

Respected Sisters and Dear Brothers,
Salaamun Alaykum.

**The Message of Majlis al-Husayn (as):
Dawah of Maruf, Forbidding from Munkar and The Duty of Every Shia**

1. Majalis al-Aza during the month of Muḥarram and Ṣafar are the hallmark of devotees. The sacrifice of Moula al-Husayn (as), his Ahl al-Bayt (as) and Ash'ab solidified and safeguarded the foundation of the authentic Talim of Islam, as delivered by Rasulullah (S). Muharram invites to do Azam (resolution) to practice on the Talim of Ahl al-Bayt (as). However, without Taqwa, it is not possible. Those who love to eat multiple food dishes and sleep long will not achieve Taqwa. Do Ahd with Moula Abi Abdillah al-Husayn al-Mazlum (as) that you will continue his mission and practice "Maruf", and always perform the responsibility to restrain yourself and others from "Munkar", which is the fundamental but neglected Talim of the Qur'an. Moula al-Husayn ibn Ali (as) has explained the meaning of "Amr bil-Maruf" (Enjoining Good) and "Nahy Anil Munkar" (Forbidding Evil) in Karbala al-Muqaddasah through his actions and deeds. We should follow Husayni Talim irrespective of how difficult the situation is or powerful the persons are, and regardless of the consequences, but with the understanding of what the Shariah requires us to do under such circumstances. Moreover, we should not forget that it is our Nafs that should be the first addressee of this principle.

2. Muharram is not the month in which you decorate your homes with flags of "Ya-Husayn" only, or contribute in "Food Tabarruk", but etiquettes of Muharram require that one should change their bad habits and build their character. A true devotee leaves sinful habits and promises with Mazlum'e Karbala, Moula al-Husayn (as) that from today onwards, he will shun Har'am deeds and will observe Fara'id and Sunnah.

3. Muharram calls for creating an inner revolution in our minds which changes our daily practical life, habits, speech, and character - as per the Talim extended by Moula al-Husayn Ibn Ali (as), his Ahl al-Bayt (as) and Ash'ab (ra) in Karbala al-Muqaddasah. For example, a smiling face, a friendly manner, obeying the laws, abiding by Huquq, taxes, and debts, and not hating anyone or violating anyone's property rights or chastity is the most useful method of Talim of Maruf. An Arabi phrase is known:

"Lisan'il Hal Antaqu Min Lisan'il Qaal"

Body language - behavior without words is superior to language itself.

Therefore, to live by the superior morals of Islam is an ideal way to perform "Maruf" and abstain from "Munkar". This is the Talim of Husayn ibn Ali (as) to the world, till the Qayamah, which he gave at Karbala al-Muqaddasah.

4. Muharram is the month in which we express desire for unity. Yazidi forces try with all their might to destroy peace and harmony among Shia and Sunni Muslims through provoking, insulting and hurting religious sentiments. However, both have to understand that after Karbala only two parties survived - Husayni and Yazidi.

5. Muharram denotes awakening from dreams and negligence. The purpose of Muharram is not to faint after Matam but to get richer in wisdom and energy for fighting against the Zalim and Zulm. To those who say that one shouldn't correct others and guide them towards the path of Shariah as that can be taken as meddling in others' affairs which in turn might offend or insult them, they must study history. They will find that in all eras, and in each part of the world, Awliya extended Talim frequently irrespective of people's acceptance or rejection, even on small matters.

6. Muharram is the name of identifying the enemy of Islamic thought and standing firm in front of Taghuti Power. Al-Imam al-Husayn (as) declared in his sermon, before departure from the Madinah of his grandfather Rasulullah (S):

My only objective is seeking the reinforcement of the Shariah, removing Fas'ad (corruption) and establishing Da'wah of Maruf and preventing Munkar.

This order is explained by the Qur'an in Ayah 104, 110: Surah Ali Imr'an and Ayah 42: Surah al-Hajj, which is the main artery of the body of Islam.

7. Muharram calls for showing the sanctity of the Minbar and Majlis and to communicate from it the neglected message of the Qur'an which Moula al-Husayn (as) delivered on the day of A'ashurah. Muharram is the festival of joy for Bani Umayyah and their successors in which they slaughtered the son of Rasulullah (S); however, it is the season of commemoration- Ayyam al-Huzn in which devotees shun all kinds of entertainment in respect of 'itrat Tahirah of Rasulullah (S). Muharram is a great school from which the Talim of humanity is addressed.

8. Moula al-Husayn (as) did not sacrifice everything for devotees to only glorify him; he did not need our glorification and admiration. He wanted them to realize that Islam is not compatible with the Walayah of Taghut. Walayah of "Ulul Amr" -'itrat Tahirah of Muhammad (S) is the cardinal doctrine of Niz'am al-Islam. Niz'am al-Islam ensures that every Muslim who lives under its umbrella lives the life of Taqwa and Izzah as a result of which Qurb'e Elahi is guaranteed. Even those who killed Al Khamsat al-Ath'ar (as) proclaimed their love for them. Traders of Zikr'il Husian al-Mazlum (as) have turned the congregation of commemoration in to a festival where Zakir'e Husayn (as) collect money and enjoy benefits all year, after distributing salvation amongst devotees. Muharram connotes sacrifice, leaving everything and responding to the clarion call of Moula al-Husayn (as), which he gave when he was left alone in the Qatalgah:

"Hal Min Nasirin Yansurna?"

Is there anyone who will come to our aid?

This call was not bound by time, space, sect, religion or language. The Husayni Daw'ah (invitation) stands till Qayamah. The question is: who amongst the oppressed of the world is willing to respond with a resounding:

"Labbayka Ya Husayn"?

9. Muharram invites towards keeping and maintaining Hij'ab, not only in Muharram Majalis, but forever. Those who dress improperly (and this includes wearing see-through Dupatta and tight clothes) should not attend Majalis because it is not only an insult to the Majlis al-Aza, but to those women Azad'ar who dress modestly. Haya - Modesty in dress is not only a requirement for women, but also for men. Both are commanded to dress in a way that covers their 'Awrah (the parts of the body that must be covered) and maintains dignity. For men, according to the Shariah instructions, the minimum Awrah that must be covered in front of non-Mahram women and other men is from the navel to the knees.

However, it is highly recommended (and more in line with modesty and the Sunnah) for men to also wear clothing that is loose, not transparent, and does not imitate the dress of women or non-Muslims in a way that compromises Islamic identity. So men going outside in just Chadda - exposing thighs or wearing tight/revealing clothing - would contradict the requirements of Islamic modesty and could be sinful if it leads to the exposure of the Awrah or public indecency.

Qur'an Surah al-Nur, 24:30 says:

"Tell the believing men to lower their gaze and guard their private parts (i.e., protect their chastity). That is purer for them. Surely Allah is All-Aware of what they do."

A Hadith says: (Sahih Muslim)

"A man must not look at the Awrah of another man, nor should a woman look at the Awrah of another woman."

Thus, both men and women are addressed in Islamic law regarding Hijab/modesty, though the specifics differ based on gender.

10. It is important to mention that anyone who chooses a different system of Aza or mourning commemoration should not be criticized for it, or judged as having less love for Al Imam al-Husain (as) - the act of Aza is an Ibadah, and its acceptance by Allah depends on the Niyah, not its format. Furthermore, there is also Thaw'ab for contributing in different welfare projects in the name of Moula al-Husayn (as). Follow the Talim of Moula al-Husayn ibn Ali; you must, if you love him, who sacrificed his Ahl al-Bayt(as), Ash'ab (ra), and his life at Karbala and taught not to deviate from "Sir'at al-Mustaqeem" while discharging obligations. A Muslim must have firm faith in Jaza of Khayr and punishment of Shar in the A'akhirah.

In essence, the true message of Majlis al-Husayn (as) is action, not admiration alone. Al Imam al-Husayn (as) did not offer his supreme sacrifice merely to be mourned, or shed tears but to awaken consciences, restore the authority of divine guidance, and revive the neglected duty of enjoining good and forbidding evil. The Majlis, therefore, fulfills its purpose only when it produces reformed individuals-those who restrain their Nafs, abandon sinful habits, uphold modesty, honour the rights of others, resist injustice, and live by the Talim of Ahl al-Bayt (as). Muharram is thus a school of character, courage, and Ahd: a time to renew Mithaq to truth over falsehood, Husayni values over Yazidi corruption, and Taat to Allah over the temptations of the world. Every Shia must understand that loyalty to Al Imam al-Husayn (as) is proved not by slogans alone, but by moral consistency and practical submission to Shariah. The enduring

response to Karbala is to live as a bearer of Ma'ruf and a barrier against Munkar. This alone is the meaningful fulfilment of Labbayka Ya Husayn.

O Allah, grant me Tawfiq to act upon the Talim of Al Imam al-Husayn (as), to enjoin good, forbid evil, purify my heart, and live with Taqwa. Count me among those who answer his call with "Labbayk Ya Husayn."

Request of Dua with Best Regards

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