

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

وَقَالَ النَّبِيُّ ﷺ: مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ
ثَمَّ دِينَارٌ وَلَا دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ
حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ أَخِيهِ، فَطُرِحَتْ عَلَيْهِ

Respected Muslims!

The topic of today's khutbah will be about the rights of others and its grave consequences in the Hereafter.

Any harm inflicted upon a person's life, property, honor, dignity, or personal rights falls under the scope of violating others' rights. Taking someone's property without permission or seizing it is a violation of their rights. Cheating in trade, committing fraud, betraying trust, backbiting, slandering, insulting, mocking, or humiliating someone—all these are violations of others' rights.

Allah ﷻ declares in the Holy Qur'an: **"and do not defraud people of their property. Nor go about spreading corruption in the land."** (Ash-Shu'ara, 183)

My brothers,

Respecting the rights of others in family life, traffic, neighborly relations, and business dealings is a requirement of faith. Harassing neighbors, acting unjustly in the workplace, spreading slander and defamation on social media—all these are common violations of others' rights in our time.

The Prophet Muhammad ﷺ said: **"If anyone has wronged his brother, let him seek his forgiveness now, for in the Hereafter there will be no dinar or dirham (to compensate). If he has any good deeds, they will be taken from him and given to the one he wronged. If he has no good deeds left, the sins of the oppressed will be loaded upon him."** (Bukhari, Riqaq, 6534)

Dear brothers,

Before the Day of Judgment arrives—when no wealth or power will benefit us—we must seek reconciliation. However, seeking forgiveness is not merely saying, "Forgive my debt." The wronged party must be fully satisfied, and the harm must be rectified. If the person whose rights were violated has passed away or cannot

be reached, sincere repentance must be accompanied by performing good deeds (sadaqah) on their behalf to seek relief from this burden.

Respected Congregation!

Allah the Almighty created us from a single father and mother, blessed us with Islam as our faith, and honored us with servitude to Him. Brotherhood and tolerance are the foundations of human relations. Yet, ego, anger, arrogance, and worldly desires can damage these bonds. Therefore, we must avoid extremes in our relationships—neither excessive affection nor excessive hatred.

The Prophet ﷺ once asked his companions: **"Do you know who the bankrupt one is?"** One of the noble companions replied, "The one who loses his wealth."

The Messenger of Allah ﷺ then said: **"The bankrupt among my Ummah is the one who comes on the Day of Judgment with prayers, fasting, and charity, but also with insults, slander, usurped wealth, spilled blood, and physical harm inflicted upon others. The oppressed will take from his good deeds. If his good deeds run out, their sins will be placed upon him, and he will be thrown into Hell."** (Muslim, Birr, 2581)

My brothers,

Every person is bound by rights. Those who trample on others' rights due to their status, wealth, fame, or power must know that these worldly blessings will one day become their ruin.

Allah the Almighty has declared that on the Day of Judgment, He may forgive all sins except shirk (associating partners with Him). However, the rights of others are excluded from this forgiveness. The forgiveness of this depends solely on the consent of the wronged party.

I conclude my khutbah with a noble verse: **"And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and none will be wronged."** (Al-Baqarah, 281)