

Nurturing The Heart

Abshir Mohamed

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13 Evil thoughts about Allah

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " يَغْنِي : يَقُولُ اللَّهُ تَعَالَى : أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي ، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي ، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ ، وَإِنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا ، وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ مِنْهُ بَاعًا ، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً . "

هَذَا حَدِيثٌ صَحِيحٌ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:
Allah, the Exalted and Glorious, said: 'I am as My servant thinks (expects) I am. I am with him when he mentions Me. If he mentions Me to himself, I mention him to Myself; and if he mentions Me in an assembly, I mention him in an assembly greater than it. If he draws near to Me a hand's length, I draw near to him an arm's length. And if he comes to Me walking, I go to him at speed.'

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قال ابن حجر رحمه الله في الفتح " أي قادر على أن أعمل به ما ظن أنني
" عامل به
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Ibn Hajar (may Allah have Mercy upon him) said: "meaning,
I am able to do whatever he expects I will do." [Fath al-Bari]

قال النووي في شرح صحيح مسلم " قال العلماء : معنى حسن
" الظن بالله تعالى أن يظن أنه يرحمه ويعفو عنه
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Imam Nawawi (may Allah have Mercy upon him) said: "The scholars
say that expecting the best of Allah is to expect that He will have
Mercy on him and relieve him of hardship." [Sharh Sahih Muslim]

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قال النووي " قال القاضي : قيل معناه بالغفران له إذا
استغفر ، والقبول إذا تاب ، والإجابة إذا دعا ، والكفاية إذا
طلب ، وقيل : المراد به الرجاء وتأميل العفو وهو أصح
[شرح صحيح مسلم 14 / 2]

Imam Nawawi (may Allah have Mercy upon him) also said:
“al-Qadi ‘Iyad said that this means He will forgive him if he
seeks such, will accept his repentance if he repents, will
answer him if he supplicates, and will suffice him if he asks for
something. It is also said that it refers to having hope and
longing for relief, and this is more correct.”

[Sharh Sahih Muslim]

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Ibn al-Qayyim (may Allah have Mercy upon him) said: “Most people – in fact, all of them except those protected by Allah – assume other than the truth, and assume the worst. Most people believe that they are deprived of their rights, have bad luck, deserve more than what Allah gave them, and it is as if they are saying: ‘My Lord has wronged me and deprived me of what I deserve,’ and his soul bears witness to this while his tongue denies it and refuses to openly state this. And whoever digs into his soul and comes to know its ins and outs will see this in it like fire in a triggered explosion...And if you dig into anyone’s soul, you will see that he blames fate and would rather have something else happen to him than what actually did, and that things should be this way or that...So, dig into your own self: are you protected from this? If you are safe from this, you have been protected from something great. Otherwise, I do not see that you have been saved.”

[Zad al-Ma’ad]

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الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ - 26:78

Who created me, and He [it is who] guides me.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ - 26:79

And it is He who feeds me and gives me drink.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ - 26:80

And when I am ill, it is He who cures me

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Ibn al-Qayyim (may Allah have Mercy upon him) also said: “The more you have good expectations of your Lord and hope in Him, the **more you will rely on and trust in Him**. This is why some explained true reliance and trust to be having good expectations of Allah. In reality, having good expectations of Him leads to relying on and trusting in Him, as it is unthinkable that one can trust in someone that he has bad expectations of or no hope in, and Allah Knows best.”

[Tahdhib Madarij as-Salikin]

“The one who hopes in Allah should always be optimistic, cautious, and hopeful in Allah’s bounty, expecting the best from Him.”

[Tahdhib Madarij as-Salikin]

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Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ

Verily, thinking well about Allah is a part of excellent worship of Allah.

Source: Sunan al-Tirmidhī 3970, Grade: Sahih

Some of the Salaf (may Allah have mercy upon him) said:

“Whenever a crisis comes your way, utilise your good expectations of Allah in order to repel it. This will bring you closer to relief.”

[al-Faraj Ba’d ash-Shiddah]

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“As for the believers whose hearts are connected to Allah, whose souls are close to Him, who experience His constant bounty – they do not despair of the Mercy of Allah even if they are surrounded on all sides by disaster and severe hardship. The believer is in the mercy of the shade of his faith, the pleasure of his connection to his Lord, and the tranquillity of his confidence in his Guardian even when he is in the throes of hardship and disaster.”

“The believing **heart assumes the best of its Lord, and always expects the best from Him.** It expects good from Him in times of ease and times of hardship, and it believes that Allah wants good for him in either situation. The secret of this is that his heart is connected to Allah, and the flow of good from Allah is never cut off. So, whenever the heart is connected to Him, it touches upon this fundamental reality and experiences it in a direct and sweet way.”

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Good thoughts of Allah is built upon.....?

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وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ
ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ
لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا - 48:6

And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

The scholars have said that there is no punishment mentioned in the Qur'an more severe than that for having bad thoughts about Allah

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لا يموتن أحدكم إلا وهو يحسن الظن بالله

Jaabir (radhiyAllahu ‘anhu) said, “Three days before the Messenger (sallAllahu ‘alayhi wa sallam) died he said, ‘Do not allow anyone of you to die except that he is perfecting his assumptions about Allah.’”

كان سعيد بن جبير يدعوا ربه فيقول " اللهم إني أسألك صدق
التوكل عليك وحسن الظن بك "

Sa'id bin Jubayr (may Allah have Mercy upon him) would supplicate: “O Allah, I ask you to grant me true reliance on You and good expectations of You.”

[Siyar A'lam an-Nubala]

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ادعوا الله تعالى وأنتم موقنون بالإجابة

“Ask Allah, while you are certain that he will answer”

When dealing with Allah we should always think positive. This is why an Arabic poet once said in a really great line of poetry:

وإني لأدعو الله حتى كأني.....أرى بجميل الظن ما الله صانع

I surely make dua to Allah to the point that I know what Allah will do, because of the beautiful/good/positive thoughts that I have when it comes to Allah.

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وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا -

4:122

But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, **and who is more truthful than Allah in statement.**

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Du'a

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah is sufficient for me. There is none worthy of worship but Him. I have placed my trust in Him, He is Lord of the Majestic Throne.

مَنْ قَالَ فِي كُلِّ يَوْمٍ حِينَ يُصْبِحُ، وَحِينَ يُمْسِي: [حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
((الْعَرْشِ الْعَظِيمِ) سَبْعَ مَرَّاتٍ كَفَاهُ اللَّهُ تَعَالَى مَا أَهَمُّهُ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ

Allah will grant whoever recites this seven times in the morning or evening whatever he desires from this world or the next

رواه ابن السني في عمل اليوم واللييلة، ص 132، وابن عساكر، 36/ 196، وصحح إسناده الأرنؤوط في زاد المعاد، 2/ 37 موقوفاً، وحسنه سليم الهاللي في عمل اليوم واللييلة، برقم 72