



جمعية القرآن والسنة  
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## Godliness's Right

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## Foreword

Surely the praise is for Allah. We praise Him, we ask Him for aid and we ask Him for forgiveness. We seek refuge with Allah from the evils of our souls and the misdeeds of our deeds. Whomsoever Allah guides, then he has no misguider and whomsoever Allah leaves astray, then he has no guide.

I testify that there is no god worthy of worship except Allah. He is alone, He has no partner. And I testify that Muhammad ﷺ is His servant and His messenger.

(O those who believed, be godly to Allah with His godliness's right and do not die except as Muslims) (3:102).

(O people, be godly to your Lord who created you from a single soul, and created from it its mate, and from them both sent forth many men and women. And be godly to Allah who you ask of, and [to the relations of] the wombs. Surely Allah is a watcher over you) (4:1).

(O those who believed, be godly to Allah and say a straight word. ! He will rectify your deeds for you and forgive your sins for you. And whoever obeys Allah and His messenger has achieved a tremendous achievement) (33:70-71).

As for what follows, then the truest speech is the speech of Allah, and the best guidance is the guidance of Muhammad ﷺ. The vilest of affairs are their innovations, and every innovation is a heresy, every heresy is misguidance, and every misguidance is in the Fire.

Allah ﷻ said, (O those who believed, be godly to Allah with His godliness's right and do not die except as Muslims) (3:102).

Comment: at-Ṭabarî and others narrated from Ibn Mas'ūd and others from the Predecessors that they said regarding the right of godliness, "that He is obeyed and not disobeyed. He is remembered and not forgotten. He is thanked and not shown ingratitude." He narrated from Ibn 'Abbâs his statement, "that they strive for Allah with His striving's right and the critic's blame will not seize them regarding Allah. They stand for Allah with justice, even if against themselves, their fathers, and their sons."

A difference [of opinion] has come regarding the command: is it abrogated by His statement, exalted is He, (So be godly to Allah with what you are able) (64:16), just as Qatâdah ? and others from the imams [have] said, or is it reinforced, just as has come from Ibn 'Abbâs? Ibn Jarîr and others mentioned that.

Abū Ja'far an-Nahhâs said,

[It is] absurd that it is said this is abrogative and not abrogated except upon a ruse. That is that the meaning of the abrogation of something is its removal and the coming of what is its opposite. So [it is] absurd that it is said, "be godly to Allah," is abrogated, especially with the statement of the Prophet ﷺ, from what contains a clarification of the verse, as it was read upon Aḥmad bin Muḥammad bin al-Ḥajjâj, from Yaḥyâ bin Sulaimân [who] said: Abul-Aḥwas narrated to us; he said: Abū Is-ḥâq narrated to us from 'Amr bin Maimūn, from Mu'âdh bin Jabal [who] said, "Allah's messenger ﷺ said, «O Mu'âdh, do you know what Allah's right is upon the servants?» I said, 'Allah and His messenger are more knowledgeable!' He said, «[It is] that they worship Him and not associate anything with Him [in worship].»"<sup>1</sup>

Do you not see that it is absurd that an abrogation occurs in this ... Abū Ja'far said: So all of what is mentioned in the verse is an obligation on the Muslims to apply, no abrogation occurs it and it is the statement of the Prophet ﷺ, «that you worship Allah and not associate anything with him [in worship].» Like that, upon the Muslims, just as Ibn Mas'ūd said, "that you obey Allah and not disobey Him, you remember Him and not forget Him, that you thank Him and not show ingratitude to Him, and that you strive for Him with His striving's right." ash-Shawkânî said, "It was said surely His statement, (O those who believed, be godly to Allah with His godliness's right,) is elucidated by His statement, (So be godly to Allah with what

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<sup>1</sup> *al-Bukhârî and Muslim.*

you are able,) and the meaning is: be godly to Allah with His godliness's right with what you are able. He said: This is more correct, because abrogation certainly occurs with the lack of integration and integration is possible. Thus, it is more appropriate.

I say abrogation has a distinguished intent, because the abrogation in the statement of these [ones] averse [to it] was not turned to godliness, but to its right. It's right it is tremendous [that] cannot be carried out, just as His statement has come at the end of ch. al-Baqarah, (Allah's is what is in the heavens and what is in the earth. If you show what is in yourselves or hide it, Allah will call you to account for it. So He forgives for whoever He wills and He punishes whoever He wills. Allah is capable of everything) (2:284). That troubled the Companions, so the alleviation was revealed after it, (Allah does not charge a soul except with its capacity.) So it was as if Allah, exalted is He, desired that His servants see that He did not command them except with what they are able, not what He, blessed and exalted is He, deserves of godliness, aggrabdzement, dread, and love, and that they certainly merit His mercy and His reward because of a bounty and kindness from Him, not because of what they did, just as he r said, «No one enters Paradise because of his deed.» They said, «Not even you, O Allah's messenger?» He said, «Not even me, except that Allah showers me with His mercy.»

If the from the bowing and prostrating angels were those who did not raise their heads except on the Day of Standing saying on its day, «Glory be to You, we have not worshipped you with Your worship's right,» then how can the weak negligent servant, even if he worshipped Allah for a thousand years, be godly to his Lord with godliness's right?! We ask Allah, exalted is He, to have mercy on our weakness and to accept from us and let us go unpunished because of His grace and His kindness.