

The Message of his Eminence,  
**Ayatullah Al-Uzma Al-Sheikh Al-Hafiz**  
**Basheer Hussain Al-Najafi** (May Allah prolong his life),  
on the occasion of the commencement of the holy month of Muharram

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله الذي أنعم وبلغ وبعث هداية برية هداة معصومين  
والصلوة والسلام على المبعوث رحمة للعالمين محمد بن عبد الله وعلى آله المعصومين المظلومين  
واللعنة على أعدائهم وغاصبي حقوقهم وظالمهم أجمعين إلى يوم الدين  
قال الله سبحانه: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ (صدق الله العلي العظيم)

“And those who believe and do not taint their faith with wrongdoing, for them there shall be safety and they are the rightly guided.” (The Holy Quran 6:82)

In this verse, God has guided his servants to a safe path to reach Paradise. Apparently, for every rational person, there are three important and feared points on the path to Paradise, and each of these points are filled with danger, and it is necessary to pass through these stages without harm, and this is everyone's desire.

The first of these points is death, and when God's chosen angel Izrael (a.s.) comes to take a soul, the dying person sees all his life's deeds and actions before him. The dying person sees the punishment awaiting him for his sins, and he watches his close and dear ones and his wealth with grief and sorrow, and thinks that all the wealth and power that he worked day and night for is leaving him, and at this point he will need something which will relieve him from his grief and protect him for what is to come.

The second stage is the grave, those punishment and suffering every rational person hopes to escape from. The grave will be full of the darkness of his wrongdoings. Imam Zain-ul-Abideen (a.s.) spoke of this darkness when teaching Dua-us-Sahr to his student, saying:

أبكي لظلمة قبوري

“I weep on the darkness of my grave!”

Apart from the good deeds he had performed in his life, he will find no support in the darkness of the grave.

The third stage is the day of Qiyamat, when every person will be brought to trial into the judiciary of Allah, under the burden of his actions and his hands bound by the angels. Imam Sajjad (a.s.) mentioned this third stage when teaching the aforementioned due to his student:

أبكي لخروجي من قبوري غريانا ذليلا حاملا ثقلي على ظهري  
وأنظر مرة عن يميني وأخرى عن شمالي إذا الخلائق في شان غير شاني

“I cry on my exit from grave, naked and demeaned, carrying my weight (of deeds) on my back.

I look once to my left and then to my right, and all of creation are in their own distressful situation!”

These three stages will be so difficult and hard that all rational people become fearful, and so they must. God has explained clearly in the verse mentioned above the only way to pass safely through these difficult stages and to reach Paradise, to avoid the fearful and terrifying stages, and the only way is become a true believer and not to act with injustice.

For most lay persons, the notion of *zulm* (injustice) is normally depicted by bringing forth the acts of the famous despotic people, and those who persecuted the Prophets {a.s.) and the Infallibles (a.s.) and the believers. Surely these were very unjust people, but the meaning of injustice is not just what they used to



commit, but injustice encompasses every act by which somebody's right is taken away, and by which another's wealth, respect, honour, integrity and veneration is lost. Similarly, injustice includes the loss of one's right of integrity and honour by the sinning of the eyes, by backbiting, and even by any sin committed by any of the parts of the body – all of it is *zulm*. And let it be clear that on the day of Qiyamat the curse of Allah will be on every *zalim*, which means that the unjust people will receive the mercy of God.

Therefore, it is the obligation on all rational people to stay far from injustice, and if he has already acted unjustly against somebody, he should obtain his exoneration before his death and return to him anything usurped from him, especially the right of the Ahlul-Bayt (a.s.), the Khums. When he has cleansed himself from injustice, he will pass with ease and safety through the three stages mentioned above, and when he dies, God will send angels to him to give him the good tidings of Paradise, and He will free him from the worries and troubles of this world.

God had said:

إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألا تخافوا ولا تحزنوا وأبشروا بالجنة التي كنتم  
توعدون

“Indeed those who say: ‘Our Lord is Allah’, and then remain steadfast, the angels descend upon them (saying): “Do not fear, nor grieve; and receive the tidings of Paradise which you were promised.” (The Holy Quran 41:30)

God has, by His infinite mercy, has provided for the pardon of the believers several occasions throughout the year, such as the holy month of Ramadhan, in which one can achieve greater proximity to God and pardon for all past sins through fasting and other worships. Similarly, during the days of pilgrimage, one can attain greatness through Hajj and Umrah as well as having the great honour of visiting the shrines of the Holy Prophet (s.a.w.), his beloved daughter (s.a.), and four of our Imams (a.s.). We can also obtain great benefit from the excellence of the month of Muharram, because this month is amongst the four sanctified months. However, the shameful nation had martyred the greatest and supreme personality of the time in this sacred month. By remembering the wronged Imam (a.s.) and his close ones and those who sacrificed their lives for him, we can attain closeness and proximity to God, as well as becoming deserving for the intercession of the Messenger of Islam (s.a.w.) and Lady Zahra (s.a.) and the Infallible Imams (a.s.).

Imam Hussain (a.s.) had by his bloody revolution not only removed the veil from Yazid and the despotic rulers of the line of the Umayyads and showed their true face to the world, but he also watered the tree of Islam by the blood of his children, his friends and his true companions, by which Islam's survival was secured. It's the obligation upon all of us to continue the remembrance of Imam Hussain's (a.s.) tragedy and to attend the gatherings and processions to obtain immense reward.

It should be clear that one will only achieve the goals in attending and arranging the gatherings and processions if they are conducted in light of the teachings of the Infallibles (a.s.). Recitation of the eulogies and elegies and poems in a musical fashion should be avoided, because doing so is forbidden. The gatherings should be kept untainted from those narrations which insult the personality of the Infallibles (a.s.) and their offspring and the loyal Companions, as well as those narrations which are not taken from reliable books. The responsibility of the lecturers and preachers is that they must first preach about the religion of Islam by their conduct before their tongue.

Finally, I convey my condolences to the Imam of our Time (may Allah hasten his reappearance) and to all Muslims, particularly the Shias of *Haider Karrar* (a.s.), on the tragedies which afflicted the Ahlul-Bayt (a.s.) during this month, and I pray that God gives us all the *Tawfeeq* to revitalise the remembrance of the sorrows of Mazloom of Karbala, the Master of Martyrs, Imam Hussain (a.s.).

Wassalam  
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Najaf, Iraq  
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