



The human soul is like a plain piece of parchment; its value is determined only by what is etched on it. Syedna Mohammed Burhanuddin (TUS) is the *Qalam* who writes on the souls of mumineen the divine *kalemaat* of the *ilm* of Ale Mohammed (SA). He may write one word, two words, a hundred words or even a thousand words depending on the capacity of the receiver. Just as a *qalam* absorbs ink, this divine *Qalam* imbibes from the Quran which is the source of all knowledge.

Allah has revealed the Quran on his Nabi and He Himself assures its protection. This is achieved through the *Aimmat* and the *Duat* who preserve the Quran from distortions and misinterpretations. Today, Maula (TUS) is Haafiz-ul-Quran; he has not only committed the entire Quran to memory but also safeguards its sanctity and veracity.

Aqa Maula (TUS) interpreted the narratives of Musa (AS) which are interspersed in 28 places in the Quran Majeed. The study of the past is imperative to understand the present therefore the narratives of Anbiya (SA) in the Quran, though set in past eras, allude to the present. It is improbable, that the succession of the Duat Mutlaqeen (RA), which has continued for the past 900 years, should find no mention in the Quran. Duat Mutlaqeen (RA) are the true *ummat* (followers) of Ahmed whose description in Torah amazed Musa (AS) to such an extent that he beseeched Allah to make him a part of them.

Musa (AS) earnestly desired to meet Imam-uz-Zaman, Maulana Ud (SA), but could only succeed in meeting his heir Maulana Adnan (SA). Whereas, Eisa (SA) wandered the Earth in the hope of meeting the Imam (SA) but his wishes remained unfulfilled and he was caught by the enemies and martyred. Mumineen are indeed blessed to do *deedar* of their Dai (TUS) who is, without doubt, the Imam's (SA) *naqshe mukhtasar*. Imam-uz-Zaman (SA) has seated the Dai on his own chair, giving him full authority, exceeding that of Anbiya (AS) who could only appoint their successors with direct consent from the Imam (SA).

As an illustrative example of how the Dai al Mutlaq appoints his successor with the *ilhaam* and *taaeed* of the Imam (SA). Aqa Maula (TUS) narrated in detail the last days of Syedna Mohammed Burhanuddin (RA) who was ill and had yet to name his successor. A naysayer claimed that after Syedna Mohammed Burhanuddin (RA), the succession of Duat would end. Mazoon saheb, Syedi Dawood Shehabuddin, replied, that if something should happen, Syedna would perform *nas* on such a person that everyone would be rendered speechless. On the 11<sup>th</sup> of Zilhaj, Syedna Mohammed Burhanuddin (RA) performed *nas* on Syedna Abdullah Badruddin (RA), and swore the witnesses to secrecy, allowing them to reveal the *nas* only after his *wafat*.

Aqa Maula (TUS) advised mumineen to be cheerful and not morose; Allah alleviates all hardships. Certainly, mumineen have no fear and no need to go elsewhere when they live in Aqa Maula (TUS)'s heart, whose greatness is such that *deen*, *duniya* and *akherat* lie under his finger.