

# Tawhid

Aqeedah

While we were one day sitting with the Messenger of Allah (peace be upon him), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (peace be upon him), rested his knee against his thighs, and said, "O Muhammad! Inform me about Islam."

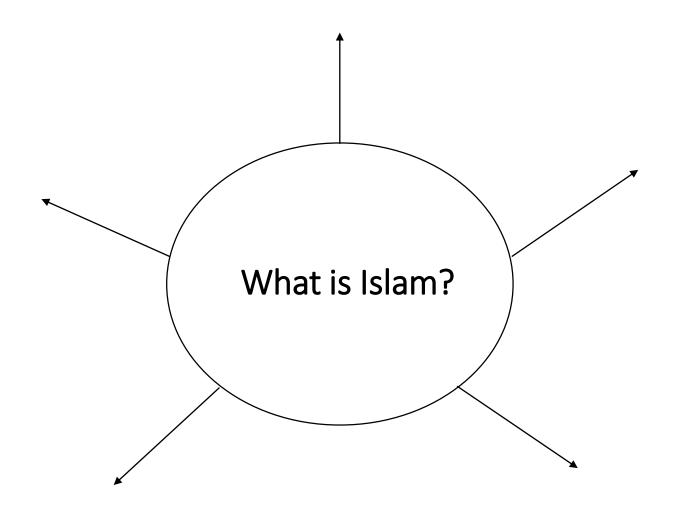
The Messenger of Allah (peace be upon him) said, "Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah, pay the Zakah, fast during Ramadan, and perform Hajj to the House, if you are able to do so."

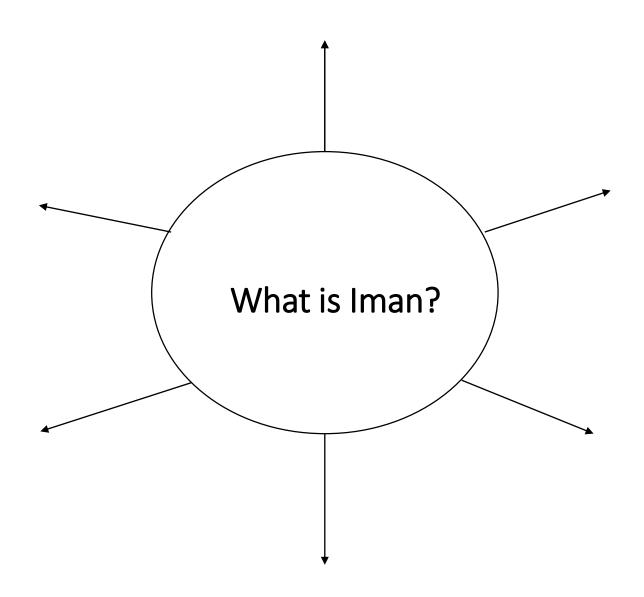
The man said, "You have spoken truly." We were astonished at his questioning him (the Messenger) and telling him that he was right, but he went on to say, "Inform me about iman."

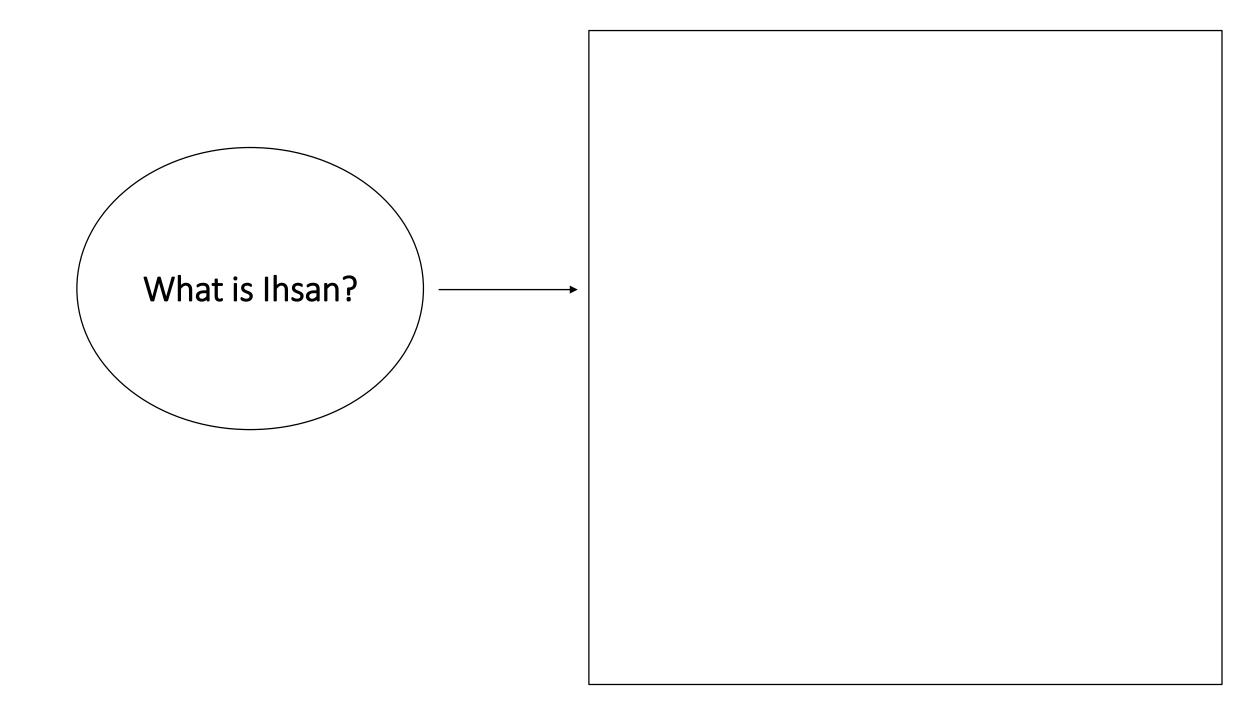
He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in qadar (fate), both in its good and in its evil aspects." He said, "You have spoken truly."

Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) answered, "It is that you should <u>serve Allah as though you could see Him</u>, <u>for though you cannot see Him yet (know that) He sees you</u>."

He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that, the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof." He said, "They are that the <u>slave-girl will give birth to her mistress</u>, that you will see <u>the barefooted</u>, <u>naked</u>, <u>destitute</u>, <u>the herdsmen of the sheep</u> (competing with each other) <u>in raising lofty buildings</u>." Thereupon the man went of. I waited a while, and then he (the Messenger of Allah) said, "O Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril (the Angel Gabriel). He came to teach you your religion." (Muslim)







## Tawhid Rububiyyah (Lordship)

- Rububiyyah comes from the root word rabb.
- Tawhid ar-Rububiyyah means Allah (swa) has made all things to exist when there was nothing.
- He helps and maintains creation. Nothing in creation happens without his will. Closely related to qadr (predestination).
- Because Allah (swa) is the creator he is called al-Khaliq الخالق If you want to avoid something bad you should ask Allah (swa) for help; using charms for good luck is not allowed as it goes against tawhid ar-rububbiyyah.
- Some people say walking under a ladder, breaking a mirror and spilling salt are all forms
  of bad luck; however Muslims should not believe in these things and instead trust
  everything happens with Allah's (swa) will.

### Tawhid Uluhiyyah/ibadah(Worship)

- Ibadah literally means to serve God in a low position and submit to him.
- Having firm belief in Allah as the only one true God and worshipping him alone inwardly and outwardly.
- Worship in Arabic means obedience (to do what Allah swa ask's), obeying without questioning and submitting (accepting to worship Allah swa).
- Some people go to graves of saints and pray through them believing their prayers will reach Allah (swa) this is completely wrong, because one needs to ask Allah (swa) directly. following other people about what is haram and halal means you are worshipping them and ignoring what Allah (swa) has told you about the haram and halal in the Qur'an. 'they have taken their rabbis and monks as lords besides Allah' (9:31)
- Worshipping Allah (swa) is a the reason for our creation, as Allah (swa) say's in the Qur'an'
  "And I (Allah) only created the jinns and mankind for my ibadah (worship)" (A-Zaariyaat: 56)
- We need to understand the purpose of our creation so we don't waste time. It is wise to create something that has a reason, we don't waste time and create things for no reason.
- The purpose of life is not obvious, as all people would be doing it, Allah (swa) sent prophets
  with books to tell us what is our purpose of life and we need to make the effort to find out
  our purpose of life.

#### Tawhid Uluhiyyah/ibadah(Worship)

- When one worships Allah (swa) he is called an 'Abd' a servant of Allah and that's why the best name for Muslims is Abdullah / Amat-Allah a male/female servant of Allah. We cannot be an Abd of anyone other than Allah (swa), not even the prophets.
- Ibadah is the core of Islam, because the word Islam means to submit/surrender one's will to Allah. Our bodies obey Allah's law, as they submit to "law of nature", meaning they automatically pump blood, they work as Allah has designed them, so they are submitting to Allah's will.
- We can do ibadah fully all the time, if we follow everything Allah (swa) told us to, for example
  when we eat saying "bismillah" and with the right hand we are obeying Allah (swa) and doing
  ibadah (worship). When we do not eat haram food, when we do not overeat; all our actions are
  done as Allah (swa) has told us to do, so we then have perfect ibadah and will inshaAllah be
  rewarded for it.
- When we pray, fast, give zakah and perform hajj, we are doing acts of tawhid al-Ibadah that Allah (swa) told us to do, but if we don't do them, or we complain about them and be lazy in doing them, then we are not doing what Allah (swa) has created us to and this means we are not worshipping him. Doing acts of ibadah means being rewarded for them and ignoring acts of ibadah means punishment.

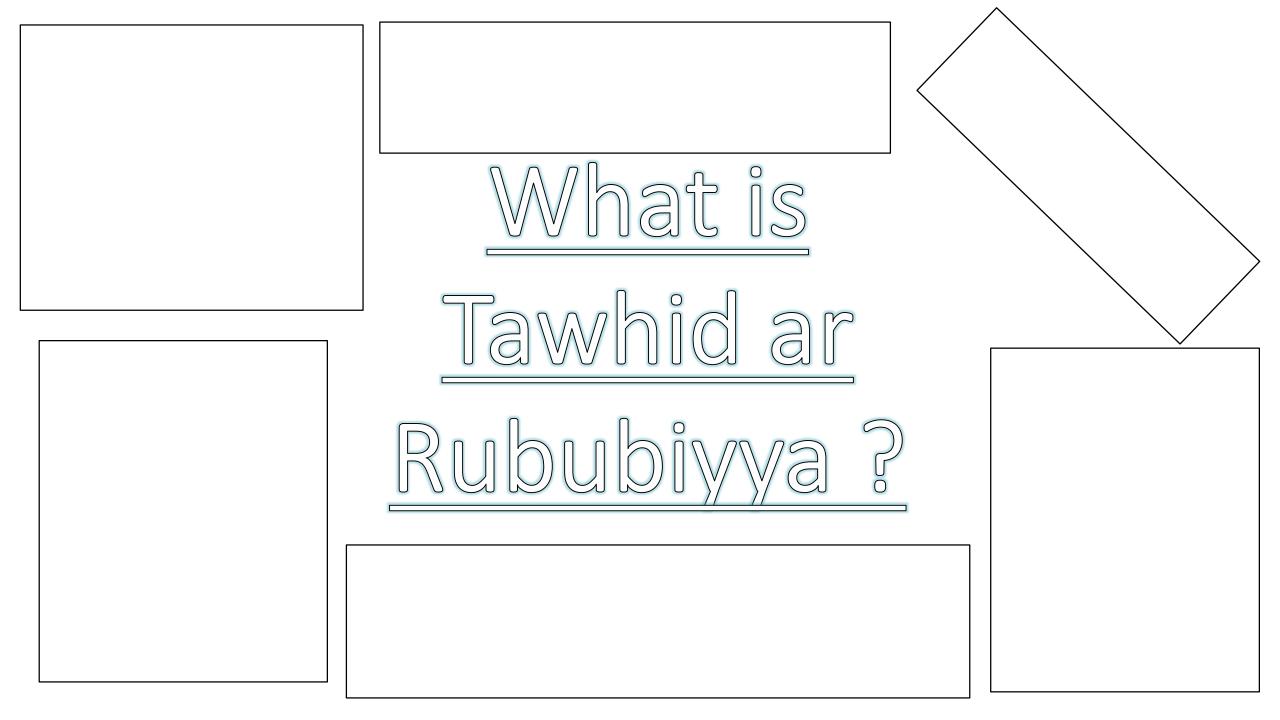
## Tawhid Uluhiyyah/ibadah(Worship)

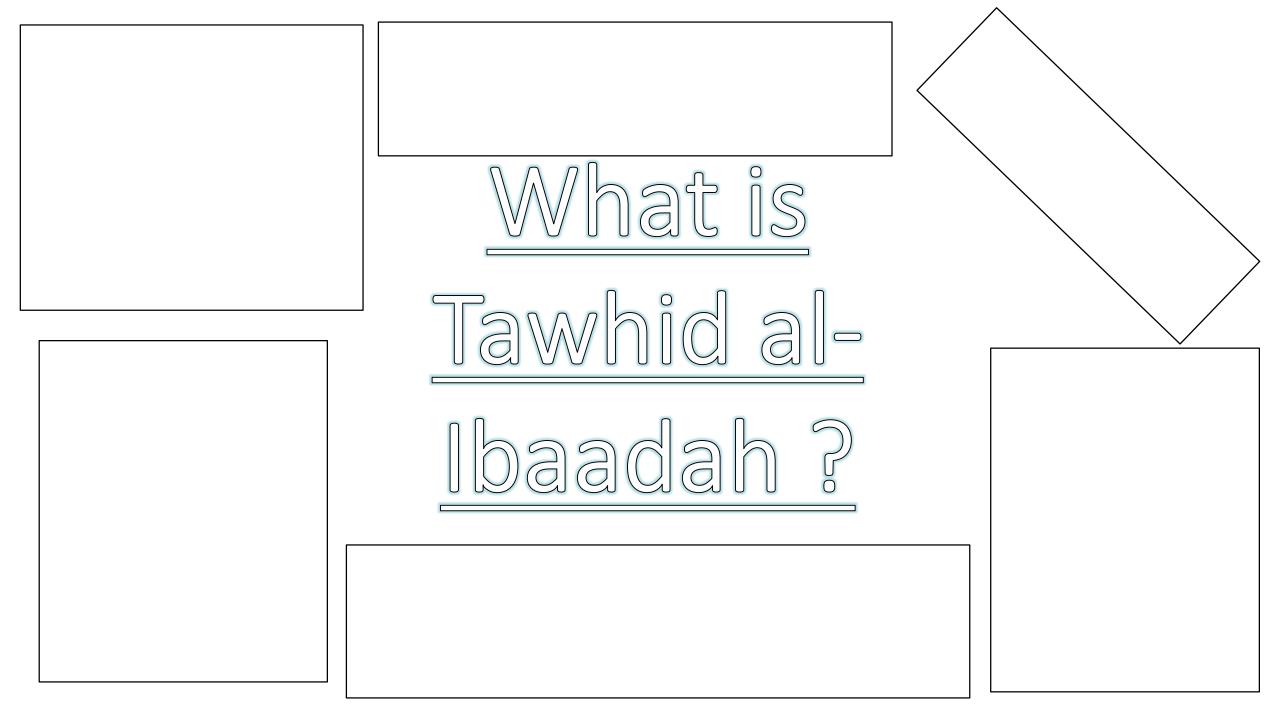
- If we do our ibadah we become at the highest level of Allah (swa)'s creation and will be higher than the angels, this is why Allah (swa) told the angels to bow down to Adam (pbuh), as he was higher in creation to the angels.
- However if we do not follow Allah's laws then we can no longer be the best creation and instead become a low creation of Allah (swa) like the Satan who refused to obey Allah (swa).
- When we reach high levels of ibadah we are then called "Khalifah" who is responsible for
  governing other creatures on earth, by maintaining law and order. This is the purpose of our
  creation in relation to the rest of creation to show responsibility, for the earth, pollution and
  looking after other creatures and animals by not hurting them or hurting people with our
  actions.
- Destroying plants and farms or throwing litter on the floor or in peoples way means you are not doing your duty as a Khalifiah on earth.

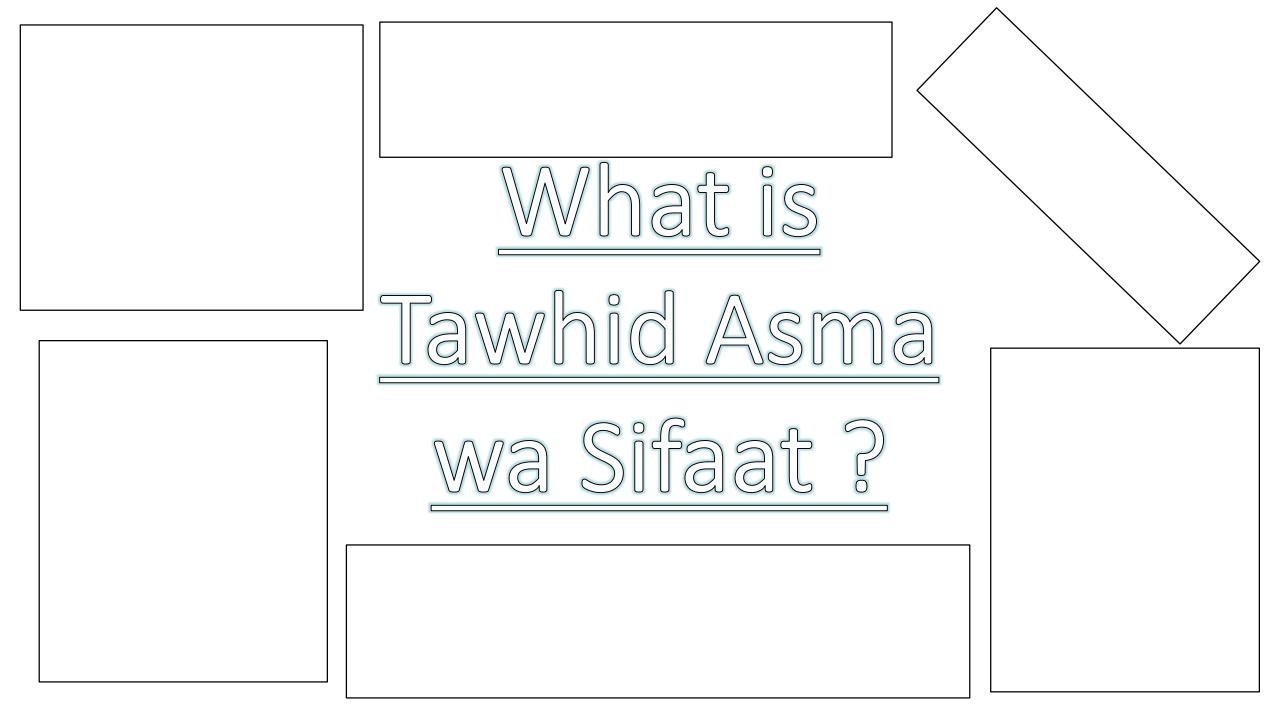
The prophet said "removing a harmful thing from the pathway is charity" (Bukhari).

#### Tawhid Asma wa Sifaat (Names & Attirbutes)

- To Believe in all names and attributes Allah (swa) informed us about himself and those told by his
  prophet in the Qur'an and sunnah
- Believing in names & attributes without changing the meaning of any names and attributes
- Believing in names & attributes without cancelling them
- Believing in names & attributes without denying them
- Believing in names & attributes without changing them by trying to understand their essence (root)
- Believing in names & attributes without giving them a certain image
- Believing in names & attributes without comparing them to human characteristics, for example the Bibile say's God rested after creating the heavens; this is making God like humans, as humans need to rest, but God is not like humans he does not need rest.
- Tawhid is based on the following 3 foundations;
- 1. Putting Allah above any human being and without any imperfections.
- 2. Belief in the names and attributes given in the Qur'an and the sunnah, without taking anything away from them, without explaining them, without changing or cancelling them.
- 3. Not having any desire to give the names and attributes a form/picture.







Tawhid Rububiyyah	Tawhid Ibaadah	Tawhid Asma wa Sifaat

#### What Is Shirk?

- Shirk means partnership or sharing; in Islam it means to give partners to Allah (swa).
- To make our tawhid perfect we must erase all forms of shirk in our mind or in our actions.
- This is why the declaration of faith (shahadah) has two parts; "Laa ilaaha" means "there is no God" it rejects all false Gods and all types of shirk. The second part "il-lal-laah" means "except Allah"



#### Conditions of The Shahaadah

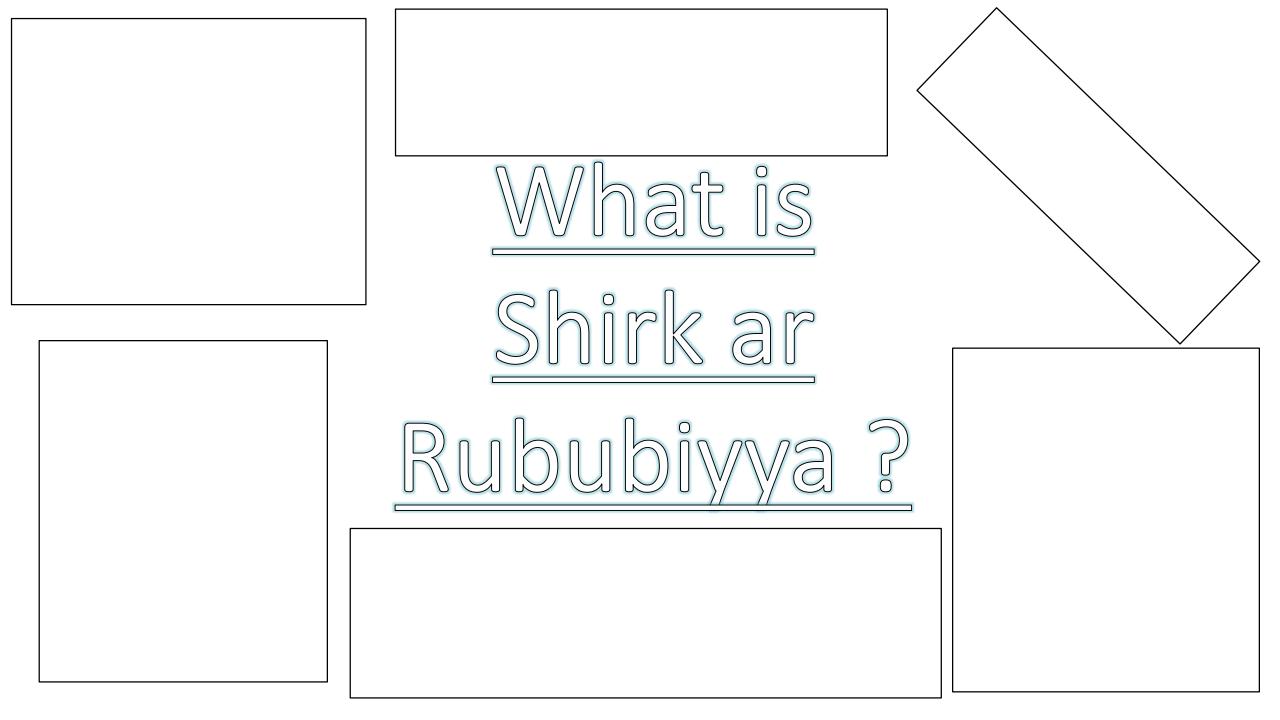
- ☐ Knowledge The declaration of faith to be be valid must be based on knowledge. Just repeating the Shahaadah is not sufficient & makes on a Muslim, but understanding who Allah (swa) makes the person a believer.
- □ Certainty one must be certain that there is only one true god Allah (swa) & certain there is not other God/partner with Allah (swa). A person who is certain about Allah (swa's) existence does not be disobedient to him & fulfils his religious obligations perfectly (5 pillars, haram & haram ect).
- ☐ Sincerity being sincere about one's faith and truthful about it. Believing with correct intentions. Satan disobeyed Allah (swa) not because he did not believe he existed, he was aware and has the knowledge of Allah's existence which he is certain about; however, he was not sincere in his faith.
- ☐ Truthfulness being true to what you say & believe. One may be truthful, but not sincire. One may be doin acts of worship, because of family pressure/society, but as soon he moves away, or goes to university in another town, he leaves his prayers, fasting and so on, which means the person was not truthful about his/her faith.

#### Conditions of The Shahaadah

- □ Love to show love to Allah (swa) for all his blessings & fears he removes and delivers calamities, when you call upon him. Appreciating the favours Allah (swa) grants & loving him for them.
- □ Submission completely submitting to Allah (swa's) will & commands; obeying the commands & refraining from the prohibitions.
- Acceptance accepting the commands of Allah (swa), not just submitting to his commands without wholeheartedly accepting them. E.g. I pray because Allah has commanded it (submitting), but I don't see why I have to/or it's not fair that I have to pray, why would God need me to pray (accepting).
- □ Disbelief denying the belief in everything other than Allah (swa); rejecting false Gods, or others worshipped with Allah (swa), or instead of him.

## Shirk In Rububiyyah

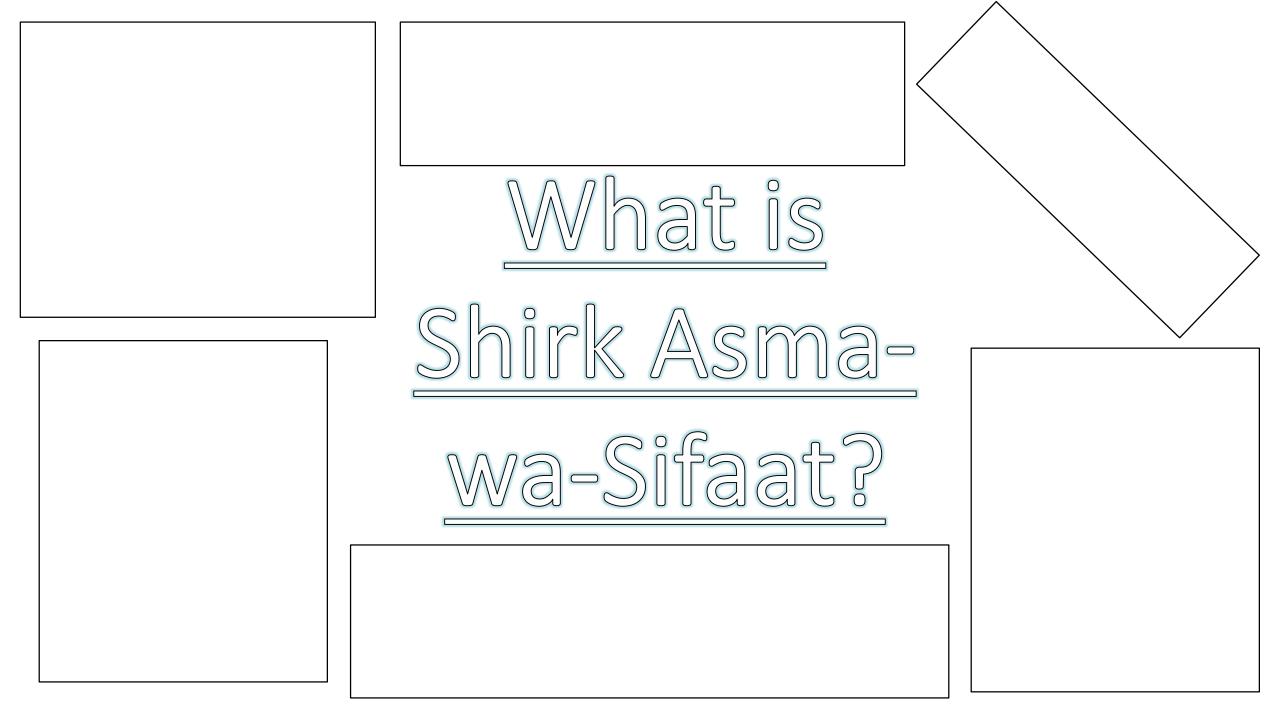
- Shirk rububiyyah means to believe others help Allah (swa) control the universe or no God controls the universe at all.
- The belief that God alone cannot do everything and needs a helper.
- Believing that saints alive or dead and other humans can help you instead of Allah (swa).
- Shirk ar-rububiyyah can also occur if one completely denies there is a God and rejects that a God exists, like scientists who say we came from by chance from apes and were not created by God.
- Scientists invented a theory that matter (a physical substance) exists without a beginning or end and human mind and life comes from that. Giving the attribute of Allah (swa) of no beginning or end to created things.



#### Shirk In Asma wa Sifaat

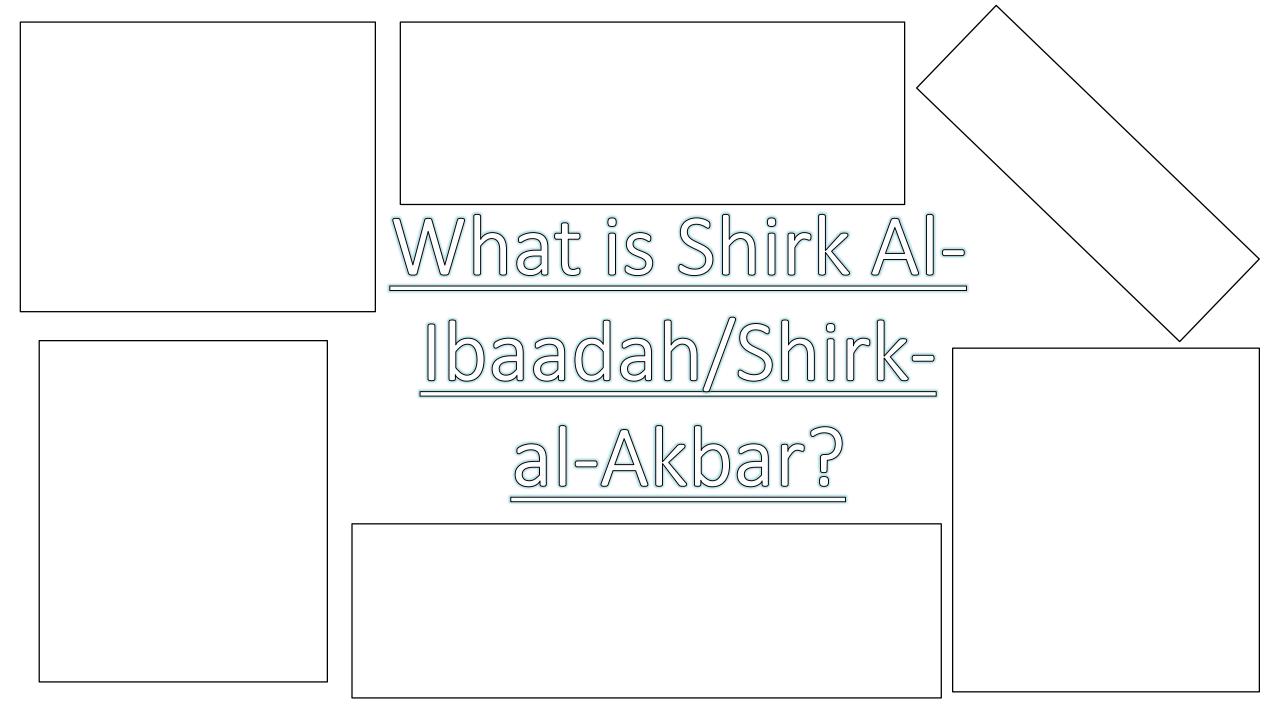
- Shirk asma-wa sifaat means to believe that God is like a man or to think that a human is like God and can share his attribute of all-seeing and all-hearing.
- To make pictures of God or a statue is humanising him.
- To say God needs to rest is making him weak like humans and humanising him.
- Deification is when a human is treated like God; for example created beings or things are given Allah's names or attributes.
- Einstein's theory of relativity (energy) suggests that energy and matter will not be destroyed, but Allah (swa) tells us in the Qur'an that "everything in the world will perish" (55:26)
- Saying Jesus (pbuh) is God, because he did not have a father and comparing him to being a
  God is shirk of Asma wa Sifaat, as he cannot be compared to God.
- Allah (swa) gives the similitude of Adam (pbuh) to Jesus (pbuh).

"Indeed the example of Jesus (pbuh) to Allah is like that of Adam, he created him from dust then he said to him 'be' and it was" (Imran: 59)



#### Shirk In Al-Ibaadah — Shirk-al-Akbar

- When worshiping anyone else instead of Allaah (swa) it is called <u>"Shirk al-Akbar"</u> (major sin).
- Prophets were sent to every nation to reject false Gods طغوت (Taaghoot).
- Taaghoot means anything worshipped along with Allah (swa) or instead of him.
- When we learn to love Allah (swa) we express that, by obeying him.
- We love the prophet (pbuh), for the message he brought and we need to love Allah (swa) and the prophet (pbuh) more than anything/anyone. The prophet said; "the worshipper of Dirham will always be miserable" (Bukhari) What does this mean?
- We need to focus on shirk al ibaadah, because if we don't then it goes against the reason of our creation, which is 'worshipping Allah (swa)'.
- Shirk is the biggest sin and causes all good deeds to be cancelled
- Shirk also guarantees a place in hell-fire.



#### Shirk In Al-Ibaadah — Shirk-al-Asghar

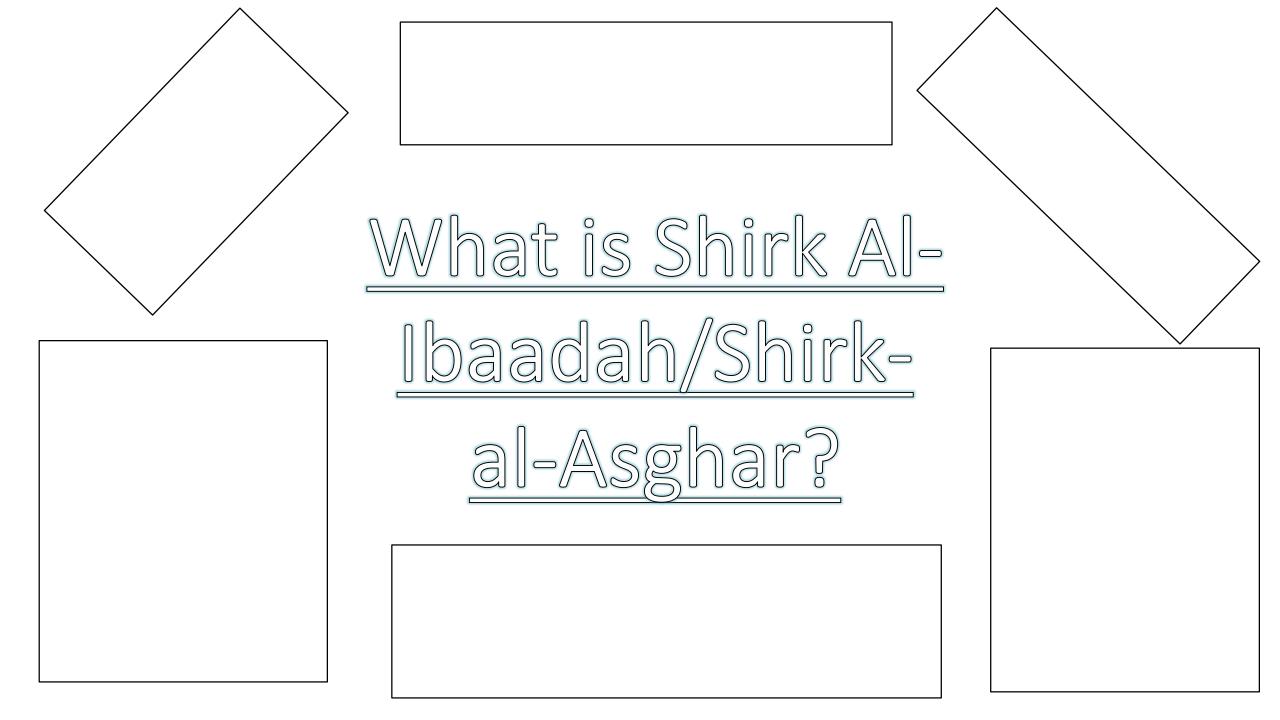
- Ar-Ryaa (showing-off) is called <u>"Shirk al-Asghar"</u> (minor sin).
- When you do any religious act to show-off or impress anyone then you are doing 'Shirk-al-Asghar.
- One should make sure intentions begin pure when doing any act of worship or any good deed and make sure that your intentions remain pure, while doing the act of worship.
- This is why there are dua's for going toilet, eating, before sleeping, waking e.c.t, so that you are turning your daily actions into acts of worship.
- Shirk is more hidden than 'a black creeping ant on a black stone in the middle of a moonless night' (reported by Ibn Hateem).
- To protect ourselves from Shirk we need to learn the dua the prophet (pbuh) taught us.

#### Dua to seek protection from indulging in shirk

«ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْبًا أَعْلَمُهُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُهُ». وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ».

| allaahumma innee aζuuðu bika min an ushrika bika shay-an aζlamuh(u), wa astaghfiruka limaa laa aζlam| (Musnad Ahmad # 4/304)

"O Allah, I seek Your protection from associating with You anything that I am aware of, and I seek Your forgiveness for whatever I am not aware of."



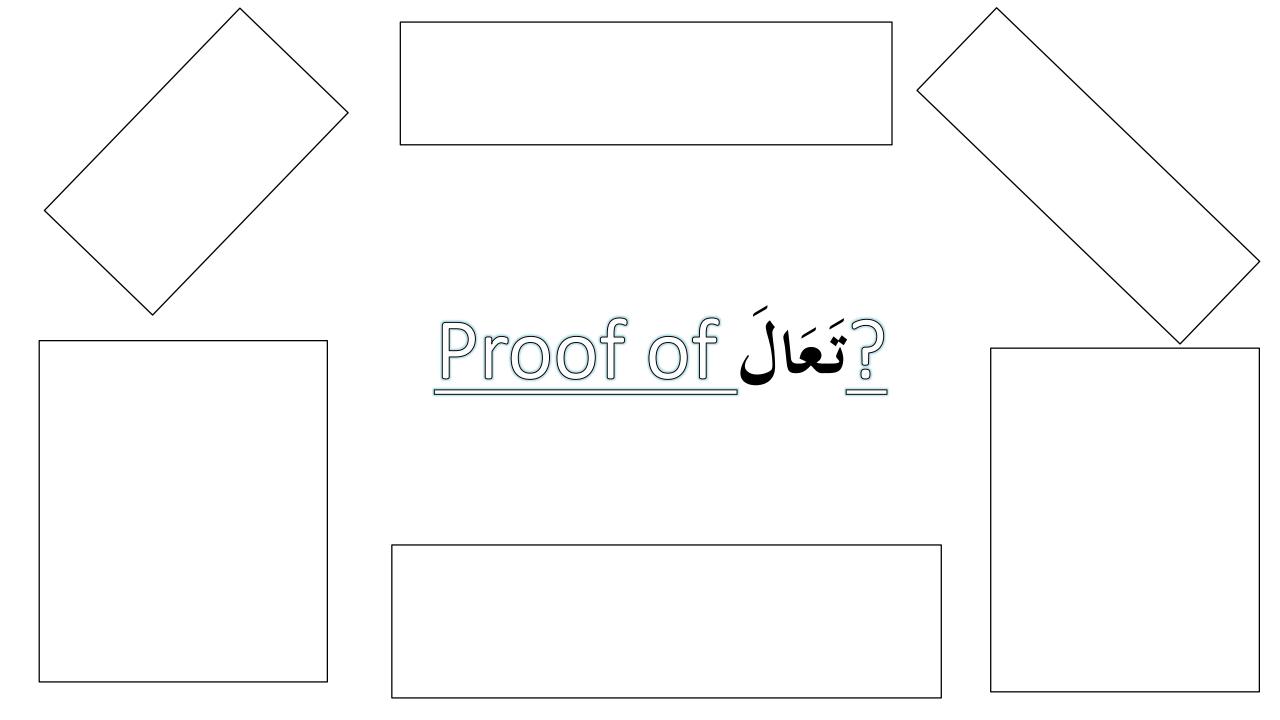
# تَعَالَى Uloo – Highness



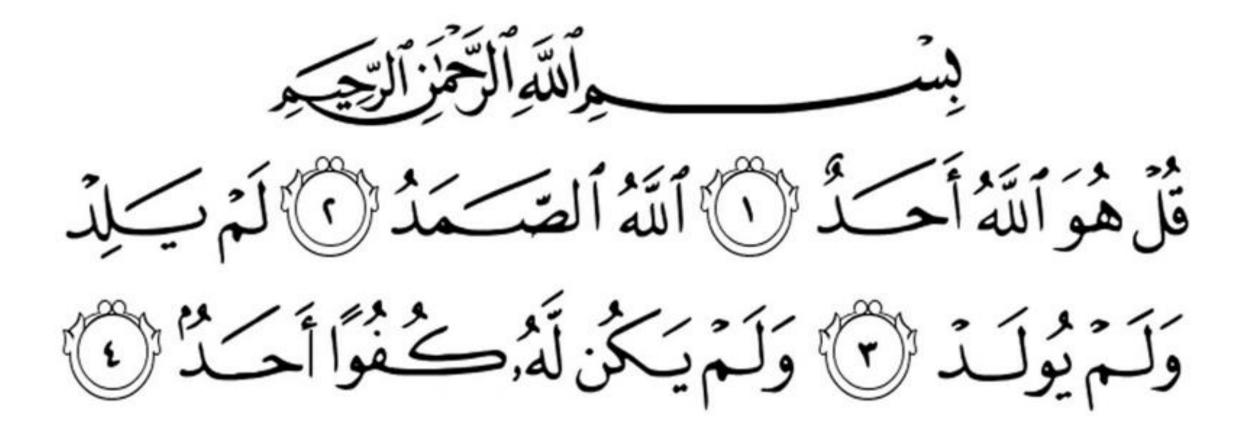
- Means 'transcendency' and the above attribute means 'highness', when used with Allah (swa) it refers to the fact that Allah (swa) is above his creation and not part of it or in it.
- Christians believed God came to earth in the form of man; thus was part of creation.
- Hindus believe God is everywhere in everything; thus contained inside the creation and this belief leads to worshipping humans.
- Proves used for Allah being above his creation are;
- Natural Proof Allah (swa) created us with a natural inclination to his worship; which
  occurred when he created us from the loins (false ribs/floating ribs and hipbone) of Adam
  (pbuh).
- 2. The Prayer Proof Not using any images/statue to direct worship, proves God is not contained in an object. If God was everywhere then we could pray to anyone or anything.
- 3. The Miraj Proof The prophet Muhammad (pbuh's) journey from Mekkah to Jerusalem and from masjid Al-Aqsa he was raised up to the seven heavens in the presence of Allah (swa), this proves God cannot be everywhere.

# تَعَالَ Other proofs of

- They ascend up to him... (32:5)
- Every good saying goes up to him (32:5)
- He is al-Qaahir (The Irresistible) above his worshippers (6: 18, 61)
- Those who fear their Lord, who is above them (16:50)
- Once the prophet asked a slave girl where Allah (swa) was and she said 'above the sky' this proves that Allah (swa) not part of his creation and if the response of the slave girl was incorrect the prophet Muhammad (pbuh) would have corrected her.



## Who is Allah?



#### Surah Iklaas

Say he is Allah the one He is A'had meaning uniquely one not just Wahid one, as in one of a kind

Allah the eternal, self-sufficient master whom all of the creatures are in need of whilst He is free of need." – "As-Samad" means he is sought in all situations and matters and we direct ourselves towards him in our moments of need.

He begets not, nor is he begotten—he has no children and has no parents (he has no beginning or end).

And there is none comparable unto him – he is not like anything

#### Tafsir of surah Ikhlas

Surah Ikllas gives the answer to "Who is Allah?"

Read through and write the category of tawhid for each ayah in the boxes below!

Say he is Allah the one – "one" here means that Allah has <u>no equal or likeness of no person</u>
or thing; he is perfect and deserves perfection in all ways.
Allah the eternal, self-sufficient master of all creatures, who are in need of him, whilst He is free of any need." — "As-Samad" means he is asked in all situations and matters and we
direct our prayers towards him in our moments of need.
He begets not, nor is he begotten – he has no children and has no parents. (no beginning;
no end)
And there is none comparable unto him — there is nothing like him

#### Conclusion

- Allah (swa) is completely separate from his creation.
- Creation neither surrounds him, nor is it above him in any way.
- He Allah (swa) is above all things.

# Isra wa Mi'raj

## Isra & Mi'raj

- Isra literally means 'journey'
- Mi'raj literally means 'ladder' (elevator/lift something that lifts up)
- Islamically 'Isra' means a miraculous night-journey
- Islamically 'Mi'raj' means a vehicle which the prophet (pbuh) took from Jerusalem and out of the universe through the seven heavens in the presence of Allah (swa)

## Isra & Mi'raj — Fill in the blanks

<ul> <li>Isra literally means</li> </ul>	
<ul> <li>Mi'raj literally means</li> </ul>	
<ul> <li>Islamically 'Isra' means</li> </ul>	
<ul><li>Islamically 'Mi'raj' means</li></ul>	

## Isra & Mi'raj — The Story

Watch the story and fill in the blanks -

https://www.youtube.com/watch?v=ZafClZ7W4mc

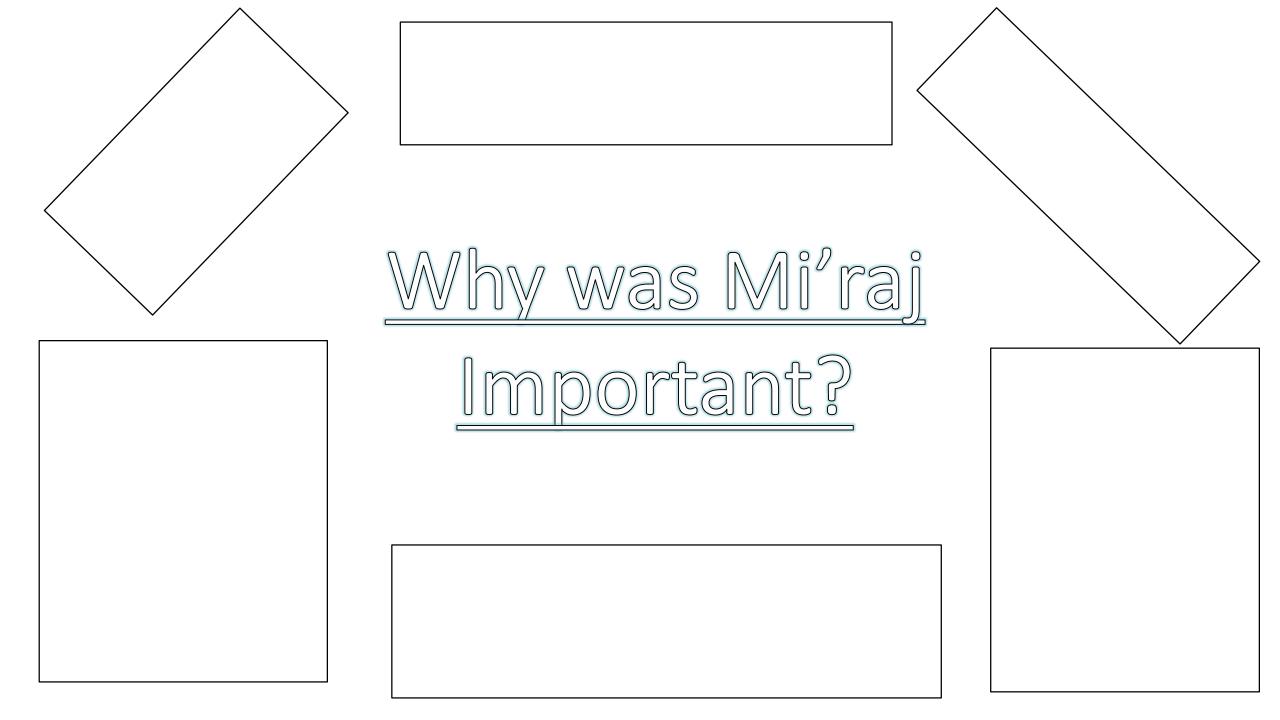
The roof of the prophet's house split open and Jibril (Gabriel) descended (came down) into the prophet's room and opened his chest. He removed the of the prophet and washed it with water,						
after washing it he brought a gold dish filled with iman (faith) and hikmah (wisdom), which he emptied into the chest of the prophet and closed it up.						
Gabriel then woke the prophet and took him to the door of the , where he found a strange						
unearthly animal that was smaller than a wing on both sides of its hind legs.	, where h		olour and had a			
The prophet was told the name of this un	(Barq – lightening).					
The Burag was so fast that with every stride (step) it went across the horizon and in no time they reached Jerusalem.						
The prophet got off the Buraq and tied it to the door of masjid al-Aqsa.						
The prophet entered the mosque and prayed rakahs. When he finished he saw other prophets also						
praying there and led them all in salah. He met the Angel Malik the gurdian of hell-fire who greeted the prophet with						
'slaam'. Jibrail brought two vessels and presented them to the prophet (pbuh) one was						
other was and he told the prophet to choose one from these two drinks and the prophet choose						
the vessel filled with milk and drank from it. Jibrail said to the prophet you have been guided to the fitrah.						
(White Heart Milk	Two	ZamZam	Buraq	Wine	Kabbah)	

Jibrail and the prophet shot up to the heavens and out of the solar system; travelling at great pace. They went out of											
the galaxie	s and ther	n out of th	ne univer	se at the e	nd of the u	niverse	they reach	ed the	lowest hea	aven, where	Jibrail
asked for the	ne door to	be open	ed. Jibrai	l was asked	d who he w	as and v	who was w	ith him	n, Jibrail inf	ormed the g	uardian
who he wa	s and who	was with	him. Th	e guardian	angel aske	d if the	prophet (p	buh) w	as called f	or? Jibrail re <sub>l</sub>	olied 'yes'.
The guardi	an said; w	elcome, h	is comin	g is good a	nd the gate	e was op	ened. Whe	en they	went to t	he	
	he	aven the	prophet	saw a man	sitting with	h a large	e group of p	people	on his righ	it and a large	group on
his left. Wh	en the m	an looked	at those	on his righ	nt he laugh	ed and v	when he l <u>o</u>	oked a	t those on	his left he w	ept. The
prophet as	ked Jibrail	who this	man was	s and Jibria	I replied 'th	nis is you	ur father		4	greet him, s	o the
prophet gre	eeted him	and prop	het Adar	m (pbuh) re	eplied and	said 'we	elcome, oh	good s	on and go	od prophet'.	Then
Jibrail said	the souls	of his chil	dren are	on the left	and right a	and he l	ooks at the	right h	ne laughs,	as they are tl	ne people
of the heav	en and w	hen he lo	oks to th	e left he cr	ies, as they	are the	e people of	the he	ell. Jibrail th	en took the	prophet
Muhammad (pbuh) to the second heaven where he met prophets (pbuh) and (pbuh).											
At the		heav	en he m	et prophet			and at the			heaven he	
met prophe	et		(pbuh) t	hen at the			he met pro	ophet		(pbuł	n). When
the prophet Muhammed (pbuh) reached the sixth heaven he met Moses (pbuh) who wept and said; there are more											
followers of a prophet who was sent after me and will have more followers who enter heaven than mine.											
Yousf	Harun	Lowest	Adam	Second	Fourth	Fifth	Seventh	Thi	rd Jesus	s Yahya	Idris

The prophet continued to the seventh heaven and saw Abraham (pbu	<u>ıh)</u> leaning against the	house of worship called
'al-Bayat-al-Ma'mur. The prophet (pbuh) said he saw	thousand angels en	ter this heavenly house of
worship, without seeing them leave.		
Then Jibrail took the prophet to the lote-tree and did not go any furth	ner with the prophet.	The prophet went ahead
and spoke to Allah (swa) directly. Allah (swa) revealed the	two verses of s	urah and
said his followers will be forgiven for any sin except shirk.		
Allah (swa) then made Salah compulsory times per	day.	
When the prophet was returning he passed by prophet Moses (pbuh)	who asked prophet N	/luhammed (pbuh) 'what
worship had been prescribed for him?' Prophet Muhammed (pbuh) ir	nformed him it was fift	ty prayers. Prophet Moses
(pbuh) said; 'your people are not capable of doing fifty daily prayers. I	swear by Allah that I	have tested people before
you and tried my best with the Israelites, so go back to your Lord and	ask him to make thing	gs lighter for your people.
The prophet did so and Allah (swa) reduced it to , b	ut Moses (pbuh) said	to him to ask for a further
reduction, so he went back and continued to do so, till the daily praye	ers were reduced to	and Allah
(swa) said the reward will be for fifty prayers. When he came back he	met prophet Moses ()	pbuh) again, who told him
to return and ask Allah (swa) for more reduction, but the prophet Mu	hammad (pbuh) said;	I have asked my Lord till I
am ashamed to face him. I am now satisfied and I submit. The prophe	et saw heaven and dor	ne of pearls and soil made
of and saw future punishments of hell, before return	rning to Masjid-Aqasa.	•
Tana Carranta Laut Brookl	r:C.	The NA of
Ten Seventy Last Baqarah	Fifty	Five Musk

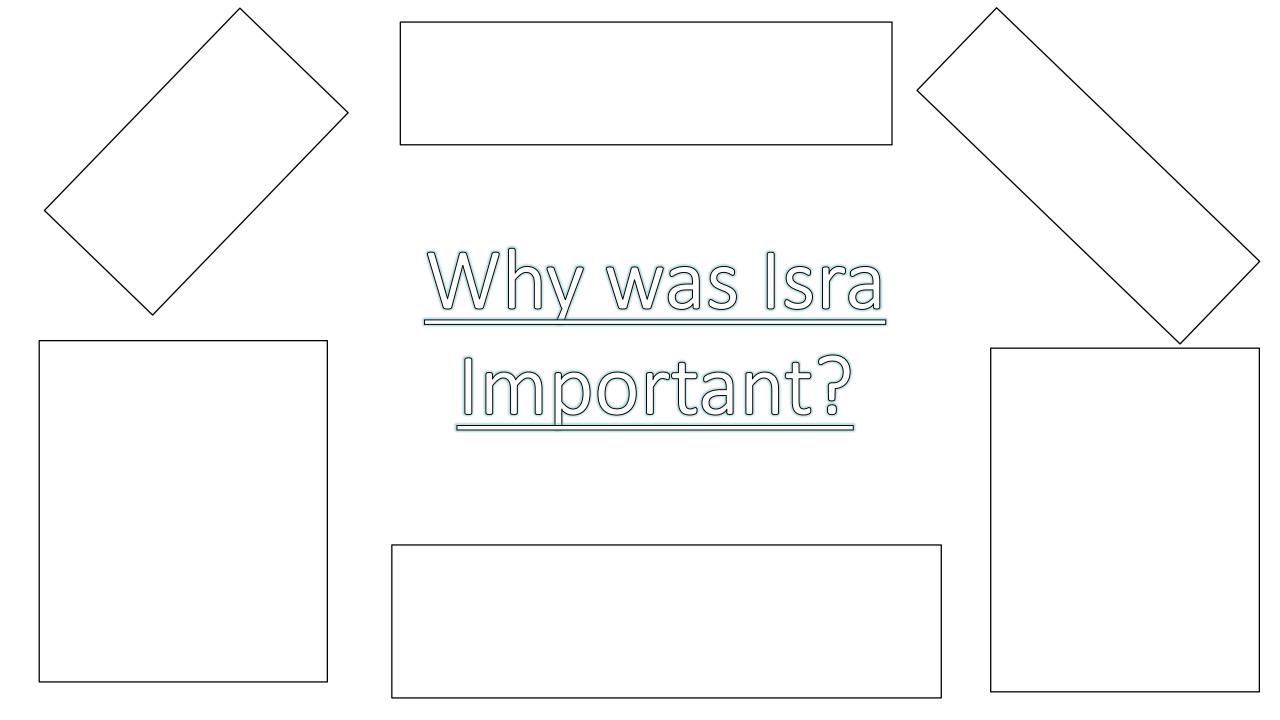
## Significance of Mi'raj

- 1. The prophet (pbuh) had a difficult time, because his uncle Abu Talib died who brought him up after he lost his parents and grandfather. Abu Talib did not become a Muslim; even though the prophet tried to call him to Islam. Abu Talib was a strong supporter for the prophet against the Quraysh, who treated the prophet very bad. So the prophet was sad his uncle never became a Muslim and also that there was no one to support him and protect him from the Quraysh.
- 2. Three days after his uncle's death the prophet's wife Khadijah (raa) passed away; she was the first person to become Muslim and supported the prophet and comforted him when he got the revelation. She also supported Islam with money, as she was a wealthy women and had her own business.
- 3. The prophet experienced sadness when he went to Taif and called them to Islam and they threw stones at him and chased him out of the city. Jibareel (Gabiral) came and said he could punish the people for hitting him and the prophet said 'no' saying that maybe in the future they will be Muslims (insha'Allah) and today Taif is a Muslim city, allhamdulliah. These were the reasons why Allah (swa) called him up to himself and strengthened his spirt to prepare him for the next stages of prophethood.



#### Significance of Isra

- 1. The miraculous journey gave the prophet proof to show people he was a prophet.
- 2. People knew the prophet never went to Jerusalem, so if he described the city to the people of Quraysh they would know it was a miracle.
- 3. Also many of the people in Arabia had themselves been to Jerusalem and knew the description of the place well.
- 4. The prophet (pbuh) was able to describe the temple of Jerusalem and places around it that was a miracle, as he had never visited the place before, so he could not have described them in detail if he hadn't visited it.



## As-Siddiq (The Truthful)

After the journey of Isra and mi'raj the prophet told the people of Quraysh, who did not believe him and ran around the city telling others about this strange story that they did not believe to be true.

Some people who were Muslim left Islam as their Iman was weak and because they did not believe the prophet. Some people ran to tell Abu Bakr the prophet's best friend hoping he would do the same, however Abu Bakr thought they were lying, but when they told Abu Bakr that the prophet (pbuh) himself was standing outside the kabah telling people; the people of Quraysh were sure that Abu Bakr would not believe the prophet, as the story was strange.

However Abu Bakr said; 'By Allah if he actually said that, he has told the truth. There really is nothing to be amazed about, for he has told me that information (revelation) comes to him from Allah, from the sky to the earth in an instant during the night or day and I believe him and that is even more strange'.

Because of this statement of Abu Bakr the prophet gave him the title "As-Siddiq"

# **Proof of The Night-Journey**

He passed by a stray camel belonging to one of the clans who were camping in a valley. The camel had escaped from it's owner and the prophet took them to their lost camel, by calling them and telling them where their camel was.

He also told the people that when he passed by this clan they had water in a vessel that was covered and while they were asleep, he drank from it and finished it.

He told the people that this caravan was on it's way to Makkah and described their lead camel. The people of Quraysh ran to meet the caravan and asked them about the details of their lost camel and water in the vessel. The people of the clan confirmed all the details the prophet had told them.

#### Lessons from Isra & Mi'raj

- 1. Allah (swa) is above creation and not inside creation, because the prophet had to travel up through the heaven. A woman came to the prophet and he asked her where is Allah (swa) and she pointed up and he approved of her answer.
- 2. Allah (swa) cannot be seen in this life and the prophet Muhammad (pbuh) was asked if he saw Allah (swa) and he said; 'there was only light how can I see him'. Also the prophet Moses could not see Allah (swa); though he asked Allah (swa) if he can show himself to Moses (pbuh) and Allah (swa) said look at the mountain and if he can see me then I will shown myself to you and then Allah (swa) showed only his light and the mountain crumbled and could not see even the light of Allah (swa) and Moses (pbuh) fell down unconscious and asked Allah (swa) to forgive him as he realised he could not see him in the present life. Those who claim to see have seen Allah (swa) are either lying or Satan has tricked them.
- 3. Salah was the first act of worship that was made compulsory to Muslims, by Allah (swa) and it was the only pillar he revealed in Makkah all other pillars were made obligatory in Madinah. The pillar of Salah is very important, as it was revealed by Allah (swa) through a special event and in which he spoke to the prophet directly about above the heavens.

