

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ

فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

A MUSLIM SENSITIVITY: ENJOINING THE GOOD AND FORBIDDING THE EVIL

Honorable Muslims!

What lies in the essence of the creation of universe and the relations in the world of existence is the good and benevolence. Accordingly, Islam, our sublime religion, was revealed to ensure that good prevails on and evil is removed from the face of the earth.

A Muslim needs to be a good person, a truthful servant of Allah (swt), and a virtuous individual. But at the same time there is also the responsibility to reflect on the society their inherent good intentions and their spirit to fight against evil. That responsibility is called “amr bi al-ma’ruf wa nahy an al-munkar”, which means to enjoin the good and forbid the evil.

The Almighty Allah (swt) describes the Muslim ummah, consisting of believing, conscientious, and sensible members, in the Qur’an as follows: **“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.”**¹

Dear Believers!

Faith and good are inseparable parts of each other. **“The essence of virtue is good morals.”**, as expressed by the Prophet Muhammad (saw).² Therefore, all that there is to good morals, such as justice, respect, honesty, loyalty, and tolerance, etc. are related to the good. A Muslim is a representative of the good. On the one hand, they keep the good alive with their behaviors and, on the other hand, invite others to the good by using a tongue of wisdom, good advice, and authentic knowledge. By heeding Prophet Muhammad’s advice, they make

life easier and not difficult, and they give good tidings and not repulse them.³

They have good thoughts (husn al-dhann) about their Muslim brothers and sisters, and know that it is a requirement of faith to think good and speak good. They assume positive intent in others and treat them compassionately. They uphold purity, honesty, and righteousness in all spheres of life.

They make the utmost effort in their power for evils to disappear. They do not turn a blind eye to evil, nor do they corrupt their tongues with lies and slanders, their minds with bad suspicion. They do not believe in unfounded claims that feed wood to the flames of sedition and gossip. For they know that people’s honor and dignity are entrusted to one another. And any betrayal of entrustment is a branch of evil.

Dear Muslims!

Prophet Muhammad (saw) says, **“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest manifestation of faith.”**⁴

So, let us always enjoin the good and prevent the evil to the extent that our knowledge, experience, means and capabilities allow. Let us not forget that this is a religious obligation and human duty upon each one of us. Let us have the heartfelt belief that every step we take in the cause of enjoining the good and preventing the evil will have its merits.

Honorable Muslims!

As I conclude this Friday’s khutbah, I would like to remind you of an important issue. Let us not fail to observe the measures in the fight against the pandemic so as to protect our health and that of our loved ones and the society. Let us not downplay the pandemic and let us show due care. Let us strictly and steadfastly observe the mask-wearing, social distancing, and hygiene rules. Let us not make it harder for our selflessly working brothers and sisters for our own good, health, and safety. Let us not forget that neglect and failure in such an important matter as this will hold us responsible both towards other people and towards Allah the Almighty.

¹ Al-i ‘Imran, 3/110.

² Muslim, Birr wa Sila, 14.

³ Bukhari, Jihad, 164.

⁴ Muslim, Iman, 78.