



## Success in the Islamic Context

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### Abstract

The objective of this paper is to present knowledge, principles of success in the context of Islam. This paper utilizes documentary research to examine and collect data from Al-Qur'an, Al-Hadith, and the opinions of Muslim scholars. According to the research, it has a broad meaning and covers life both in this world and the hereafter. Allah (SWT- Subhanahu Wa Ta'ala which means "Glory be to God/Him"), the Lord has emphasized great real success. That is success in the hereafter. At the same time, He does not neglect the things that humans desire in the form of success in this world as well. His guidance is something that humans can use as means of achieving stable success, whether it's a short period of life in this world or long term after death. Furthermore, Islam is not just about the unseen and acts of worship. Its basic principles teach us how to be productive and proactive in life. Overall, the attributes of success that Allah (SWT) has described behaviors based on morality and diligence in virtue. The adherence of the Prophet Muhammad (SAW- Sallallahu Alayhi Wasallam which means "Peace and Blessings of Allah be upon Him"), these two principles cover all actions and activities of all believers. Some of the behaviors that Allah (SWT) has emphasized as a special feature of those who will succeed, are constant remembrance of God at every moment, asking forgiveness for confession or asking forgiveness from Him. Refining mind to be flawless and not being a stingy person, including the level of social responsibility, these things have a relationship. The indispensable quality of success is the duty of enjoining and helping each other in what is a virtue, ready to stop from all forms of evil as well as having patience and strict prayers. It will be the result that will lead to success in life per the Islamic context.

*Keywords: Islam, Al-Qur'an, success, Islamic context, Dunya-Temporal world, hereafter*

### 1. Introduction

Islam is an Arabic word, and it is a verbal noun. The definition of Islam is "to surrender" and "to submit completely." It comes from the root word "Salam" which can be further divided into other possible derivations such as "peace" and "safety". In the Islamic context, Islam means to submit our lives wholeheartedly to the one God, Allah (SWT) and to believe that everything in this world belongs to Him. (Ridwan.2015)

Islam is the religion of humanity, which has the Al-Qur'an as a constitution for our living. It offers ways for people to believe to sustain themselves in life success. "Success" in the definition of Allah, is naturally different in the context of humans. In other words, in Islam, the success of life covering the story and all acts of life. It starts with the spirit and thinking process of our afterlife. But success in the definition of humans means success in the form of objects and marks only in this world. (Lohwithee.1428)

Even though all human beings are pursuing success in their lives, most of them still don't understand how to be successful in both this world and the hereafter (Aakhirah world). This is because humans overlook the significance of the hereafter. Therefore, they do not prepare to accumulate virtues that will lead them to their success. Instead, there has a narrow circle of thoughts, such as wanting to be rich, stable jobs, and a secure life. When facing bankruptcy, they feel unstable, broken, insecure, and afraid of losing their property, etc.

Islam guides to a straight path that can lead to success in this world and the hereafter. However, it is clear that the religion of Islam encourages the believers to strive for success in the hereafter because that is what our creator God calls the supreme or the ultimate success. (Abdullah.1410)

فَمَنْ زُجِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

[1670]



“And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful”. (A’li Imran: 185)

Success in life that Allah (SWT) invites human beings is success in the hereafter. Because it is the world that is enduring, and those who succeed in the hereafter regarded as the true winner. Even so probably it doesn't mean humans have to abandon the world to nudge all medicine, or not interested in success in the world. The key point is if humans value the success in the hereafter, they must not abandon this propulsive world to seek their success. Because the world is our way for the collection of goodness and it's also our way to the ambition of the hereafter as shown in the Al-Qur'an. (Abdullah.1410)

«وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا»

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world.” (Al-Qasas: 77)

## 2. The Arabic Word of Success

The Arabic word for success is *falah*, it is a word that Muslims of all ethnicities are familiar with. They hear it every day in the call to prayer. “...hayya ‘alal-falah!” Hurry to success. Come to prayer, come to success. This is what the words of the call are saying to the believers. You will find success in the prayer, in maintaining your connection to God. Interestingly the same root *fa-la-ha* gives us the Arabic word for farmer -*fallah*. How do we know if a farmer is successful? He has abundant crops and healthy livestock. But the farmer has very little control over his efforts and his labor; he plants the seeds, tills the soil, and tends to his livestock. Then however he must put his trust in God, for he has no control over the weather. His success as a farmer is determined by God’s power over all things. Floods and drought, winds and rain, even his own health and the health of his plants and livestock could affect his success. (Ahmad, 1337)

Could we then say that the definition of success includes putting one's trust in God? Make an effort, do what is required and leave the outcome to God. Prophet Muhammad (SAW) explains to the believers that all their affairs are amazing. He said, “How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him.” Thus when one devotes his life to please God by submitting to His will, this saying takes on even more layers of meaning. Completely trusting God means that there is no failure. Thus minor setbacks and difficulties are just a small glitch on the road to ultimate success.

What about outcomes that this worldly life considers to be failures. What if you lose your livelihood or your spouse? What if you are not recognized as the good person you are striving to be. None of this has the least bit of influence on whether or not you are ultimately successful. What is taken into account is how you react and how you face life’s challenges. A person is successful and on the road to the ultimate success because of his attitude, his intention, and his ability to trust God's promise.

## 3. The Characteristics of Success

The characteristics of "Al-Falah" and "Muflihun" refer to the success which has been specified in the Al-Qur'an. (Ridwan, 2015)

### 1. Taqwa

The word "Taqwa" means reverence for Allah. Allah is the first quality that is important and related to the implications of the Al-Qur'an as follows:

1) Allah will raise the status of the honorable person. He said: (Abdullah, 1410)

«إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ»

“Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Al-Hujurat: 13)

2) He will protect and always be with those who have the lap, as he said: (Abdullah, 1410)

[1671]



« وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ »

“And fear Allah and know that Allah is with those who fear Him.” (Al-Baqarah: 194)

3) He will give light to the path in order to distinguish between al-Haq (Right) and Al-Batil (Delusion) as shown in the Al-Qur’an: (Abdullah.1410)

« يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ »

“O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; Allah is Forgiving and Merciful.” (Al-Hadid: 28)

« يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا »

“O you who have believed, if you fear Allah, He will grant you a criterion.” (Al-Anfal: 29)

4) He will give you many exits and risk as Allah has said: (Abdullah.1410)

« وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ »

“And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect.” (At-Talaq: 2-3)

5) He will make the work of those who scoop the lap smoothly and easily as He said: (Abdullah. 1410)

« وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا »

“And whoever fears Allah - He will make for him of his matter ease.” (At-Talaq: 4)

6) He will make him a peaceful mind, not afraid, and not sad. (Abdullah.1410)

« فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ »

“Then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.” (Al-A’raf: 35)

7) He will increase prosperity (Barakah), abundance in his career. (Abdullah, 1410)

« وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ »

“And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth”. (Al-A’raf: 96)

The verses of the Al-Qur’an clearly indicate the relationship between "Taqwa" and "Success". So it is impossible for those who seek victory in the hereafter to avoid, neglect, or ignore "Taqwa". It is an important agenda that we all have to review knowledge and understand the meaning of Taqwa along with keeping oneself stable in the lap for the great success that Allah (SWT) has promised in the Al-Qur’an. (Aisha, 1410)

## 2. Living the way of the Prophet

Islam encourages Muslims to follow our Prophet Muhammad’s (SAW) way of life without violating his orders, and act under the will of God. Because our Prophet knows and has the best understanding of His commands. Allah (SWT) certifies all those who are successful, so those who follow him will receive the same success. Allah (SWT) has described the qualities of successful people who follow the Prophet as follows: (Abdullah, 1410)

« لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَاءِكُمْ هُمْ الْحَيَاتِ وَأُولِيَاءِكُمْ هُمُ الْمُفْلِحُونَ »



“But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good and it is those who are successful”. (At-Taobah: 88)

The personality of the Prophet Muhammad (SAW) is a good example that should be followed in life as follows: (Muhammad bin Ismail Al-Bukhari, 1439)

- 1) He is a good listener and speaker. When in conversation, he tends to be calmer than when he is a speaker. You will only talk about important matters.
- 2) He spoke the truth and was strict in speaking. He will not say things that are not true, nonsense things.
- 3) He loves cleanliness and has a habit of cleanliness. He dislikes the smell that is foul and pungent.
- 4) He has a simple life. He doesn't like extravagant and luxurious life. He always suggests others to also live a simple life.
- 5) He is generous. He never rejected the poor who asked for sustenance. Kindness is your true habit.
- 6) He does all his works by himself, i.e., do housework, patch clothes, cover shoes, milking, kneading dough, and drawing water.
- 7) He likes to help other people, such as helping the widow and regretful labor.
- 8) He is always humble. He doesn't like to be meticulous in dressing to flaunt a simple dress code. Sometimes, the clothes he's wearing may have several patches on, but they are clean. He doesn't like wearing jewelry.
- 9) He honors his guests, is attentive and welcomes all guests who come to visit him as well.
- 10) He doesn't like an extravagance in eating. He eats good and unflattering food.
- 11) He loves equality and gives equal importance to the rich, the poor, children, women, the elderly, and slaves.
- 12) He loves the poor but does not like anyone to be a beggar. He doesn't like begging. He likes to work. Many people beg him. He advises them to work, such as cutting firewood to sell, etc.
- 13) He always remembers Allah (SWT).

### 3. Assembling all Virtues

Islam is not a religion of belief and faith without good parallel behaviors. Therefore, the path to success that Allah has promised must be prepared by performing all forms of virtues in parallel with a firm and stable faith. In other words, we can say that those people who persist in virtues inevitably, is an index clearly showing that is a sincere believer, and a keen desire to practice virtues consistently. That is the way of success as it appears in Al-Quran as follows: (Abdullah.1410)

«وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ»

“And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be successful”. (Al-A'raf: 8)

«يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ»

“O you, who have believed, bow and prostrate and worship your Lord and do good that you may succeed”. (Al-Haj: 77)

### 4. Remembrance of Allah (Zikrullah)

"Zikr" or remembrance of Allah (SWT) is a practice that is no less important than other religious activities. However, the remembrance of Allah (SWT) can be done at any time without any conditions. (Ala-ud-Din, 1997)

Once upon the time, the Apostles spoke with Rasu-lullah. (SAW). “Indeed, there are many Islamic laws, can you tell us what the embodiment is of all the laws?” The Prophet Muhammad (SAW) responded that:

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"Keep your tongue wet. With remembrance of Allah." Reported by At-Triz Mizi, Ibn Majah, Al-Hakim. (Muhammad Idrees, 2017)

Remembrance of Allah is the easiest thing to do, and there are many deeds that Allah has prepared as the Prophet Muhammad has described: (Muhammad.1980) "Saying 'Al-Hamdulillah' will fill the scales on the Day of Resurrection. The saying of 'Subhanallah, Walhamdulillah' has many merits, and as equal between heaven and earth" (reported by Muslim)

"Two light sentences for the tongue to say. But heavy for weighing on the Day of Resurrection, and is loved by Allah who is merciful, 'Subhanallah Wabhamdih, Subhanallah Al-Azeem' "reported by Al-Bukhari and Muslim. (Muslim Ibn Al-Hajjai, 2004)

"The noblest remembrance of Allah is 'La ilaha illallah'. The best request prayer is 'Alhamdulillah' "reported by Attriz Mizi, and Ibnu Majah.

In addition, reading Al-Qur'an is also considered a remembrance of Allah (SWT), because Al-Quran is the speech of Allah which is a noble word, and reading Al-Qur'an will bring also great deeds.

Remembrance of Allah with the Zikr regularly is a good example shown by our Prophet Muhammad (SAW). He always does that at any time from dusk till dawn. This is the embrace of Allah's command which instructs you to have patience in your efforts to remember Allah (SWT). He said: (Abdullah.1410)

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا

"And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart we have made heedless of our remembrance and who follows his desire and whose affair is ever [in] neglect". (Al-Kahf: 28)

He also said: (Abdullah, 1410)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (Ar-Ra'd:28)

The remembrance of Allah or Zikrullah is a valuable practice and has a great meaning to believers. The Al-Quran encourages the Prophet Muhammad to perform his remembrance of Allah all the time, as it is an expression of his attachment to Allah. (Zulfiqar , 1995) The Prophet Muhammad (SAW) himself created a model for supplication in every posture, whether sitting, standing, lying, standing up or walking, indicating that Zikrullah will make humans aware of themselves all the time, with a pastor supervising him as well. It causes that person to show gratitude to him and is diligent in doing what he uses such things. That will be the key to goodness in order to unlock the success that Allah has promised as shown in Al-Quran as follows: (Abdullah. 1410)

فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

"So remember the favors of Allah that you might succeed". (Al-A'raf: 69)

«فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ»

"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed". (Al-Jumu'ah: 10)

##### 5. Enjoining the Matter of Goodness and stop the Evil

This feature within the framework of social services is an expression of participation in responsibility for the fundamentals that will free human society from various undesirable things. With good intension and practice, all goodness and success will appear in our society. However, we still lack a lot of



qualifications for success in this regard. Our society today is so full of damages and the breakdown of ethics and morals, which are undermining the peace of human life sadly, as it appears in the Al-Qur'an as follows: (Abdullah.1410)

«وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ»

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful”. (A’li Imran: 104)

#### 6. Purifying the Mind

Mind or Nafs (some of the verses in the Al-Qur'an use the word "Galbun") is a way of thinking that leads to good or bad experiences. Allah (SWT) ordered His messengers to all human beings regardless of age, and where they are. The important duties of those messengers are teaching (تعليم), admonishing (تذكية) and polishing (تنكير), as Allah (SWT) has mentioned about the requests of the Prophet Ibraheem. Allah (SWT) has responded to the request as follows: (Abdullah, 1410)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

“Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you which you did not know”. (Al-Baqarah : 151)

Napping or Nafs, is one of the main duties of Messengers. Mind purifying of humanity, to make being a Muslim who has a reverence in Allah (SWT). Mind polishing is the cleaning and growing. Therefore, refining means keeping the mind clean from the various diseases of the mind that sticks to behave the evil. Purifying their "mind" to be clean as it should be and encouraging desirable behavior as well.

Our minds can be refined by devotion to God, regularly observing “Ibadah,” such as prayers, fasting, and remembrance of Allah all the time. Reading Al-Quran and considering the greatness of Allah, (SWT) calculates the positive and negative behaviors in daily life including the reminiscence of death.

Purifying the mind is an important attribute of those who are successful in showing their loyalty to God. Allah (SWT) has said about this matter as follows: (Abdullah.1410)

«قَدْ أَفْلَحَ مَنْ تَزَكَّى، وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى»

“He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays”. (Al-A’la: 14-15)

«قَدْ أَفْلَحَ مَنْ زَكَّاهَا، وَقَدْ خَابَ مَنْ دَسَّاهَا»

“He has succeeded who purifies it, and he has failed who instills it [with corruption]”. (Ash-Shams: 9-10)

If a person tries to gain all those characteristics, he/she starts the process of purifying him/herself. And purifying the self makes the soul a prepared field, in which every human talent can be planned and bloomed.

In fact, there is only one secret to become successful, powerful, popular, and wealthy. And the secret is to obey the rules of Allah and to completely submit to His orders. The point is that if one can fulfill all his/her duties towards Allah, then, as a natural rule, he/she will be the result of his/her actions as shown in the Al-Qur'an: (Abdullah.1410)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ

“Whoever brings virtue shall receive [a reward] better than it” (An-Naml: 89)





### 7. Confession and Forgiveness (Taobah)

The guilt and forgiveness or the “Taobah” are asking Allah to remove the guilt and sin that may cause mankind to be punished in hell. Taobah is the mean of liberation from error and success. Finally, he entered the heavens as shown in the Al-Qur’an: (Abdullah Y.A, 1410 A.H)

«وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ»

“And turn to Allah in repentance, all of you, O believers that you might succeed”. (Al-Nur: 31)

Another verse is:

«فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ»

“But as for one who had repented, believed, and done righteousness, it is promised by Allah that he will be among the successful”. (Al-Qasas : 67)

Furnace of all errors needs to act urgently whether it is a small offense or a big offense. Imam An-Nawawi (Rahimahullah) said: "It is a resolution of the sage to agree that Taobah of all offenses need to act urgently, not to delay whether it is a small or big offense."

As for the goal of repentance, it means willing repentance (Taobah-Taobatan Nasuha) and the making of completion. It consists of the following conditions:

One - abandonment from the mistakes

Two - feeling regret from the offense

Third – strong determination to not repeat the same mistake again

However, there are some additional points of view. We must have the sincerity to God, Allah (SWT) in the furnace. It is not done due to fear of authority or being shy towards people, for example

“Taobah” that expects merits from Allah (SWT) and is afraid of his punishment. In the case of an offense relating to the abuse of the rights’ people, there is a fourth condition that must be returned to the owner. Therefore, it can overrule these offenses.

### 8. Healing from all Misery

The feature of frugality is a trait that implies a narrow mind and may also indicate greed as well. Although looking at the surface, frugality will not be punished, it is considered to be very ashamed. It is not the gratitude of God for granting favor to mankind, yet they are arrogant and refuse to spend according to his duties and responsibilities, despite all the wealth that they possessed. To encourage humans to overcome the bad habits, Allah (SWT) has promised that success will encounter those who can keep themselves from the stinginess. He spoke in the Al-Quran as follows: (Abdullah.1410)

«وَمَنْ يُوَقَّ شَحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ»

“And whoever is protected from the stinginess of his soul - it is those who will be successful”. (At-Taghabun: 16)

When being selfish, greed and frugality will follow it, which is a behavior that Islam condemned as Allah has said: (Abdullah.1410)

أَهْلَاكُمُ التَّكَاثُرُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

“Competition in [worldly] increase diverts you. Until you visit the graveyards”. (At-Takathur: 1-2)

He said:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ لَّهُمْ ۚ سَيُطَوَّقُونَ مَا  
بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۚ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld



on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] acquainted". (A'la Imran: 180)

Other verses, Allah said: (Abdullah.1410)

هَٰ أَنتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ۗ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ ۗ وَاللَّهُ الْعَبِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۗ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

"Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy". (Muhammad: 38)

Prophet Muhammad (SAW) said: "Beware of misery, because that misery has destroyed nations before you."

#### 9. Patience and Prayer

Patience and prayer are considered another important feature of those who are truly successful. Because they are factors in all forms of victory. Patience doesn't only depend on your physical condition but also depends on the state of mind. The strong persons are not the persons who can fall to other people but are those who can control themselves in anger.

Ibn Kasir (one of the Most Comprehensive and Complete Explanations of The Noble Quran) said: "There are two types of patience: tolerance of abandoning what is forbidden and sin, and patience in practices to show respect, and drawing near to Allah (SWT), in which the second kind of patience has many virtues. Because that is the objective (Of patience)"

Abdul Rahman Bin Zayd Bin Aslam (one of the Most Comprehensive and Complete Explanations of The Noble Quran) said: "There are two forms of patience: Patience for Allah, the things that are absolutely desirable. Although it is a heavy burden on the mind and physical condition and patience for Allah, from what He forbids, although to abandon his desires. Therefore whoever is in that condition, he is one of those people who are patient which peace certainly he will be.

Umar Bin Al-Khattab (the second Khalifa of the Muslims) said: "There are two types of patience. One is tolerance when misfortune (Musibah) comes which is a good type of patience (such as parents or children Grandchildren died in accidents, illnesses etc.), where we must be patient with the satisfaction of what Allah (SWT) stipulates. However, superior to the tolerance of suffering is patience from observing sin and evil forbidden by Allah (which is the best patience, because not everyone is able to do it)". The above statement is confirmed with the words of Allah (SWT) as shown in the Al-Qur'an: (Abdullah, 1410)

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

"Indeed, the patient will be given their reward without account." (Az-Zumar : 10)

From the essence of the above feature, computes that success in the definition of God, meaning wide and covering life both in this world and the hereafter. Allah (SWT) has emphasized that true success is success in "Akirah." At the same time, we should not neglect the things that humans desire in the form of success in this propulsive world. The important thing is that humans can always use the way of Allah (SWT) as a tool to seek enduring success during alive or in the state of death.

#### 4. Conclusions

The Islamic principles sole purpose is to develop a person's characteristics to become a strong-willed individual. By practicing them, it allows the pious Muslim to manifest a fraction of God's love through his actions and interactions with other human beings and even animals and plants as well. Being self-aware, hard-working, time-sensitive, patient, having a firm purpose are some of the characteristics of a successful person. If a Muslim applies the Islamic principles in his life, whether as a business owner, an employee, a parent, a husband, or a child, he will undoubtedly improve the quality of his work and life. Therefore, success in the context of Islam and the definition of God, has a broad meaning and covers life in





this world and the hereafter. God emphasized the great real success is the success in the hereafter. Meanwhile, not neglecting what human desire in the form of success in this world, His guidance is the thing that humans can use as means of achieving stable success, whether it's a short period of life in this world or long term after death. Overall, the attributes of success that Allah (SWT) has described is behaviors based on Taqwa and virtues practices. Therefore, Islam is the complete code of life. If a Muslim wishes to achieve success in this world and the world hereafter, then the best solution available for such a person is to incorporate the principles of Islam in life and climb up the ladder of success.

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