

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ مَا يَعْزُبُ عَنْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Say: My Lord would not care for you were **it not for your dua**, but you have indeed rejected (the truth), soon will come the inevitable [punishment]. *Al Furqaan 25 : 77*

□ *Allah turns in mercy to those who pray to Him or call on Him. So the excellence of a man depends on the degree of sincerity and devotedness in his supplication unto Allah.*



اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي  
وَ عَلَّمْنِي مَا يَنْفَعُنِي

{Oh Allah! Make useful for me what  
You taught me and teach me  
knowledge that will be useful to me.}



اللَّهُمَّ إِنِّي أَسْأَلُكَ فَهْمَ النَّبِيِّينَ  
وَ حِفْظَ الْمُرْسَلِينَ وَالْمُقَرَّبِينَ

{Oh Allah! I ask You for the understanding of the prophets and the memory of the messengers, and those nearest to You.}



اللَّهُمَّ اجْعَلْ لِسَانِي عَامِرًا بِذِكْرِكَ وَ قَلْبِي بِخَشْيَتِكَ

{Oh Allah! Make my tongue full of  
Your remembrance, and my heart  
with consciousness of You.}

دعاء الأفتتاح

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا

All praise be to Allah Who has guided us to this.

وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

We could not truly have been led aright if Allah had not guided us.



*Happy Friday the 13th*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ  
إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا  
أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who believe! **avoid most of suspicion, for surely suspicion in some cases is a sin**, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful. *Al Huhujraat*

49/12

و المراد من «كثيرا من  
الظن» الظنون السيئة  
التي تغلب على الظنون  
الحسنة بين الناس لذلك  
عبّر عنها ب «الكثير

## سوء الظن

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلْ ظَنَّتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى  
أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا  
السَّوْءَ وَكُنْتُمْ قَوْمًا بُورًا

Nay! you rather thought that the Messenger and the believers would not return to their families ever, and that was made farseeing to your hearts and you thought an evil thought and you were a people doomed to perish. *Al Fath 48/12*

## **Conjecture, between certainty and doubt**

Conjecture stands between certainty and doubt, a state of hesitation. It is in the midst of total certainty and total refusal or rejection. In Arabic, it is called 'Zann'

### *Ill-feeling Towards the Creator and His Creation*

This is a condition which arises when an individual harbors distrust and cynicism in regard to God, His creatures, and their works, interpreting everything in a negative manner. **It is also a consequence of cowardice and product of an inferiority complex;** because a weak character person acts according to impressions that his imagination may produce.

# حُسْنِ الظَّنِّ

In **opposition** to this trait is good will and trust with regard to God and men; which means having a favorable attitude towards every thing; unless there is a clear evidence to the contrary. The Quran says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَوْلَا إِذْ سَمِعْتُمُوهُ **ظَنَّ** الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ **بِأَنْفُسِهِمْ خَيْرًا**

Why did not the believers, men and women, when you heard of it, think well of themselves.  
An Nur 24/12

It means **why** those believers did not think good of other believers, who are as their own selves, when they heard hypocrites' words about their faithful persons, and why they did not say that it was a great and manifest slander.



لَوْلَا إِذْ سَمِعْتُمُوهُ **ظَنَّ** الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ **بِأَنْفُسِهِمْ خَيْرًا**



It is interesting that instead of asking believers to think good of the one who is accused of this calumny, **it says they must think well of themselves.**

This way of speaking means that **believers are of one essence**, and if one of them is accused, it is as though all of them were accused. **They are like the limbs of each other**, if world brings harm to one of the limbs, the other limbs do not stay calm and indifferent. As one is to defend himself against accusations, one must defend his religious female and male brothers.

## في حسن الظن بالله سبحانه وتعالى

### *On Having a Good Opinion About God*

من كتاب المحاسن: عن أبي جعفر عليه السلام قال: وجدنا في كتاب علي بن أبي طالب عليه السلام أنّ رسول الله صلى الله عليه وآله وسلم قال وهو على منبره:  
والله الذي لا إله إلا هو، ما أعطى مؤمناً خيراً الدنيا والآخرة إلا بحسن ظنه بالله ورجائه له وحسن خلقه والكف عن اغتياب المؤمنين،  
والله الذي لا إله إلا هو لا يعذب الله مؤمناً بعد التوبة والاستغفار إلا بسوء ظنه بالله وتقصير من رجائه لله وسوء خلقه واغتيابه المؤمنين،  
والله الذي لا إله إلا هو، لا يحسن ظن عبده مؤمناً بالله إلا كان الله عند ظن عبده المؤمن، لأنّ الله كريمٌ بيده الخيرات، يستحي أن يكون عبده المؤمن قد أحسنبه الظنّ والرجاء ثمّ يخلف ظنه ورجاءه، فأحسنوا بالله الظنّ وارغبوا إليه

في حسن الظنّ بالله سبحانه وتعالى

*On Having a Good Opinion About God*

In Al-Mahasin it is narrated that Imam Baqir (a.s) said: “We find in (Imam) Ali ibn Abitalib's (a.s) book that God's Prophet (a.s) used to say the following when he gave a sermon on the mosque pulpit:

➤“I swear by Allah who has no partners that **no good of this world or the Hereafter has been granted to any believer, except due to his good opinion about God**, his good behavior, and his avoidance of gossiping and slandering.

في حسن الظنّ بالله سبحانه وتعالى

*On Having a Good Opinion About God*

➤ And I swear by Allah who has no partners that **God will not punish anyone after repentance and seeking forgiveness except due to his bad opinion about God,** insufficient hope in God, bad behavior, and gossiping about believers.

في حسن الظنّ بالله سبحانه وتعالى

*On Having a Good Opinion About God*

I swear by Allah who has no partners that there are no believers **who have a good opinion about God and receive anything less than they expect from Him.** This is so since God is Benevolent and has authority over all that is good, and is ashamed of one of his servants having a good opinion about Him and He acting otherwise. Therefore have a good opinion about God and be inclined to Him.”

## The Best in Any Situation Involving a Fellow Brother

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): اُطْلُبْ لِأَخِيكَ عُذْرًا،  
فَإِنْ لَمْ تَجِدْ لَهُ عُذْرًا فَالْتَمِسْ لَهُ عُذْرًا.

The Prophet (SAWA) said, '**Make an excuse for your fellow brother, and even if you do not have an excuse [for his behavior], then seek out an excuse for him.**' [Bihar al-Anwar, v. 75, p. 197, no. 15]

*Imam Ali (A) says:*

**Innocent until proven guilty**

الإمامُ عليٌّ (عليه السلام): ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيكَ مِنْهُ مَا يَغْلِبُكَ، وَلَا تَتَظَنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمِلاً .

Imam Ali (AS) said, ‘See the best in any situation involving a fellow brother, until you experience something from him which proves you wrong, and do not assume the worst about something that your brother may say if you can find the possibility for good therein.’[Amali al-Saduq, p. 250, no. 8]



## Countering Bad Thoughts

➤ *The way to counteract this vice is to overlook whatever one may see or hear about his brother in faith, and to preserve a favorable opinion of him in one's heart, maintaining a respectful and loving attitude towards him.*

أوصى الله عز وجل موسى بأربعة أشياء

GOD ADVISED MOSES ON FOUR  
ISSUES

أولهن مادمت لا ترى ذنوبك تغفر  
فلا تشتغل بعيوب غيرك،

## 1. Not to find faults with others

as long as you do not know whether or not  
your own sins are forgiven



أوصى الله عز وجل موسى بأربعة أشياء

GOD ADVISED MOSES ON FOUR ISSUES

والثانية مادمت لا ترى كنوزي قد  
نفدت فلا تغتم بسبب رزقك،

2. Do not worry about your share of daily bread as long as you know that my treasures are not finished.



أوصى الله عز وجل موسى بأربعة أشياء

GOD ADVISED MOSES ON FOUR ISSUES

والثالثة مادمت لا ترى زوال ملكي فلا ترج أحدا غيري،

3. Do not place hope in other's help as long as you know My Kingdom is lasting



أوصى الله عز وجل موسى بأربعة أشياء

GOD ADVISED MOSES ON FOUR ISSUES

والرابعة مادمت لا ترى الشيطان ميتا فلا تأمن مكره.

4. Do not feel secure from the plans of Satan for as long as Satan exists.”

# فَضْلُ حُسْنِ الظَّنِّ



## فَضْلُ حُسْنِ الظَّنِّ

# 1

□ لِإِمَامِ عَلِيٍّ (عَلَيْهِ السَّلَامُ): حُسْنُ الظَّنِّ رَاحَةُ الْقَلْبِ  
وَسَلَامَةُ الدِّينِ .



Imam Ali (AS) said, 'Entertaining good opinions is a comfort to the heart and [indicates] soundness of faith.' [Ghurar al-Hikam, no. 4816]

## فَضْلُ حُسْنِ الظَّنِّ

2 □ الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): حُسْنُ الظَّنِّ يُخَفِّفُ أَلْهَمَ

، وَيُنْجِي مَنْ تَقَلَّدَ الْإِثْمَ.



Imam Ali (AS) said, 'Entertaining good opinions reduces anxiety, and saves one from being taken over by sin.' [Ghurar al-Hikam, no. 4823]

## فَضْلُ حُسْنِ الظَّنِّ

# 3

□ الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): مَنْ حَسُنَ ظَنُّهُ بِالنَّاسِ حَازَ مِنْهُمْ الْمَحَبَّةَ.



Imam Ali (AS) said, 'The one who thinks the best of people gains their love.' [Ghurar al-Hikam, no.

8842]



## فَضْلُ حُسْنِ الظَّنِّ

4 □ الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): أَفْضَلُ الْوَرَعِ حُسْنُ الظَّنِّ.



Imam Ali (AS) said, 'The best of piety is to think the best of people.' [Ghurar al-Hikam, no. 3027]

# 2

# COMPANION

## *On Having a Good Opinion About God*

عن أبي عبد الله عليه السلام قال:

بعث عيسى بن مريم رجلين من أصحابه في حاجة، فرجع أحدهما مثل الشنّ البالي، والآخر شحماً وسميناً، فقال للذي مثل الشنّ: ما بلغ منك ما أرى؟ قال: الخوف من الله، وقال للآخر السمين: ما بلغ بك ما أرى؟ فقال: حُسن الظنّ بالله

*On Having a Good Opinion About God*

2

Imam Sadiq (a.s) said: “Jesus the son of Mary once sent two of his companions out on a mission.

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One returned thin like a **dried stick** and the other one returned and was **chubby**.

Jesus asked the first one why he was thin. He said it was due to his **fear of God**. Then Jesus asked the one who was chubby for the reason he was chubby. He said it was due to his having **a good opinion about God.”**

## On Having a Good Opinion About God

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ومن سائر الكتب: عن أبي عبد الله عليه السلام قال: كان في زمن موسى بن عمران عليه السلام رجلان في الحبس فأُخرجَا، فأَمَّا أحدهما فسَمِنٌ وغلظٌ وأمَّا الآخر فنحلٌ وصار مثل الهدبة

فقال موسى بن عمران عليه السلام للمسمن: ما الذي أرى بك من حُسن الحال في بدنك؟ قال: حُسنُ الظنِّ بالله،

وقال للآخر: ما الذي أرى بك من سوء الحال في بدنك؟ قال: الخوف من الله،

فرفع موسى بيده إلى الله فقال: يا ربِّ قد سمعتَ مقالتهما فأعلمني أيَّهما أولى؟ فأوحى الله إليه: صاحب حُسن الظنِّ بي.

*On Having a Good Opinion About God*

2

Imam Sadiq (a.s) said: “Two men who were imprisoned were freed during the time of the Prophet Moses (a.s). One of them was FAT and CHUBBY, and the other one was VERY THIN.

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Moses asked the chubby man the reason for his being fat. He replied: **“From having a good opinion about God.”**

Then he asked the other man the reason for being so skinny. He replied: **“From fearing God.”**

Then Moses (a.s) raised his hands towards the sky and asked God to inform him which of the two were nobler. **God revealed to him that the one who had a good opinion about God was nobler.**



التَّحْذِيرُ مِنْ سَوْءِ الظَّنِّ

Caution against Engaging  
Low or Suspicious Opinions

## التَّحذِيرُ مِنْ سَوْءِ الظَّنِّ

### Caution against Engaging Low or Suspicious Opinions

1

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِيَّاكُمْ  
وَالظَّنَّ؛ فَإِنَّ الظَّنَّ أَكْذَبُ الكَذِبِ .



The Prophet (SAWA) said, ‘Beware of suspicion for verily suspicion is the worst of all lies.’[Bihar al-Anwar, v. 75, p. 195, no. 8]

## التَّحذِيرُ مِنْ سَوْءِ الظَّنِّ

### Caution against Engaging Low or Suspicious Opinions

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ):  
إِذَا ظَنَنْتُمْ فَلَا تُحَقِّقُوا، وَإِذَا حَسَدْتُمْ  
فَلَا تَبْغُوا، وَإِذَا تَطَيَّرْتُمْ فَاْمضُوا

2



The Prophet (SAWA) said, 'If you have assumed the worst [about someone or something], then do not seek to make it true. And if you are jealous [of someone or something] then do not covet them, and if you draw an evil omen from something, ignore it and walk away.' [Kanz al-`Ummal, no. 7585]

## التَّحذِيرُ مِنْ سَوْءِ الظَّنِّ

### Caution against Engaging Low or Suspicious Opinions

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): إِنَّ  
البُخْلَ والجُبْنَ والحِرْصَ غَرَائِزُ  
شَتَّى يَجْمَعُهَا سَوْءُ الظَّنِّ بِاللهِ

3



Imam Ali (AS) wrote in his letter to al-Ashtar when he appointed him governor of Egypt, 'Verily miserliness, cowardice and greed are all evil impulses **brought together by entertaining a low opinion of Allah.**' [Nahj al-Balagha, Letter 53]

**He did not respond because he was deaf**

About thirty years ago there was an old gentleman known to me. I said to him, "Salam." **But he did not respond.** I did so for quite a few times but the old man did not reply.

*I became uneasy and told myself, "When he is not responding to my Salam why should I go on saluting him?"*

That gentleman expired after some time. Then it was known in a meeting that **he had become deaf a few years before his departure.** But since I did not know about it and as he did not respond to my salute, I imagined that he did that deliberately.



التَّجَنُّبِ عَمَّا يُوجِبُ سُوءَ الظَّنِّ

**Avoiding That Which Incites  
Suspicious Thoughts**



التَّجَنُّبُ عَمَّا يُوجِبُ سُوءَ الظَّنِّ

## Avoiding That Which Incites Suspicious Thoughts

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): مُجَالَسَةُ  
الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ.

1



Imam Ali (AS) said, ‘Sitting in the company of bad people engenders suspicious thoughts about good people.’[Bihar al-Anwar, v. 74, p. 197, no. 31]

التَّجَنُّبُ عَمَّا يُوجِبُ سُوءَ الظَّنِّ

## Avoiding That Which Incites Suspicious Thoughts

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): مَنْ دَخَلَ  
مَدَاخِلَ السُّوءِ اتُّهِمَ، مَنْ عَرَّضَ نَفْسَهُ  
لِلتُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ.

2



Imam Ali (AS) said, ‘The one who enters bad places naturally stands to be accused, and the one who exposes himself to accusation cannot blame anyone for thinking suspiciously of him.’ [Kanz al-Fawa'id, v. 2, p. 182]

