

Excessiveness and Extravagance

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:

The religion of Islam is the religion of harmony, balance, moderation, justice and restraint. It is distinguished by these principles in all respects and in all areas. In its rulings and its directives. And its positions regarding practices and acts of worship, and dealings and transactions, and morals and behavior and reason and thought. And from this moderation and balance, Islam came with moderation in all matters and cautioned against a trait and blameworthy behavior that contradicts these principles. It is excessiveness and extravagance, which is disgraceful and a misguided

behavior that is contrary to reason and the Islamic ordainments. The Quran censured it in 23 places as it censured its relative, wasting, in other places. Excessiveness is exceeding the limit and transgressing the enjoined. And anything that that is spent inappropriately is waste. Allah prohibited and censured it and warned against its consequences. Allah Almighty said:

وَأَهْلَكْنَا الْمُسْرِفِينَ-الأنبياء:9

Al Anbiya (21) 9: **And We destroyed the transgressors.**

And Allah Almighty said:

وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ-غافر:43

Ghafer (40) 43: **And indeed, the transgressors will be companions of the Fire.**

And He does not like those committing excess. Allah Almighty said:

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ-الأنعام:141

Al (6) Anam 141: **And be not excessive. Indeed, He does not like those who commit excess.**

And if the extravagant drowns in the sea of his excesses and becomes saturated with his desires, his insight is blinded. So he goes astray and does not become guided. And perhaps he may not be given success to repent until he dies upon his misdeeds and sins.

Regarding that, Allah Almighty said:

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ-غافر:28

Ghafer (40) 28: **Indeed, Allāh does not guide one who is a transgressor and a liar.**

And Allah Almighty said:

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ-غافر:34

Ghafer (40) 34: **Thus does Allāh leave astray he who is a transgressor and skeptic.**

And excessiveness is blameworthy in every case. And the prohibition even appeared upon mentioning Zakat and charity.

Allah Almighty said:

وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ-الأنعام:141

Al Anam (6) 141: **And give its due [zakāh] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.**

And the Messenger of Allah ﷺ said:

كلوا وتصدقوا والبسوا في غير إسراف ولا مخيلة- حديث صحيح رواه النسائي وابن ماجه.

Eat and give charity and clothe yourselves, without being extravagant, and without showing off. [Sahih An Nisai 2558]

And Allah Almighty described the condition of many of the communities that He destroyed as wasteful. And that their destruction was because of their excesses. And it suffices to censure excessiveness and extravagance that it is an attribute of Satan. And the one characterized by it is from the party of the Satan.

Allah Almighty said:

وَلَا تُبَدِّرْ تَبْدِيرًا * إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا-

الإسراء:26-27

Al Isra 26-27: **(26) And do not spend wastefully. (27) Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.**

And it is wasting wealth and a loss in this world and the hereafter. The

Prophet ﷺ said:

إن الله كره لكم ثلاثاً: القيل والقال، وكثرة السؤال، وإضاعة المال.

Indeed Allah dislikes three matters for you: vain talk, and too many questions (for there will be no benefit), and to waste wealth. [Bukhari 1477, Muslim 593h]

And Allah Almighty described the attributes of the servants of the Most Merciful at the end of Surah Al-Furqan:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا-الفرقان:67

Al Furqan (25) 67: **And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate**

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا-الإسراء: 29

Al Isra (17) 29: **And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.**

This is the way of Islam. And the characteristics of the people of faith are balance and moderation. And balance and moderation are the way of the Lord that are commanded. And adhering to it results in self-sufficiency and not needing others, and closes the gap between the wealthy and the poor. And saves wealth for what is beneficial so that it can be spent on various public and private interests for the benefit of all.

And excessiveness is either more than what is sufficient or excesses in luxury and enjoyment or going beyond the halal (permissible) to the haram (forbidden) and this is its ugliest form.

Indeed warning against excessiveness does not mean commanding to abandon the permissible. Allah Almighty said:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ *

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ-الأعراف: 31- 32

Al Araf 31-32: **(31) O children of Adam, take your adornment [i.e., wear your clothing] at every masjid, and eat and drink, but be not excessive.**

Indeed, He likes not those who commit excess. (32) Say, "Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants and the good [lawful] things of provision?"

And just as extravagance is blameworthy, so is miserliness and stinginess as well as hoarding wealth and being greedy with it.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ-التوبة: 34

At (9) Tawbah 34: **And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment.**

And miserliness and stinginess are among the ugliest traits and attributes.

What is required is moderation, neither extravagance nor stinginess. Ibn

Qaym, may Allah have mercy on him, said: Exceeding the limit in every matter harms the interests of this world and the hereafter. Rather it also harms the body. For when his morals exceed the limits of justice and moderation, his health and strength diminish according to the extent of his excesses. And this is also the case in natural actions such as sleeping, staying up and eating and drinking and intimate relations and socializing and being alone and other than that.

Among the inflictions of extravagance is that it makes society degenerate, apathetic, and detached from striving and diligence. Just as it widens the gap between the rich and the poor. And it sows enmity and hate when the poor see the wealthy squandering and wasting their wealth. While he is in distress, want and need for necessities. And those with low or even middle incomes may seek to match the rich in their spending and extravagance. So it may upset the economies of communities or may even have wider impacts.

Most people today have financial difficulties in spite of the abundance of wealth. And most of the spending is on luxuries and excesses at the expense of necessities and needs. Rather, you see some people borrowing not to meet their needs but for luxuries and to keep pace with the rich and the affluent. So they imitate one another and go to excesses just as they go to excesses. And they chase after imitating and panting until they collapse from the burden of debt. And Allah Almighty said:

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ-الشعراء:151

Al Shu'ara (26) 151: **And do not obey the order of the transgressors,** And with that, the ignorant are blind to these consequences. Allah Almighty said:

كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ-يونس:12

Yunus (10) 12: **Thus is made pleasing to the transgressors that which they have been doing.**

Borrowing was enjoined for meeting needs not for luxuries that a person is not able to attain or sustain. The scholars have stated that it is strongly

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disliked to borrow money for other than a necessity. Wahb bin Manbah, may Allah have mercy on him, said: it is an excess for a person to dress, eat and drink from what he does not have. And what goes beyond subsistence is waste.

What is striking in this regard, is the great abundance of shops and markets and blowing away large amounts of money on buying what is not needed. To the point that our societies have become huge consumer markets for every commodity. And our homes have become exhibitions for everything produced by the factories of the world and marketed by companies. And advertising has played with people's minds to the point it is as if they were created for shopping!!

Also, there is a great amount of spending on parties, events, celebrations and occasions. At the end there is nothing gained from them and the amount spent is so much that it would have been enough to sustain the celebrants for a long period of time.

The wise person should not give in to the desires of the immature and whimsical members in his household and those around him. He is responsible for them and looking after their welfare. And Allah Almighty said:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا-النساء:5

An Nisa (4) 5: And do not give the weak-minded your property, which Allāh has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.

Ali bin Abi Taleb, may Allah be pleased with him, said: what you spend on yourself and your household without excessiveness and waste and what you give in charity, is for you. And what you spend to show off and for reputation is the share of satan.

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:

The abundance of wealth is neither an excuse nor a justification for excessiveness, even if the spender is able. And you have heard what was said regarding extravagance. For the owner of wealth will be asked about it on the Day of Resurrection. The Messenger of Allah ﷺ said:

لا تزولُ قَدَمًا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ...، ومنها: "عن ماله من أين اكتسبه وفيم أنفقه؟! رواه الترمذي بإسناد صحيح

"A person's feet will not move on the Day of Resurrection until he is questioned about..." and among them "about his wealth, how he earned it and on what he spent it" [Sunan At Tirmithi 2417]

Allah Almighty said:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ-التكاثر:8

Al Takathur (102) 8: **Then you will surely be asked that Day about pleasure.**

That is, what you have enjoyed in this world. So have we prepared an answer for the question?! Have we prepared the right answer?

Indeed, it is not a call to miserliness and stinginess. And it is not an excuse for the miserly person who is stingy with his family. Rather it is necessary to reconsider many spending practices in light of the honorable characteristic indicated in the verse:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا-الفرقان: 67

Al Furqan (25) 67: **And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate**

And enjoining moderation and balance in spending and consumption and warning against wastefulness is from enjoining good and righteousness.

And it is from enjoining good and forbidding evil. And it is from

counselling the Muslims. Rather it is what the Quran enjoined and it was repeated in many places. And the one striving to implement it within their communities through various channels such as building awareness should account for and anticipate the reward.

We ask Allah Almighty to make us among those who are moderate and balanced in all our affairs, and among those who enjoin all types of good. Indeed Allah is All Hearing, Answering.

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 يَذُلُّ 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
الْجَنَّةَ 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 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، يَعِظُكُمْ 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 يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ
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.