

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

The Tests of the Prophets

It is reported that when Nabi Ebrahim - *peace be upon him* - asked Allah Almighty to show him how the dead were brought back to life, Allah Almighty asked him, “O Ebrahim, are you in doubt about Our Power and that is why you seek evidence?”

However, Nabi Ebrahim - *peace be upon him* - replied, “O my Lord! I have already witnessed this power through my inner eyes, now, I wish to witness this through my external eyes.”

Allah Almighty then commanded him to slaughter four birds after catching them and throw their parts in different areas. He was also to keep the heads of each bird in between his fingers and then call out to these birds.

When Nabi Ebrahim - *peace be upon him* - did as he was told, suddenly a wind appeared and gathered all of these parts together. The birds then appeared in front of Nabi

Ebrahim - *peace be upon him* - and each one took its individual head from in between his blessed fingers. When all of them had come alive, they all stood near him and declared, “O Ebrahim! What did you want from us that you had us slaughtered? Bear in mind that as you did with us, perhaps very soon, the same would occur with you.”

It is mentioned that on the same night, he saw the dream in which he was sacrificing his son Nabi Ismail - *peace be upon him*. In other words, he was being told that, ‘O Ebrahim, we had birds killed and brought to life, now it is time to see whether you would be prepared to kill someone on our Path.’

Nabi Ebrahim - *peace be upon him* - then mentioned to his beloved son that he saw him been sacrificed in a dream and he also asked him for his opinion. However, Nabi Ismail - *peace be upon him* - was someone who was blessed with immense steadfastness and he mentioned to his beloved father that he should obey the Divine Command of Allah Almighty. This is mentioned in Surah As Saffaat.

It is mentioned that when Nabi Moosa - *peace be upon him* - drank from the drink of Divine Love and Obedience and went out in search of fire, then through the Divine Mercy of Allah Almighty, he also became much stronger. When he arrived at the burning bush, he continued to wait for the Divine Manifestation of Allah Almighty. When Allah Almighty declared, “O Moosa” at that time, his love and his spiritual joy to be close to Allah Almighty also increased. This continued to expand in all directions of where he stood. Then he heard a voice say to him that he should not be worried. He also heard the command to remove his shoes as the place where he stood was a blessed spot. This was that special place where a sinful person could not enter.

Allama Sadrul Afaadil, Hadrat Moulana Sayed Na’eemudeen Muradabadi - *may Allah be pleased with him* - in the explanation of the words, “Lam Taraani” states that, “You will never be able to see Me with your physical eyes. Another important point to bear in mind is that one is only able to see Allah Almighty through the Divine Mercy and Grace of Allah Almighty.

At the same time, no one in the world will be able to see Allah Almighty with their physical eye but only with their internal vision. An important point to also bear in mind is that Allah Almighty did not say that, “no one will ever be able to see Him”. There is

no doubt that Allah Almighty will be seen by the believers on the Day of Judgement. This is also proven from very authentic Ahadith. At the same time, Nabi Moosa - *peace be upon him* - is also an Aarif or someone who is most learned, therefore, if he thought that it was impossible to see Allah Almighty, why did he ask to see?

He knew that it was possible to see Allah Almighty, therefore he asked Him. There are some lunatics who claim that it is impossible to see Allah Almighty and no creation will ever see Him. If that was the case, why did this Prophet actually ask to see Him? It therefore means without a shadow of doubt that the Prophets had a belief that it was possible for a creation to see Allah Almighty.

At the same time, the Awliyah explain that the road of Suluk is indeed very difficult. This is the road on which Nabi Adam - *peace be upon him* - spent most of his life weeping on. Nabi Nuh - *peace be upon him* - spent his life in immense humility. Nabi Ebrahim - *peace be upon him* - had to endure the fire prepared by Nimrud on this path. Nabi Ismail - *peace be upon him* - was tested with sacrifice. Nabi Yusuf - *peace be upon him* - was tested with being bought and sold in a market place. Nabi Zakariyah - *peace be upon him* - was sliced in half. Nabi Yahya - *peace be upon him* - was martyred. Nabi Ayub - *peace be upon him* - and his experiences have just been seen. Nabi 'Isa - *peace be upon him* - used to swoon with immense fear for Allah Almighty and the Holy Prophet - *may Allah's peace and blessings be upon him* - spent his entire life in poverty or being in a state of a Faqeer. The first step on this path is to destroy the soul for the Divine Pleasure of Allah Almighty.

The path is present, but there is no one to walk on this path. The kameez is present, but there is no one to wear it. The Mount of Sinai is present, but where is the one to approach it?

Today, people wear fancy ten gallons hats and have suddenly appeared as great Sufis. The only thing the hat is fit for is to carry water and nothing else. If you have to ask these idiots a simple Shari'ah question, they would reply that they are not bound by Shari'ah. In other words, they are not bound by the laws which were given to us by the Holy Prophet - *may Allah's peace and blessings be upon him*. They ignore the laws of the Beloved and then claim that they are the beloved servants of Allah Almighty. Can

there be a greater sign of Jahaalat than this? People like these so-called Sufis are not Sufis in the true sense of the word but rather they are helpers and supporters of the Satan.