

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خُطْبَةُ الْجُمُعَةِ

Friday Sermon

*Under the Shade of Allah: The Seven
Who Are Sheltered*



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Under the Shade of Allah: The Seven Who Are Sheltered

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 Shade More Precious than Palaces

Imagine a Day when the sun is brought so near that there is no escaping its heat, when people stand for a span of time longer than any day they knew on earth, and they sweat according to their deeds, some to their ankles, some to their knees, some to their waists, and some drowning in it. There are no trees on that plain, and no buildings, and no clouds. On that Day there will be one shade only, the shade that Allah grants to whomever He wills, and on that Day shade will be worth more than every palace and every fortune a human being ever chased in this world. And our Prophet ﷺ, in his mercy to us, did not leave us to wonder how to reach it. He drew us a map. He named seven kinds of people whom Allah will gather beneath His shade when there is no shade but His, and the beauty of his guidance is that not one of the seven requires wealth, or power, or fame. Every one of them is within the reach of the poorest believer in this room.

Brothers and sisters, this is no distant abstraction. The Prophet ﷺ described that Day to us so that our hearts would prepare for it, and he told us that the heat will not fall upon all people equally, but upon each according to what he carried of deeds.

تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُمْ كَمَقْدَارِ مِيلٍ، فَيَكُونُ النَّاسُ عَلَى
قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ
مَنْ يُلْجِمُهُ الْعَرَقُ الْجَمَامَا.

On the Day of Resurrection the sun will be brought near to the creation until it is the distance of a mile from them, and people will be in sweat according to their deeds, some to their ankles, some to their knees, and some whom the sweat will bridle right up to the mouth.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2864 **Authenticity:** Ṣaḥīḥ

According to their deeds. The sweat of that Day is not random. It is the harvest of a life, and the shade is the same. So when the Prophet ﷺ named the seven, he was not telling us a story about strangers, he was handing each of us a place we could still claim, if we begin today.

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ،
وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ
دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا
حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ.

Seven will Allah shade in His shade on the Day when there is no shade but His: a just leader, a young person who grew up in the worship of Allah, a man whose heart is attached to the mosques, two who love one another for the sake of Allah, meeting upon that and parting upon that, a man whom a woman of rank and beauty calls to himself and he says: I fear Allah, a man who gives charity so secretly that his left hand does not know what his right hand has spent, and a man who remembers Allah in seclusion and his eyes overflow with tears.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 660, Muslim 1031 **Authenticity:** Muttafaquun ‘Alayh

Brothers and sisters, look closely at these seven and you will see that the Prophet ﷺ has described an entire life. There is justice in public and purity in private. There is the energy of youth and the devotion of a lifetime. There is love built for Allah among people and tears shed for Allah in solitude. There is attachment to the house of Allah and there is service to the servants of Allah. Let us walk through them one by one, and let each of us ask, as we go, which of these shades I am already standing beneath, and which I have not yet reached.

The First: A Just Leader

The Prophet ﷺ began with the just leader, and this is not only the ruler of a land. It includes the judge, the imam, the manager, the teacher, the father, the mother, every soul whom Allah has placed in authority over even a few others. Justice is the first shade because injustice is the first ruin of nations, and the one who carries authority carries a trust that will be the heaviest thing he sets down on the Day of Judgement. Allah commanded us to a justice so complete that it does not bend even for our enemies.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ٱلْأَ
تَدْلُوا ۖ اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ

O you who believe, be steadfast for Allah, witnesses in justice, and do not let the hatred of a people lead you to be unjust. Be just; that is nearer to righteousness.

Sūrah al-Mā'idah (5:8)

Be just, for it is nearer to taqwā. This is the justice ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, became a byword for, the commander of the believers who would walk the streets at night to see that no one in his care went hungry, who feared he would be questioned over a mule that stumbled on a road in Iraq because he had not levelled it. He held himself to a standard so severe that he said if a lost animal perished by the Euphrates, he feared Allah would ask him why he had not prepared its path. That is the weight a just leader feels. So whatever authority Allah has handed you, however small, govern it as a man who knows it will be read back to him. Decide by fairness and not by favour. When you are wrong, say so and correct it, for the willingness to admit a wrong is itself a pillar of justice. Before any decision over those in your charge, ask yourself the question that guards the heart: if this were written down and shown to Allah and to the people, would it stand?

And do not think this shade is reserved for kings and judges, for most of us will never rule a city, yet every one of us rules something. The father who favours one child over another plants a wound that lasts a lifetime, and the Prophet ﷺ refused to be a witness to such favouritism, saying, fear Allah and be just between your children. The mother dividing her attention, the teacher grading the work, the manager assigning the credit, the one who writes a review or settles a dispute between two friends, each is a leader in that moment, and each is offered the first shade. The age makes this harder, not easier, for we now pass judgement on people we have never met, condemning a stranger online from one clipped video, repeating an accusation we never verified. The just believer slows down. He does not let the hatred of a people, or the momentum of a crowd, push him into wronging someone, because Allah tied justice directly to taqwā, and there is no God-consciousness in a heart that is quick to be unfair.

The Second: A Youth Raised in Worship

The second is a young person who grew up in the worship of Allah. Youth is the season of strength and the season of temptation, when the desires are loudest and the excuses easiest, and so the worship of a young heart is especially beloved to Allah, because it is given when it is hardest to give. Allah praised exactly such youths in His Book, the People of the Cave, who stood against an entire society of disbelief while they were still young.

إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى *

Indeed, they were young men who believed in their Lord, and We increased them in guidance.

Sūrah al-Kahf (18:13)

They believed, so Allah increased them in guidance. That is the law of the heart: take one step toward Allah in your youth and He draws you several steps nearer. The Prophet ﷺ told us that among the seven shaded on that Day is the young person who guarded his prayers when his friends abandoned theirs, who kept his gaze and his tongue and his nights clean when the whole current of the age pulled the other way. Brothers and sisters who are young, your energy is a trust, and the screen in your hand is the great fitnah of your generation, able to carry you to the Qur'an or to drag you through hours you will never recover. Replace some of the idle scrolling with pages of the Book, with a fixed portion of dhikr, with a skill that benefits the Ummah. Keep righteous company, for your friends are the road your future will travel. And to every young person here I say, set one block of the day that is not for sale, even fifteen minutes, in which you meet your Lord through His Book and your own words, and watch how Allah increases you in guidance just as He increased them.

The Third: A Heart Attached to the Mosque

The third is a man whose heart is attached to the mosques. Notice the Prophet ﷺ did not say a man who visits the masjid, but a man whose heart hangs upon it, so that when he leaves it he is already longing to return, the way a lover counts the hours until he sees the one he loves. The masjid becomes his spiritual home, the place his soul is most at rest. Allah described who truly fills these houses.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ *

The mosques of Allah are only maintained by those who believe in Allah and the Last Day, establish prayer, give zakāh, and fear none but Allah. It is they who are expected to be among the rightly guided.

Sūrah at-Tawbah (9:18)

To maintain the masjid is to build it with your body and with your heart, to pray in it, yes, but also to clean it, to serve in it, to teach in it, to make it a welcoming place for the child and the new Muslim and the stranger who walks in unsure of his welcome. And the one who keeps returning to it earns a testimony from the believers themselves, for the Prophet ﷺ said that the habit of the masjid is a sign of faith.

إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ.

When you see a man frequenting the mosques, then bear witness for him that he has faith.

Source: Jāmi‘ at-Tirmidhī (from Abū Sa‘īd al-Khudrī) **Hadith No:** 2617 **Authenticity:** Ḥasan

How many of us treat this house as an afterthought, a place we rush in and out of, when the Prophet ﷺ described the believer who could not bear to be away from it? Commit to one prayer each day in congregation if you can manage no more, and let your tie to this masjid be a tie of service and not only of attendance, so that this building knows your hands and not only your shadow. The one whose heart truly hangs upon the masjid finds that when he is away, a part of him is restless until he returns, and that restlessness is itself a mercy, a sign that the heart has found its home.

The Fourth: Two Who Love for Allah

The fourth is two people who love one another for the sake of Allah, who came together upon that love and parted upon it, never tainting it with worldly benefit. This is friendship of a different order from what the world calls friendship. The world's bonds are transactions, you give me and I give you, and the moment the benefit dries up the bond dissolves. But a love built for Allah is built on the one foundation that does not crumble, and Allah told us what will become of every other kind of love on that Day.

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ *

Close friends, on that Day, will be enemies to one another, except for the righteous.

Sūrah az-Zukhruf (43:67)

Every friendship founded upon sin, upon vanity, upon mere pleasure, will turn to enmity on the Day of Judgement, each blaming the other for where they led one another. Only the friendships founded upon taqwā survive into the next world, and not merely survive, but are honoured. For the Prophet ﷺ narrated to us that Allah Himself will call out for these people on that Day.

إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

Allah, Exalted is He, will say on the Day of Resurrection: Where are those who loved one another for the sake of My majesty? Today I shall shade them in My shade, on the Day when there is no shade but Mine.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2566 **Authenticity:** Ṣaḥīḥ

The bonds that men build upon the desires of this world are severed the moment the desire is gone, for they were never tied to anything that lasts. But the love that two believers build upon faith is tied to Allah Himself, and what is tied to Him does not perish. Such brothers benefit one another in this life and intercede for one another in the next, and their love is among the firmest handholds of faith.

Drawn from the words of Ibn al-Qayyim al-Jawziyyah, may Allah have mercy on him

Where are those who loved one another for My majesty? Imagine being called by that name before all of creation. So choose friends who remind you of Allah when you forget Him, keep those ties alive with a message, a visit, a du‘ā made for them in their absence, cover their faults as you would want yours covered, and when something comes between you, be the first to reconcile. Tell a friend today, plainly, I love you for the sake of Allah, for the Prophet ﷺ taught us to say it, and ask how you can make du‘ā for them.

The Fifth: The One Who Fears Allah in Private

The fifth is a man whom a woman of rank and beauty invites to himself, with every door of opportunity open and every eye turned away, and he answers, I fear Allah. This is the courage that no one sees, the moral strength exercised in the dark where only Allah is watching, and it is among the truest signs of real īmān. The Qur'an gave us the eternal example in Yūsuf, peace be upon him, a young man, a slave far from home, alone in a locked house with a powerful woman who desired him, and he turned away for the sake of Allah.

ج
وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ
إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ *

And she in whose house he was sought to seduce him, and she bolted the doors and said: Come, you. He said: I seek the refuge of Allah. Indeed, He is my Lord, who has made good my dwelling. Truly the wrongdoers do not succeed.

Sūrah Yūsuf (12:23)

The doors were bolted, and Yūsuf saw, behind the locked door, the One whom no door can shut out. And Allah's response to his restraint was immediate and generous, for the next verse tells us that Allah turned evil and indecency away from him because he was among His chosen, sincere servants. Brothers and sisters, the locked doors of our age are different. The fitnah no longer waits for an empty house, it lives in our pockets, a swipe away, in the glowing screen we hold alone at night. The one who whispers, no one will know, has forgotten the One who knows. So when the temptation appears, online or before you, turn, leave, block, close it, and build a wall before you ever reach the edge: lower the gaze as a habit and not only in crisis, fast to break the grip of desire, keep away from the places and the feeds that you know weaken you, and seek help early from someone you trust, for shame grows in secrecy and dies in the light. Audit your digital life this week and remove one source of temptation, just one, today.

The Sixth: Charity the Left Hand Does Not See

The sixth is a man who gives charity so secretly that his left hand does not know what his right hand has spent. This is an image of sincerity so pure that the giver almost hides the deed from himself. He is not giving to be seen, not giving for a name on a plaque or a mention in a gathering, but giving for the eyes of Allah alone. And Allah, who sees the open gift and the hidden one, told us which He prefers.

ج
إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ
عَنْكُمْ مِنْ سَيِّئَاتِكُمْ *

If you disclose your charities, that is good, but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds.

Sūrah al-Baqarah (2:271)

Both are good, for the open gift may encourage others to give, but the hidden gift is better for you, because nothing stands between it and Allah, no eye, no praise, no swelling of the self. The Companions understood this and competed in it. Abū Bakr, may Allah be pleased with him, gave in ways that only came to light long after, supporting the freeing of slaves and the needs of the poor

without announcement, until ‘Umar himself confessed that he could never surpass Abū Bakr. And there were among the Companions those who would place charity into the hands of the blind or the unknowing precisely so that the one who received it could never thank the one who gave, that the deed might remain between the servant and his Lord. So make a portion of your giving invisible. Pay a struggling family's bill without your name on it, leave provision at a door and walk away, set a private line in your own budget that you might call the charity only Allah knows, and then guard it, never spoiling it later by a hint or a mention, for the moment you tell, you have taken your reward in this world and emptied the account in the next.

The Seventh: Tears in Seclusion

And the seventh is a man who remembers Allah in seclusion, alone, with no one to admire him, and his eyes overflow with tears. This is the heart's secret meeting with its Lord, the most private worship of all, and it cannot be faked, for there is no audience to perform for. The tear that falls when a servant is alone with Allah is among the most beloved drops to Him, and the Qur'an describes the people whose hearts are alive in just this way.

إِذَا تَلَّى عَلَيْهِمُ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا *

When the verses of the Most Merciful are recited to them, they fall down in prostration and in tears.

Sūrah Maryam (19:58)

These tears are not weakness, brothers and sisters, they are mercy, a sign that the heart has not yet hardened into stone. ‘Umar ibn al-Khaṭṭāb, the strong, the awe-inspiring, would weep in his prayer until those behind him could hear his sobbing, and there were nights his tears traced lines down his face from the fear and the love of Allah. The Prophet ﷺ told us that two eyes will never be touched by the Fire: an eye that wept from the fear of Allah, and an eye that kept watch in His path. So carve out a quiet corner of your day, after Fajr or before you sleep, read a few verses slowly, let their meaning reach you, speak to Allah in your own words about your own sins and your own needs, and let the heart soften. Even two minutes, tonight, after ‘Ishā’, alone, with the door closed and the phone set down, may be the very deed that places you beneath the shade.

These Seven in a Distracted Age

Consider how precisely these seven shades answer the diseases of our own time, brothers and sisters, as though the Prophet ﷺ were speaking to this very generation. We live in an age that pulls authority toward favouritism and the cutting of corners, and the just leader stands against it. We live in an age that floods the young with temptation from the moment they wake, a whole world of fitnah glowing in the palm of the hand, and the youth raised in worship is the answer to it. We are more connected than any people in history and lonelier than almost any, our friendships reduced to reactions and

brief messages, and the two who love for the sake of Allah are the cure for that hollow connection. Our age has made charity a performance, photographed and posted and counted in approval, and the hand that gives so secretly that the other hand does not know is the antidote to that vanity. And in an age of constant noise, where silence itself has become unbearable and every empty moment is filled with a screen, the one who sits alone with Allah until his eyes overflow has found the one thing the noise can never give.

So do not imagine this hadith belongs to a simpler past. It belongs to your phone, your feed, your group chats, your nights. Every one of the seven is a deliberate turning away from something the age is pushing into your hands, and a turning toward Allah instead. The shade is earned in exactly the moments when the world is loudest, when the easy thing and the right thing pull in opposite directions, and you choose the shade.

Which Shade Is Mine Today?

Before we move on, brothers and sisters, let each of us hold these seven up like a mirror and look honestly into it, for the Prophet ﷺ did not list them so that we would admire them, but so that we would measure ourselves against them. Ask yourself: of these seven shades, which one is already strong in my life, and which is weakest, the one I have been avoiding because I know it would cost me something? Where am I a leader, over a family, a team, a classroom, and what is the one unfair habit I have let slide that I could correct this week? Who are my friends for the sake of Allah, the ones who pull me toward Him, and when did I last invest in those bonds rather than letting them grow cold? What is the one temptation in my life that needs a real plan and not just good intentions, and what is the first guardrail I will put in place? And what is one hidden deed, known only to Allah, that I could begin tonight before I sleep?

These are not comfortable questions, and they are not meant to be. The heat of that Day is real, and an hour of honest accounting now is cheaper than a lifetime of regret then. The Prophet ﷺ told us that the intelligent person is the one who calls his own soul to account and works for what comes after death, while the weak one follows his desires and merely hopes in Allah. So let this khuṭbah end not as a beautiful talk we heard, but as a list of seven doors, and let each of us choose the one we have been neglecting and walk through it this very week.

A Complete Program for a Life

See now the wisdom of the Prophet ﷺ in gathering these seven together. He did not give us seven unrelated good deeds. He gave us a balanced human being. Justice in public is matched by purity in private. The fire of youth is matched by the steadiness of lifelong devotion. The love we build with people for Allah is matched by the tears we shed for Allah where no person can see. Our attachment to the house of Allah is matched by our service to the servants of Allah. This is not a menu from which to pick one and ignore the rest. It is a single garment of faith, and the believer reaches for all of it, knowing that the shade of that Day is granted to those who lived a whole life for the One who will provide it.

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.

A Reminder Carried Home

Dear brothers and sisters, in the first khuṭbah we walked beneath the seven shades the Prophet ﷺ described: the just leader, the youth raised in worship, the heart tied to the masjid, the two who love for Allah, the one who fears Allah in private, the giver of hidden charity, and the one who weeps for Allah alone. We saw that none of them asks for wealth or rank, only for a heart turned toward Allah in public and in private. Now the question is how to turn an hour of admiration into a way of living, so that when that Day comes, we are not strangers to the shade.

A Daily and Weekly Way to the Shade

Make it small enough to keep, brothers and sisters, for the deeds dearest to Allah are the most constant even if they are few. Let each day carry a little of all seven. Guard your prayers on time, and aim for at least one in congregation, so that your heart begins to hang upon this masjid. Read one page of the Qur'an with its meaning, slowly, until something in it reaches you. Do one hidden deed, a secret charity or a private supplication made for someone who will never know you made it. Step into the masjid, or if you truly cannot, send your support to it, that your tie to it stays alive. Place one concrete guard upon your eyes and your devices, a blocked path, a filtered feed, before temptation finds you unprepared. And take two quiet minutes in seclusion, in dhikr and du'ā, until the heart softens. Then let the week carry the larger acts: serve at the masjid or in a community project, visit a righteous friend for the sake of Allah, examine one decision you made over those in your charge and make it perfectly fair, and give one charity that no one alive can trace back to you. This is the whole hadith, lived in the ordinary hours of an ordinary week.

Between Hope and Striving

Let no one leave this place imagining the shade is reserved for scholars and saints far above him. It was offered to a young person who simply guarded his prayers, to anyone who gave a coin in secret, to anyone who let a single tear fall in private. And let no one leave imagining it will come without effort, scattered upon the heedless. It is for those who chose, again and again, in the small and unseen moments, to be people of justice and purity and love and remembrance. Brothers and sisters, the heat of that Day is real, and so is the shade. Spend this life earning the one thing that will be worth more than every palace when the sun draws near.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One in whose shade we beg to stand.

O Allah, we ask You for the shade of Your Throne on the Day when there is no shade but Yours. O Allah, make us among the just, the youth devoted to Your worship, the hearts attached to Your houses, and those who love one another for Your sake. O Allah, grant us chastity when temptation calls, sincerity in our charity, and humility and tears in our private moments with You. O Allah, gather us in Your shade alongside Your Prophet Muḥammad ﷺ and the righteous. O Allah, set right the affairs of this Ummah, relieve the oppressed and the suffering, forgive us and our parents, and seal our lives with the best of endings. 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-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