

الظَّنُّ الْحَسَنُ وَظَنُّ السُّوءِ

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أحبي في الله ،،

يَجِبُ عَلَى الْمُسْلِمِ أَنْ يُحْسِنَ الظَّنَّ بِاللَّهِ جَلَّ جَلَالُهُ، وَلَا يُسَيِّئَ الظَّنَّ بِاللَّهِ جَلَّ عُلَاهُ. لِأَنَّ اللَّهَ يَقُولُ فِي الْحَدِيثِ الْقُدْسِيِّ الَّذِي رَوَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَبِّهِ: {أَنَا عِنْدَ ظَنِّ عَبْدِي بِي}، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ. وَفِي رِوَايَةٍ أُخْرَى مِنْ حَدِيثِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ يَقُولُ: {لَا يَمُوتُ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ}. وَفِي رِوَايَةِ أَحْمَدَ بِسَنَدٍ صَحِيحٍ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: {أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، فَلْيُظَنِّ بِي مَا شَاءَ}. وَفِي لَفْظٍ فِي مُسْنَدِ أَحْمَدَ أَيْضًا: {أَنَا أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، فَلْيُظَنِّ بِي مَا شَاءَ، إِنْ ظَنَّنِي خَيْرًا فَلَهُ، وَإِنْ ظَنَّنِي شَرًّا فَلَهُ}. فَعَلَيْكَ أَنْ تَظُنَّ بِاللَّهِ جَلَّ وَعَلَا خَيْرًا. لِأَنَّ حُسْنَ الظَّنِّ بِاللَّهِ مَعْنَاهُ تَرْجِيحُ جَانِبِ الْخَيْرِ عَلَى جَانِبِ الشَّرِّ. أَوْ تَرْجِيحُ جَانِبِ الرَّجَاءِ عَلَى جَانِبِ الْخَوْفِ. وَيَتَوَهَّمُ كَثِيرٌ مِنَ النَّاسِ أَنَّ حُسْنَ الظَّنِّ بِاللَّهِ مَعْنَاهُ أَنْ يَتْرَكَ الْعَمَلَ، وَأَنْ لَا يَمْتَثِلَ إِلَى الْأَمْرِ، وَأَلَّا يَتَجَنَّبَ النَّهْيَ، وَأَنْ لَا يَقِفَ عِنْدَ حَفُوحِ اللَّهِ، وَأَنْ يَتَجَرَّأَ بِالْمَعْصِيَةِ فِي الْخُلُوعِ وَالْخُلُوةِ، ثُمَّ بَعْدَ ذَلِكَ يَقُولُ: "أَنَا أَحْسَنُ الظَّنِّ بِاللَّهِ". وَهَذَا غَيْرُ صَحِيحٍ.

لأنَّ هذا ظلالٌ مُبينٌ. لو صدقَ لَعَمَلٌ. قال الحسن البصري: إنَّ قوماً أَلْهَتْهُمُ الأمانِ
بِالْمَغْفِرَةِ حتَّى خَرَجُوا مِنَ الدُّنْيَا وَلَا حَسَنَةَ لَهُمْ. وقالوا: نحنُ نُحَسِنُ الظَّنَّ بالله.
قال الحسن البصري: وكذبوا. ولو أَحْسَنُوا الظَّنَّ لأَحْسَنُوا الْعَمَلَ.

أَحْسِنُوا الظَّنَّ بالله جَلَّ وَعَلَا، وَأَحْسِنُوا الْعَمَلَ. قال الله جَلَّ وَعَلَا: {وَأَسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ * الَّذِينَ يَظُنُّونَ أَنَّهُمْ
مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ} 2:45-46.

هذا مِنْ بابِ حُسْنِ الظَّنِّ بالله تبارك وتعالى. يَقُولُ اللهُ جَلَّ وَعَلَا: { وَعَلَى الثَّلَاثَةِ
الَّذِينَ خَلَفُوا حتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ
وَزُنُورُهُمْ أَنَّ لَّهُمْ مَلْجَأً مِنَ اللَّهِ إِلَّا إِلَيْهِ .. } 9:118. هذا هو حُسْنُ الظَّنِّ بالله جَلَّ
وَعَلَا. ثُمَّ أَنَّ تَظَنُّهُ اللهُ جَلَّ وَعَلَا إِنَّ دَعْوَتَهُ أَجَابَكَ. أَنَّ تَكُونَ عَلَى يَقِينٍ بِأَنَّكَ إِنَّ
تَوَكَّلْتَ عَلَيْهِ كَفَاكَ. أَنَّ تَكُونَ عَلَى يَقِينٍ بِأَنَّكَ إِنَّ سَأَلْتَهُ أَعْطَاكَ. أَنَّ تَكُونَ عَلَى
يَقِينٍ بِأَنَّكَ إِنَّ تَذَلَّلْتَ إِلَيْهِ وَتَضَرَّعْتَ إِلَيْهِ وَفَوَّضْتَ أَمْرَكَ إِلَيْهِ نَجَّكَ. فَحُسْنُ الظَّنِّ
بِالله أَنْ تَعْمَلَ مَا اسْتَطَعْتَ، وَأَنْ تَجْتَنِبَ النَّهْيَ مَا اسْتَطَعْتَ، وَأَنْ تَقِفَ عِنْدَ حُدُودِهِ
مَا اسْتَطَعْتَ. فَإِنْ زَلَّتْ قَدَمُكَ، جَدَّدِ التَّوْبَةَ وَالْأُوبَةَ مَا اسْتَطَعْتَ، وَأَحْسِنِ الظَّنَّ
بِالله، يَغْفِرْ لَكَ وَيَتُوبْ عَلَيْكَ فِي كُلِّ مَرَّةٍ. وَلَا تَظُنَّ بِاللهِ ظَنًّا سَوْءًا أَبَدًا. ثُمَّ أَحْسِنُوا
الظَّنَّ بِالْمُسْلِمِينَ وَالْمُؤْمِنِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنَاتِ مِمَّنْ ظَاهِرُهُمُ الْعَدَالَةُ وَالْخَيْرُ
وَالصَّلَاحُ. فَلَا يَجُوزُ لَكَ أَبَدًا أَنْ تَظُنَّ بِمَنْ ظَاهِرُهُمْ خَيْرٌ إِلَّا خَيْرًا. وَإِيَّاكَ أَنْ
تَنْظُرَ إِلَى النَّاسِ بِسَوْءِ الظَّنِّ. لِأَنَّ سَوْءَ الظَّنِّ يَحْرِقُ الْقُلُوبَ، وَيُمَزِّقُ أَوَاصِرَ

المحبة، وعلاقات الأخوة. يقول النبي صلى الله عليه وسلم وهو يحذرنا: {إياكم والظن، فإن الظن أكذب الحديث}.

إذا نظرت إلى الناس أنهم يحسدونك، أو أنهم يكرهونك، فستعيش معذباً. وستسيء الظن فيهم. أنظر إلى الناس أنهم يحبون لك الخير. ثم أنظر إلى المؤمنين أنهم يفعلون الخير، ويطيعون الله. أحسن الظن بالمسلمين وبالناس جميعاً. وإذا رأيت إنساناً على أمر يحتمل الخير أو الشر، فاحمله على الخير. ألا تحب أن تحسن الناس الظن بك؟ بلاً. كذلك أحسن الظن بالناس.

Positive and negative presumptions & opinions

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All thanks be to Allah. Peace and prayers be upon His messenger.

Dearly beloved in Allah,

A Muslim must have confidence and good positive expectations in Allah.

A Muslim must not hold ill expectations in the Almighty Allah. That is because Allah told us through His messenger in *Hadeeth Qudsi*: {**I am to my slave just as my slave's expectations are of me**}. The messenger ppbu, three days before he died; he was quoted saying: “**Let none of you dies unless he/she has good expectations of God**”. In another narration, Allah says: {**I shall be what my slave thinks of me. So, let him have any thoughts of me**}. This means if the individual has a good opinion and good expectations then it will affect him, and if he has ill thoughts and bad opinion then it will also affect him.

So, you should have good expectations of Allah; because thinking positive into Allah strengthens the good side over the evil one, or puts stronger emphasis on the side of hope over the side of fear. Many people are misled into thinking that having positive thoughts and good opinion or expectations into Allah means they can stop doing all kind of good deeds,

and never have to implement God's commands, and not have to stay away (or refrain) from the prohibitions, and never have to stop at Allah's imposed boundaries and limitations, and even they dare to commit sin in what they think as "in isolated privacy". They then follow it up with another sin and another. Later he would say: "I have good expectations in Allah". This is not right. This is a clear misguidance. If this person has been truthful then he would have done the right deeds. The scholar *Alhasan Albalsri* said: Some people get distracted by the wishful thinking of forgiveness; and suddenly; they depart from this life, when they have **not** a single good deed in their scale. They said they had positive expectations of God. But Alhasan Albasry said: They lied, if they did have good opinion of God they would have done the work, they would've done the good deeds.

Do, dear brothers and sisters, do have good opinion and good expectation in God, but also do the good deeds. Allah say: **{Let patience (endurance and perseverance) and prayers support and help you: It is indeed hard, except to those who are devout. Those who believe they will meet their Lord and to Him they shall return}** 2:45-46. This was in relation to having a good opinion and good expectations toward God.

Allah says: **{The three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed distressed to them, and they perceived that**

there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is who guides slaves to return to Him, He is Most Merciful.} 9:118. This is having good expectations from Allah. It is to believe into Allah and have the expectation that if you make a prayer (a duaa) that He will answer. It is to have certainty that if you put your trust in Him then He will protect you. To have conviction that if you ask Him anything, is that He shall give you. It is to be confident that if you beg of Him and put your life in His hands then He would save you. Having good expectation into Allah means that you do as much good deeds as you can, and that you'd keep away from anything He prohibits; as much as you can. And that you stop yourself at His boundaries and limits, do not transgress them; for as much as you can. And if your foot slips into the wrong then repent and regret; again, and again. Have the great expectations in Allah that He will accept your repentance and will forgive you each and every time. And never ever have ill thoughts or form bad opinions of Allah.

You also must have good expectations and good pre-informed opinions to all Muslims and people of faith, men and women, of those whom on the outside, their actions and interactions show justice, good and right or positive attitudes. Never look at people with a pre-conceived ill doubt. Give people the benefit of the doubt. That is because ill doubts and ill thoughts burn away the hearts, and tear up the loving ties and links and the brotherly relations. The messenger ppbu said warning us: {**Beware of**

suspicion, for suspicion is the worst of false talk}. If you look at people with the idea that they envy you, or that they hate you; then you will live in suffering and you will always have ill thoughts and suspicions toward them. Look at people in general as they wish you well. Look at Muslims that they do only good deeds and they obey the Almighty Allah. Assume pre-good expectations and thoughts of all Muslims and all people. If you see anyone in a suspicious situation, where it has a possible good or evil interpretation, then give them the benefit of the doubt and think of the positive choice. Would you not like that people think well of you? Of course, you would. And; for that reason, you must think well and positive of others too.