Thinking Bad (سوء الظن)

**Meaning in the language:**

- Accusation without evidence
- Ibn Al Qayyim said bad thinking fills the heart until it flows to the tongue and limbs.

**Reasons for falling into thinking bad:**

- Ignorance, bad intentions and wrong understanding
- Following desires
- Accompanying bad companions
- Being in doubtful places
- Sicknesses of the heart such as enmity and envy
- Obsessiveness
- Bad experiences and always looking at the past

**Impacts of thinking bad:**

- Reason which leads to shirk and innovation in the deen, especially thinking bad of Allah (ﷻ) and His actions
- Reason to deserve Allah’s curse and anger
- Person will inherit bad behavior and manners
- Whoever thinks bad will do bad

**Means to leave thinking bad:**

- Seek refuge with Allah (ﷻ) when thinking bad
- Know Allah’s names and attributes
- Think bad of yourself and your shortcomings
- Always account yourself and seek forgiveness

Justice (العدل)
Meaning in the language:

- It's the opposite of being unfair and unjust; it is moderation. It's in our fitra to love justice and the self knows the meaning of justice.

Meaning in the deen:

- To give what's obliged upon you and not give less.
- It also means steadfastness on the way to truth and avoiding what's forbidden.
- Justice is to use everything for its purpose, time and measure.

Importance of Justice:

- Ibn Al Qayyim said Allah (ﷻ) sent the messengers and books to establish justice.

Depictions of Justice:

- Ruler who’s fair and just. When we’re in charge of anyone, we need to be just. And justice is not to treat everyone equally, but moderation and steadfastness.
- Justice when judging
- Justice between the wives
- Fair and just with children
- Fair and just in speech: will not witness to falsehood
- Fair in measurement
- Just with Non-Muslims

In the Qur'an

Surah An Nahl 90: (Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahsha' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.)

- Allah (ﷻ) commands justice to relatives.
In the Sunnah:

Hadith: (It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah ﷺ said: Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.) - Sahih Muslim 1827

- Among the seven who will be shaded under the shade of Allah ﷻ is the just ruler.

Sayings of the scholars and righteous predecessors:

- There’s a sign to justice which is to be easygoing, gentle, modest and generous. And the glad tidings for the one who’s just is mercy.
- Ibn Tayyimiyyah said justice is the system to everything. When justice is established then all of the duniya will be established. Allah ﷻ will give victory to a just disbeliever over an unjust Muslim.

Benefits of being just:

- Establishment of safety and security in society. People will be in tranquility.
- Justice will bring all goodness to the land and much barakah.
- Harmony between the people.
- Justice brings about cooperation between others.
- Anyone who establishes justice will attain Allah’s love. Allah ﷻ loves those who are just.

Introduction

- Courage is not the same as being bold. Someone who’s bold is careless by saying whatever he wants to say and doing whatever he wants without thinking of the consequences.
- In Surah An Naml, we see the courage of Balqees by asking the opinion of her chiefs, though she remained firm on her decision. We also see the courage of Suleiman (عليه السلام) by being firm on what Allah ﷺ gave him.
- And we find great courage when Balqees was told to enter the palace. When she entered, she lifted her dress slightly and this shows her cautiousness before entering.
- Courage is to be firm on the truth and Balqees became a Muslim.
The one who’s courageous is reliant upon Allah ( websocket); he doesn’t rely on himself.

**Ayah 25**

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

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<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>ويوم يشقق السماة بالغمام ونزل الملائكة تنزيلًا</td>
<td>And the Day when tear asunder the sky with clouds and coming down are angels with a great descending</td>
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</tbody>
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The Qur’an is the best companion and Surah Al Furqan is about the criterion which we will get from the Qur’an. It’s important to be cautious of the bad companions who will mislead us from the Qur’an.

Every ayah of the Qur’an increases us in faith and faith is belief in the unseen and to feel with reaction. For example you feel there is paradise so you act in order to attain it.

To be taught furqan is from Allah’s vast mercy. In the upcoming two ayat, we find the Pillars of Faith mentioned:

1. Belief in Allah: to believe the dominion is to Allah Ar Rahman (ayah 26)
2. Belief in the angels: they are inhabitants of the heavens since they come down. They only come down by Allah’s command and not on their own (ayah 25). They come down in succession (ayah 25). What is the connection between angels and furqan? The angels apply furqan by doing their tasks and not mixing matters. They do not follow people’s desires. And we would not be able to handle angels because they do not have feelings. It’s a privilege for the human being to have feelings and make furqan. Allah ( websocket) assigned great tasks to the angels for taking the souls at the time of death.
3. Belief in the books: since there are disbelievers mentioned then it means there was disbelief in the books (ayah 26)
4. Belief in the messengers: since there are disbelievers mentioned then it means there was disbelief in the messengers (ayh 26)

5. Belief in the Last Day: the sky will be split with clouds, the angels will come down, it will be clear Who’s King. It will be hard on the disbelievers except the believers.

6. Belief in the decree: all that we’re doing will be shown on the Day of Judgement.

- And (remember) the Day when the heaven shall be rent asunder with clouds. (Surah Al Baqarah 57) - the sky has a purpose but when its purpose is over, it will be torn asunder. The sky acts as a ceiling to the earth, but when it’s the Last Day, its job is over, and it will be torn. This teaches us it’s furqan when we disregard something which is of no use.

- (And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.)

- On the Day of Judgment, the heavens will split, even if there are clouds. The sky we have now filters who enters and doesn’t enter to the heavens. The good souls, the good words and good deeds are allowed to go up. But who’s not allowed? The shayateen, evil souls, bad words and bad deeds. This is how much Allah (ﷻ) is protecting the sky. We need furqan in life because there is a mix of good and evil around us, but in paradise there is no furqan because it’s all good. The one who had furqan in life will have a good destination in the hereafter, but the one who didn’t have furqan then evil is the destination.

- (and the angels will be sent down, with a grand descending.): the disbelievers wanted the angels to come down during their lifetime, but the angels will come down on the Day of Judgement. Allah (ﷻ) does not attend to the request of the disbelievers but He does what He wants; and this is furqan. This teaches us that we cannot follow people’s desires and do whatever they want. When we do something, we shouldn’t do it under pressure or influence, and this is furqan.

- Allah (ﷻ) will come down with clouds in a manner that suits His majesty and the skies will split when He comes down. The angels will come down and they will stand in rows surrounding all the creation. Imagine what will be the state of the creation when they are surrounded by
angels and Allah (ﷻ) has come down in a manner that suits His majesty, subhan Allah. What will Allah (ﷻ) say?

Ayah 26

The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah - Islamic Monotheism).

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<tr>
<td>المُلْكُ يَوْمَئِذٍ لِلرَّحْمَنِ</td>
<td>The dominion on that Day</td>
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<tr>
<td>الحَقُّ لِلرَّحْمَنِ</td>
<td>is The Truth and it is for Ar Rahman</td>
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<tr>
<td>وَكَانَ يَوْمًا عَلَى</td>
<td>and it’s a day upon</td>
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<tr>
<td>الْكَافِرِينَ غَسِيرًا</td>
<td>the disbelievers hard</td>
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- (The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah),): we cannot do anything we want in life, but the disbeliever thinks he can do whatever he wants because he doesn’t think Allah (ﷺ) is The King in this life. When will he know Allah is The Truth The King? On the Day of Judgement. Allah (ﷻ) is The True King Who creates, commands, decrees, legislates, rewards and punishes – all matters return to Him. He will deal with justice and favor; He will not deal unjustly. He is the True King, the dominions of others besides Allah (ﷻ) are not true.

- When we know everything belongs to Allah (ﷻ) then we will have furqan and we will not transgress. The name of Allah Ar Rahman is mentioned in this ayah for the first time in Surah Al Furqan. And the King is The Most Merciful so being accounted is mercy, being on the Sirat is mercy and even when the disbelievers entering the hellfire is mercy, subhan Allah. Everything on the Day of Judgement is from Allah’s vast mercy. May Allah (ﷻ) have mercy on us. Ameen.
• (وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ غَيْبًا) (and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah - Islamic Monotheism).): the Day of Judgement will be difficult for the disbelievers but not difficult for the rest. May Allah (ﷻ) save us and make it easy for us on the Day of Judgement. Ameen.

**How can we change ourselves for the better?**

- Make dua to Allah (ﷻ) for mercy
- Repent and seek forgiveness
- Keep boundaries
- Make matters easy for people and Allah (ﷻ) will make matters easy for you
- Disregard and cut-off what’s bad in your life
- Be cautious in life
- You are living in the Dominion of Allah (ﷻ) so follow His rules.
- Do everything with purpose

*May Allah (ﷻ) grant us furqan and make all matters easy for us. Ameen.*