

Positive Work Strategies with Society and their Applications in Light of the Holy Quran, Surat Al-Kahf as a Model

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Abstract

Many Islamic societies are looking for factors of renaissance and progress, and are trying hard to plan and make efforts to reach them, and individuals and groups are rushing to achieve this, and this requires foundations and controls to reach the desired goal. The images of positivity in the Holy Quran have varied, and the features of building the individual and society in several places, and among the noble surahs that emphasized these images is Surat Al-Kahf, which clarified the strategies, foundations and rules of positive work in society. This topic helps in discovering the areas of positivity in the situations of the stories mentioned in Surat Al-Kahf and deducing the Quranic strategy in building a positive personality through the Holy Surah. And to identify the features of the positive personality and the positive society as they appear in it. And to spread the culture of interaction and positivity among the members of the Muslim generation by looking at positive situations. The problem of the research lies in the lack of knowledge of the strategies, foundations and controls that help achieve positive work at the community level as mentioned in the Holy Quran. A set of approaches were used in this research to achieve the desired goals, namely: the inductive, descriptive and analytical approaches. Among the most important results: The Holy Surah has set an integrated strategy for building society represented in a clear set of foundations and steps to control collective work within society. The Surah also presented realistic practical models represented in the story of the People of the Cave, the owner of the two gardens, Moses - peace be upon him - with Al-Khidr, and the story of Dhul-Qarnayn. It emphasized that the desired success can only be achieved by combining individual and collective efforts within society. And that building a distinguished personal character, adhering to virtuous morals and positive values, correct ideas, and making sound decisions must lead to sound results.

Keywords: Strategies, Positive Work, Positivity, Surah Al-Kahf.

Contribution of Research to Society

Many Islamic societies are looking for factors of renaissance and progress, and are trying hard to plan and make an effort to reach them, and individuals and groups are rushing to achieve this, and this requires foundations and controls to reach the desired goal. This topic helps in discovering the positive aspects in the situations of the stories mentioned in Surat Al-Kahf as follows:

- 1- Deriving the Quranic approach to building a positive personality through the Holy Surah.
- 2- Identifying the features of a positive personality and a positive society as stated in the blessed Surah.
- 3- Spreading the culture of interaction and positivity among the members of the Muslim generation by looking at the positive situations in the Holy Surah.
- 4- Urging scholars, writers and students of knowledge to delve into discovering positive situations and activating them in society and urging Muslims to comply with them.

Research Problem

The problem of the research lies in the lack of knowledge of the strategies, foundations and controls that help achieve positive work at the community level as stated in the Holy Quran.

Objectives

- 1- Standing on the practical collective strategies in Surat Al-Kahf.
- 2- Clarifying the foundations of a positive personality and its features at the community level.
- 3- Providing a suitable practical role model to build a positive personality through the characters of the Surah.
- 4- Clarifying the effects of a positive personality in society.

Methodology

In this research, I used a set of methods to achieve the desired goals, which are: the inductive, descriptive and analytical methods. I presented the Quranic verses, analyzed them and linked them to each other to reach a thematic unity and final results that achieve the research goals according to the plan set.

The Concept of Strategy

It is a non-Arabic word, and by tracing the meanings and uses of the word, it becomes clear that what is meant by it is: high-level planning that ensures the achievement of goals through the use of specific means to reach the goal quickly.

Positivity As A Term

It seems that positivity as a modern term corresponding to the meaning of negativity does not have a strong apparent connection to the linguistic derivation mentioned above, and its concept can be defined as follows:

Dr. Muhammad Ahmad Louh defined it as: "A psychological and behavioral state that gives a person an optimistic and charitable view of individuals, organizations and societies, and encourages him to perform his legal and moral responsibilities." Positivity has been said to be: a psychological state that stems from within the individual, nourished by faith, and the believer's sense of individual responsibility, which drives the believer to be selfless, to hasten

to do good deeds, to give and sacrifice, to seize opportunities, and to invest in reality (Qasim, 2014).

After these diverse and multiple definitions, we can define positive work strategies as: a set of rules and tangible and moral matters, organized in a systematic form, and can be applied practically within the responsibility incumbent upon the individual to carry out a specific task, after faith has settled in his heart, and his sense of individual responsibility to adapt the reality around him to reach a specific goal in reforming the self, reforming society, and the ability to interact with others.

The Foundations of a Positive Personality in Dealing With Society

One of the essential needs of a person is his need to belong, and this need requires him to have a relationship with others. If this relationship is not positive and achieves religious or worldly interests for the person, or protects him from material or moral harm, then it is certain that it will be negative, and there is no way to have a positive relationship unless it is based on continuous positive actions between the two parties. "If you find yourself not getting along well with others, perhaps it is because your attitude towards them or their attitude towards you is less than positive" (Keenan, 1426).

And among the images of positive communication with society that the Noble Surah abounds with:

- 1- Positive view of society: "There are two basic ways to look at the world. You can have a positive view of the world, so you become a positive person, see the world in terms of goodness and benevolence, become more optimistic about yourself, become a happier, and more effective person. Or you can have a negative and malicious view of the world, so you will see only problems and injustice everywhere, and see restrictions and unfairness instead of seeing opportunities and hope" (Tracy, 2014). When this view is rooted in a positive person, he will undoubtedly accept his society, mix with it, advise it, and be patient with the harm that may result from that. "So we must ask ourselves about the reality of our feelings towards others, are they positive feelings? Or negative feelings? So that we can succeed in managing them, and aim our arrows to reach people's hearts with the least effort and the shortest successful way to open the locked hearts" (Mustafa, 1424).

The story of Moses and Al-Khidr proves this approach when they entered the village and asked its people to feed them, but they refused. Moses - peace be upon him - thought that the people of the village did not deserve to make an effort and work for them without compensation, so he asked Al-Khidr to take a fee for building the wall, but Al-Khidr had a positive view of this society that did not provide them with food, so he built the wall and was not affected by their negative attitude towards them. God Almighty said: "So they set out, until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. Then they found therein a wall about to collapse, so he put it back together. He said, 'If you had willed, you could have taken payment for it (Al-Kahf: 77).

- 2- Loving others, wishing them well, helping them and offering them advice: This is an authentic Islamic principle that came from positive thinking in taking the initiative to offer honest advice and opinion to those who need it. From here, this value becomes clear in helping people and offering them assistance, and being keen to advise and guide them, as

stated in the hadith of the owner of the two gardens, addressing his companion so that Allah would not punish him, saying: "His companion said to him while he was conversing with him, 'Have you disbelieved in He who created you from dust, then from a sperm-drop, then proportioned you as a man? But He is Allah, my Lord, and I do not associate anyone with my Lord... or its water should become sunken, then you would never be able to seek it out'" (Al-Kahf: 18). So, he was keen to advise him and remind him of God and frighten him from changing God's blessing when it is taken away from him. Providing aid and assistance to others is evident in breaching the ship, killing the boy, and building the wall in the story of Moses - peace be upon him - with Al-Khidr, as well as in Dhul-Qarnayn building the dam, and helping those in need of aid in the East and West of the earth.

- 3- Positive view of others' mistakes: Since making mistakes is one of the necessary characteristics of a human being and since mistakes may result when they occur in terms of hearts being at odds and estrangement between people, all of which contradicts one of the objectives of the Shariah, which is harmony between people in general, and between the sons of the Islamic faith in particular, a number of rules were mentioned in Surat Al-Kahf that control the human soul and raise it to the level of taking positive positions when a disagreement occurs with others due to their making a mistake that is not acceptable to the other party. This is a very important step in dealing with others, especially when apparent mistakes occur. Here, the blessed Surah explains three steps for dealing with others' mistakes, starting with first verifying the truth of the matter, then looking at the reality of the action, not its appearance, and ending with balancing the actions of the wrongdoer and looking at his previous history. This is what we explain in detail in the following steps: A- Verifying the wrongdoer before judging his action: When we see a mistake committed by others, we must first verify that this mistake occurred, and ask about the purpose of his action, and what was the intention behind that action? This was clear in the questions of our master Moses - peace be upon him - that he directed to Al-Khidr when he saw an action that he thought was a mistake, so he wanted to know its reason and cause. When Moses (peace be upon him) saw Al-Khidr tearing the ship, he asked him about the apparent meaning of the action and its reality, saying: {He said, "Did you tear it apart to drown its people?"} (Al-Kahf: 71). And when Al-Khidr killed the boy without an apparent reason, our master Moses also asked him, saying: {Did you kill a pure soul without a soul?} (Al-Kahf: 74). Thus, whoever deals with others must verify the reality of their actions and what they intended from them before judging them. B- Looking at the reality of the matter and the doer, not the appearance of his action: Then comes the second step, which is looking at the reality of this action and what results from it in reality, not in appearance. When these matters become clear and their ambiguity is revealed, the previous denial of the action may disappear, and the critic may agree with the doer about the correctness of his action after knowing the causes and results. This is what happened with our master Moses - peace be upon him - when he heard Al-Khidr's interpretation of his previous actions, so he understood the truth of things and his astonishment and denial of him disappeared.

A person should look at the history of the person who made the mistake, and know his worth, and not forget his previous favor, this is what makes him seek excuses for his action, or accept his justification for the action after hearing from him. If a man is aware of the merits of the

person he is criticizing, this gives him the opportunity to look at that person in a more positive light, and this helps him control anger and frustration.

We find this level of criticism that stems from genuine positive thinking as a practical reality in the story of Moses and Al-Khidr, and this is what our master Moses - peace be upon him - did with Al-Khidr, as Moses - peace be upon him - did not prevent him from breaching the ship, nor from killing the boy, nor from building the wall; This was because he knew the status of Al-Khidr and that God Almighty described him as having mercy and knowledge, as God Almighty said: "Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us (Al-Kahf: 65) All of this made our master Moses, peace be upon him, ask and not do anything opposite to what Al-Khidr did, and he waited until the whole truth became clear to him later.

- 4- Disavowal of the action, not of the perpetrator: "The method of focusing on the individual's behavior from the mistake, far from touching his dignity, is a method that pushes the other person to trust himself and pushes him to change his course, and leaves the door open for him to act better" (Uthman, 1426) and "Directing criticism to the identity of the perpetrator is like someone bombing the capital of a country, and whoever directs criticism to the behavior, it is as if it is a skirmish on the borders." (Hariri, 2003).

When our master Khalid bin Al-Walid - may God be pleased with him - did what he did regarding the prisoners, and he was far from the truth in that, we find the Prophet - may God bless him and grant him peace - disavowing Khalid's behavior, but he did not disavow him personally, i.e. he directed blame to his action, so he said: "O God, I disavow to You what Khalid did twice" (AL-Bukhari 2001). This is what happened in the situation of our master Moses, peace be upon him, with Al-Khidr, where our master Moses relied on criticizing the action rather than the doer, and this was the reason for the continuation of the blessed companionship until the truth was revealed and Al-Khidr's goals were made clear from his actions.

- 5- Giving priority to the great interest over the small interest: When a person is exposed to public work with society, his vision must be far-sighted, so he gives priority to the interest of the group over the interest of the individual, and gives priority to the public benefit over the minor, and one of the most important things that must be noted is that he balances between interest and corruption, and between repelling the greater harm with the lesser, and so on...

This is what Al-Khidr did in his three cases mentioned in the Noble Surah, where he breached the ship and caused a small defect in it, but he saved them from the king taking their ship, and he used to take every good ship by force, and he also killed the boy so that he would not be a reason for his parents to disbelieve, and he built the wall to preserve the money of the two orphan boys whose father was righteous, so Al-Khidr gave priority to the greater interest over the lesser in all his cases. Allah the Almighty said: "As for the ship, it belonged to poor people working at sea, and I intended to cause defect in it, while behind them was a king who seized every ship by force. As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So We intended that their Lord

should substitute for them one better than him in purity and nearer of kin. As for the wall, it belonged to two orphan boys in a city, and they were not able to bear the burden. The city, and beneath it was a treasure for them, and their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure, as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that over which you could not have patience (Al-Kahf: 79-82).

- 6- Respecting people and appreciating their status: Whoever takes the lead in working with society must take into account the rights of others and give them the status that is appropriate for them, as this makes his work easier, opens people's hearts to him, and appoints someone to help him in carrying out his work and emulate him in all circumstances. Our Master Moses, peace be upon him, who was the one who spoke to God and was one of the resolute messengers, gave us a great lesson in respecting people and appreciating their status in his conversation with his teacher and professor Al-Khidr, where he began to address his professor in a manner befitting his status, starting with his request to follow him to learn from him as God Almighty said: {Moses said to him, "Shall I follow you so that you may teach me from what you have been taught of sound judgment?"} (Al-Kahf: 66), passing through the answer to the professor's question by saying: {He said, "You will find me, if God wills, patient, and I will not disobey you in anything."} (Al-Kahf: 69), and offering an apology for forgetting the agreed-upon condition, which was not to ask about anything until Al-Khidr spoke to him first, as God Almighty said: {He said, "No."} "Take me to task for what I forgot, and do not burden me with my affair with hardship." (Al-Kahf: 73) And His statement: "He said, 'If I ask you about anything after this, do not accompany me. You have received from me an excuse [Al-Kahf: 76). All of this was out of respect and appreciation from our master Moses for Al-Khidr. 7- Sending positive messages verbally, listening and understanding: Those working in the field of positive work need to have a superior set of communication skills with the communities in which they work, and the individuals they work with at all stages, starting with directing kind words and beautiful phrases, listening and even listening well to the problems of others, and not belittling or belittling them, and trying to accurately understand the dimensions of the problem or the work that needs to be done, so that the required communication is achieved, and the work bears good fruits.

The Noble Surah has explained these three stages in different places, which we will explain in detail below:

- A- Using good and appropriate words: Using good words, nice phrases and appropriate methods, so that you can have a positive influence on others is one of the most important features of positive work.

Ibn Battel said: "God has made in people's nature the love of good words and comfort with them, just as He has made in them comfort with an elegant view and pure water, even if they do not own it or drink it." "One of the rules that must be known in relationships with others is that the positive impact of the words we speak has a positive impact on us, and negative words hurt us" (Tracy, 2008). The Noble Surah focused on this meaning in three places:

First: In the words of the young men of the Cave: "Then send one of you with this silver of yours to the city and let him see which of them has the best food. Then let him bring you provision from it and let him be gentle and let no one know about you" (Al-Kahf: 19).

Second: In the situation of Al-Khidr when our master Moses - peace be upon him - forgot the previous condition, which was not to ask him about anything until Al-Khidr spoke to him first, so Al-Khidr did nothing but speak to him gently, reminding him of the previous condition, and he did not scold him or speak harshly to him, but rather reminded him, saying: {He said, "Did I not tell you that you would never be able to have patience with me?"} (Al-Kahf: 75).

Third: In the words of Dhul-Qarnayn: {But as for he who believes and does righteousness, he will have the best reward, and We will speak to him from Our command with ease.} (Al-Kahf: 88). He says: As for he who believed in Allah from them and believed in His Oneness and acted in obedience to Him, he will have the best with Allah, which is Paradise, as a reward.

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