

which we have no doubt whatsoever. Allah forbid, Allah forbid, I repeat, Allah forbid that we believe or think that. We declare our innocence in front of Allah from that!

When we seek intercession, we believe completely that no one can intercede unless it is with His ﷻ permission, and nothing of this shall occur unless it is with His pleasure and support. This is only like seeking to enter paradise, seeking to drink from the lake fount, or seeking salvation upon the traverse. None of these things can be obtained unless it is with the permission of Allah and in its appropriate time that Allah the Exalted has decreed. Does anyone with intellect doubt this? Is this hidden to anyone with a modicum of knowledge or who has perused the books of the *salaf* among the novice students of Sacred knowledge?

YOU ALONE WE WORSHIP AND FROM YOU ALONE WE SEEK ASSISTANCE

We clearly and unequivocally believe without any doubt that the basis for things like seeking aid and assistance, requests, calling out, and asking is that they are for Allah ﷻ, for He is the One who gives assistance and aid, and He is the One who responds. Allah the Exalted said: ﴿And do not call besides Allah that which can neither benefit you nor harm you, for if you do then surely you will be of the unjust. And if Allah should afflict you with harm, then there is none to remove it but He﴾ (Yūnus: 106-107) And He said: ﴿Seek provision from Allah and worship Him.﴾ (al-‘Ankabūt: 17) And He said: ﴿Who is more astray than the one who calls upon other than Allah; one who will not respond to him until the Day of Judgement?﴾ (al-Ahqāf: 5) And He said: ﴿Or, Who answers the distressed one and removes the evil when he calls upon Him?﴾ (al-Naml: 62)

So, worship in all of its forms, must be directed to Allah alone. It is not permissible to direct any of it to other than Allah no matter who it may be: ﴿Say, indeed my prayer and my sacrifice, my living and my dying are all for Allah, the Lord of the worlds—Him having no partner therein. With this I have been commanded and I am the first of those who submit (unto Him).﴾ (al-An‘ām: 162-163)

So, there is no vow except that it is for Allah, no supplication except to Him, no slaughtering except for Him, there is no seeking of aid, help, or succour except through Him. There is no swearing except by Allah. There is no reliance except upon Him. Far removed is He from what the idol worshippers associate with Him. We believe Allah is the Creator of the servants and their deeds. There is no independent causation for anyone dead or alive except Him. There is no one who shares with Allah any action, leaving off (an action), provision, bringing of life, or bringing of death. There is no one from the creation who is capable of an act or the leaving off of an act by his own self volition, independent of Allah or along with Allah or less than that. The one who manages the affairs in the universe is Allah ﷻ, and no one possesses anything unless Allah bestows it upon him and gives him permission to utilize it. No one possesses the ability to bring benefit, harm, life, death, or resurrection to themselves, much less anyone else—unless Allah wills and allows for such. In that case, bringing benefit and harm would be limited with this limit and restricted with this restriction and its ascription to the creation would be by way of acquisition and means, not in the way of creating, bringing into being, causative and operative effect, or strength. So in reality, this ascription is figurative and not literal. The people however, differ regarding the ways of expressing these realities. Some of them go headlong into using figurative speech in a way that is nothing more than severe liberality, to the point where they fall into using doubtful expressions the outward purport of which they are innocent of while their hearts are sound and fastened upon correct *tawhīd* and Divine transcendence of Allah.

There are some who hold extra fast to the literal wordings so much so that they go beyond the limits of balance, thereby falling into extremism, severity, and harming people by treating them according to the opposite of what they really believe and forcing them assent to what they do not believe, insisting on implications (of their words) that they do not intend, and judging them with matters that they are innocent of. What is obligatory is (for one) to be balanced and far removed from all of this, for it is safer for *ones* religion and more scrupulous in guarding the station of *tawhīd*, and Allah knows best.

Shaykh Ibn Taymiyya mentioned a beneficial summary clarifying what is unique to the Real (Allah ﷻ), and this is exactly what we believe as well and worship Allah the Exalted by. Our creed is based off that of the *salaf*, by the bounty of Allah, and our path is the Muḥammadan path and we also say as Ibn Taymiyya says (regarding this).

Shaykh Ibn Taymiyya said:

Allah has made rights for Himself that none of the creation share with Him in, so it is not fitting that worship goes to other than Him, or that supplication is directed except to Him. There is to be no reliance except upon Him, no worshipful longing except for Him, no worshipful dread except of Him, and there is no source of safety and succour except unto Him, No one brings the good things but Him. No one removes the bad things except Him. There is no might or strength except through Him. ﴿And the intercession will not avail one from Him save for the one who He gives permission.﴾ (Sabā': 23) ﴿Who is he that shall intercede unto Him unless it is with His will?﴾ (al-Baqara: 255) ﴿There is nothing in the heavens and the earth save that it comes unto the Most Merciful as a slave. He has certainly encompassed them and taken count of them. All of them shall approach Him on the Day of Judgement alone.﴾ (Maryam: 93-95) And the Exalted said: ﴿And whoever obeys Allah and His Messenger and fears Allah and takes pious caution through Him, then indeed they are the successful.﴾ (al-Nūr: 52) So, He made obedience to be for Allah and the Messenger ﷺ, and for fear and piety for Him alone. Similarly, in the words of the Exalted: ﴿If only they were pleased with what Allah and His Messenger had given them and said: 'Allah is sufficient for us, indeed Allah and His Messenger shall give from His bounty. Indeed we are worshipfully longing for Allah.'﴾ (al-Tawba: 59) So here, (we see that) giving is for Allah and the Messenger. As for reliance and worshipful longing, they are for Allah alone.⁶⁴

⁶⁴ *Al-Fatāwā*, 11:98.