



IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

### WHY WE SHOULD NOT JUDGE OTHERS

More often than not, many Muslims tend to judge others by:

- How long is the brother's beard
- Whether the sister is wearing hijab
- If he is wearing a thobe
- If the thobe rises above the ankle
- Whether he/she is able to read the Qur'an properly
- Is he always praying in the congregation in the mosque
- The number of lectures he/she attended monthly
- How many umrah/Hajj one has done.

We forget the famous saying: Don't judge a book by its cover.

People are wrongly labelling themselves, thinking that ONLY they who are in the right path:

1. People called themselves "salafis", "Sufis", etc
2. Only those who follow the Hanafi/Shafie madhab are following the right path;
3. People think that ONLY the Bangladeshis or Pakistanis are in the right path;
4. ONLY those with proper hijabs are good Muslims;
5. People correcting others because they think they are superior in terms of iman, taqwa, etc.
6. People correcting others because they think that others are inferior;

A few stories narrated in the seerah and by scholars:

- Story of Imam Abu Hanifah who did not want to handle the funeral procedures for his neighbour who drank alcohol frequently and died;
- Story of 2 scholars who were in the aeroplane and a woman who was not dressed appropriately was praying on time;
- A person who was convicted a few times was granted mercy by a judge in America and ended up memorising the Qur'an;

- A bedouin who was urinating in the mosque and how prophet Muihammad SallAllahu 'alayhi wa sallam approached him gently; A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Messenger (ﷺ) ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, " You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them." (Bukhari)
- How Umar ibn Khattab was on the way to kill prophet Muhammad SallAllahu 'alayhi wa sallam before he reverted to Islam;
- How the sahabah killed an enemy of Islam even though the enemy said his shahadah;
- Even in the Qur'an, how Allah addressed prophet Muhammad SallAllahu 'alayhi wa sallam in surah 'Abasa (80)
- Story about 2 brothers - one who did many good deeds and the other who did many sins;
- Narrated `Umar bin Al-Khattab:  
During the lifetime of the Prophet (ﷺ) there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger (ﷺ) laugh. The Prophet (ﷺ) lashed him because of drinking (alcohol). And one-day he was brought to the Prophet (ﷺ) on the same charge and was lashed. On that, a man among the people said, "O Allah, curse him ! How frequently he has been brought (to the Prophet (ﷺ) on such a charge)!" The Prophet (ﷺ) said, "Do not curse him, for by Allah, I know for he loves Allah and His Apostle." (Bukhari)

The statement of Ja'far Ibn Ahmad رحمته. Al-Bayhaqi رحمته reported that Ja'far Ibn Ahmad رحمته said: 'If you hear anything you do not like about your brother, then seek one excuse for him to seventy excuses, if you find any then all perfect praise be to Allaah, otherwise say 'It might be that he has an excuse which I do not know about.'

Ibn 'Asaakir رحمته reported this from Muhammad Ibn Sireen رحمته whose wording [Ibn Sireen's] is: 'If you hear anything about your brother, then seek an excuse for him, if you do not find any then say 'It might be that he has an excuse.'

It is always good to think good things about your brothers/sisters. Of course that should NOT prevent us from carrying out the obligation of enjoining goodness and forbidding evil. In the process of reminding others, we do it in the best manner and without judging others.

“Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.”

A few points to ponder:

1. Calling people to the right path
2. Method
  - With wisdom
  - Fair preaching
  - Argue and discuss in a better way
3. Allah is the One Who Guides

(And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.) }29:46{

Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

(And speak to him mildly, perhaps he may accept admonition or fear (Allah))(20: 44).

Consequences of judging others:

1. May lead to back biting
2. May lead to suspicion
3. May say things which is an act of kufr - "Allah will not forgive him/her"
4. Causes divisions among Muslims - Pakistanis will not pray in Bangladeshis mosque, etc
5. Problems with inter racial marriage
6. Problems with the amount of mahr
7. Problems with the "quality" of walimah
8. May cause the non Muslims to stay away from Islam
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Always remember

- ONLY ALLAH GUIDES
- Allah's Reminders:
  - i. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy 49: 10
  - ii. And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves,....3: 103
  - iii. Muslims are expected to one another to avoid being a loser - By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. 103

- iv. "O you who believe! Avoid much suspicions, indeed some suspicions are sins..." 49: 12
- v. "You are all the children of Adam and Adam was made of clay. People should give up their pride in nations because that is a coal from the coals of Hell-fire. If they do not give this up Allah (swt) will consider them lower than the lowly worm which pushes itself through dung." [Tirmidhi]

## LASTLY

`Abdullaah ibn `Amr said, "Allaah's Messenger sallAllaahu `alayhi wa sallam said,

'A man from my nation will be called out in front of the whole of the creation on the Day of Resurrection. So ninety-nine scrolls will be laid out for him. Each of the scrolls will be as far as the eye can see. Then it will be said, "Do you deny anything from this?" So he will say, "No, O my Lord." So it will be said, "Do you have any excuse or any good deed?" So the man will fear and he will say, "No." So it will be said: "Yes indeed, you have good deeds with Us. You will not be wronged with regard to them." So a parchment will be brought out for him containing, 'I bear witness that none has the right to be worshipped except Allaah and I bear witness that Muhammad is His slave and His Messenger. So he will say, "O my Lord, what is this parchment in comparison to those scrolls?" So it will be said, "You will not be wronged." So the scrolls will be placed on one scale and that parchment will be placed on one scale. So the scrolls will be lighter and the parchment will outweigh.'"

Reported by Ibnul-Mubaarak in his book az-Zuhd and in his Musnad and by Imaam Ahmad and by at-Tirmithee and Ibn Maajah and others besides.

Shaykh al-Albaanee declared this hadeeth saheeh, authentic.

Shaykh Saalih as-Suhaymee hafizahullaah mentioned some points of benefit with regard to this hadeeth. He said, "The hadeeth contains a number of points of benefit.

"The first benefit is that the people of sins will be beneath al-mashee'ah (Allaah's Will and Wish). If Allaah wishes He will forgive them by His favour. And if He wishes He will punish them by His justice.

"The second point of benefit is that whoever is such that his eemaan (true belief) and his towheed is strong, and his attachment to Allaah the Mighty and Majestic, this fact may be a means for wiping away all of his evil deeds. And there is no clearer proof for this than the fact that this small parchment will outweigh and overcome all of the rest of the scrolls.

"The third point of benefit is that the person who is guilty of major sin, he does not become a disbeliever, as the Khawaarij and the Mu'tazilah

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claimed. Rather he is beneath mashee atullaah (the Wish and Will of Allaah). So even if he is punished, then still he will not remain forever in the Fire.

“The fourth point of benefit is the tremendous virtue of Laa ilaaha illAllaah, none has the right to be worshipped except Allaah over the rest of deeds. So when a Muslim says it, knowing its meaning and acting in accordance with it, then that is the case, tremendous.

“The fifth point of benefit is establishment of al-meezaan (Balance of deeds) with which the deeds will be weighed on the Day of Resurrection, and that it is a balance which is true and real. It will be erected on the Open Plain of the Resurrection before the passing over the Siraat (Bridge). This is the most correct of the sayings which the People of Knowledge mention.”