

Birds communicate through chirps and twitters to convey fear, hunger, desire or danger. Their communication is basic, instinctual; and can be deciphered by a dedicated bird watcher; it surely does not qualify as a language with intellectual meaning. Yet the Quran states that the mighty Suleman Nabi (AS) was taught the language of the birds, *mantiq at tayr*. Moreover, Eesa Nabi (AS) was bestowed with the power to carve a bird out of clay and inject life into it with the permission of Allah. And when Rasulullah (SAW) was presented with a cooked bird he entreated Allah to send the most cherished unto Allah, Ali (SA) to partake of the meal with him. What is the significance of the bird, then, and why does it emerge repeatedly with the zikr of the Anbiya? What is *mantiq at tair*? Maula (TUS) explained that the word “*tair*” mentioned in Quran refers to Doat mutlaqeen, and their language refers to the zikr of Imam Husain by which the Doat have sustained mumineen and secured their salvation during the seclusion of the Imam (SA).

Ibrahim Nabi’s (AS) tawakkul (faith) in Allah was exemplary. When he was about to be thrown into the fire, he refused any succor offered to him by Jibraeel. He even declined to plead to Allah to save him. This came from his deep trust in Allah and his commitment to Allah’s cause and his readiness to subdue and sacrifice himself for the will of Allah. This is an invaluable lesson in piety and subservience. Whatever Allah or his Wali ordains, one has to submit willingly to his hikmat without any thought of influencing or intervening in it.

Imam Husain (SA) is the grandson of Ibrahim Nabi (SA) who made him proud by submitting himself to the will of Allah, and by sacrificing himself he ensured that fire will never touch any Mumin who weeps upon him.

Imam uz Zaman (SA) has taught Doat Mutlaqeen (RA) how to administer Dawat during Satr. The Hudood Kiram of Doat Mutlaqeen, also speaking their language, displayed amazing Ikhlaas and obedience. Aqa Maula (TUS) narrated how the *hudood* of Hind accepted the *farman* of their Dai. When Syedna Idris (RA) appointed the Saqqa (water carrier) in Maulaya Adam’s house as the *Wali* of Hind, all the eminent *Hudood* prayed namaz behind him without hesitation although the Saqqa was a simple and humble man who did not even know how to perform wuzu and recite the surahs of the Quran.

Doat Mutlaqeen are the four rivers of Jannat that are described in the Quran. These rivers emanate from the tree of Tooba. Maulatena Hurratul Maleka (RA) is the tree of Tooba, who commenced the succession of Doat. Syedna Taher Saifuddin (RA) said, “Fifty Doat have preceded me; I am the 51<sup>st</sup> and Bhai Burhanuddin will succeed me as the 52<sup>nd</sup> Dai. So far nobody has said or can say that there could have been a better choice of a Dai. She has appointed none but the most deserving of all. Even the enemies accept that there couldn’t be anyone better.”

Aqa Maula (TUS) recited the shahadat of Maulana Abbas Alamdar (SA) as the *tair* of Imam Hussain (SA) and the waaz culminated in the heart rending shahadat of Imam Husain (SA). Imam Husain (SA) was surrounded by enemies attacking him with swords, hurling spears at him and showering arrows upon him. One enemy injured him on his lips; another caused wounds on his neck; and still another struck a sword on his shoulder while another gored him with a spear on his back. Imam Husain (SA) lay down on his right cheek. Then he sat and removed an arrow from his neck. As blood oozed out of the wound he smeared his face and beard with it and declared, “This is how I will meet Allah.” Shimar came, pushed him to the ground and without any compunction or shame severed his head from his body.