

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

# Friday Sermon

*The Advice of Luqmān: Wisdom for  
a Son*

DELIVERED AT

Masjid Adam

DELIVERED BY

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ŞİFAH

SCHOOL OF ISLAMIC  
FOUNDATIONS &  
ADVOCACY FOR HUMANITY

## The Advice of Luqmān: Wisdom for a Son

### The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ  
أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أَصْدَقَ  
الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ  
بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي \* وَيَسِّرْ لِي أَمْرِي \* وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي \* يَفْقَهُوا  
قَوْلِي \*

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

**Sūrah Ṭā Hā (20:25 to 28)**

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

## Wisdom Begins with Gratitude

In the Book of Allah there is a man whom Allah loved so deeply that He recorded his counsel in the Qur'an to be recited until the end of time, and yet he was not a prophet and not a king. He was a servant, said by many of the scholars to have been a freed slave, dark-skinned and humble, whom Allah raised by a single gift: wisdom. His name was Luqmān, and Allah opened the passage about him with the source of all his greatness.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ  
اللَّهَ غَنِيٌّ حَمِيدٌ \*

*And We certainly gave Luqmān wisdom, saying: Be grateful to Allah. And whoever is grateful is grateful only for the good of his own soul. And whoever is ungrateful, then indeed Allah is Free of need, Praiseworthy.*

**Sūrah Luqmān (31:12)**

Notice, brothers and sisters, what Allah named as the heart of wisdom: not cleverness, not eloquence, not worldly success, but gratitude. The scholars explained that true wisdom is to recognise the favours of Allah and to live by His guidance, and that the first sign of a wise heart is that it is thankful. And see how Allah frames it: whoever is grateful, his gratitude returns to benefit his own soul, and whoever denies the favour harms no one but himself, for Allah is Free of all need and Praiseworthy whether we thank Him or not. Our gratitude does not add to Him; it lifts us. It protects the heart from arrogance and from heedlessness, and it is the door through which every other good enters. This is why Luqmān, before he gave his son a single command, was himself rooted in thankfulness. And the whole of his advice, which we will now walk through, is the curriculum of a wise believer: how to stand before Allah, before his parents, before his own soul, and before all of mankind.

## What Gratitude Truly Means

Before we follow Luqmān's counsel to his son, let us sit a moment longer with this gratitude that Allah named the heart of wisdom, because we often shrink it down to a word we mutter without thought. True shukr, the scholars taught, is not the tongue alone. It is the heart that recognises the blessing and traces it back to the Giver, the tongue that praises Him openly, and the limbs that take the very blessing He gave and use it in His obedience. To thank Allah for your eyes is to lower them from the ḥarām. To thank Him for your wealth is to give some of it away. To thank Him for your health is to carry it to the masjid. A gratitude that never moves from the tongue to the limbs is only half a gratitude. And Allah attached to true thankfulness one of the most generous promises in the whole

Qur'an, that if we are grateful, He will increase us, so that gratitude is not only a duty but the very engine by which our blessings grow.

And consider, brothers and sisters, how directly this cuts against the spirit of our age. We live in a culture engineered to make us ungrateful, a culture whose entire economy depends on convincing us that what we have is never enough, that the newer phone, the bigger house, the better life of the stranger on the screen, is the thing we are missing. We scroll through the blessings of others until our own genuine blessings look grey and small. Luqmān's wisdom is the cure: a heart trained to see the favour of Allah in the breath it takes and the water it drinks, and to say alḥamdulillāh and mean it. The ungrateful heart is restless and resentful no matter how much it has; the grateful heart is at peace even with little. This is why Allah began the whole passage here, for without gratitude, none of the rest of the wisdom can take root.

## The First Pillar: Worship Allah Alone

Luqmān did not begin his counsel to his beloved son with manners, or money, or marriage. He began with the foundation upon which everything else is built, and he wrapped it in tenderness, calling him yā bunayya, O my dear little son.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ \*

*And remember when Luqmān said to his son, while instructing him: O my dear son, do not associate anything with Allah. Indeed, associating partners with Him is a tremendous wrong.*

**Sūrah Luqmān (31:13)**

The greatest gift a parent can give a child is not wealth, nor education, nor a secured future, but tawḥīd, the pure worship of Allah alone, for this is the one thing that will save him when everything else is taken away. And Luqmān named shirk for what it truly is: a ḡulm ‘aẓīm, a tremendous wrong. We usually think of injustice as a crime against another person, but the worst injustice of all is to take the right that belongs to Allah alone, the right to be worshipped, and hand it to something unworthy of it. It wrongs the truth, it wrongs the soul that was created to know its Lord, and it wrongs the very purpose of existence. So the first thing the wise parent plants in the heart of a child is the love and the worship of Allah with no partner, because every other branch of goodness grows from that single root.

## The Second Pillar: Honour Your Parents

And then, in the middle of Luqmān's advice, Allah Himself interrupts to add His own command, joining the right of the parents directly to His own right, so closely that the two are mentioned in one breath.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي  
وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ \*

*And We have enjoined upon the human being concerning his parents. His mother carried him in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents. To Me is the final return.*

**Sūrah Luqmān (31:14)**

Be grateful to Me and to your parents. Allah placed gratitude to the parents next to gratitude to Himself, and He drew special attention to the mother, weakness upon weakness, the months of carrying, the pain of birth, the two years of nursing, the broken sleep, the endless sacrifice that a child can never repay. This is why, when a man came to the Prophet ﷺ asking who most deserved his good company, the answer came three times before the father was even mentioned.

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَحَقُّ النَّاسِ بِحَسَنِ صَحَابَتِي؟ قَالَ:  
أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: أَبُوكَ.

*A man came to the Messenger of Allah ﷺ and said: O Messenger of Allah, who among people most deserves my good companionship? He said: Your mother. He said: Then who? He said: Your mother. He said: Then who? He said: Your mother. He said: Then who? He said: Your father.*

**Source:** Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 5971, Muslim 2548 **Authenticity:** Muttafaqun ‘Alayh

Three times the mother, and then the father, brothers and sisters. And the Prophet ﷺ taught us that the pleasure of Allah is found in the pleasure of the parent and the anger of Allah in the anger of the parent. How many of us were carried, fed, and stayed awake over when we could do nothing for ourselves, and now, when our parents are old and need us, we are too busy, too short-tempered, too quick to raise our voices at the very people Allah commanded us never even to say a word of complaint to? The new year, the new week, the very day you leave this masjid, is a chance to call the parent you have neglected, to serve the mother whose knees now fail her, to lower the wing of humility to the father who once carried you. This is gratitude in action, and Allah ties it to His own right.

And consider how seriously the best of the believers took this. There was, among the generation after the Companions, a man named Uways al-Qaranī, unknown to the people, plain and poor, who devoted himself entirely to the service of his elderly mother. He was so obscure that no one would have looked at him twice, and yet the Prophet ﷺ singled him out by name before he was even born to that generation, and instructed ‘Umar ibn al-Khaṭṭāb and ‘Alī, may Allah be pleased with them, that if they ever met him they should ask him to seek forgiveness for them, for his du‘ā was answered with

Allah. What raised this hidden man to such a rank that the great Companions sought his prayers? It was his birr, his devotion to his mother. There is also the account of a man who carried his mother on his back through the rites of Hajj, circling the Ka'bah with her, and then asked Ibn 'Umar whether he had repaid her, and Ibn 'Umar answered that he had not repaid even a single one of the pangs of her labour. Brothers and sisters, we will never fully repay our parents. But Allah opened a door of immense reward in the very act of trying, and closed a door of ruin upon the one who turns away.

## Loyalty to Allah Above All

But Luqmān's wisdom, and the wisdom of the Qur'an, is balanced and never blind. Immediately Allah sets the one limit on obedience to parents, so that love for them never becomes disobedience to Him.

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا  
مَعْرُوفًا \*

*But if they strive to make you associate with Me that of which you have no knowledge, then do not obey them. Yet accompany them in this world with kindness.*

**Sūrah Luqmān (31:15)**

Look at the perfect balance of the religion, brothers and sisters. If a parent commands a child toward shirk, or toward any clear disobedience to Allah, the child must not obey, for there is no obedience to any creature in disobedience to the Creator. And yet, in the same breath, Allah commands that even then the child must accompany his parents with kindness, ṣāhibhumā fī ad-dunyā ma'rūfā. He may refuse the sinful command, but he may not become harsh, cold, or cruel. He keeps the disagreement firm in matters of faith and gentle in matters of conduct. This is a lesson for every Muslim with a non-Muslim parent, or a parent who pulls them toward the ḥarām: hold your faith without compromise, and hold your manners without fail. Disagree, but never dishonour.

## Nothing Is Hidden from Allah

Then Luqmān turns his son's gaze to the perfect knowledge of Allah, planting in his heart a watchfulness that will guard him when no human eye is upon him.

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي  
الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ \*

*O my dear son, indeed if a deed should be the weight of a mustard seed, and it were within a rock, or in the heavens, or in the earth, Allah will bring it forth. Indeed, Allah is Most Subtle, All-Aware.*

**Sūrah Luqmān (31:16)**

A single seed of mustard, the smallest thing the eye can see, buried inside a rock, lost in the vastness of the heavens or hidden in the depths of the earth, and still Allah will bring it forth on the Day of Judgement and place it on the scale. Sit with what this does to a heart, brothers and sisters. It means that no good deed you ever did, however small, however unnoticed by people, is lost with Allah. And it means that no sin you ever committed in secret, in the locked room, behind the screen, in the moment you were certain no one saw, was ever truly hidden. This is the verse that builds taqwā, the consciousness of a God who sees the atom in the darkness. The believer who carries this verse in his heart behaves the same when he is alone as when he is watched, because he knows he is never, for one instant, alone.

## The Self No One Sees

Brothers and sisters, dwell on the mustard seed a little longer, because this verse strikes at a wound peculiar to our time. We now live much of our lives in secret, behind screens and passwords, in private browsing and locked doors, and a whole generation has been raised to believe that the person no one sees is the person who does not count. We curate a polished self for the public and keep a hidden self for the dark, and we tell ourselves the hidden one does not matter because no one knows. Luqmān's words to his son shatter that illusion. There is no rock thick enough, no corner of the heavens or the earth remote enough, no privacy setting strong enough, to hide a single mustard seed of a deed from Allah, who is Laṭīf, so subtle that He perceives the finest and most concealed of things, and Khabīr, so aware that nothing escapes Him.

So the believer who has truly understood this verse closes the gap between his public self and his private self, until the two become one. He is the same man on his phone at midnight as he is in the front row of the masjid at Fajr. He does not perform a piety he abandons the moment the door shuts, because he knows the door shuts out people but never shuts out Allah. And here is the mercy hidden inside the warning: just as no secret sin is too small for Allah to see, no secret good is too small for Him to record. The quiet charity no one knew you gave, the tear you shed alone in sujūd, the temptation you walked away from when you could have had it and no human would ever have known, all of it is gathered up by the One who misses nothing, and laid upon your scale on the Day it will matter most. The mustard seed cuts both ways, brothers and sisters, and for the one who fears Allah in secret, it is the sweetest promise of all.

## Stand for Prayer and for Truth

Having grounded his son in tawhīd, in the rights of parents, and in the watchfulness of Allah, Luqmān now turns to action, giving him a programme of worship and of courage in a single verse.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ  
مِنْ عَزْمِ الْأُمُورِ \*

*O my dear son, establish the prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, that is among the matters of firm resolve.*

**Sūrah Luqmān (31:17)**

Four commands in one verse, and they build upon one another. First, establish the prayer, for the prayer is the private bond between the servant and his Lord, and a person who cannot keep his own connection to Allah has nothing to offer anyone else. Then, from that inner strength, enjoin what is good and forbid what is wrong, for the believer is not only responsible for himself but carries a duty toward the reform of his community. And then, knowing that the one who stands for truth will be opposed and mocked and hurt, Luqmān adds, be patient over what befalls you. Patience is mentioned right after enjoining good because the two always travel together; you cannot call others to the truth without bearing the backlash that follows. And Allah calls this whole programme min ‘azm al-umūr, among the matters requiring firm resolve, the deeds that separate the serious believer from the one who is merely drifting.

And notice, brothers and sisters, the order Luqmān chose, for it is full of wisdom for our time. He did not tell his son to go and correct the whole world first. He told him to fix his own prayer first, and only then to turn outward to enjoin good. We have many today who are loud in correcting others and silent in their own worship, eager to police everyone's faith but their own, and the result is harshness without light. The believer who has built his own prayer brings to the work of enjoining good a gentleness and a credibility that the empty critic can never have. And enjoining good does not always mean a lecture. In your home it is a kind word that steers a child back. Among your friends it is the courage not to laugh along with the backbiting. In the wider world it is speaking up for what is right when it would be easier to stay silent, and bearing with patience whatever comes back at you. This is the quiet, steady reform that Luqmān taught, rooted in worship, carried with patience, and free of arrogance.

## Walk Humbly Among People

And Luqmān ends his advice not with grand acts of worship but with something we often forget is part of the religion: the way we carry ourselves among other human beings, our humility, our gait, our very tone of voice.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ  
نَخُورٍ \* وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ \*

*And do not turn your cheek away from people in scorn, nor walk through the earth with arrogance. Indeed, Allah does not love anyone who is self-deluded and boastful. And be moderate in your pace, and lower your voice. Indeed, the most disagreeable of sounds is the braying of donkeys.*

**Sūrah Luqmān (31:18 to 19)**

Do not turn your cheek from people, that is, do not look down on them or turn your face away as if they are beneath you. Do not strut through the earth in arrogance, for Allah does not love the one who is filled with himself and boastful. Walk with a balanced, dignified pace, and lower your voice, for the harsh, raised voice that fills a room without need is, Allah says, like the ugliest of all sounds, the braying of a donkey. What a striking image to leave a son with. Arrogance, brothers and sisters, is the disease that destroyed Iblīs, who refused to bow out of pride, and the Prophet ﷺ warned us of its danger in the clearest terms.

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

*No one will enter Paradise who has in his heart the weight of an atom of arrogance.*

**Source:** Ṣaḥīḥ Muslim **Hadith No:** 91 **Authenticity:** Ṣaḥīḥ

An atom of arrogance, and the gates of Paradise close. So Luqmān's curriculum ends where the spiritual diseases live, in the heart, teaching his son that all the worship in the world is undone if it sits beside pride. The believer walks gently, speaks softly, and meets people with a face that does not despise them, because he knows that he is dust, and that whatever good he has came from Allah and not from himself.

## Planting Faith in the Next Generation

There is a side of Luqmān's advice that should weigh on every parent in this masjid, brothers and sisters, and it is this: the entire passage is a father teaching his child. Luqmān did not assume his son would simply absorb faith from the air around him. He sat with him, he addressed him tenderly, yā bunayya, and he deliberately planted, one by one, the things that matter most: the worship of Allah alone, the watchfulness over the heart, the prayer, the courage, the humility. This is the duty Allah has placed upon us toward the children He has entrusted to us, and it is a duty our age has made harder than ever. We are raising children in a world that pours a different message into their eyes every waking hour, a world that teaches them through their screens to worship themselves, to chase

the dunyā, to measure their worth by what they own and how they appear. If we do not deliberately plant faith in them, the world will gladly plant something else.

So ask yourself honestly: who is raising my children? Is it me, sitting with them as Luqmān sat with his son, teaching them to know their Lord and to love their prayer, modelling for them the gratitude and humility I want them to carry? Or have I handed them, hour after hour, to a glowing rectangle and a stranger's voice, and hoped they would turn out well by accident? The supplication Allah teaches us in this very surah, make righteous for me my offspring, is not answered by wishing. It is answered by effort, by the bedtime story that is a story of the Prophets, by the prayer prayed together, by the parent who is the first and best teacher his child will ever have. Our children are the deeds that continue after we are gone, for the Prophet ﷺ told us that a righteous child who prays for his parent is among the few things whose reward keeps reaching a person in the grave. Plant well, brothers and sisters, and you will harvest long after you have left this world.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

*I say these words of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness; indeed He is the Most Forgiving, the Most Merciful.*

## The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

*All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.*

### The Du‘ā of the Grateful Heart

Dear brothers and sisters, in the first khutbah we walked through the advice of Luqmān to his son: worship Allah alone, honour your parents, fear the God who sees the hidden mustard seed, establish prayer and stand for truth, and walk humbly among people. And running through all of it, from the very first verse, was a single thread: gratitude. It is no surprise, then, that Allah teaches the believer who has truly matured, the one who reaches the age of forty and looks honestly at his life, to make a particular supplication that gathers the whole of Luqmān's wisdom into one prayer.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي \*

*My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents, and to do righteousness of which You approve, and make righteous for me my offspring.*

**Sūrah al-Aḥqāf (46:15)**

Look at everything this one du‘ā asks for, brothers and sisters, for it is the prayer of a wise and grateful believer. He asks to be enabled to thank Allah for the favours upon himself and upon his parents, joining his gratitude to theirs, exactly as Luqmān's surah did. He asks to do righteous deeds that Allah will accept. And he asks Allah to make his children righteous after him, knowing that gratitude is not complete until it is passed on to the next generation. And the remarkable thing is that this is the very same du‘ā that Allah records on the lips of the Prophet Sulaymān, peace be upon him, in another surah. Sulaymān, who was given a kingdom such as no one after him would ever possess, the wind under his command, the language of the birds, armies of jinn and men, did not pray for more

power or more wealth. He prayed, my Lord, enable me to be grateful for Your favour. The poorest believer and the mightiest king ask Allah for the same thing: a grateful heart. That tells us where the real treasure lies.

And there is something deeply moving in when Sulaymān made that prayer. The Qur'an tells us he had paused his entire marching army, with all its might, because he heard a single ant warning the other ants to take shelter lest his soldiers crush them without noticing. A king at the height of his power stopped to listen to an ant, and it was the smallness of that moment, the reminder of how much Allah had given him and how little he had done to deserve it, that moved him to smile and to beg, not for more, but to be made grateful for what he already had. How different from the way power usually works on a human heart, swelling it with pride until it tramples everyone beneath it. Sulaymān's greatness was not his kingdom; it was that his kingdom never made him forget that every atom of it was a gift, and that the only fitting response to a gift is thankfulness. If the one Allah gave the most still begged only to be grateful, what excuse do the rest of us have for our ingratitude over far smaller things?

## Four Questions to Carry Home

So the advice of Luqmān leaves every one of us with four honest questions to weigh our lives against. First: am I truly grateful to Allah, not only with my tongue when I say alḥamdulillāh, but in my actions, in how I use the health, the wealth, the time, and the faith He gave me? Second: do I honour my parents with real service and gentleness, while they are alive and through du'ā after they are gone, or have I let busyness and impatience steal that reward from me? Third: am I striving to raise righteous children, planting tawḥīd and prayer and good character in them as Luqmān planted them in his son, or have I handed my children to screens and strangers to raise? And fourth: am I living humbly, walking gently and speaking softly, or has a quiet arrogance crept into my heart? These are the questions of a wise believer, brothers and sisters, and the Prophet ﷺ told us which of the answers will weigh heaviest of all on the Day we are judged.

مَا مِنْ شَيْءٍ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ.

*There is nothing heavier in the scale of the believer on the Day of Resurrection than good character.*

**Source:** Sunan Abī Dāwūd and Jāmi' at-Tirmidhī **Hadith No:** Abū Dāwūd 4799, Tirmidhī 2002

**Authenticity:** Ṣaḥīḥ

Nothing heavier on the scale than good character, brothers and sisters, and good character is precisely what Luqmān spent his final words teaching: humility, gentle speech, kindness to parents and to people. So let us leave this place resolved to live the wisdom of Luqmān, to be grateful in our actions, to honour the parents Allah placed over us, to raise the next generation upon faith, and to

walk this earth humbly. This is the path of gratitude, righteousness, and humility, and it is a continuous journey that ends only when we return to Allah.

## Closing Du‘ā

Dear brothers and sisters, let us raise our hands with the very du‘ā Allah taught the grateful believer.

O Allah, enable us to be grateful for Your favour upon us and upon our parents, to do righteousness that You accept, and to raise righteous offspring after us. O Allah, make us of those who worship You alone, who honour their parents, who fear You in private before public, and who walk humbly among Your servants. O Allah, have mercy upon our parents as they raised us when we were small, forgive the living among them and the dead, and set right our children and our households. O Allah, set right the affairs of this Ummah, relieve the oppressed and the suffering, and grant us good character that weighs heavy on the scale. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

## The Final Reminder

Remember the command of your Lord, the command of justice and excellence with which Allah seals the affair.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ \*

*Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.*

**Sūrah an-Nahl (16:90)**

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ