

أودى لها في كربلاء جنين

لولا سقوط جنين فاطمة لما

المحسنيّة

# AL MOHSINIYYA

The martyrdom of Mohsin – son of Fatima Zahra (as) and Imam Ali (as)

## The 10 days of Mohsiniyya

With the arrival of the 28th of Safar, Muslims grieve the martyrdom of the Messenger of Allah, Muhammed (peace be upon him and his family).

Indeed, losing the prophet of humanity is not easy. So what will be the case when it is combined with the tragedy that befell his household, and the betrayal of those who encircled them – outwardly. They learnt firsthand from the Prophet what should be in terms of caliphate and ‘ma-wadda’ – love and kindness to his kinfolk – and on this basis would have been expected to abide by his instructions..

Instead, they assaulted the house of his daughter Fatima Al Zahra (as) and did what they did until they resulted in her miscarriage of Mohsin – the grandson of the Messenger of Allah (PBUH&HF).

In memory of this sacrifice, a martyr of the pure household, we start a 10-day mourning period to mark this great tragedy, as instructed by our grand scholars who seek to follow the instructions of the pure infallibles who said: “Enliven our affair, may Allah have mercy on he who enlivens our affair”..

### Our rites during Mohsiniyya

One of the most excellent rites and mourning processions that need to be observed for this occasion is to hold majalis – mourning congregations – which incorporate hanging black banners, wearing black clothes, beating the chest for the tragedies that befell the Prophet (PBUH&HF), hoisting flags, distributing food, and essentially consoling Ahlul Bayt (as) in every possible way...

# Oh Allah! Curse him, punish him, humiliate him, and eternise him in your hellfire

Ibn Abbas has said: "The Prophet (P) was sitting when Hassan (as) approached; when [the Prophet (P)] saw him, he cried and said: 'come to me my son'. Then Hussain (as) approached..then Fatima (as) [..followed by] Amirul Mo'mineen (as) [..]; his companions then asked him [why he cried...]. Among his response, he said:

And my daughter Fatima (as), she is the mistress of the ladies of the universe..when I saw her I remembered what will be done to her after me. I can imagine humiliation befalling her house, her sanctity transgressed, her right usurped, her inheritance seized, her ribs broken, her foetus aborted, she calls: 'Ya Muhammadaah' but her call is not returned, she asks for help but it goes unanswered, she remains anguished and weeping after me. She will be the first to follow me [in leaving this world] from [among] my household. She will come to me grieved, anguished, sorrowful, killed.

The Prophet (P) will then say: 'Oh Allah, curse he who oppressed her, punish he who usurped her, humiliate he who humiliated her, and eternise in your hellfire he who beat her until she aborted her foetus. At which point the angels say: 'Ameen'."

(Fara'id Al Simtain V2 P34-35, Al Amali for Shaikh Saddooq P99-101, Ithbat Al Hodat V1 P280-281, Irshad Al Qoloob P295, Bihar Al Anwar V28 P37,39, V43 P172-173, Al Awalim V11 P391-392, and on his footnote on Ghayat Al Maram P48, and on Al Mohtadhar P109, Jala' Al Oyoon for Al Majlisi V1 P186,188, Basharat Al Mostafa P197,200, Al Fadha'il for Ibn Shadhan P8,11)

Al Majlisi (q), when narrating this account, says: "Al Soddoq reports in [his book,] Al Amali, from Ibn Abbas, using a dependable chain of narrators."

(Jala' Al Oyoon V2 P 186-188)

## Woe upon them!

Referring to Fatima (as), the Prophet (PBUH&HF) has said: "O Ali, woe upon he who oppresses her, woe upon he who usurps her right, woe upon he who violates her sanctity, woe upon he who burns her door, woe upon he who hurts her companion, woe upon he who is aggressive with her and confronts her..."

(Bihar Al Anwar V22 P484, Awalim Al Oloom V11 P400, Khasa'is Al A'imma P72, Al Tarf P29)

## The broken ribs

Solaim Ibn Qais narrates in his book that Fatima Zahra (as) took cover by the side of the door when she was assaulted and lashed at and that the thrusting of the door resulted in the breakage of her rib.

This injury is proven through Imam Ali's narration that after the incident, Fatima Zahra (as) was unable to lie on her right side because her rib had been broken.

(Paraphrased from The Book of Solaim Ibn Qais Al Hilali P249)



عن الإمام الكاظم (ع): «إن فاطمة (ع) صديقة شهيدة»

## Imam Kadhim (as) has said: “Fatima (as) is a veracious martyr”

Al Kafi V1 P458, Awalim Al Oloom V1 P260, Al Rasa'il Al I'tiqadiyyah P301-302

Al Majlisi Al Awwal (the first) and Al Majlisi Al Thani (the second) – two of our greatest scholars-have said: “This narration is authentic.”

Mir'at Al Oqool V5 P315, Rawdhat Al Mottaqeen V5 P342

Commenting on this narration, Al Majlisi (q) has said:

“This narration indicates that Fatima (P) was a martyr, an account which has been passed down unequivocally. The reason for this martyrdom is such: when they usurped the caliphate, and most people paid allegiance, they sent news to Amirul Mo'mineen (as) to come and pay allegiance, but he refused. [The second person then brought] fire to burn the house over Ahlul Bayt, and attempted to enter forcibly. Fatima obstructed them by the door, so 'Qonfodh' – the servant of the second person – pushed the door on Fatima's abdomen, as a result of which she broke her sides [ribs], and aborted a foetus that the Messenger of Allah (P) had named 'Mohsin'. She became ill due to this, and passed away with this ailment. Al Tabari and Al Waqidi have narrated in their books that [the second person] came to Ali with a gang that included Osaïd bin Hodhair and Salama bin Aslam, and said “come out or I will burn [the house]



over you.” ”

Mir'at Al Oqool V5 P318

And in his commentary on the book called 'Man La Yahdharohu Al Faqeeh', when the first Majlisi (q) reaches the topic of the martyrdom of [Fatima Zahra (as)], he says:

“Her martyrdom was because of the [second person's] thrust of the door onto her abdomen, when they wanted [to bring] Amirul Momineen [out] to

pay allegiance...and 'Qonfodh' – the servant of the second person – lashed her with his permission. This narrative is well-known by the [Sunni and Shia people], and because of the beating, a [foetus] named Mohsin was aborted.

Rawdhat Al Mottaqeen V5 P342

The author of 'Sharh Osool Al Kafi' – Mawla Mohammed Saleh Al Mazandarani (q) – says on Imam Kadhim's narration:

“'Al Siddiqah' – the veracious – [...] is an adjective given to her for her extreme belief in her father's revelation, and for her truthfulness in her speech and actions. 'Al Shaheed' – a martyr – is any Muslim killed in a battle to which he was ordered by Islamic law. The use of the term was then expanded to include anyone who was killed unlawfully, such as Fatima (as) when she was killed by the thrust of the door onto her abdomen when she was pregnant. She had a miscarriage and passed away because of that.”

Sharh Osool Al Kafi V7 P213

## 100 Pieces of evidence

We direct seekers of truth to an Arabic book called “Ayn Al Insaf...Al Mohsin Ibn Amirul Mo'mineen Aydhan” **(Where is the justice...Mohsin is the son of Amirul Mo'mineen also)**. This book, written by Wafeeq Sa'ad Al Amili and published by Dar Al Seera in Beirut, exhibits 100 referenced pieces of historical evidence, from the 1st Hijri century and up to the 14th, to prove the tragedy of Mohsin's martyrdom.

## A baby or a miscarriage?

We direct seekers of truth to an Arabic book called “Al Mohsin Al Sibti...Mowlood Am Siqt” **(Mohsin – a baby or a miscarriage)**. This book has been authored by the great researcher Allama Sayyid Mohammed Mahdi Al Kharsan, and is available from the publisher: Maktabat Al Rawdha Al Haydariyya in Najaf.



Ayatollah Sayyid Mohammed Baqir Al Hakeem (q):

## Moshin is evidence of the oppression

"Mohsin represents the Prophet's excellent progeny, as he is his third son.

The 'Kawthar' (abundance) that Allah promised his Messenger when He said:

(إنا أعطيناك الكثير • فضل لربك وانحر)

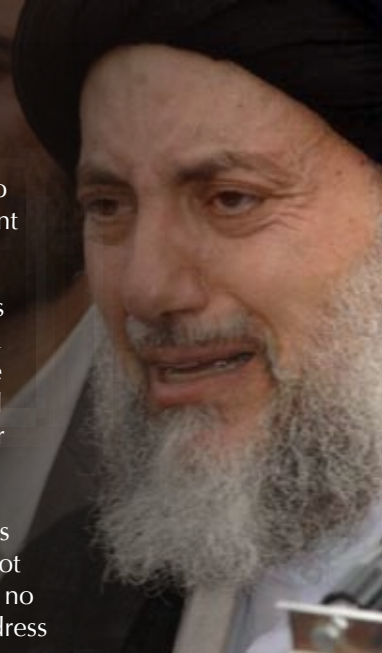
means excellent progeny; it is the progeny of Hassan (as) and Hussain (as) that has now spread to all corners of the world. This progeny has had a great role in preserving Islam and Islamic heritage, so

if there had been additional progeny from Mohsin, then the benefit would have been greater. The people who committed this crime denied the Islamic world from great heritage, benefits, and interests.

Some people say that Mohsin was a miscarriage, just as many women experience miscarriages. This is of course not the case. The Messenger of Allah (P) had personally named Mohsin, as

per many narrations, so the issue takes a different perspective.

The case of Mohsin proves the oppression of Zahra (as). Every other evidence of her oppression could have been erased, but for the son of the Messenger of Allah (P), to be killed as was Hussain (as), is something that cannot be overlooked. There is no space to question or redress this.



## Ayatollah Shaikh Mohammed Taqi Bahjat's view on the evidence for the tragedy

"The sensible person does not need an exact text for everything. Indeed, the concealment of the funeral (tash-yee'), the prayer, the burial, and the grave unveil the events that befell Zahra (as) in her life, in the same manner that an effect leads to the cause...the cause of her anger, which necessitates the anger of her father (P), which necessitates the anger of Allah. The fair and sensible person does not wait for anything else after this.

Whose daughter was she...whose wife was she...woe upon he who approved her oppression and harm..."

## Fatima's tragedy referenced in Sunni books

Various Sunni leaders mention the tragedy. We cite ten sources for your reference:

- Ibn Qotaibah Al Dainoory in Al Imama Wal Siyasa (V1 P30)
- Al Baladhry in Ansab Al Ashraf (V1 P586)
- Ibn Abd Rabbah Al Andalosi in Al Aqd Al Fareed (V5 P12)
- Al Dhahabi in Meezan Al I'tidal (V1 P139)
- Ibn Hajar in Lisan Al Meezan (V1 P292)
- Al Safadi in Al Wafi Bil Wafiyyat (V5 P347)
- Al Shahrastani in Al Milal Wal Nahil (V1 P77)
- Ibn Shahr Ashoob in Al Manaqib (V5 P133)
- Ibn Talha Al Shafi'i in Matalib Al Sa'ool (P62)
- Hafidh Ibrahim in his poetic Diwan (V1 P75)

## The grave of Mohsin (as)

The Islamic researcher Shaikh Abdul Mohsin Abdul Zahra Al Qotaifi accounts in his book (Al Mohsin bin Fatima (as) P14) that the grave of the martyred Mohsin is in Medina.

He does not specify the location of the grave so the pilgrim needs to remember to visit Mohsin in the Masjid Al Nabawi and Al Baqee'...

(Nashrat Mohsiniyyat Al Noor – Noor University – March 2008)

