

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

Warnings in the Ruins: Nations Allah Destroyed

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Warnings in the Ruins

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 أصدقَ 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 * وَيسِّرْ 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.**

The Lands That Fell Silent

Dear brothers and sisters, Allah in His wisdom has scattered across this earth the silent ruins of nations that once stood proud and certain that they could never fall. He has preserved their stories in His Book not so that we may read them as ancient history, but so that we may read in them our own reflection and take warning before the warning becomes a sentence. These were not small or weak peoples. They were the mightiest of their ages, the wealthiest, the most advanced in building and in power, and yet when they turned away from their Lord and rejected the messengers He sent, He seized them, and nothing they had gathered could shield them. Allah gathered the manner of their ruin into a single, sobering verse.

فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۚ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا، وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ، وَمِنْهُمْ
مَنْ خَسَفْنَا بِهِ الْأَرْضَ، وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ *

So each We seized for his sin. Among them were those upon whom We sent a storm of stones, and among them were those seized by the blast, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would never have wronged them, but it was they who wronged themselves.

Sūrah al-‘Ankabūt (29:40)

Look carefully at how that verse ends, brothers and sisters. After all that destruction, Allah clears Himself of any injustice. He did not wrong them. They wronged themselves. The doors of mercy were open, the messengers came to them, the signs were placed before their eyes, and still they chose pride over submission. Let us walk this morning among a few of these ruins, and let each of us listen for whether the stones are speaking about someone long dead, or about a sickness still alive in our own hearts.

The People of Nūḥ, Drowned in the Flood

For nine hundred and fifty years the Prophet Nūḥ, peace be upon him, called his people by night and by day, in private and in public, and they answered him with mockery and with fingers thrust into their ears. Theirs was the sin of stubborn rejection, generation handing it down to generation. When at last the command of Allah came, the water rose from the earth and fell from the sky until the mountains themselves were covered, and the only safety was in the ark of the believers.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ، وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

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So We saved him and those with him in the ship, and We drowned those who denied Our signs. Indeed, they were a blind people.

Sūrah al-A‘rāf (7:64)

A blind people, Allah called them, though their eyes were open, for the gravest blindness is the blindness of a heart that refuses to see. The son of Nūḥ himself was among the drowned, because lineage cannot save the one whom faith did not save.

And there is a quiet lesson in those long years for everyone who calls to good and grows discouraged, brothers and sisters. Nūḥ was not judged by how many believed, for only a few stepped onto the ark with him after nearly a thousand years. He was judged by his faithfulness to the call. The majority is not proof of truth, and a small number is not proof of falsehood. The whole world stood on one side and a handful of believers on the other, and it was the handful who were saved.

‘Ād, the People of Hūd, Swept Away by the Wind

Then came the people of ‘Ād, to whom Allah sent His Prophet Hūd, peace be upon him. They were a people of towering bodies and towering buildings, the people of Iram of the lofty pillars, the likes of whom had not been created in the lands. And what was their sin? It was arrogance. They looked upon their own strength and asked who could possibly be mightier than they, forgetting that the One who created their strength could take it in a breath. So Allah sent against them a wind, not a mercy-bearing wind, but a screaming, furious wind that raged over them for seven nights and eight days until they lay fallen like the hollow trunks of date palms.

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ *

And as for ‘Ād, they were destroyed by a screaming, violent wind.

Sūrah al-Ḥāqqah (69:6)

The very air they breathed became the instrument of their end. The strength they boasted of could not stand against a wind, brothers and sisters. How fragile is the power that man imagines makes him great.

Thamūd, the People of Ṣāliḥ, and the Blast

After them came Thamūd, the people of the Prophet Ṣāliḥ, peace be upon him. Allah gave them skill and security; they carved their homes into the faces of the mountains and felt themselves safe behind the solid rock. Allah sent them a clear sign, a she-camel, and commanded them only to leave her to

graze and to drink. But arrogance does not bow even to a miracle, and the worst of them rose and hamstrung her. So the punishment came as a single blast from the sky and a quaking of the earth beneath them.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ *

So the earthquake seized them, and they lay lifeless, prostrate in their homes.

Sūrah al-A'rāf (7:78)

Their mighty houses carved into stone became their graves. The fortress a man builds against the world is no fortress at all against the decree of Allah.

The People of Lūṭ, and the Rain of Stones

And there were the people of Lūṭ, peace be upon him, who invented an indecency the world had not known before them, who abandoned what is natural and pure and grew proud and open in their sin, mocking the one who called them to modesty. Theirs is the warning against a society that not only commits corruption but celebrates it and silences the voice of guidance. Allah turned their cities upside down and rained upon them stones of baked clay.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ *

And We rained upon them a rain of stones. So observe how was the end of the criminals.

Sūrah al-A'rāf (7:84)

Pharaoh and Qārūn, the Idols of Power and Wealth

And let no one imagine that ruin comes only to ancient tribes in the desert. It came to the throne itself. Pharaoh claimed lordship over the people, drowned their sons, and declared to his court that he knew of no god for them other than himself. He had power that no man of his age could challenge, and Mūsā, peace be upon him, stood before him with nothing but the truth. When Pharaoh chased the believers to the edge of the sea, certain of his victory, Allah closed the waters over him and his armies.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ *

So We seized him and his soldiers and cast them into the sea. So observe how was the end of the wrongdoers.

Sūrah al-Qaṣaṣ (28:40)

And beside the idol of power stood the idol of wealth. Qārūn was given treasures so vast that the keys of his vaults were a burden for a band of strong men to carry. He was told to seek the Hereafter with

his wealth and to do good as Allah had done good to him, but he answered that he had earned it all by his own knowledge. So Allah caused the earth to swallow him and his house and his treasures, and there was no party to help him besides Allah, nor could he help himself.

Stand Mūsā, peace be upon him, beside these two for a moment. He was raised in the very palace of Pharaoh, surrounded by the same power, yet he carried none of its arrogance. He fled with nothing, tended sheep for years, and returned with only a staff and the truth of his Lord. Power and wealth were not the crime; the crime was the heart that claimed them as its own and bowed to no one. Pharaoh had a throne and lost everything. Mūsā had a staff and was given everything. The difference between them was not what they held in their hands, but what they held in their hearts.

نَحْسَفْنَا بِهِ وَبَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ *

And We caused the earth to swallow him and his home, and there was for him no company to aid him against Allah.

Sūrah al-Qaṣaṣ (28:81)

Power did not save Pharaoh. Wealth did not save Qārūn. And after them came other peoples who met their own ends: the people of Madyan who cheated in their scales and were seized by the blast, the people of Saba' who were drowned in ingratitude after lives of ease, the people of the Sabbath who transgressed Allah's limits, and the people of the ditch who burned the believers for their faith. Each one a different sin, and each one the same lesson.

Saba', Destroyed by Ingratitude

Among the most striking of these is the nation of Saba', for they were not destroyed for idols of stone alone, but for the idol of ingratitude. Allah had given them a land of such ease that two gardens stretched to their right and their left, with rivers and fruit and security, and He asked of them only that they eat of His provision and thank Him. But ease made them heedless, and heedlessness made them ungrateful, and they turned away. So Allah sent upon them the flood of the dam, and their gardens of sweet fruit were replaced with bitter shrubs and thorns.

فَاعْرَضُوا فَأَرْسَلْنَا عَلَيْهِم سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ
وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ *

But they turned away, so We sent upon them the flood of the dam, and We replaced their two gardens with two gardens of bitter fruit, tamarisk, and something of sparse thorny trees.

Sūrah Saba' (34:16)

Reflect on that, brothers and sisters. They were not punished for poverty or hardship but for the blessing they enjoyed and refused to thank. How many of us live today amid gardens of provision, in

homes and comforts that kings of old could not dream of, and yet our tongues are dry of gratitude and our hearts take it all as our right?

The People of the Sabbath, and the Limits of Allah

And there were those who played games with the law of their Lord. The people of the Sabbath were forbidden to fish on their sacred day, and the fish came to them in abundance only on that day, as a test. Rather than submit, they grew clever in disobedience, setting their nets on Friday to catch on Saturday, telling themselves they had not technically broken the command. But Allah is not deceived by the tricks of the one who wishes to disobey while appearing to obey, and when they persisted in their insolence, He debased them.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ *

So when they were insolent toward that which they were forbidden, We said to them: Be apes, despised.

Sūrah al-A'rāf (7:166)

Theirs is a warning to every age that searches for loopholes in the religion of Allah, that takes what is forbidden and dresses it in a new name to make it lawful in appearance. Allah looks at the heart that seeks the trick, not only at the trick itself.

And Yet, Some Were Saved

Brothers and sisters, let us not walk away thinking these are only stories of doom, for in every single one of them Allah saved a believing few, and that is where our hope must rest. When the flood rose, the ark floated. When the wind tore through 'Ād, Hūd and those who believed with him were delivered by a mercy from their Lord. When the blast seized Thamūd, Ṣāliḥ and his people were spared. When the stones fell upon the cities of Lūṭ, he and his family were brought out, all except a wife who belonged in her heart to the people of the city. When the sea closed over Pharaoh, Mūsā and the Children of Israel walked through it on dry land. In every catastrophe there was a door of safety, and that door was always the same door: faith in Allah and obedience to His messenger. The ruins are not only a warning of how the deniers ended. They are a promise of how the believers were rescued, and that promise still stands for us.

And the salvation of those believers was not because they were sinless or perfect, but because they turned to Allah and held to His messenger when everyone around them turned away. That is within the reach of every one of us in this masjid. We will not be asked to part a sea or to build an ark. We will be asked only to believe sincerely, to obey humbly, and to hold our ground when the crowd is rushing in the other direction.

Why the Mighty Fell

Brothers and sisters, when we gather these ruins together and look at them with one gaze, a single thread runs through them all. They did not fall because Allah was unjust, nor because they lacked strength or wealth or numbers. They fell because of arrogance before their Lord and rejection of His messengers. Pride told 'Ād they were too strong to fall. Pride told Thamūd they were too secure to be reached. Pride told Pharaoh he was a lord, and pride told Qārūn his wealth was his own doing. And alongside pride walked its companions: injustice toward the weak, immorality made normal, and ingratitude for the gifts of Allah. These are not crimes locked in the past. They are diseases of the human heart in every age, including our own.

And see how Allah Himself drew the line between Him and any injustice in their ruin. He created them, sustained them, sent them messengers from among themselves, showed them signs, and gave them time, often long generations of time, to return. The flood did not come to Nūḥ's people until after nine centuries of patient calling. The destruction did not seize Thamūd until after a clear miracle was placed before them. Allah is not swift to punish; He is slow, forbearing, and merciful, and He only seizes after the proof has been fully established. That is why the verse seals their account with the words that it was they who wronged themselves.

And notice, brothers and sisters, who it usually was that led these nations to their ruin. In account after account it was the chiefs, the wealthy, and the powerful, the people of status whom the Qur'ān calls the mala', who first rejected the messenger, because the truth threatened their position. They feared losing their thrones more than they feared losing their souls, and the masses followed them down into the fire of this world and the next. It is a warning to anyone whom Allah has raised in wealth or influence or knowledge: your station is a heavier trust, not a lighter one, and the higher a person stands, the more souls fall with him if he falls.

The Mercy Hidden in the Warning

Yet notice the mercy of Allah even in these accounts of destruction. He did not have to tell us their stories at all. He preserved them, retold them across His Book, and pointed the living toward the ruins of the dead, so that we might be warned while warning is still of use. This is a mercy, brothers and sisters, that we are shown the end of the road before we walk too far down it. Allah commands us plainly to look.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ *

Ways of life have passed away before you, so travel through the earth and observe how was the end of those who denied.

Sūrah Āl 'Imrān (3:137)

Every traveller who passes a fallen civilization, every reader who learns how a great empire crumbled, is being shown a sign. The wise person reads the ruins and softens his own heart. The heedless person walks past them and learns nothing.

Ibn Kathīr, may Allah have mercy on him, who gathered these accounts in his history and his tafsīr, observed that Allah relates the fate of the deniers again and again, in chapter after chapter, precisely because the human heart forgets quickly and grows comfortable. A warning heard once fades. A warning repeated stays. So Allah repeats, out of mercy, that we might not need to be taught by our own ruin what we could have learned from the ruin of others.

Reading the Ruins Today

So let us bring this home, brothers and sisters, into our own lives and our own time. The arrogance of ‘Ād lives again in every heart that says my talent, my degree, my account, my following made me what I am, forgetting the One who gave it. The false security of Thamūd lives in everyone who believes his health, his savings, and his walls have made him safe from the decree of Allah. The sin of the people of Lūṭ is paraded today as freedom, and the one who objects is mocked as Lūṭ was mocked. The injustice of Pharaoh lives wherever the strong crush the weak, and the greed of Qārūn lives wherever a person hoards and says it is mine alone. The nations did not think themselves wicked. They thought themselves advanced. So let each of us ask honestly this morning: which of these old sins has quietly taken root in me? Am I grateful or am I like Qārūn? Am I humble before Allah or am I like ‘Ād? And if Allah were to call me today, would my account read like the saved, or like the seized?

And consider, brothers and sisters, how a whole society can drift in this direction without ever deciding to. No nation woke one morning and chose to be destroyed. They drifted, one small compromise at a time. A little arrogance was praised as confidence. A little immorality was excused as freedom. A little injustice was accepted as the way of the world. A little ingratitude hardened into entitlement. By the time the warning came, they could no longer hear it, for they had taught themselves that their decline was actually progress. This is the most dangerous part of the lesson, that ruin rarely announces itself. It arrives quietly, dressed as success, until the day the account is closed.

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

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

I say this statement of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for 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.

A Reminder Carried Home

Dear brothers and sisters, in the first khutbah we walked among the ruins of the people of Nūḥ and ‘Ād and Thamūd, of Lūṭ and Pharaoh and Qārūn, and we saw that the mightiest nations fell not from weakness but from arrogance, rejection of the messengers, injustice, immorality, and ingratitude. We saw too that Allah preserved their stories as a mercy and a warning, and commanded us to travel the earth and learn. The question that remains is the only one that matters: how do we make sure that we are counted among the saved and not among the seized?

Be of the Saved, Not the Seized

In every one of these accounts, a small group was rescued while the rest were destroyed, and that group shared one quality. They believed the messenger and humbled themselves before Allah. Nūḥ and his few were lifted in the ark while the world drowned. Hūd and Ṣāliḥ and Lūṭ and those who believed with them were saved by a mercy from their Lord. So our path to safety is clear. We cling to the guidance of Allah and the way of His final Messenger ﷺ, we humble ourselves before we are humbled, we are just to the weak, we guard ourselves from the very immorality that destroyed the cities, and we are grateful for every gift rather than proud of it. And above all, we learn the lesson the first time, for the believer is not one who stumbles into the same pit again and again.

لَا يُدْغِ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ.

The believer is not stung from the same hole twice.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6133, Muslim 2998 **Authenticity:** Muttafaqun ‘Alayh

The nations of old were stung by their pride and never learned. Allah has shown us the hole. Let us not place our hand into it after we have seen what it did to those before us.

And Allah asks the heedless of every generation a question that should stop us where we stand.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ *

Have they not seen how many a generation We destroyed before them, whom We had established upon the earth in a way We have not established you?

Sūrah al-An‘ām (6:6)

They were stronger than us, brothers and sisters, more firmly established, more secure in their land, and still they were swept away when they turned from their Lord. So let us take three lessons home from these ruins and act upon them this week. Let us renew our gratitude, naming the blessings of Allah upon us each day rather than taking them as our due. Let us guard ourselves from arrogance, remembering that every gift we hold was placed in our hands by the One who can withdraw it. And let us repent now, today, from the sins we have been excusing, before the soul reaches the throat and the door is shut.

And let us not forget the families and the children whom Allah has placed in our care, for nations are not destroyed all at once but household by household, heart by heart. The home that is built upon the remembrance of Allah, upon justice between its members, upon gratitude and humility, is a small ark of safety in a drifting age. Let each of us make his home a place where Allah is thanked and obeyed, so that when the storms of misguidance rise around us, our families are already aboard the ship.

Between Hope and Fear

Let none of us leave in despair, and let none leave in false security. Allah is severe in punishment, as the ruins testify, and He is also the Most Forgiving and Most Merciful, as every returning servant has found. The same Lord who drowned a denying world saved a believing few in the ark. The door that He opened to them is open to us still. So fear should keep us from the arrogance that destroyed them, and hope should drive us to turn back to Him today, while the turning is still accepted and the soul is still in the body.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One in whose hand is every nation and every soul. O Allah, do not make us among the heedless, and do not seize us for our sins. O Allah, protect us from arrogance, from injustice, from immorality, and from ingratitude, the very sins that destroyed the nations before us. O Allah, make us grateful for Your gifts and humble before Your greatness. O Allah, keep us firm upon the guidance of Your Book and the way of Your Messenger ﷺ. O Allah,

forgive us and our parents, accept our repentance before our souls reach our throats, and set right the affairs of this Ummah. O Allah, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself; indeed, You are the Bestower. 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 closes the affair.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ 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-Naḥl (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