

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا  
مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴾  
سُورَةُ الْبَقَرَةِ ١٨٨/٢

وعن أبي هريرة رضي الله عنه ، أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال :  
« أَتَدْرُونَ مَنْ الْمُفْلِسُ ؟ » قَالُوا : الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ .  
فَقَالَ : « إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ  
وَزَكَاةٍ ، وَيَأْتِي وَقَدْ شَتَمَ هَذَا ، وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا ، وَسَفَكَ دَمَ هَذَا  
، وَضَرَبَ هَذَا ، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ ، وَهَذَا مِنْ حَسَنَاتِهِ ، فَإِنْ فَنِيَتْ  
حَسَنَاتُهُ قَبْلَ أَنْ يَقْضِيَ مَا عَلَيْهِ ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ، ثُمَّ  
طُرِحَ فِي النَّارِ »

مُسْلِمٌ فِي كِتَابِ الْبِرِّ (٥٩) ، وَالتِّرْمِذِيُّ فِي كِتَابِ الْقِيَامَةِ (٢)

### Dear Brothers and Sisters!

One of the fundamental principles of Islamic ethics is the rights of others. Scholars have described observing these rights as “showing compassion toward Allah’s creations.” This is because Allah (swt) has honoured human beings, granting sacredness to their wealth, life and dignity. For this reason, the Qur’an states: **“Do not consume one another’s wealth unjustly.”**<sup>1</sup> This command does not only prohibit material injustice but forbids all forms of oppression. In the Qur’anic terms, one form of oppression is violating the rights of others; in other words, infringing upon another person’s rights is itself a form of injustice.

### Dear Brothers and Sisters!

The rights of others are not limited to stealing or unlawfully seizing someone’s property. Violating another person’s rights also includes damaging their honour, speaking ill of them behind their back, deceiving them, deliberately delaying the repayment of a debt, overworking an employee without fair compensation, wasting public resources, or defaming someone online or in real life. Indeed, the Prophet (saw) said: *“A Muslim is one from whose hand and tongue other Muslims are safe.”*<sup>2</sup> This shows that the scope of Ḥaqq al-‘Ibād extends from the home to trade, from the workplace to social media.

One of the deepest crises in our society today is a crisis of trust. People find it hard to trust one another, doubt transactions and treat entrusted responsibilities lightly. The root cause of this loss of trust is the weakening of truthfulness and justice and the neglect of the rights of others.

Examples include hiding defects when selling a product online, imposing excessive rent increases, withholding rent and harming a landlord, ignoring an employee’s work or failing to show up on time for appointments. Each of these actions carries serious consequences both in this world and in the Hereafter. The Prophet (saw) warned us in the Hadith of the bankrupt person: *“The bankrupt of my Ummah on the Day of Judgment will come with prayers, fasting, and zakat, but the people he wronged—those he insulted, slandered, consumed their wealth, or shed their blood—will take his good deeds. If his good deeds run out, their sins will be loaded onto him, and he will be thrown into Hell.”*<sup>3</sup> This hadith conveys an important truth: even if a person prays and fasts, their worship may not save them if they have violated the rights of others. The Qur’an also reminds us: **“Give full measure and weight in justice. Do not cheat people in the matter of their goods, nor in weighing.”**<sup>4</sup> Justice is therefore not only for courts; it must govern trade, speech, behaviour, work ethics, family life and social relations. Protecting oneself from violating the rights of others requires placing justice at the centre of life and applying it in all areas: fairness when angry, honesty in earnings, moderation in relationships, responsibility on social media, diligence in debt, each is essential to safeguarding the rights of others.

### Dear Jama’ah

Making amends with those whose rights we may have violated is one of the greatest forms of purification we can do today. Seeking forgiveness and reconciliation in this world lightens the burden of accountability in the Hereafter. May Allah (swt) make us among the believers whose hand and tongue cause no harm to anyone. Ameen.

<sup>1</sup> Surah Al-Baqarah, 2:188

<sup>2</sup> Buhārī, ‘Imān, 4

<sup>3</sup> Muslim, Birr, 59. Tirmizī, Kiyâmet, 2

<sup>4</sup> Surah Al-Isra, 17:35