

First khutbah

It was the last 10 nights of Ramadan and he sat there by himself worshipping Allah in the cave of hira, صَلَّى سُبْحَانَهُ، until he heard a voice calling out, “read”. In his isolation, his seclusion with Allah سُبْحَانَهُ وَتَعَالَى، he had no idea how Allah سُبْحَانَهُ وَتَعَالَى was about to elevate him:

مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

In his seclusion with Allah سُبْحَانَهُ وَتَعَالَى، Allah سُبْحَانَهُ وَتَعَالَى raised him and elevated him above all of mankind:

وَرَفَعْنَا لَكَ ذِكْرَكَ

My brothers and sisters, listen to this advice. Imam Ahmad bin Hanbal رَحِمَهُ اللهُ he said:

رَأَيْتُ الْخُلُوَّةَ أَرْوَحُ لِقَلْبِي

“I have found in solitude with Allah, the life of my heart”

Ibn Taymiyyah رَحِمَهُ اللهُ said:

بَلْ يَنْبَغِي لِلْإِنْسَانِ

“Rather it is befitting that a human being”

أَنْ يَكُونَ لَهُ سَاعَاتٌ يُنَاجِي فِيهَا رَبَّهُ

“That he has times of seclusion with his Lord; conversing with Him سُبْحَانَهُ وَتَعَالَى

وَيَخْلُو فِيهَا

“He secludes himself with him”

بِنَفْسِهِ وَيُحَاسِبُهَا

“He accounts himself in front of Allah سُبْحَانَهُ وَتَعَالَى

And this was the advice of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to us also.

In a hadith narrated by at Tirmidhi, he said صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

سَبَقَ الْمُفَرِّدُونَ

The Mufaridoon have superseded everyone else.

So they asked رَضِيَ اللهُ عَنْهُمْ, “who are the Mufaridoon?” So he said صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللهِ

“Those who isolate themselves and are absorbed by the dhikr of Allah سُبْحَانَهُ وَتَعَالَى and as a consequence:

يَضَعُ الذُّكْرُ عَنْهُمْ أَثْقَالَهُمْ

”For them remembering Allah, and in that seclusion, Allah سُبْحَانَهُ وَتَعَالَى relieves them of their burdens”

فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا

“For they will come on the Day of Judgement and they won’t be carrying anything” and in practice, he صَلَّى used to seclude himself. صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Every Ramadan he used to isolate himself, away from his wives, away from his children, away from the dunya. A’isha رضي الله عنها said he didn’t even used to visit the unwell or attend the janazah despite him being the most merciful towards others. He was like this even before Prophethood my brothers and sisters. And now seclusion, in ihtikaf becomes a habitual sunnah, sunnah mukakkadah. So much so my brothers and sisters, one of the greatest miracles mentioned in the Qur’an that were given to a group of people who were not Prophets, is because of their seclusion in wanting to be closer to Allah سُبْحَانَهُ وَتَعَالَى , so that they can preserve their worship of Him سُبْحَانَهُ وَتَعَالَى.

The people of the cave. In surah al Kahf, Allah سُبْحَانَهُ وَتَعَالَى says:

وَإِذْ أَعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْأَىٰ إِلَىٰ الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مَّرْفَقًا ۖ ١٦

[The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allah , retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility" al-Kahf (The Cave)

18:16

My brothers and sisters, an exchange for goodness is only goodness. So they remained in Allah’s سُبْحَانَهُ وَتَعَالَى preservation. Allah سُبْحَانَهُ وَتَعَالَى isolated them for more than 300 years. They secluded themselves and their isolation was replaced by a mercy from Him.

My brothers and sisters, your seclusion is a cure. And your seclusion is a giving. And your seclusion with Him is shukr. Yunus عليه السلام was sad, alone, under the sea, worshipping Allah سُبْحَانَهُ وَتَعَالَى alone by himself. Yusuf عليه السلام was alone, oppressed, thrown into the well and again in prison, worshipping Allah سُبْحَانَهُ وَتَعَالَى in seclusion. Ibrahim عليه السلام calling his people to tawheed, so they threw him in the fire. And in the fire, in the seclusion, he was worshipping Allah سُبْحَانَهُ وَتَعَالَى alone. Zakariyyah عليه السلام was standing alone in salat, worshipping Allah سُبْحَانَهُ وَتَعَالَى , supplicating to Him, and at that point in seclusion, the Angels descended and gave him good news of a child who is going to be a Prophet. And the list can go on my brothers and sisters.

But what we must realise, is that your seclusion is never wasted. Your seclusion with Allah سُبْحَانَهُ وَتَعَالَى is never wasted. In actual fact, without seclusion with Allah سُبْحَانَهُ وَتَعَالَى, there is only loneliness. Allah سُبْحَانَهُ وَتَعَالَى tells us and calls us to seclude ourselves with Him.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ١٨٦

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided” al-Baqarah (The Cow) 2:186

Second khutbah

My brothers and sisters, how can you mix with the creation? How can you mix with the creation, when the One who has opened the doors to His Jannah, is calling you to seclude yourself with Him. Every night, he frees people from the fire. Every night, He **سُبْحَانَهُ وَتَعَالَى** descends and calls out.

هَلْ مِنْ سَائِلٍ فَأَعْطِيَهُ

He asks, “if anyone needs anything?”

هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ

“Is there anyone who wants to make tawbah? Is there anyone who wants to change themselves, so that I can accept their repentance?”

هَلْ مِنْ دَاعٍ فَيُسْتَجَابَ لَهُ،

“Is there anyone making dua? Is there anyone desperate for anything so that I can respond to His dua?”

And that's why Allah **سُبْحَانَهُ وَتَعَالَى** chose them as our role models.

My brothers and sisters, Abu Sulayman ad-Daarraani **رَحِمَهُ اللهُ** used to say:

“When I stand alone at night in front of Allah:

أرى قلبي كأنه يضحك ضحكاً

I find my heart, as if it is laughing out loud”

Habeebah al-Adawiyah from the Salaf **رضي الله عنها**, used to wear her khimar, she used to stand on her roof, because there was no barrier between her and the sky, standing openly in her seclusion and she used to say:

إلهي

“My Illah”

غارَت النُّجُوم

“The stars have come out”

وَنَامَتِ الْعُيُونُ

“And the eyes are closed”

وَعَلَقَتِ الْمُلُوكُ أَبْوَابَهَا

“And the kings have locked their doors”

وَبَابُكَ مَفْتُوحٌ،

“But your door remains open”

وَحَلَا كُلُّ حَبِيبٍ بِحَبِيبِهِ،

“And every lover, loves to be alone with their loved one”

وَهَذَا مَقَامِي بَيْنَ يَدَيْكَ

"But here I am standing in front of you"

Then she would pray, talking to Allah **سُبْحَانَهُ وَتَعَالَى** until salatul Fajr. And at suhoor time, she used to say:

اللَّهُمَّ هَذَا اللَّيْلُ قَدْ أَدْبَرَ ،

"O Allah, this night is ending"

وَهَذَا النَّهَارُ قَدْ أَسْفَرَ ،

"And day its on its way"

فَلَيْتَ شِعْرِي

"I wish I knew"

أَقْبَلْتِ مِنِّي لَيْلَتِي فَأَهْنَأُ

“Have accepted this night from me, so that I could congratulate myself”

أَمْ رَدَدْتَهَا عَلَيَّ فَأُعْزِي

“Or if it has been rejected, so that I might console myself”

My brothers and sisters, how true are the words of Ibn al Jawzi رَحِمَهُ اللهُ. How true that they ring in truth, he said رَحِمَهُ اللهُ:

تَاللَّهِ لَوْ قِيلَ لِأَهْلِ الْقُبُورِ تَمَنُّوْا

“By Allah, if the people who are alone in their graves today had one wish”

لَتَمَنُّوْا يَوْمًا مِنْ رَمَضَانَ

“They would wish to return to have one day of being alone with Allah in Ramadan”

Khutbah - Seclusion

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My brothers and sisters, the greatest gift you can receive in life, is the sweetness of tawheed, is the sweetness of worshipping Allah **سُبْحَانَهُ وَتَعَالَى** because everything else besides Him is imperfect. And whatever is imperfect, it can't deliver.

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"One who guides to something good has a reward similar to that of its doer"- Saheeh Muslim vol.3, no.4665.