur’an, 92:5-10). It exhorted affluent Muslims to do good to others as Allah has done good to them (Quran, 28:77). A believer who helps his fellow Muslims is assured of Allah’s assistance, for Allah is ever willing to help him who is engaged in helping people. In an authentic *hadith*, the Prophet (S.A.W.) said: *Whoever fulfilled the needs of his brother, Allah will fulfil his needs* (Al-Bukhari, 1997, Hadith no. 6951-2). He (S.A.W.) also said:

*Allah helps the servant as long as the servant helps his brother* (Muslim, 2007, Hadith no. 1508).

Serving humanity (e.g. orphan, widow, poor/needy) is one of the best acts in Islam (Ibn Majah, 2007, Hadith no. 2140), which generate multiple rewards and serve as a means of saving oneself from the torment of the Hellfire (Al-Bukhari, 1997, Hadith no. 1417). It is important to note that, unlike in Western philosophy, the motive for generosity in Islam is not to secure reciprocity but to please Allah (S.W.T.). Thus, believers do not wish or expect any reward or thanks from the recipient of their gifts (Qur'an, 76:9; 92:18-20). This makes it easy for Muslims to be altruistic by rendering their assistance to not only friends and acquaintances but also to strangers and those who offended them (Ibn Kathir, 2003, Qur'an, 24:22).

Reaping the reward of generosity is not restricted to the wealthy; rather, every believer (rich or poor) possesses something that he can offer to his fellow brothers. Wearing a cheerful smile, saying a kind word and helping a man on his beast (by loading or lifting his goods on it) are all forms of valuable acts from someone who lacks money (Al-Tirmidhi, 2007, Hadith no. 1833; Al-Bukhari, 1997, Hadith no.2989; Muslim, 2007, no. 1009).

### **9. Justice**

Justice, in Islamic perspective, entails placing things in their appropriate stations and acting in such a way that everyone gets his or her due. Allah is Just, He enjoins justice and loves those who are just (Quran, 16:90; 5:42). He has forbidden injustice for Himself and forbade it for His servants. Believers are enjoined to stand out firmly for justice, as witnesses to Allah, even though it may be against themselves, their parents, or kin; without any distinction between the rich and poor (Quran, 4:135). In the Islamic viewpoint, justice is so important that believers are warned not to let the enmity and hatred of others make them avoid justice, for justice is nearer to piety (Quran, 5:8).

Justice is very crucial for political and family success. Without justice, a regime will inevitably collapse, and the family will be disordered. Envy is usually based on perceived injustice, whether real or not. A Muslim scholar said: "Allah upholds the just state even if it is unbelieving, but does not uphold the unjust state even if it is believing" (Ibn Taimiyyah, 1995, p. 146). Allah (S.W.T.) Says:

*Surely the unjust shall not prosper* (Qur'an, 6: 21).

Therefore, Islam considered justice as an essential condition for attaining peace, harmony and tranquility on earth—one of the crucial ingredients of success.

### **10. Lovely Personality**

The noble Prophet (S.A.W.) was praised by Allah for having “an exalted (standard of) character” (Quran, 68:4). He is gentle with a lovely and magnetic personality that attracts people towards him, thus transforming enemies to friends and maintaining the friendship of allies. Allah says: “Had you been rough and hard-hearted, people would have scattered away from you” (Quran, 3:159). The Prophet said:

*“Nothing is heavier on the believer’s Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person.”* (Al-Tirmidhi, 2007, no. 2002; Abu Dawud, 2008, no.4799).

Muslims are commanded to speak well to all people, including non-Muslims. Pharaoh is ranked among the worst transgressors of Allah’s rules (Qur’an, 89:10); nevertheless, Allah advised Prophets Musa and Harun (A.S.) to “speak to him courteously (Qur’an, 20:44)” as that may help in his conversion to true religion. Such an attitude was one of the reasons why Prophet Muhammad (S.A.W.) was the most endeared person to his companions who were ready to execute his command even against their biological parents. Thus, the benefits of sociability are not limited to the reward in the Hereafter, but it makes one win people’s hearts and minds, who, in turn, could help him realise a predetermined goal.

### **11. Persistence**

Of all actions, those that are performed persistently are the most beloved to Allah, even if they are little (Al-Bukhari, 1997, Hadith no. 6464). The noble Prophet (S.A.W.) was regular and persistent in all his deeds (Al-Bukhari, 1997, Hadith no. 1987 & 5861). One important feature of persistence is that it leads to the formation of habit and enthusiasm--two essential ingredients for success in any great human endeavour.

### **12. Moderation**

Islam is a religion of moderation (a compromise between two extremes). Muslims are enjoined to always adopt a middle course between excess and deficiency. A strong believer will neither abandon nor exceed the limits of his ability while executing any action (Al-Bukhari, 1997, Hadith no. 6463, 6465 & 6605) for everyone will be facilitated for that which he was created (Ibn Majah, 2007, Hadith no. 2142 & 2144). Exceeding one’s limit could not help in achieving beyond what Allah decreed (Al-Bukhari, 1997, Hadith no. 6466). He who exerts himself beyond his ability will soon grow weary and stop performing the deed (Al-Bukhari, 1997 Hadith no. 5861). In the pursuit of material or spiritual success, one should neither exert himself too strenuously nor neglect responsibilities; for his Lord has a right on him, his own self has a right on him, and his family has a right on him (Al-Bukhari, 1997, Hadith



no.1968). Islam also commends those who are moderate in their expenditure by being neither extravagant nor miserly (Qur'an, 17:29; 25:67).

### ***12.1 Moderation in Traits and Emotions:***

#### ***Humility***

This is an attitude which is mean between narcissism/pride on one hand and low self-esteem or self-depreciation on the other (Al-Asfahani, 1987, p.299). It entails a moderate or an accurate view of one's self. Those who are humble neither despise, nor tyrannise (people), nor boast to one another (e.g. by proudly attributing successes to their effort or knowledge/skill), for they know that "Allah likes not any arrogant boaster" (Qur'an, 31:18; 28:63. Also see Muslim, 2007, Hadith no. 7210). They always accept the truth (even if it is contrary to their whims/desires), regardless of whom or where it comes from.

The Islamic concept of humility is quite different from self-depreciation. A strong believer possesses the attribute of dignity (*Izzah*) (Qur'an, 63:8) which evolved from the awareness and respect for his position (of being a member of the best nation and one of the best creatures of Allah (Qur'an, 3:110; 17:70; 95:4). He is also severe and harsh against any oppressor and those who transgress against Islam (Qur'an, 9:36&123; 2:190-194; 48:29). Thus, a believer always sees himself as a leader (who guides people to salvation), and as far as his religion is concerned, he never compromises down.

Whoever exercises humility Allah will raise him up and help him achieve lofty position, while he who is proud will eventually suffer from disgrace and humiliation.

#### ***Courage***

Islam commanded Muslims to be courageous, which is a middle course between foolhardiness and cowardice. In case of an unavoidable combat encounter, Muslims must remain firm and fight vigorously for the establishment of the Islamic religion on earth (Qur'an, 8:15-16) or in self-defence. On the other hand, hoping to meet enemies (in confrontation) is discouraged (Al-Bukhari, 1997, Hadith no. 2861).

#### ***Self-possession***

Islam considers excessive happiness and sadness as bad since they cause loss of control in one's behaviour. A believer is required to face even the most dreadful/lovely situation with calmness. When enraged, he should change his posture: while standing, he should sit down. If the anger persists, he should lie down and also stay silent until his anger subsided (Albani, 1987, Hadith no. 1/693-694). This allows him to react reasonably and hence be devoid of regret. As regards to the joyful incidence, a believer remembers Allah (as the bestower of the grace) which helps him avoid any

sort of pride (e.g. boasting). Ikrimah was reported to have said: “Every one of us feels happiness and grief. However, control your joy with gratitude and endure your grief with patience” (Ibn Kathir, 2003, Qur’an, 57:23).

If a believer is moderate in his inter-personal relationship to others, he will be free from the feeling of disappointment/shame that usually follows an unexpected change in behaviour from a friend/enemy. The Prophet (S.A.W.) said:

*Love your beloved moderately; perhaps he becomes hated to you someday. And hate whom you hate moderately, perhaps he becomes your beloved someday.* (Al-Tirmidhi, 2007, Hadith no. 1997)

### **STEP-III: REACTION TO EVENTS**

Islam encourages believers to consider their inability to achieve an object of desire as a temporary setback and not a failure. Below are some of the Islamic guidelines on this matter:

#### ***1. Acceptance***

Following any event, a Muslim is required to accept whatever Allah decrees for him, be it pleasing or otherwise. The habit of acceptance involves resignation to Allah’s decree even if it is against one’s will (Ibn Qayyim, 1973b, p.173). A good believer knows that what struck him would not have missed him and that what missed him would not have struck him (Al-Tirmidhi, 2007 Hadith no. 2144). Regret (the opposite of acceptance) in the aftermath of afflictions is a behavioral attribute of unbelievers, strongly discouraged in Islam (Qur’an, 3:156). It serves as a barrier to success through its negative effect: it opens the door of Satan, originates anxiety, sadness and depression. Ibn Qayyim said:

*Indeed not accepting what Allah has decreed is a door to anxiety, grief, broken heart, depressed mood, and thinking about Allah in a way He does not deserve. On the other hand, acceptance of Allah’s decree will emancipate an individual from all these and open for him the gate of Paradise in this world before getting the Paradise of the Hereafter* (Ibn Qayyim, 1973b, vol.2 p.207).

The only situation in which regret is encouraged is following moral failing. In Islamic viewpoint, misfortune is regarded as a challenge to Allah’s love, praise and promise (of ease, help and victory), which follows an affliction (Qur’an, 3:146; 2:153&155-157; 94:5-6). Hence, a believer will never lose heart or get weakened by misfortune (Qur’an, 3:146-148). To the contrary, any misfortune only increases his faith and surrender to Allah’s commandments (Qur’an, 33:22).

## 2. *Gratitude*

Gratitude can be defined as a feeling of appreciation towards the benefactor of an undeserved gift or benefit. Following any personal achievement, a believer always gives the credit to the Almighty Allah, the source of all bounties, and not to himself. He is neither boastful nor self-centered. The believer always appreciate any fortune no matter how small it may be, for he knows that ingratitude to a small fortune leads to greediness. Benefits of gratitude include an increase in bounties. Nothing is more lovable to Allah than praise and appreciation. Therefore, gratitude to Allah ensures an increased abundance and immunity from the desertion of Allah's bounties.

*And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe (Qur'an, 14:7).*

A strong believer is always grateful to Allah not only for the uncountable bounties bestowed upon him but also for the numerous misfortunes from which he was protected. Being thankful to Allah for His protection, after seeing an afflicted person, is a potent vaccine against such kind of misfortune. A believer is also required to express gratitude to people who served as a media for receiving Allah's bounties. In fact, Islam teaches that *"He who does not thank people does not thank Allah."* Furthermore, it is one of the commandments of our noble Prophet (S.A.W.) that whoever received a gift, then he must either reciprocate (if he has something) or mention some praise (if he has nothing). Whoever refrains from doing either of the two, has committed ingratitude (Al-Tirmidhi 2007:1954 &2034).

## 3. *Repentance*

Committing sins against Allah or oppressing fellow human beings is one of the major causes of the lack of success. That is, a servant might be deprived of a provision (that was written for him) because of a sin that he commits (Ibn Hanbal, 2012, Hadith no. 5/277). Nothing is more likely to cause failure than injustice and oppression. This is because there is no veil between the prayer of the victim of oppression and Allah. This means it is automatically accepted. In addition, Allah does not guide the unjust to the right path to success (Qur'an, 28:37; 2:258), nor does He accept the prayer of those whose means of livelihood is from unlawful means (Muslim, 2007, Hadith no. 2346).

Thus in Islam, seeking Allah's forgiveness is a means to recovery from failure. It helps one realise his mistakes and have the courage to advance in his pursuit through the notion that "Allah forgive me, hence He will assist me". Prophet Noah (A.S.) said to his people:

...Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you in abundance, and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers ( Quran, 71:10-12).

#### **4. Labelling a Stressor as a Challenge rather than a Threat**

Whatever happens to a believer, be it pleasing or displeasing, is good for him. If the event is pleasing, his gratitude will lead to something beneficial. If the event is displeasing, he will consider it as a challenge that will help him grow spiritually and inculcate in him the virtues of humility and acceptance of Allah’s decree. This will ultimately be beneficial to the believer both in this world (e.g. by inculcating the habit of not quitting easily) and in the Hereafter (by gaining the reward of as-Sabirin). The Prophet (S.A.W.) has said:

*Know that there is a great deal of good in patiently bearing what is dislike, victory comes with patience, and relief comes with distress, and with hardship comes ease* (Ibn Hanbal, 2012, Hadith no. 2/2803).

#### **5. Learning from Mistakes**

It is one of the essential qualities of a good believer that he learns from experience. He does not commit the same mistake twice. The Prophet Muhammad (S.A.W.) said:

*A believer is not bitten from the same hole twice.* (Al-Bukhari, 1997, Hadith no.8/6133).

One of the Arabian proverbs says: “The money you lost due to a mistake is not a real loss if you learn from the experience”. A strong believer is intelligent, who is mindful of Allah’s laws on earth (sunnat Allah), of causes and effects, which do not change. This outlook could facilitate future success as it makes one think objectively on the effective ways of solving problems, thus preventing him from making similar mistakes.

### **CONCLUSION**

It is concluded that the unprecedented spiritual and worldly success enjoined by Muslims during the golden age of Islam (the time of the Prophet and early Muslim generations) is not unconnected to their practice of the teachings of some key principles prescribed by Islam. This finding justifies the increasing call for our contemporary Muslim society to embrace such principles in order to reverse its current prevailing academic and economic backwardness. The principles have the capacity to serve as better alternatives to Western principles contained in secular books on success, which assure only transient success.

## REFERENCES

- Abu Dawud, S.A. (2008). *English translation of sunan Abu Dawud*. (Trans.: Yaser Qadhi). Riyadh: Dar-us-Salam.
- Albani M. N. (1987). *Sahih al-jami` al-saghir wa-ziyadatah* (vol. 1). Beirut, Lebanon: Al-Maktab al-Islami.
- Al-Asfahani, R. (1987) *Kitab al-dhari`ah ila makarim al-Shari`ah*. Cairo: Dar al-Sahwah.
- Al-Bukhari, M. I. (1997). *The translation of the meanings of sahih Al-Bukhari*. (Trans. Khan M.M.). Riyadh: Darussalam.
- Al-Jahiz A. B. (1989). *Tahzib al-akhlaq*. Tanta: Dar al-Sahabah Litturath Al-Razi M.U. (1420 A.H.). *Mafatih al-ghayb* (3<sup>rd</sup> ed. Vol. 24). Beirut: Dar Ihya al-Turath al-Arabi.
- Al-Tabrani, S.A. (1994). *Al-Mu`jam al-kabir* (Al-salafi ed., vol. 1-25). Al-Qahirah: Maktabah bin al-Taymiyyah.
- Al-Tauhidi A.M. (1988). *Al-Basair wa al-dhakhair* (1<sup>st</sup> ed. Vol. 9). Beirut: Dar Sadir.
- Al-Tirmidhi, H. M. (2007). *English translation of jami` al-Tirmidhi*. Riyadh, Saudi Arabia: Darussalam.
- Al-Tuwaijiri, M.I (nd). *Mausu`at fiqh al-qulub: fiqh al-tawakkul*. Book. 9, p.157. Available at: <http://saaid.net/book/search.php?do=title&u=%DD%DE%E5+%C7%E1%DE%E1%E6%C8>.
- Aliyu-Rida MR. (1990). *Tafsir al-Manar* (Vol. 5). Cairo: al-Hay'a al-Misriyya al-'Amma li al-Kuttab.
- Bouffard, T., Jacques B., Carole V., and Claudette L. (1995). "The impact of goal orientation on self-regulation and performance among college students." *British Journal of Educational Psychology*, 65(3), 317-329.
- Covey, Stephen R. (N.d). *The 7 habits of highly effective people*. Franklin Covey Co. Web (by Flyheart).
- Fauza, S. (2013). *Al-Muntaqaa min fataawaa shaykh Saalih al-Fawzaan*. (N.p.): Dar Imam Aham.
- George, S. (1927). *Introduction to the history of science*. Baltimore: Carnegie Institute of Washington.
- Gibbon, E. and Ocklay, S. (1870). *History of the saracen empire*. London: Alex Murry and Son.
- Haggett, P. (2002). *Encyclopedia of world geography* (2<sup>nd</sup> ed. vol. 24). Singapore: Marshall Cavendish Corporation.
- Hakim M. A. (1997). *Al-Mustadrak ala sahihaini* (1<sup>st</sup> ed. Vol. 2). Cairo: Dar Al-Haramain.
- Hart, M.H. (1978). *The 100: A ranking of the most influential persons in history*. New York: Hart Publishing Company, Inc.
- Ibn Hanbal, A.M. (2012). *English translation of musnad Imam Ahmad ibn Hanbal*. Riyadh: Darussalam.

- Ibn Kathir, I. (2000). *The Life of the Prophet Muhammad (al-Sirah al-Nabawiyyah)* (vol.1), United Kingdom: Garnet Publishing.
- Ibn Kathir, I. (2003). *Tafsir Ibn Kathir (Abridged)*. Riyadh: Darussalam.
- Ibn Majah, M.Y. (2007). *English translation of sunan ibn Majah*. Trans. al-Khattab N. Riyadh: Darussalam.
- Ibn Qayyim, M.A. (1973a). *Alfawaid*, Beirut: Dar al-Kutub al-Ilmiyyah.
- Ibn Qayyim, M.A. (1973b). *Madarij al-salikin bayn al-manazil iyyaka na'abudu wa iyyaka nasta'i*. Beirut: Dar al-Kitab al-Arabi.
- Ibn Rajab, A. (1995). *The evil of craving for wealth and status*. Trans. Ronald D. Birmingham: Al-Hidaayah Publishing.
- Ibn Rajab, A. (nd). *A collection of knowledge and wisdom (jami' al-ulum wa al-hikam)*, (Trans. Fadel M.). N.p.: Umm al-Qura.
- Ibn Taimiyyah, A.A. (1987). *Al-fatawi al-kubra* (1<sup>st</sup> ed. Vol.6). Beirut: Dar al-Kutub al-Ilmiyyah.
- Ibn Taimiyyah, A.A. (1995). *Majmu' al-fatawa*, (vol. 28). Medina: Al-Malik Fahad Litiba'ah al-Mushaf al-Sharif.
- Khanam A. (2013). *Muslim backward classes: A sociological perspective*. New Delhi: SAGE Publications.
- Kamali, M. H. (1991). *Principles of Islamic jurisprudence*, Cambridge: Islamic Texts Society.
- Lamartine (1854). *Historie de la Turquie* (Vol. 11). Paris: N.p.
- Muslim, H. (2007). *English translation of sahih Muslim*. Ed. Hafiz A., Trans. Al-Kattab N. Riyadh: Darussalam.
- Tafsir Software, *Qur'an al-Karim ma'a al-Tafsir*, 4<sup>th</sup> Reproduction. Available at [www.islamspirit.com](http://www.islamspirit.com). Retrieved on 26<sup>th</sup>/08/2011.