المذكر
The Reminder
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The Lesson of Positivity

A Majlis on Ṣabr, Taqwā, and the Example of Ḥaḍrat Yūsuf عليه السلام

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Topic: The Lesson of Positivity

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

"And he raised his parents upon the throne, and they (all) fell down before him in Sajdah (a prostration of greeting). And he said, 'O my father! This is the interpretation of my dream of before; my Rabb has made it come true.'"

Sūrah Yūsuf, 12:100

This āyat of Sūrah Yūsuf carries lessons every Mu'min needs constantly, not only on special occasions — for they come from the Qur'ān Sharīf itself, whose Tilāwat is meant to be a living part of our daily life: a reward in the recitation, a Nūr drawn into the heart, and a message to be understood and acted upon.

The Light That Must Not Go Missing

Darkness is simply the absence of light. When the Nūr of Tilāwat, Dhikr, and Nawāfil goes missing from a heart, Ẓulmat takes its place, and that darkness inclines the heart toward dark deeds. Allah Ta‘ālā says in a Ḥadīth Qudsī:

وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ

"My servant continues to draw near to Me through the Nawāfil, until I love him."

Ṣaḥīḥ al-Bukhārī, 6502

We spend so much of our lives chasing worldly contacts — people of influence, people of power — while overlooking the one connection that actually benefits us: our own nearness to Allah Ta‘ālā. Every Tasbīḥ, every moment of Tilāwat, is a real step closer to Him; yet Dīn too easily becomes what we attend to only once the "real work" is done.

The Fire of Ḥasad, and the Wealth of Contentment

Sūrah Yūsuf is unique among the Qur'ān's narratives in telling one incident in complete sequence, lesson upon lesson. Ḥaḍrat Yūsuf عليه السلام, favoured by his father, became the object of his brothers' jealousy (Ḥasad). Ḥasad is a fire that burns only the one who carries it,

leaving him discontent with the decree of Allah Ta'ālā. Submission to that decree, by contrast, brings contentment — the greatest wealth a heart can hold. As Nabī-e-Karīm ﷺ says, the only thing that will ultimately fill the belly of a person lacking contentment is the dust of the grave; this greed for Dunyā ends with nothing less than death.

The remedy is Tazkiyah, turning toward Allah Ta'ālā until Muḥabbah for Him takes root — after which the heart begins yearning for the Ākhirat, eager even for every Ṣalāh, as one Ṣaḥābī described himself: awaiting each prayer time the way one awaits something genuinely exciting.

Flee to Allah, and the Core Lesson

Sold into slavery and later tried by the minister's wife, Ḥaḍrat Yūsuf عليه السلام fled, and the locked doors before him opened miraculously. Allah Ta'ālā says:

> فَفِرُّوا إِلَى اللَّهِ
>
> *"So flee to Allah (through Taubah and turning to Him in every matter)."*
>
> *Sūrah adh-Dhāriyāt, 51:50*

Whatever difficulty we face, the question is simple: what path, in this very matter, takes me toward Allah Ta'ālā? The alternative — resolving one problem by creating a far greater one, such as an interest-bearing loan — only multiplies the difficulty. Despite being imprisoned unjustly for years, Ḥaḍrat Yūsuf عليه السلام was eventually freed through means nobody could have anticipated, and appointed over the treasuries of Egypt. Years later his brothers came before him, poverty-stricken and unknowing, until he revealed himself: "I am Yūsuf, and this is my brother; Allah has indeed favoured us." From this comes the Qur'ān's own prescription for life:

> إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ
>
> *"Verily, whoever adopts Taqwā and exercises Ṣabr — then indeed, Allah does not allow the reward of those who do good to go to waste."*
>
> *Sūrah Yūsuf, 12:90*

A person who lacks Ṣabr can become trapped in one difficulty after another, carrying unnecessary baggage, sometimes grievances so old their origin is barely remembered. Ṣabr — in obedience, in restraint, and through every trial — is what allows a person to move past things easily.

The Lesson of Positivity

Here lies the heart of today's Majlis. When parents and brothers finally arrived and bowed before him in the Sajdah of greeting — never of worship, for no Sharī'ah has ever permitted Sajdah of 'Ibādat for anyone but Allah Ta'ālā — Ḥaḍrat Yūsuf عليه السلام began recounting all that had happened. And notice where he began it: "Allah has been so kind: He brought me out of prison." Nothing of the well. Nothing of being sold as a slave. Nothing of the years wrongly imprisoned. He began from the point of positivity, drowning the account in Shukr rather than grievance — and where the matter of his brothers could not be avoided altogether, he placed the blame upon Shayṭān, and closed the matter there: *"...after Shayṭān had sown discord between me and my brothers."*

This is not a bedtime story; it is a message for life — the very heart a Mu'min should carry. We are human, we feel hurt, Allah Ta'ālā created us with these emotions; the lesson lies in how we carry what has happened to us, recounting it, where it must be recounted at all, from its most positive angle. Real happiness exists only on the path that draws us closer to Allah Ta'ālā — away from it, whatever happiness a person imagines is a deception that eventually collapses.

Waiting Is Worse Than Death — and Consideration for Others

The years Ḥadṛat Ya'qūb عليه السلام spent not knowing whether his son was living or dead were harder to bear than death itself, which at least brings closure. This carries a lesson in Mu'āsharah: not to leave people in needless suspense, for the anxiety it causes is a real form of Īdhā, harm to a fellow Muslim, for which we are answerable on Qiyāmah.

Ḥadṛat Yūsuf عليه السلام likewise considered his family's feelings, letting the full account rest rather than embarrass them. This same consideration marks the Ṣaḥāba: Ḥadṛat Jābir رضي الله عنه married a widow rather than a young woman, explaining to Nabī-e-Karīm ﷺ that his father had left nine young sisters in his care, and a more mature wife could help him raise them properly. Nabī-e-Karīm ﷺ replied, *'Aṣabta'* (You have done the right thing). A lifelong decision, made by a young man, setting his own feelings aside entirely out of responsibility toward others — this is the spirit that ran through the Ṣaḥāba's households, lived not for their own enjoyment but for one another.

May Allah Ta'ālā grant us the Tawfīq to make the very mindset of Dīn our own, to follow faithfully in the footsteps of Nabī-e-Karīm ﷺ, and to become His true and obedient servants. There is a Ḥadīth that whoever builds a house for Allah Ta'ālā — a Masjid, even a small portion of one — Allah Ta'ālā will build for him a palace in Jannat. May Allah Ta'ālā grant us Tawfīq in this as well. Āmīn.

Important Lessons

- **Nūr must constantly be renewed** — Tilāwat, Dhikr, and Nawāfil keep the heart from slipping into Ẓulmat.
- **Ḥasad burns only its carrier** — contentment with the decree of Allah Ta'ālā is the greatest wealth.
- **Flee every difficulty toward Allah** — ask what path draws you closer to Him, rather than compounding the problem.
- **Taqwā and Ṣabr waste no reward** — the Qur'ān's own prescription for a safe passage through Dunyā to Ākhirat.
- **Recount hardship from its most positive angle** — the Lesson of Positivity Ḥadṛat Yūsuf عليه السلام modelled for us.
- **Consideration for others outweighs personal comfort** — as shown in the lifelong sacrifice of Ḥadṛat Jābir (RA) for his sisters.

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