377162 - Is it permissible to worship the Qur’an or to worship the hand of Allah, may He be exalted, because they are attributes of His?

the question

I read on a website– and I believe that it was on this website, but I am not sure – that the Qur’an is part of Allah, may He be exalted, so it is not created. Rather it is part of Allah, may He be exalted, because it is the word of Allah, may He be exalted, so it is like the hand of Allah and the Countenance of Allah, may He be exalted, and so on. So if the Qur’an is part of Allah, may He be exalted, does this mean that it is permissible to worship it? Does this mean that it is permissible to worship the hand of Allah, may He be exalted, and the Countenance of Allah, may He be exalted? If we assume that the Qur’an may be worshipped, because it is part of Allah, may He be exalted, I will never worship it so as to avoid falling into dubious matters, and I will say that I worship Allah alone. If the truth is that it is permissible to worship it, then will I be a disbeliever on the Day of Resurrection, and will Allah, may He be exalted, punish me because I did not worship Him?

Detailed answer

Praise be to Allah.

Firstly:

The Qur’an is the word of Allah and is not created

The Qur’an is the word of Allah, may He be exalted; He spoke it and did not create it as He created all created things. Rather His word is like His knowledge, His mercy, His countenance and His hand; all of these are divine attributes. We cannot use words such as “part” when speaking of Allah, because this term has not been narrated in the religious texts, and because it may give the impression that Allah may be thought of as consisting of parts, exalted be Allah far above that. Therefore we cannot say that His word or His hand are part of Him. Rather we say that one of His

attributes is that He speaks, and His word or His speech is one of His attributes and is not created, for all of His attributes are not created.

See the answer to question no. 227441 .

Secondly:

Worshipping and calling upon one divine attribute on its own is shirk

Allah, may He be exalted, is the Essence that possesses divine attributes, and the attribute on its own does not create or give or withhold, so it is not permissible to worship it. The one who worships the attribute on its own has worshipped something other than Allah and has associated something else with Him.

So if a person says: “O word of Allah, have mercy on me, or give me…” he has associated something else with Allah, may He be exalted.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

Asking of Allah by virtue of His names, His attributes and His words is permissible and is prescribed, as is mentioned in the hadiths.

As for calling upon His attributes and His words, that constitutes disbelief (kufr) according to the consensus of the Muslims, so how can the Muslim say: “O word of Allah forgive me, have mercy on me, save me, or help me; O knowledge of Allah; O power of Allah; O glory of Allah; O greatness of Allah, and so on?! If it is heard that any Muslim or disbeliever prayed in that manner by calling upon the attributes of Allah or of anyone else, or he asked the divine attribute to bring him some benefit or ward off some harm, or to help him, support him, save him and so on, [all of that is to be regarded as disbelief (kufr)]." (*Talkhees al-Istighaathat wa’r-Radd ‘ala al-Kubra*, p.181.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: What is the ruling on a person calling upon one of the attributes of Allah, may He be glorified and exalted, and what is the basis of that ruling?

Shaykh: Does the attribute do anything?

Questioner: No, it does not do anything.

Shaykh: If you call upon something that cannot do anything, is that permissible?

Questioner: No, it is not permissible.

Shaykh: It is not permissible. Hence Shaykh al-Islam said: Calling upon a divine attribute constitutes disbelief (kufr), according to consensus. This is what he said in *Kitaab al-Istighaathah*, because if you call upon the divine attribute, you are regarding it as independent and able to bring you good things and ward off bad things from you, and this means that you are regarding it as a god alongside Allah." (*Liqa' al-Baab al-Maftooh* 30/234).

Therefore worshipping a divine attribute on its own constitutes disbelief and association of others with Allah, may He exalted.

There are three scenarios:

1.. Calling upon Allah, may He be exalted, to Whom the attributes belong. This is Tawheed.

2.. Calling upon the attribute on its own. This is shirk.

3.. And there is a third scenario, which is calling upon Allah by virtue of His attribute and seeking His help by virtue of His attribute, such as saying: "I ask of You by virtue of Your knowledge, and I seek ability by virtue of Your power, and I seek refuge in Your words." This is asking of Allah and seeking His help by virtue of one of His attributes, and this is permissible, as in the case of istikhaarah and so on.

For more information, please see the answer to question no. 185053 .

Conclusion: it is not permissible to worship the Qur'an or to worship the hand of Allah, may He be exalted, or His mercy, or any of His other attributes. Rather one should worship Allah, to Whom these attributes belong, may He be blessed, exalted and sanctified. So worship Allah with sincere

devotion, and ignore these thoughts and whispers from the devils!

And Allah knows best.