

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*Birr al-Wālidayn: The Rights of
Parents*



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Birr al-Wālidayn: The Rights of Parents

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.**

A Right Paired with the Right of Allah

There is a striking pattern in the Qur’an that should make every one of us pause. Again and again, when Allah commands us to worship Him alone and to associate nothing with Him, He places right beside that command the duty to be good to our parents. Worship Allah and associate nothing with Him, and be good to your parents. This pairing is not a coincidence, brothers and sisters. It is telling us that after tawhīd itself, the oneness of Allah, the greatest obligation placed upon a human being is the honouring of his mother and his father. And from the perfection of this religion is that it does not leave us without guidance even in the smallest interaction with them. Allah said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا * وَاخْفِضْ لَهُمَا
جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا *

And your Lord has decreed that you worship none but Him, and that you be good to parents. If one or both of them reach old age with you, do not say to them a word of disrespect, and do not repel them, but speak to them a noble word. And lower to them the wing of humility out of mercy, and say: My Lord, have mercy upon them as they raised me when I was small.

Sūrah al-Isrā’ (17:23 to 24)

Look at how fine the guidance is. Allah did not merely forbid harshness toward parents; He forbade even the word uff, the smallest sigh of irritation that escapes the lips. If even that quiet breath of annoyance is forbidden, then what of raising the voice, or rolling the eyes, or answering with contempt? And then Allah gives an image of unmatched tenderness: lower to them the wing of humility out of mercy. The scholars explained that this is the picture of a bird folding its wing gently and protectively over its young, soft and full of care. That is the posture we are commanded to take toward our parents, not the cold discharge of a duty, but mercy, gentleness, and love. And notice that the command intensifies precisely when they grow old and weak, in the very season when they may become difficult, when their needs grow and their patience shortens. That is when Allah says, do not even say uff.

This teaches us that birr, true honouring, is not only about what we do outwardly, but about the state of the heart behind it. True birr is when respect flows naturally rather than by force, when patience with them becomes second nature, and when even in a moment of frustration the tongue is restrained out of consciousness of Allah. We are not asked merely to perform the motions of service; we are asked to carry a heart that stays soft toward the two people who were soft with us when we could do nothing at all for ourselves.

Be Grateful to Me and to Your Parents

And Allah ties gratitude toward parents so closely to gratitude toward Himself that He mentions them in a single breath. He said:

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

And We have enjoined upon man, concerning his parents, his mother carried him in weakness upon weakness, and his weaning is in two years, that you be grateful to Me and to your parents. To Me is the final return.

Sūrah Luqmān (31:14)

Think upon this, brothers and sisters. Every breath you have ever drawn, every blessing you have ever enjoyed, came to you through your parents. They carried you, fed you, stayed awake through your nights, and sacrificed for you in ways you may never fully know. So Allah commands gratitude to them in the same verse in which He commands gratitude to Himself. Gratitude is not a word on the lips; it is a way of living, and to be truly thankful to Allah, we must honour the very people through whom He brought us into this world. So weighty is this that the Prophet ﷺ tied the pleasure of Allah directly to the pleasure of the parent:

رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ، وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ.

The pleasure of the Lord is in the pleasure of the parent, and the displeasure of the Lord is in the displeasure of the parent.

Source: Sunan at-Tirmidhī **Hadith No:** 1899 **Authenticity:** Ṣaḥīḥ per al-Albānī

This is a reality most of us overlook, because it is not measured in grand public acts of worship. It is measured in the quiet moments: in the patience you show when a parent asks for your attention while you are tired, in the gentle word you choose when your ego wants a sharp one, in the way you sit and truly listen to their advice, in the harsh reply you swallow for the sake of Allah. These small moments are where your nearness to Allah is built, and they are exactly where pride likes to trip us.

Among the Gravest of Sins

And just as honouring parents stands among the greatest of deeds, its opposite stands among the gravest of sins. When the Prophet ﷺ warned his Companions of the most enormous of the major sins, he placed disobedience to parents directly after the gravest sin of all:

أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: الْإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ.

Shall I not inform you of the greatest of the major sins? They said: Yes, O Messenger of Allah. He said: Associating partners with Allah, and disobedience to parents.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 5976, Muslim 87 **Authenticity:** Muttafaqun ‘Alayh

Reflect on the order, brothers and sisters. After shirk, the breaking of the right of Allah Himself, the very next sin the Prophet ﷺ named was the breaking of the right of the parents. This is how high Allah has raised their station and how seriously He takes their neglect. We are not dealing with our parents merely on the basis of what they deserve from us; we are dealing with Allah on the basis of what He deserves from us, and He has commanded their honour.

The Power of a Parent’s Du‘ā

There is a particular potency in the supplication of a parent, brothers and sisters, a door to barakah that few of us think to walk through. The Prophet ﷺ named three supplications that are answered without doubt:

ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ.

Three supplications are answered, without doubt: the supplication of the oppressed, the supplication of the traveller, and the supplication of the parent for and against his child.

Source: Sunan at-Tirmidhī **Hadith No:** 1905 **Authenticity:** Ḥasan

Just as we rightly fear the supplication of a wronged parent against a child, the scholars draw out the implied meaning: that the supplication of a pleased parent for a child is among the most powerful means of good in a person’s life. Consider that the entire legacy of Ṣaḥīḥ al-Bukhārī, the greatest collection of hadith compiled by human hands, traces back to the du‘ā of a mother. Imām al-Bukhārī was blind as a child, and his mother turned to Allah and begged Him to restore her son’s sight. She was given glad tidings in a dream, and she woke to find that her boy could see. She did not know she was making history; she said only, O Allah, cure my son, out of nothing but a mother’s love, and Allah answered her. Every hadith that has reached us through al-Bukhārī flows, after the mercy of Allah, through that one supplication. And notice how it came: not because the son demanded it, but as the natural overflow of a heart moved by his service and his presence. That is the lesson. You do not need to walk up to your mother and ask her to pray for you, though that is good. You need to live in such a way that the du‘ā rises from her heart on its own.

Greater than Jihad, at the Feet of the Mother

So great is this right that the Prophet ﷺ turned a young man away from the battlefield itself and sent him back to serve his parents. A man came eager to go out and fight in the path of Allah, and the Prophet ﷺ asked him a single question:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَاسْتَأْذَنَهُ فِي الْجِهَادِ، فَقَالَ: أَحْيَىٰ وَالِدَاكَ؟ قَالَ: نَعَمْ. قَالَ: فَفِيهِمَا
جَاهِدْ.

A man came to the Prophet ﷺ and asked his permission to go out for jihad. He said: Are your parents alive? The man said: Yes. He said: Then strive in serving them.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 3004, Muslim 2549 **Authenticity:** Muttafaqun ‘Alayh

Then strive in serving them. The Prophet ﷺ told this man that his jihad, his struggle and his path to reward, was waiting for him at home, in the care of his mother and father. And when another Companion asked who among all people was most deserving of his good companionship, the answer came three times before the father was ever mentioned:

يَا رَسُولَ اللَّهِ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ.
قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أَبُوكَ.

O Messenger of Allah, who among people is most deserving of my good companionship? He said: Your mother. The man said: Then who? He said: Your mother. He said: Then who? He said: Your mother. He said: Then who? He said: Then your father.

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

Three times the mother, brothers and sisters, before the father is named once. This repetition is not without purpose; it weighs the immense ḥaqq of the mother, the months she carried you in pain, the night she laboured to bring you into the world, the years of sleeplessness and sacrifice, debts that can never be fully repaid. And yet Allah, in His mercy, gives us the chance to strive, to try, and to earn His pleasure through serving her.

Closing of the First Khutbah

So let us each ask ourselves honestly this Friday how we are treating the two people Allah placed nearest to His own right. 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.

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

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.

A Reminder Carried Home

Dear brothers and sisters, in the first khutbah we saw how Allah pairs the right of the parents with His own right, how He forbade even the word uff, how He tied His pleasure to their pleasure, and how the Prophet ﷺ placed the service of the mother above the battlefield itself. Now let us go further and answer the harder questions: what about a parent who is difficult, or even a parent who disbelieves, and what becomes of this duty after they are gone?

Honour Even When They Err

The duty of honouring a parent does not depend on the parent being perfect, nor even on the parent being a believer. Sa'd ibn Abī Waqqāṣ, may Allah be pleased with him, was among the earliest to accept Islam, and his mother took an oath that she would not eat, nor drink, nor shelter from the sun until he abandoned his faith. Imagine that pressure on a young man who loved his mother. Yet even then, Allah revealed that he must continue to honour her, while never obeying her in disobedience to Allah:

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ^{صَلِّ} وَصَاحِبَهُمَا فِي الدُّنْيَا
مَعْرُوفًا *

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

Sūrah Luqṣān (31:15)

Do not obey them in shirk, yet accompany them with kindness. Even kufr does not erase the obligation of good treatment. That is how heavy this right is in the scale of Allah. Your character is not defined by how your parents treat you, but by how you respond for the sake of Allah. This is why Ibn ‘Abbās, may Allah be pleased with him, when a man came to him confessing a major sin and asking how to expiate it, first asked whether the man’s mother was alive. When told she had passed, he told him to seek Allah’s forgiveness, and then he explained his reasoning.

مَا أَعْلَمُ عَمَلًا أَقْرَبَ إِلَى اللَّهِ مِنْ بِرِّ الْوَالِدَةِ.

I know of no deed that brings a person nearer to Allah than honouring one’s mother.

Ibn ‘Abbās, may Allah be pleased with him, as related by the scholars

Excellence, Not Only Obligation

Some of us may feel we have done enough. We say, I provide for my parents, I check on them, I fulfil my duties. But the standard of this religion is not the bare discharge of an obligation; it is iḥsān, excellence, doing more than what is strictly required. Iḥsān is anticipating their needs before they ask, serving them in a way that makes them feel honoured and valued, not merely tended to. It is in the tone of your voice when you speak to them, in the way you sit in their presence, in the way you set aside your phone and your distractions to give them your attention. That is where a person distinguishes himself in the sight of Allah, for it is easy to serve a parent when it is convenient, and it is in the small, unglamorous moments that sincerity is revealed.

And there is a hidden barakah in this that reaches far beyond the parent. When you honour your mother and father, tranquillity enters the home, family ties grow stronger, and an atmosphere of mercy settles over the household. When children watch their parents show kindness and patience to the grandparents, they learn it without a word being spoken, and it becomes part of their own character. In this way, honouring parents is never only a private act; it is a legacy, something that shapes the manners of an entire family for generations to come. The way you treat your parents today is very often the way your own children will one day treat you, and that is from the justice of Allah. So plant seeds of mercy now, through your conduct and your example, and they will grow into mercy for you in a future you cannot yet see.

Where Sincerity Is Proven

There is a deep wisdom in the difficulty that some of us face with our parents. Many people find it easy to worship Allah in private, in prayer, in fasting, in recitation, and yet struggle when they are tested through family, because family strips away the formalities and exposes the true state of our patience. Serving a parent when it is pleasant is good, but serving a parent when it is hard is where the real reward lies, and where sincerity is proven. The Prophet ﷺ once spoke of a man who had killed a hundred souls and still found the door of repentance open to him, guided toward forgiveness through

a journey away from sin and toward obedience. For most of us, that journey requires no distance at all, but a transformation within our own homes. Turning back to Allah may begin with turning back to a parent, with repairing a strained relationship, with asking forgiveness, with offering kindness where there had only been neglect.

And for those whose parents are genuinely difficult, or whose relationships are strained and painful, know that Allah sees your struggle, and that honouring a parent does not mean accepting oppression or harm. It means maintaining respect, setting boundaries with wisdom, and continuing to make du‘ā for their guidance. Your patience in such a situation is not overlooked by Allah; in fact, because of the difficulty involved, it may be even more beloved to Him. He does not burden a soul beyond what it can bear, and every hardship carried for His sake carries within it the seed of immense reward.

Barakah Beyond Imagination

And the barakah that flows from this service is beyond what we can imagine. Consider Uways al-Qarnī, a man the Prophet ﷺ never met, yet whom he praised and told his Companions to seek out for his supplication. Uways lived in Yemen, unknown to the people around him, and what kept him from migrating to be with the Prophet ﷺ was his service to his elderly mother. The Prophet ﷺ told ‘Umar and ‘Alī that if they met this man, they should ask him to pray for their forgiveness, for his du‘ā was answered. When the pilgrims came from Yemen, ‘Umar himself searched the crowds asking, is Uways among you, until they pointed him out, an ordinary man no one had noticed, raised to that rank by Allah for one thing: his honouring of his mother. He did not know his place in history, just as the mother of al-Bukhārī did not know hers. He thought he was simply a man in Yemen serving his mother, and through it Allah honoured him in the heavens.

And consider Abū Hurayrah, may Allah be pleased with him, who came to the Prophet ﷺ in distress because his mother, still upon disbelief, was speaking ill of the Messenger of Allah. He did not raise a hand against her or speak harshly to her. He asked the Prophet ﷺ to make du‘ā for her guidance. He returned home, and as he arrived he heard the water running; his mother was performing ghusl, and when she emerged she declared that there is no god but Allah and that Muḥammad is His Messenger. Through his patience and his du‘ā, Allah guided his mother to Islam. So look at the pattern in all of these accounts, brothers and sisters: no one walked up and demanded a supplication. The du‘ā rose naturally, as the fruit of khidmah and takrīm, of service and honour quietly given.

There is also a beautiful report that the scholars relate to illustrate this, though it comes without a chain of narration, so we take from it only the lesson and not a ruling. It is said that Mūsā, peace be upon him, asked his Lord who his companion in Paradise would be, and Allah directed him to a certain man. Mūsā went and observed him, an ordinary man unknown to the people, who would each day gather the best food and water he could and carry it faithfully to his mother to serve her. When Mūsā asked him what passed between them in that service, the man replied that every single time he served her, she would supplicate, O Allah, make my son the companion of Mūsā in Paradise, not knowing it was Mūsā himself standing before her. Whatever the chain, the lesson is unmistakable:

the supplication of a mother can reach so high that it draws down the companionship of a prophet, and it can bring barakah and acceptance into a life in ways nothing else can.

The Door That Never Closes

And here is a mercy for those whose parents have already passed away: the door of birr does not close with their death. You can still honour them, and your good deeds in their name reach them in their graves. Make du‘ā for them, give charity on their behalf, fulfil the promises they left behind, and keep the ties of the people they loved. Every prayer of forgiveness you offer for them becomes a light for them where they lie, and a means of your own elevation in the Hereafter. The righteous never stopped asking for their parents, even after they were gone:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ *

Our Lord, forgive me and my parents and the believers on the Day the account is established.

Sūrah Ibrāhīm (14:41)

Every sincere supplication you make for your parents in their absence returns to you in the form of mercy and forgiveness from Allah. So whether they are with you or have gone ahead of you, the opportunity to honour them remains open.

So visit their graves if you are able, speak well of them, fulfil the promises they were unable to keep, and maintain the friendships and the family ties that were dear to them, for the scholars counted all of this among the greatest ways of honouring a parent after death. Keep their good name alive in your own conduct, and let people see in your character the fruit of the parents who raised you. Every act of goodness you do in their name becomes a light for them where they rest and a means of your own elevation in the Hereafter, and it keeps the bond between you alive even when they are no longer here to see it.

A Warning, and an Opportunity

But there is also a stern warning here, and the Prophet ﷺ did not soften it. He said it three times, that the nose of a certain person be rubbed in the dust, that he be humbled and disgraced:

رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ. قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ
الْكِبَرِ، أَحَدَهُمَا أَوْ كِلَيْهِمَا، ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ.

May his nose be rubbed in dust, then may his nose be rubbed in dust, then may his nose be rubbed in dust. It was said: Who, O Messenger of Allah? He said: The one who finds his parents in old age, one or both of them, and yet does not enter Paradise.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2551 **Authenticity:** Ṣaḥīḥ

Imagine that, brothers and sisters. Parents in old age are a doorway to Paradise standing open right in front of you, and to walk past that door and miss it is a loss so great that the Prophet ﷺ called it a disgrace. And remember that the roles of this life eventually reverse. The one who once carried you will become the one who needs to be carried; the one who once fed you will become the one who must be fed; the one who taught you may come to forget. That reversal is a test. Will you show them the patience they once showed you? In our age the test often looks small and ordinary. It is the phone call we keep postponing, the visit we are too busy to make, the message left unanswered while we attend to everything else. We tell ourselves we will be better to them later, when we are less busy, when life settles, but time is not guaranteed. How many people now wish for one more conversation, one more chance to serve, one more kind word they can no longer give? Do not let regret be your teacher. And know that Allah does not let a single act of this kindness go unrewarded:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ *

Is the reward for good anything but good?

Sūrah ar-Raḥmān (55:60)

So pick up the phone and make the call, mend the relationship that has gone cold, sit with them, listen to them, make them smile. Lower your pride and ask their forgiveness for the times you fell short, for humbling yourself before a parent is not weakness, it is strength, and it may become the very reason for a supplication that changes your entire life. And be aware of how Shayṭān works here, beautifying your distance by whispering that they do not understand you, that they are too strict, that they are unfair. There may be truth in some of those feelings, but he uses them to break the bond and plant resentment. The believer recognises this and fights it, knowing that the reward with Allah is far greater than the fleeting satisfaction of winning an argument.

A Plan of Small, Steady Honour

And the way to fulfil this right, brothers and sisters, is not through occasional grand gestures, but through small acts repeated with consistency, for the most beloved deeds to Allah are those that are

small and constant. A daily phone call simply to hear their voice. Checking on what they need before they have to ask. Sitting with them for a few minutes even when you are busy, and truly listening rather than waiting to leave. Making du‘ā for them after every prayer, rabbi irḥamhumā kamā rabbayānī ṣaghīrā, so that five times each day their names rise on your tongue before Allah. These consistent acts build a mountain of reward across a lifetime, and more than that, they build a bond that becomes a wellspring of barakah in everything you do.

And do not underestimate how the doors of mercy hide in the simplest of actions. A smile to your mother, a gentle answer to your father, a moment of patience when they repeat the same story for the third time, these are not small things in the sight of Allah; they are among the greatest of deeds, because they flow from humility, and humility is beloved to Him. When you lower yourself for your parents, Allah raises you in ways you will never perceive in this world. And when you have wronged them, with a sharp word or a careless tone or simple neglect, do not let pride keep you from returning. To humble yourself and say, I am sorry, to a parent is not weakness; it is strength, and it may be the very thing that softens a heart and opens the door to a supplication that changes the course of your life.

So ask yourself honestly before you leave this masjid, brothers and sisters: when did I last sit with my parents without watching the clock? When did I last thank them, in plain words, for what they gave me? What is one thing I could do this week to make my mother or my father feel honoured and loved? The answers are within reach of every one of us, and the time to act upon them is now, while the door is still open and they are still here, for these opportunities do not last, and one day all that will remain of them are the deeds we chose to do.

Closing Du‘ā

Let us raise our hands with the very words Allah taught us to say for our parents.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا *

My Lord, have mercy upon them as they raised me when I was small.

Sūrah al-Isrā' (17:24)

O Allah, have mercy upon our parents, the living among them and those who have passed, forgive them, and raise them in rank. O Allah, make us among those who truly honour their parents and earn their pleasure, and through it Your pleasure. O Allah, set right the affairs of this Ummah, accept our deeds, and let the last of our words be the testimony that there is no god but You. 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 with which Allah seals the affair, the command of justice and excellence.

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