

Retribution for oppressing animals, non-Muslims and Muslims

Ibn al Qayyim said¹:

Oppression on the **Day of Judgement** according to Allah the Exalted will have **three** registers.

1. A register which Allah will not forgive anything from it; and this is associating partners with Allah (Shirk). Verily, Allah forgives not that partners should be set up with Him in worship.
2. A register which Allah will not neglect anything in it, and this is the slaves oppressing each other. For surely Allah the Exalted will extract full retribution for the oppressed.
3. A register which Allah will not insist on anything in it; and this is the slave oppressing himself with sin only between him and his Lord the Exalted.²

The register containing the sins where the person oppresses himself is the lightest of the three registers and the quickest to be erased. This register is erased with **repentance, seeking forgiveness, the good deeds that erase sins, the calamities that erases sins** and others matters as well.

The register containing Shirk is only erased with Tawheed.

The register containing oppression of others is not erased except by compensating the oppressed or seeking their pardon. (End of his speech)

Compensation for the oppressed on the Day of Judgment

Oppression and injustice which is not rectified in this life while be rectified in the hereafter by way of giving away good deeds or taking upon the sins of others.

The Prophet صلى الله عليه وسلم said Allah will say on the Day of Judgment:

لَا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَدْخُلُ الْجَنَّةَ وَأَحَدٌ مِنْ أَهْلِ النَّارِ يَطْلُبُهُ بِمَظْلَمَةٍ، وَلَا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ يَدْخُلُ النَّارَ وَأَحَدٌ مِنْ أَهْلِ الْجَنَّةِ يَطْلُبُهُ بِمَظْلَمَةٍ

“It is not proper that anyone from the inhabitants of paradise should enter paradise while there is someone from the inhabitants of the Hell-fire seeking him for an injustice

¹ الوابل الصيب ص 40

² Extracted from the Hadith collected by Ahmad 6/24 and al Hakim 4/575 from the Hadith of Aisha may Allah be pleased with her; al Hakim declared it authentic.

he did to him. And it is not proper that anyone from the inhabitants of the Hell-fire should enter the Hell-fire while there is someone from the inhabitants of paradise seeking him for an injustice he did to him." They said: O Messenger of Allah, how will this occur when we will stand before Allah naked, without any possessions? He said: By way of good deeds and sins³.

Compensating the Muslim

The Prophet صلى الله عليه وسلم said "Whoever has wronged his **brother**, should ask for his pardon (before his death), because in the hereafter there will be neither a Dinar nor a Dirham (any currency). (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or if he has no good deeds, some of the bad deeds of his brother will be taken and flung on him (in the hereafter).

Compensating the non-Muslim on the Day of Judgment is more difficult

Ibn Abidin said⁴: A Muslim who forcefully takes the wealth of a non-Muslim or steals from him will be punished on the Day of Judgement. This is because he has taken wealth which is protected. And it is not likely the non-Muslim will grant a pardon to the Muslim, in contrast to the pardon which is hoped from the Muslim for another Muslim. Therefore the disputes to be settled with the non-Muslim on the Day of Judgment are more severe. And during the settlement for the oppression; the Muslim cannot give the disbeliever his good deeds, because the disbeliever is not in a position to receive good deeds on the Day of Judgement. And the Muslim cannot receive the kufur of the disbeliever, thus the retribution remains.

Compensating animals is the most difficult

Ibn Hajar al-Haytami said⁵: There will be retribution amongst animals; and retribution between mankind and animals as well. The person who unjustly hit an animal, starved an animal, refused to give it drink, or overburdened it beyond its capability, this animal will extract retribution from this human according to how much it was oppressed. The proof is the Hadith of the cat. The Prophet صلى الله عليه وسلم saw a woman confined in the Hell-fire while a cat was clawing her face and chest; punishing her as she punished it in

³ Al-Adab Al-Mufrad 970

⁴ رد المحتار على الدر المختار

⁵ الزواجر 141/2

this life by imprisoning it and starving it. And this applies to all animals. (End of his speech)

For this reason the scholars would say: Avoid at all cost violating the rights of animals because there is **no way to seek a pardon from them or to please** them in this life or the next. Thus the scholars would say the punishment for violating the rights of animals is necessary. And Allah can pardon the person if He so wills; but the legislative ruling is the person will not receive a pardon thus the punishment is mandatory⁶.

Animals don't have any sins to give their oppressor and they cannot receive the good deeds of their oppressors on the Day of Judgment and you cannot apologize to an animal or seek its pardon in this life. This is why some scholars said oppressing animals is more severe than oppressing humans.

Compiled and translated by Rasheed ibn Estes Barbee

⁶ بريقة محمودية