

Abu Hurayrah narrated that God's Messenger (peace be upon him) said:

1

Whoever has done something wrong to his brother, touching his honour or something else, should set things right with him today, before a time will come when there will be neither gold nor silver currency.

2

[What will happen then is that] if he has good deeds in his record, something equal to his wrong will be taken away. If he has no good deeds, some of the bad deeds of the other person will be transferred to him.<sup>(1)</sup>

1 Related by al-Bukhari, 2449.

#### From the Qur'an

- ﴿Fear the day when no soul shall avail another in any way, nor shall intercession be accepted from any of them, nor ransom taken from them, and none shall receive.﴾ (2: 48)
- ﴿Do not devour one another's property wrongfully, nor bribe with it the judges in order that you may sinfully, and knowingly, deprive others of any part of what is rightfully theirs.﴾ (2: 188)
- ﴿Never think that God is unaware of what the wrongdoers are doing. He only grants them respite till the Day when eyes will stare fixedly in horror.﴾ (14: 42)

#### The Narrator

Abu Hurayrah whose name according to the best reports was 'Abd al-Raḥmān ibn Ṣakhr belonged to the Daws tribe, a branch of the Azd from Yemen. He embraced Islam in Year 7 AH, when the Battle of Khaybar took place. He always remained close to the Prophet and was keen to learn. He memorized numerous hadiths and was the leading narrator of hadiths among the Prophet's companions. He was appointed Governor of Bahrain during the reign of 'Umar ibn al-Khaṭṭāb, but he then relinquished his post and lived in Madinah until he died in Year 58 AH, 678 CE.

#### Summary

Everyone should make sure to set things right in his dealings with other people. If he has done some wrong to others, he should set it right, returning what he took unfairly, and seeking pardon for any offence he did. Otherwise, he will have to face a process where wrongs are repaired by an exchange of good and bad deeds.



# Message and Meaning



The Prophet (peace be upon him) urges every Muslim to repent of all wrongdoing, and to repair any wrong done to others. If he has something he has unfairly taken from another person, he should return it. This applies to all deeds, whether touching someone's honour, such as reviling or backbiting a person or alleging a falsehood against him, or touching his property, such as forcibly taking something belonging to him, or doing him some physical wrong. In any such case, a Muslim should set things right now, during this life, before he has to do it on the Day of Judgement, when financial transactions no longer apply. Setting things right means returning what was unfairly taken, seeking people's pardon, and ensuring that they are satisfied.















If a person does not make such reparations during his lifetime, then justice will be established on the Day of Judgement by an exchange of good and bad deeds. If the one who has done wrong has some good deeds in his record, some of these will be taken away and given to the person who suffered injustice. If he has no good deeds, then some of the sins of the one who suffered injustice will be loaded onto the wrongdoer. This is stated by the Prophet in the following hadith. God's Messenger (peace be upon him) said: 'Do you know who is bankrupt?' People answered: 'A bankrupt person is one who has neither money nor goods. He said: 'In my community, a bankrupt person is one who on the Day of Judgement will show that he has attended to prayers, fasted, and paid zakat, but he has also reviled this person, levelled accusations on that person, taken money unlawfully from a third, injured or killed someone, and physically attacked another. Every one of them will be given some of his good deeds [in compensation]. If all of his good deeds are taken away but he still owes them compensation, then some of their bad deeds will be added to his, and he will be thrown into Hell. <sup>(1)</sup>

1 Related by Muslim, 2581.

# Implementation

-  Every Muslim should beware of touching people's property or causing them physical or mental injury. God will be quick with His punishment for wrongdoing. The Prophet (peace be upon him) said: 'No sin deserves that God be quick to punish its offender in this present life, in addition to what He has in store for him in the life to come, more than oppression and severance of ties of kinship'. <sup>(1)</sup>
-  God Almighty, the Master and Owner of the universe, has forbidden himself injustice. He says in a qudsī hadith: 'My servants, I have forbidden injustice for Myself and have made it forbidden among you. So, do not be unjust to one another'. <sup>(2)</sup> Injustice is forbidden in all human dealings and situations, regardless of who may be the perpetrator.
-  Everyone should hasten to repair any wrongdoing. Otherwise, they will come to regret failing to do so.
-  One condition for the acceptance of repentance is the restitution of people's rights and seeking their pardon. Every repentant sinner should be keen to ensure that his repentance is accepted.
-  A person suffering injustice may have no recourse other than supplication to God to help him. Such prayer is always answered, and the gates of Heaven are wide open to receive it. The Prophet (peace be upon him) said: 'Guard yourself against a prayer by a victim of injustice, because nothing stops such a prayer from going straight to God'. <sup>(3)</sup>
-  Every Muslim must beware against acting unjustly. The Prophet (peace be upon him) said: 'Beware of injustice, because injustice will be layers of darkness on the Day of Judgement'. <sup>(4)</sup>
-  It is very important to keep one's good deeds, as they do not come easy. They are the result of good effort and sacrifice for God's sake. Therefore, one should guard them lest someone suffering injustice or verbal injury should take some of them away.
-  No one likes to be bankrupt in this life. Bankruptcy in the life to come is much worse.
-  Let us imagine ourselves shouldering the burden of sins we have not committed. They have been loaded on us for a wrong word we might have said against someone else.
-  It is sound advice to give reparations for wrongs we might have done, so that we do not face the prospect of paying for them with our good deeds.

1 Related by Abu Dāwūd, 4902; Ibn Mājah, 4211; al-Tirmidhī, 2511.

2 Related by Muslim, 2577.

3 Related by al-Bukhari, 1496; Muslim, 19.

4 Related by Muslim, 2578.





