



Friday Sermon Broadcasted and Distributed

Dated: 3 Safar 1448 AH, corresponding to July 17, 2026 CE.

****{AND DO NOT WASTE}****

All praise is due to Allah, the Lord of the worlds, Who commanded justice, praised those who are moderate, forbade extravagance, condemned the spendthrifts, and made them the brothers of the devils.

I bear witness that there is no deity worthy of worship except Allah alone, without partners, Who says in His clear Book: *{And eat and drink, but be not excessive. Indeed, He does not like those who commit excess.} [Al-A'raf: 31]*

And I bear witness that our Prophet Muhammad is His servant, His trustworthy Messenger, and the elite of the prophets and messengers.

May the peace and blessings of Allah be upon him, his purified family, his blessed companions, and all those who follow them in righteousness, and may He grant them abundant peace until the Day of Judgment.

To proceed: I advise you —O servants of Allah— and myself to fear Allah, for indeed, the fear of Him is the path to success and the way of righteousness and piety.

Allah the Almighty said: *{O you who have believed, fear Allah. And let every soul look to what it has sent on for tomorrow—and fear Allah. Indeed, Allah is Acquainted with what you do.} [Al-Hashr: 18]*

O community of Muslims: Indeed, your great religion is distinguished by its upright, middle path, which lies between the way of detestable extravagance and the path of deadly avarice.

It calls for moderation in everything and urges balanced proportion in every matter, allowing neither excess nor negligence.

Allah, Glorified is He, said: *{And do not make your hand [as if] chained to your neck or extend it completely and [thereby] become blamed and insolvent.} [Al-Isra: 29]*

On the authority of 'Abdullah ibn 'Amr (may Allah be pleased with them both), the Messenger of Allah (peace and blessings of Allah be upon him) said: "Eat, drink, give charity, and clothe yourselves, as long as it is not mixed with extravagance or pride."

[Reported by Ibn Mayah and classified as Hasan (sound) by Al-Albani].

Ibn al-Qayyim (may Allah have mercy on him) said regarding the boundary of extravagance: "The governing principle of all this is justice, which is to adopt the middle position established between the two extremes of excess and negligence, and upon this principle rest the welfare of both this world and the Hereafter."

Extravagance is a disease that threatens societies, squanders wealth and resources, and brings about calamities and punishments.

It is a branch among the branches of misguidance, and its perpetrators are warned of the wrath of the All-Great, the Most High.

Allah the Almighty said: *{and that the transgressors [extravagant] are the companions of the Fire.} [Ghafir: 43]*

Servants of Allah: Indeed, extravagance and wastefulness in our daily lives take many different forms and manifestations that people of intellect and wisdom completely reject.



Among the most prominent of these manifestations is extravagance in food and drink, especially in banquets and social gatherings.

Food and drink are sustenance for the body, but if they exceed the limit of need, they become a cause of ailments and diseases, afflicting the person with laziness, indigestion, and illness.

On the authority of Al-Miqdam ibn Ma'di Karib (may Allah be pleased with him), he said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "A human being fills no vessel worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls to keep his spine upright. But if he must, then one-third for his food, one-third for his drink, and one-third for his breath."

[Reported by Al-Tirmidhi and authenticated by Al-Albani].

Brothers in Islam: Another manifestation of extravagance is the piling up of closets with the most luxurious and expensive clothes.

This is done in pursuit of outward appearances, imitation, and yielding to the urge to buy, even without any actual need.

This extravagance is clearly displayed in the banquets of the people, the gatherings of their women, and their wedding parties: exorbitant costs and luxurious dresses that might only be worn once.

It is an endless extravagance, unfounded conditions, and a show of pride for which Allah has sent down no authority.

Also among the manifestations of extravagance is being deeply engrossed in wasting money on what is useless, starting from trivialities and luxuries, and ending with destructive sins and forbidden acts.

Imam Malik (may Allah the Almighty have mercy on him) said regarding extravagance: "It is taking money from where it is rightfully due, and putting it where it is not rightfully due."

When a Muslim is overcome by an unrestrained desire to buy and loses control over his whims, it plunges him into distress and hardship, affecting both himself and his household.

He may also be burdened with debts that ruin the peace of his life, keeping him imprisoned by the worry of paying them back and seeking relief.

O believing brothers: Among the manifestations of extravagance and squandering is exceeding reasonable limits in the consumption of water, electricity, and modern means of communication.

Extravagance in their use is visible and observed in homes, public facilities, and institutions.

Exaggeration in washing cars, lack of balance in watering gardens and crops, and neglecting leaking water pipes all indicate a poor understanding of this problem.

Leaving lights on during the day and misusing electrical appliances may drag the community into hardship and distress that they could easily avoid if they controlled their actions and balanced their needs.

You —servants of Allah— should look at the guidance of the Prophet (peace and blessings of Allah be upon him) in this regard.

Medina during his era (peace and blessings of Allah be upon him) was a land of abundant water, crops, and gardens; yet, he used to perform a full bath (ghusl) with one Sa' (a measure of volume) and perform ablution (wudu) with one Mudd.

On the authority of 'Abdullah ibn 'Amr (may Allah be pleased with them both), he said: A bedouin came and asked the Messenger of Allah (peace and blessings of Allah be upon him) about ablution. He showed him how to do it by washing each part three times, and then said: "This



is the ablution; whoever adds to this has done evil, transgressed, or done injustice."

[Reported by Ibn Mayah and classified as Hasan (sound) by Al-Albani].

And this prophetic guidance is in the matter of worship, so what then should be our attitude regarding matters other than worship?!

Brothers in Islam: Indeed, rationalizing the consumption of water and electricity is a religious and moral duty.

Water is a divine gift from which we drink, with which we purify ourselves, and with which we water crops and livestock.

The Prophet (peace and blessings of Allah be upon him) forbade extravagance in its use, even if one were by a flowing river.

Therefore, turn off the taps when there is no need, repair leaks, and do not be extravagant during ablution (wudu) or bathing (ghusl).

Likewise, electricity is a blessing that has illuminated our lives.

Be keen to turn off lights and appliances when leaving them, use energy-saving bulbs, and avoid excessive cooling.

In doing so, there is a preservation of wealth, relief for the household budget, reduction of burdens upon the State, and a means for the blessing to continue enduring for us.

Allah, Majestic in His Glory, said: *{And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, justly moderate} [Al-Furqan: 67]*



May Allah bless you and me in the Great Quran, and benefit you and me with the verses and wise remembrance it contains.

I say these words of mine and ask forgiveness from Allah for myself and for you for every sin, and I repent to Him.

So ask Him for forgiveness and repent to Him; indeed, He is the All-Forgiving, the Most Merciful.

****Second Sermon****

All praise is due to Allah, and I bear witness that there is no deity worthy of worship except Allah alone, and I bear witness that our Prophet Muhammad is His servant, His Messenger, and His Chosen One.

May the peace and blessings of Allah be upon him, his family, his companions, and whoever supports him.

To proceed: Fear Allah, O brothers in faith, and be among those of righteousness and benevolence.

Avoid the path of extravagance and transgression, for indeed, its consequence is disappointment and loss.

Allah, Glorified is He, says: *{O My servants, then fear Me.} [Az-Zumar: 16]*

Servants of Allah: How often has history told us of prosperous societies established by sincere men?.

They built them up with appropriate facilities, and established around them what sustains them of farms, factories, real estate, and businesses.



Then they passed on to successors who were overcome by extravagance and ease, giving free rein to their desires until they corrupted what their predecessors had bequeathed and left behind.

Consequently, those societies collapsed, and their children faced the hardship of cruelty and dispersion.

Al-Mu'tamid ibn 'Abbad, the Emir of Seville, used to live a life of luxury. He exaggerated in comfort and pleasure until he fell into arrogance and extravagance.

His wife once saw poor women around his palace selling water while wading in the mud, so she and her daughters desired to wade in the mud just as they did.

Al-Mu'tamid fulfilled her request, but in a bizarre manner: he ordered ambergris, musk, and camphor to be brought, which was then mixed with rosewater and a bit of saffron to take the appearance of mud.

Then it was spread in the courtyard of his palace so that his wife and daughters could wade in it.

This is a picture among the forms of opulence and extravagance recorded by history so that it may be a lesson for whoever is granted prosperity and ease in life.

Thereafter, the kingdom of Al-Mu'tamid collapsed, he was expelled from Seville, and his wealth was confiscated after he was imprisoned in Aghmat in the lands of Morocco.

On a day of Eid, his daughters entered upon him wearing worn-out, ancient clothes, which deeply stirred his soul over his condition and the state of his family and daughters.

So he began to recite, addressing himself:

In the past, you used to be joyful with the Eids,
But the Eid in Aghmat has saddened you while you are captive.
You see your daughters hungry in tatters,
Spinning thread for the people, not possessing even a speck.
They tread in the mud with bare feet,
As though they had never trodden upon musk and camphor.
Whoever after you spends the night pleased with a kingdom,
He has only spent the night deceived by illusions.

O Allah, protect us from extravagance and wastefulness, and protect our physical senses and our wealth from defect and shortcoming.

Perpetuate Your blessings upon us, and protect us from Your anger and Your wrath, O Lord of the worlds.

O Allah, forgive the Muslim men and Muslim women, the living among them and the deceased.

Our Lord, lift from us trials and plagues, adversity and hardship; perpetuate Your blessings upon us, and ward off from us Your wrath.

Purify our souls, for You are the best to purify them.

Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

O Allah, guide our Amir and his Crown Prince to that which You love and are pleased with, and lead them both by their forelocks to righteousness and piety.



**And make this country secure and tranquil, bountiful and prosperous,
as well as all other countries of the Muslims.**

****The Committee for Preparing the Model Friday Sermon****