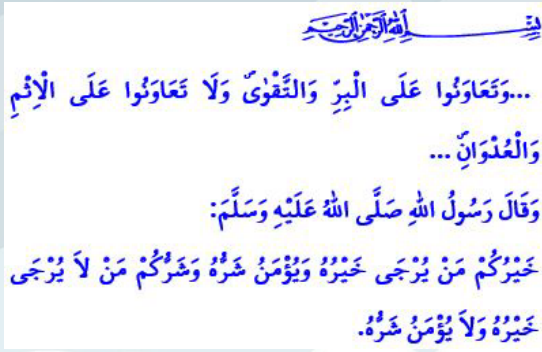




Let Us Prevent Evil Through Goodness



Dear Muslims!

In the verse I have recited, our Almighty Lord (swt) states, “...Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression...”¹

In the hadith I have read, our beloved Prophet (saw) says, “The best of you is the one whose goodness is hoped for, and from whose evil people are safe. “The worst of you is the one whose goodness is not hoped for, and from whose evil people are not safe.”²

Dear Muslims!

Our guide to life, the Holy Qur’an, places faith, worship, and good morals at the heart of what is considered good. It commands us to strive in goodness, piety, and charity, while staying away from all forms of evil. In this way, it intends for goodness to permeate every aspect of our lives, from our feelings and thoughts to our words and actions. Our

¹ Ma’idah, 5/2.

Prophet Muhammad Mustafa (saw), the finest embodiment of goodness on earth, dedicated his efforts to building a world where everyone could live in peace, and he encouraged his Ummah to strive toward this goal. With wisdom, love, and knowledge, he kneaded the hearts that were bound by hatred and animosity, awakening compassion in consciences, and he established a new civilization that serves as an example for all of humanity.

Dear Believers!

The essence of true goodness lies in belief in Allah (swt), the Last Day, the angels, the divine books, and the prophets. It is about living a life with a sense of servitude and responsibility. It encompasses the sharing of knowledge, love, supplication, grief, and sorrow. It involves abstaining from all forms of violence and guarding our hands from what is haram, our tongues from lies, and our hearts from anger and enmity. In short, it means treating ourselves, our families, our society, and all creatures with compassion and mercy, seeking only the pleasure of our Lord (swt).

Let us not forget that goodness will render the earth prosperous and make the world a more livable place.

² Tirmidhi, Fitan, 76; Ibn Hanbal, II, 368.