



...وَمَنْ يُؤْمِنْ بِاللَّهِ يَنْهِي قَلْبَهُ وَاللَّهُ يُكَلِّ شَفَاعَتِهِ عَلَيْهِ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَاَنَّ يَهْدِي اللَّهُ عَزَّ وَجَلَّ عَلَى يَدِينَكَ رَجُلًا خَيْرٌ لَكَ مِمَّا

طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ.

EVERYTHING SPEAKS OF ALLAH

Honorable Muslims!

A person who looks around with a contemplative gaze realizes the existence of a Creator Who brings everything into being from nothing, gives it form, and governs it. The flawless movement of the planets along their orbits, the sun illuminating the earth, and the moon and stars adorning the night like lanterns all cry out to us, as if saying, "Do not forget your Lord!" Our world, adorned with wisdom in every corner, calls us to the One and only Allah. The Holy Qur'an invites us to contemplation with the questions, "**Do they not ever reflect on the sky—how it was raised 'high'; and the mountains—how they were firmly set up; and the earth—how it was levelled out?**"¹

Dear Believers!

One of the foremost causes that lead a person to unhappiness is the absence of faith. For indeed, the absence of faith renders life meaningless. It isolates the individual and leads to the loss of the sense of responsibility.

How great that treasure, o Allah, which is faith!

A mere burden in the chest is a heart without faith!

Believing in the existence of a Creator and knowing that He is always by one's side brings peace and a sense of security to the human heart. It saves the individual from the darkness of meaninglessness. This matter is indicated in the noble verse as follows: "...And whoever has faith in Allah, He will 'rightly' guide their hearts 'through adversity'. And Allah has 'perfect' knowledge of all things."²

Esteemed Muslims!

We cannot find the answers to the questions of life by denying the Exalted Creator. Without divine revelation, we cannot know where we came from,

where we are headed, or why and for what purpose we were created. In a world where the boundaries of obedience and rebellion are not defined by Allah the Almighty, we cannot fully comprehend what is truly good and what is truly evil.

Distinguished Believers!

Allah the Almighty is not the cause of any evil that occurs on the earth. He is most merciful toward His servants. Allah the Almighty wills good for humankind. He never consents to their committing evil or falling into wrongdoing. Despite this, those who follow their nafs and submit to their desires and whims have been, and continue to be, the cause of evil and oppression. In the Noble Qur'an, this truth is highlighted with the verse, "**Indeed, Allah does not wrong people in the least, but it is people who wrong themselves.**"³

Dear Muslims!

Our Exalted Lord has bestowed a great favor upon His servants by sending prophets, whose source is divine revelation, as bearers of glad tidings and as warners. He has willed the peace and happiness of humanity by revealing divine scriptures, each one a beacon of guidance, that distinguish between truth and falsehood, and clarify what is right and what is wrong. He brought this divine chain to perfection with its final link: the Prophet Muhammad Mustafa (saw) and the Noble Qur'an revealed to him. By creating the eternal abode of the Hereafter, He has willed that every rightful person receives their due and that the believer be distinguished from the unbeliever.

Dear Brothers and Sisters!

Today, our responsibility is to open the world of our hearts to those drowning in the whirlpool of disbelief and to convey to them the divine messages. It is to strive to quench the thirst of our youth for faith through the noble source of the sunnah of our Prophet (saw). It is to engrave the love of Allah into the hearts of our children with gentle words and a smiling face. It is to take the following advice of our beloved Prophet (saw) as our guide: "**If Allah, the Almighty and Majestic, guides a single person through you, it is better for you than everything upon which the sun rises and sets.**"⁴

¹ Ghashiyah, 88/18-20.

² Taghabun, 64/11.

³ Yunus 10/44.

⁴ Tabarani, al-Mu'jam al-Kabir, I, 315.

