

The seventh of Moharram reminds us of the day on which the enemies deprived Imam Husain (SA), his Ahle Bayt and his Ashaab of water while all other creatures were free to drink from the Euphrates. This extreme thirst of Ahle Bayt and Ashaab was quenched by Imam Husain (SA) who elevated their status and filled their hearts with the heavenly *ilm* of *Kausar* so that they fought valiantly without feeling any physical hunger or thirst.

The seventh of Moharram is the *ziker* of Maulatana Fatema (SA), the *ziker* which invariably lends itself to the *ziker* of *shafa'at*. Allah bestowed on Maulana Ali (SA) 70 parts of *istighfaar* (forgiveness) out of which 69 were reserved for Ali's *shia*. If Awliyaullah (SA) do not beseech Allah for forgiveness on our behalf then our sins would accumulate in a mountainous heap.

Aqa Maula (TUS) elucidated the meanings of Surat ud Dahr drawing parallels of each *ayat* with each Imam. Imam Ahmed-al-Mastoor (SA) protected the *Shariat* from being obliterated by the sinister scheming of the Abbasid Caliph, Mamoon who had called a conference to publicly declare that there was no deen. The night before, Imam Ahmed (SA) instructed his Dai to distribute the *Risalah* (treatises) of Ikhwan-us-Safa in all the *masaajid*. This deterred Mamoon from achieving his evil intentions. Imam proved the *tawheed* (oneness of Allah) and established the righteousness of *Shariat* through numerous disciplines like arithmetic, geometry, astronomy, botany, zoology etc. Aqa Maula (TUS) pointed out that the striking uniformity of language and style of the *Rasail* proves that they were composed by one individual (Imam Ahmed) and not by several, as claimed by some.

Aqa Maula (TUS) described the conquest of Misr in vivid detail, outlining five points: planning, preparation, passage, perseverance and purpose. Imam Moiz (SA) spent hours with his commander-in-chief, Qaid Johar, planning meticulously for the conquest. The preparation of the army was beyond imagination; the army of one lakh soldiers was accompanied by eleven hundred camels laden with gold. During the entire passage of the army through the Imam's territory, every king, nobleman and governor was ordered to dismount as a mark of respect for Qaid Johar. The Imam (SA) himself had set the precedent by commanding all, except his heir, to dismount for Qaid Johar as he commenced his journey. The Imam did not accept a hefty amount of 50,000 dinars offered by a particular *Amir* as compensation to be allowed to remain on his horse or to leave the city entirely. The perseverance of Qaid Johar and his army was such that when they met resistance at the bridge, a division of the army dived into the Nile and swam across to the other side. The purpose of the conquest was not to shed Muslim blood but to forestall the Roman Emperor's attempts to subjugate Islam and Muslimeen. Before entering Misr, Qaid Johar offered amnesty to the people. He also supplied a squad of 400 soldiers to restore peace and enable the citizens to open their shops. Two years later, Imam Moiz (SA) arrived in Misr. The Fatemi era is considered the Golden Age in Egyptian history, where, under the rule of Aimmat Fatemiyeen (SA), Egypt flourished. .

The waaz concluded with the heart-rending *shahadat* of Maulatana Fatema (SA). Mumineen wept as Aqa Maula (TUS) narrated the *wasiyat* of Maulatana Fatema (SA). Entrusting Imam Hasan (SA) and Imam Husain (SA) to Maulana Ali (SA) Fatema said, "You are their father, and their Aqa. The *tarbiyat* which I had to fulfill as their mother, I request you to do on my behalf." Then, in her final moments, Fatema (SA) did not forget



mumineen, did not forget to bestow them with her *shafa'at* as she prayed to Allah, with the wasila of Panjatan, to forgive them their sins until the day of Qayamat.