

## **Being positive - 'All it takes for evil to prevail, is for good men and women to do nothing'**

DISCLAIMER: This reminder was originally delivered in Arabic. Any meanings lost in translation are not to be attributed to the speaker as reminders are translated by volunteers. The mosque has no official translator and volunteers often have no formal qualifications to translate on the day. Please forgive any errors as they are from our human weakness and any right guidance is from God.

Being positive is a sign of a heart full of faith. Being positive is to have sincerity in work, to exert effort, to make use of every possible means, to seize opportunities, to use every capacity and capability to bring about change and make conditions better. Staying put and doing nothing is not behaviour of the Muslim<sup>1</sup> with a heart full of faith!

The Quran differentiates between the two groups and clarifies the differences between their ways of thinking: "God sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?" (an-Nahl 16:76)

Being positive is a combination of motivation of the mind and physical effort of the body<sup>2</sup>.

Oh Muslims,

For every nation to move forward there must be a generation of its people with clear minds and wisdom ... people who are consistently sincere, working and facing hardships with a balanced and clear understanding of their circumstances. This life is a test that includes ease and hardships, illness and health. The positive person is the one who welcomes the good times with thanking and praising God and faces the hard times with wisdom and patience.

For someone who relies upon God - you do not moan at whatever you lost - you find this unacceptable and feel that any attitude of staying put or surrendering should not come from whatever the hardships you face. It was said that "the cure for every illness is patience at the same time as

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<sup>1</sup> One who submits to God

<sup>2</sup> it also requires the wisdom and correct understanding of having positive aims to bring/spread good and apply good/legitimate means to achieve them - see for instance <http://www.leedsgrandmosque.com/khutbahs/khutba-20080111.pdf> and <http://www.leedsgrandmosque.com/khutbahs/khutba-20070323.pdf>

taking the medicine for that illness." This patience is found in relying upon God and seeking his power and refuge.

Oh Muslims,

The Qur'an has told us the best of examples in how muslims should face hardships - so we take from these examples solutions for what we suffer in our daily life.

1. When Jacob lost his son Joseph, he said with a firm heart: "No, but you your souls have enticed you to something. So patience is most fitting (for me). Maybe God will bring them (back) all to me all together. For He is indeed full of knowledge and wisdom." [Yusuf 12:83] Then he directed his sons positively in how to face this problem and he gave them faithful guidance by saying: "O my sons! go you and enquire about Joseph and his brother, and never give up hope of God's Soothing Mercy: truly no one despairs of God's Soothing Mercy, except those who have no faith." [Yusuf 12:87].
2. The mother of Moses feared the persecution from Pharaoh and:" So [God] sent this inspiration to the mother of Moses: "Suckle (your child), but when you have fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to you, and We shall make him one of Our apostles." [Qasas 28:7] inspiring her to use every possible means to save her son while depending upon God.
3. Dhul Qarnain travelled until he reached the pass between two mountains where he found people who had their lives ruined by Gog and Magog. Those people did nothing to change their own situation but Dhul Qarnain did not join them in moaning and complaining. Indeed he found a practical and positive solution while depending upon God the most powerful: "They said: "O Dhul-Qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them? He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them: "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, which I may pour over it, molten lead." Thus were they made powerless to scale it or to dig through it." [Kahf 18:93-97]

The Qur'an teaches us to be positive when facing hardships. Surely we will have to struggle as this requires a lot of effort, deep thinking and being aware of the circumstances, accurate understanding and benefiting from others' experiences. Our best provisions on this way are patience and reliance upon God.

Prophet (pbuh) said: "Whenever a Muslim (as described above) is afflicted with a hardship, sickness, sadness, worry, harm, or depression -- even a thorn's prick, God expiate from his sins because of it" [Bukhari]

A muslim should always do his best and leave the rest to God. The Prophet (pbuh) also said: "The strong believer is better and more beloved to God than a weak believer, though both are good; word hard for that which is beneficial for you and seek God's help, and do not give up. If you are stricken by misfortune do not say: 'If only I had done differently ...', rather say: 'That is what God decreed, He does as He wills.' 'If only' opens the door to Satan's works." (Agreed upon)

"and say, "I hope that my Lord will guide me ever closer (even) than this to the right road"[Kahf 18:24]

'Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)." And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."' [Isra 17:80-1]