

Prophet Yahya's Commandments

First Khutbah

إِنَّ الْحَمْدَ 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 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

In the narratives of the Messengers (peace be upon them) is lessons for those who learn, admonition for those conscious of Allah, a reminder for those who remember and steadfastness for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ هُودٍ: 120

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Hud (11) 120: **And all that We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.**

And in the Noble Quran the believer reads the narratives of the messengers. And the Prophet ﷺ related to us more of their narratives. And al Bukhari compiled in his Sahih a big collection of them in a book he named "The News of the Prophets". Just as the compilers of the Prophetic Hadiths dedicated books and chapters for this type of narrative.

And from the narratives of the Prophets of Bani Israel that the Messenger of Allah ﷺ related to us are the stories of Yahya and Isa (peace be upon them) that were conveyed by Al Harith Al Ash3aree (الْحَارِثُ الْأَشْعَرِيُّ) , may Allah be pleased with him, that the Prophet ﷺ said:

Indeed Allah commanded Yahya bin Zakariyya (peace be upon them) with five commandments to abide by, and to command the Children of Isra'il to abide by them. But it was as if he was slow in doing so. So Isa said: 'Indeed Allah commanded you with five commandments to abide by and to command the Children of Isra'il to abide by. Either you inform them, or I shall inform them.' So Yahya said: 'Oh my brother, I fear that if you precede me in this, that I shall be punished or the earth may swallow me.' So he gathered the people in Jerusalem, and they filled [the Masjid] and sat upon its balconies and he Praised and Glorified Allah and then said: 'Indeed Allah the Exalted commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allah and not associate

anything with him. The parable of the one who associates others with Allah is that of a man who buys a servant with his own gold or silver, then his servants starts to work and give the profits to someone other than his master. Which of you would like to have a servant like that? And Allah the Exalted created you and provided sustenance for you, so worship Him and do not associate anyone with Him. And Allah commanded you to perform Salat, and when you perform Salat then do not turn away, for Allah is facing the face of His worshipers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a sachet containing musk. All of them enjoy its fragrance. Indeed the breathe of the fasting person is more pleasant to Allah than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to strike his neck. Then he said: "May I ransom myself from you? Then he ransoms himself from them with a little and a lot until he frees himself. And He commands you to remember Allah. For indeed the parable of that, is a man being pursued by the enemy quickly closing in on him until he reaches an impermeable fortress in which he protects himself from them. And indeed the servant is most fortified from the Shaytan when he is in the remembrance of Allah the Exalted. The Prophet ﷺ said: "And I command you with five that Allah commanded me: community, listening, obeying and hijrah and striving in the way of Allah. For whoever goes out of the community by the measure of a hand-span, he has removed the covenant of Islam from his neck unless he returns. And whoever calls with the expressions of ignorance

then he is from the inhabitants of Hell." A man said: "O Messenger of Allah! Even if he performs Salat and fasts?" So he ﷺ said: "Even if he performs Salat and fasts and claims to be a Muslim. So call the Muslims by their names that Allah named: Muslims, believers, servants of Allah." [Ahmad and Tirmithi, Sahih]

إِنَّ اللَّهَ -عَزَّ وَجَلَّ- أَمَرَ يَحْيَى بْنَ زَكَرِيَّا -عَلَيْهِمَا السَّلَامُ- بِخَمْسِ كَلِمَاتٍ، أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ، وَكَأَدَّ أَنْ يُبْطِئَ، فَقَالَ لَهُ عِيسَى: إِنَّكَ قَدْ أَمَرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ، وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ، فَأَمَّا أَنْ تُبَلِّغَهُنَّ، وَإِمَّا أَنْ أُبَلِّغَهُنَّ. فَقَالَ: يَا أَخِي، إِنِّي أَخَشَى أَنْ سَبَقْتَنِي أَنْ أُعَذِّبَ أَوْ يُحْسَفَ بِي. قَالَ: فَجَمَعَ يَحْيَى بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ، حَتَّى امْتَلَأَ الْمَسْجِدُ، فَقَعِدَ عَلَى الشَّرَفِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: إِنَّ اللَّهَ -عَزَّ وَجَلَّ- أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ، وَأَمُرْكُمْ أَنْ تَعْمَلُوا بِهِنَّ. أَوَّلُهُنَّ: أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذَلِكَ مَثَلُ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِوَرِقٍ أَوْ ذَهَبٍ، فَجَعَلَ يَعْمَلُ، وَيُوَدِّي غَلَّتَهُ إِلَى غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ سَرَّهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ، وَإِنَّ اللَّهَ -عَزَّ وَجَلَّ- خَلَقَكُمْ وَرَزَقَكُمْ، فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا. وَأَمُرْكُمْ بِالصَّلَاةِ، فَإِنَّ اللَّهَ -عَزَّ وَجَلَّ- يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا. وَأَمُرْكُمْ بِالصِّيَامِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكِ فِي عِصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ، وَإِنَّ خُلُوفَ فَمِ الصَّائِمِ عِنْدَ اللَّهِ أَطْيَبُ مِنْ

رِيحِ الْمِسْكِ. وَأَمْرُكُمْ بِالصَّدَقَةِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ، فَشَدُّوا يَدَيْهِ إِلَى عُنُقِهِ، وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ، فَقَالَ: هَلْ لَكُمْ أَنْ أَفْتَدِيَ نَفْسِي مِنْكُمْ؟ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالكَثِيرِ حَتَّى فَكَّ نَفْسَهُ. وَأَمْرُكُمْ بِذِكْرِ اللَّهِ -عَزَّ وَجَلَّ- كَثِيرًا، وَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ، فَأَتَى حِصْنَ حَصِينًا، فَتَحَصَّنَ فِيهِ، وَإِنَّ الْعَبْدَ أَحْصَنُ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللَّهِ -عَزَّ وَجَلَّ-، قَالَ: فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: وَأَنَا أَمْرُكُمْ بِخَمْسِ اللَّهِ أَمْرِي بِهِنَّ: بِالْجَمَاعَةِ، وَالسَّمْعِ، وَالطَّاعَةِ، وَالْهَجْرَةِ، وَالْجِهَادِ فِي سَبِيلِ اللَّهِ، فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ، وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ، فَهُوَ مِنْ جُنَّاءِ جَهَنَّمَ، قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنْ صَامَ وَإِنْ صَلَّى؟ قَالَ: وَإِنْ صَامَ وَإِنْ صَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ، فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ بِمَا سَمَّاهُمُ اللَّهُ -عَزَّ وَجَلَّ-: الْمُسْلِمِينَ، الْمُؤْمِنِينَ، عِبَادَ اللَّهِ -عَزَّ وَجَلَّ- -رَوَاهُ أَحْمَدُ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ).

This Hadith underscores the importance of calling to Allah the Exalted and conveying the religion and to not procrastinate in this regard. For indeed Isa urged Yahya (peace be upon them) to convey what Allah the Exalted commanded him so he conveyed it. And that is because the messengers (peace be upon them) will be asked on the Day of Resurrection about conveyance just as the

people to whom they were sent will be asked about their response.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ الْأَعْرَافِ: 6

Al Araf (7) 6: Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.

And this Hadeeth indicates the Prophet's (peace be upon them) fear of Allah. And this is because when Isa (peace be upon him) wanted to convey Allah's commandments that Yahya was commanded to convey, Yahya (peace be upon him) feared from the punishment. Then he conveyed the commands of Allah the Exalted to Bani Isra'il. And Allah the Exalted has mentioned a group of Prophets (peace be upon them) and said in describing them:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ
الْأَنْبِيَاءِ: 90

Al Anbiya (21) 90: Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

And this Hadeeth also indicates the importance of Jerusalem. And it was the place of congregation for the Messengers of Bani Isra'il and their followers. And the people of faith have the most right to it because it is the house of Allah the Exalted and within it He is worshipped and His oneness is affirmed. So those who associate others with Him have no right to it. Neither those who distorted the religion of Allah the Exalted. And towards the end of time, Isa

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(peace be upon him) will descend in the blessed land and break the cross and eradicate the swines and rule by Islam such that the Shariah of Allah will span all the earth. And its bounties will be blessed for its occupants. So, blessed is he who lives during that time.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ , وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

In the commandments of Yahya (peace be upon him) that he conveyed to Bani Isra'il and he commanded them with is that the foundations of religion are unified even though the Shariah of the Prophets was different. For Yahya (peace be upon him) commanded Tawhid, Prayer, Zakat, Fasting and remembrance of Allah the Exalted and he prohibited associating others with Allah.

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And he gave parables of the different acts of worship to show their benefits on the Day of Judgment to those who performed them. And he compared the fasting person to the one who carries musk by which others enjoy its fragrance. And the breathe of a fasting person when its smell changes due to fasting is more pleasant to Allah the Exalted than the fragrance of musk.

And in this Hadeeth also is that the Prophet ﷺ commanded five matters and this is from his advice to and compassion and mercy for his ummah (nation). He commanded adherence to the Muslim community, listening, obeying, Hijra (emigration) and striving in the way of Allah. For in the unity of the community and listening and obeying is security from within. Because the enemies are only able to gain on the Muslims through their disharmony and division.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا آلِ عِمْرَانَ: 103

Al Imran (3) 103: **And hold firmly to the rope of Allah all together and do not become divided.**

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ الْأَنْفَالِ: 46

Al Anfal (8) 46: **And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.**

And the biggest factor for division and disharmony is dividing and partitioning the religion and selecting from it according to whims. As a result, differences and disagreements arise from dividing the comprehensive religion. And it is not possible to unite based on

whims. And it is for this reason that the eminent messengers, peace be upon them, instructed:

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ الشُّورَى: 13]

As-Shura (42) 13: **To establish the religion and not be divided therein.**

And the Prophet ﷺ commanded Hijra (emigration) and striving in the way of Allah. And through them the external fronts are protected and secured.

And the Prophet ﷺ warned against leaving the community. Because leaving it is a cause of division and disharmony. Just as he warned against the call of ignorance. And this includes every type of zealotry for other than Allah the Exalted. Because the zealotry for other than Allah is also a cause of division and disharmony and it weakens and dissipates the strength of the Muslims.

And with this we learn that the great instructions included in this Hadeeth are the basis for realizing security on an individual and societal level. And in it is the strength and unity of the Muslims. And leaving it results in weakness, division and disharmony.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْحِجَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for

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Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلُ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.