



The Shia scholars consider this story the base of their 'Aqeedah, they openly say that without this story their entire Madhab would collapse and crumble but where did the story come from?

After the Prophet SAWS died his family was busy with his burial, while some of the Ansar decided that it is of utmost importance to elect a successor to the Prophet SAWS since he did not name any successors, this caused the companions to rush to Saqifah in order to discuss the matter and stop the Ansar from electing a Man who may not be accepted by the majority of Muslims, we read in the Sahih:

ما والله : عمر يقول فقام - بالعالية يعني : إسماعيل قال - بكر بالسبح رسول الله صلى الله عليه وسلم مات وأبو أن الله ، فليقطعن ما كان يقع في نفسي إلا ذاك ، وليبعثنه والله : عمر وقال : قالت مات رسول الله صلى الله عليه وسلم ، أنتوأمي ، طبت حيا بأبي : وسلم فقبله ، قال أبو بكر فكشف عن رسول الله صلى الله عليه فجاء . أيدي رجالوأرجلهم الحالف على رسلك ، فلما تكلم أبو بكر جلس أيها : فقال لا يذيقنك الله الموتين أبدا ، ثم خرج ميتا ، والذي نفسي بيده محمدا قد مات ، ومن كان من كان يعبد محمدا صلى الله عليه وسلم فإن ألا : عمر ، فحمد الله أبو بكر وأثنى عليه، وقال محمد لإرسول قد خلت من قبله وما { : وقال . { ميت وإنهم ميتون أنك } : وقال . حي لا يموت يعبدالله فإن الله . { الشاكرين على عقيبهم يضر الله شيئا وسيجزي الله مات أو قتل انقلبتم على أعقابكم ومن ينقلب الرسل أفان أمير ومنكم أمير منا : ساعدة ، فقالوا الأنصار إلى سعد بن عبادة في سقيفة بني وااجتمعت : الناس سيكون ، قال فنشج والله : عمر يتكلم فأسكته أبو بكر ، وكان عمر يقول بن الخطاب وأبو عبيدة بن الجراح ، فذهب ، فذهب إليهمأبو بكر وعمر تكلم أبو بكر فتكلم أبلغ الناس ، فقال أعجبتني ، خشيت أن لا يبلغأبو بكر ، ثم ما أردت بذلك إلا أني قد هيات كلاما قد ، لا : فقال أبو بكر والله لا نفعل ، منا أمير ، ومنكم أمير ، لا : المنذر الأمراء وأنتم الوزراء ، فقال حباب بن نحن : كلامه في بل : عمر فبايعوا عمر أو أبا عبيدة بن الجراح ، فقال أوسط العرب دارا ، وأعربهم أحسابا ، ولكنا الأمراء ، وأنتم الوزراء ، هم الناس ، فأخذ عمر بيده فبايعه ، وبايعه وأحبنا إلى رسول الله صلى الله عليه وسلم نبايعك أنت ، فأنت سيدنا ، وخيرنا ، Narrated 'Aisha: (the wife of the Prophet) Allah's Apostle died while Abu Bakr was at a place called As-Sunah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Apostle is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Apostle, kissed him and said, "Let my mother and father be

sacrificed for you, (O Allah's Apostle), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die." Then he recited Allah's Statement. :-- "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited:-- "Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful." (3.144) The people wept loudly, and the Ansar were assembled with Sa'ad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'Ubaida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansars) are the ministers (i.e. advisers)," Hubab bin Al-Mundhir said, "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said, "No, we will be the rulers and you will be the ministers, for they (i.e. Quarish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler." 'Umar said (to Abu Bakr), "No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Apostle." So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr.

Source: Sahih al-Bukhari Book [#57](#), Hadith [#19](#).

And in the other Sahih narration:

بأسرهم في عليه وسلم أن الأنصار خالفونا ، واجتمعوا كان من خبرنا حين توفى الله نبيه صلى الله عليه إلى أبي بكر ، فقلت لأبي علي والزبير ومن معهما ، واجتمع المهاجرون سقيفة بني ساعدة ، وخالف عنا ، لقينا منهم الأنصار ، فانطلقنا نريدهم ، فلما دنونا منهم أبا بكر انطلق بنا إلى إخواننا هؤلاء من يا بكر إخواننا نريد : تريدوننا معشر المهاجرين ؟ فقلنا أين : تمالأ عليه القوم ، فقالا رجلا صالحان ، فذكرنا ما لنا بينهم ، فانطلقنا حتى والله : عليكم أنلا تغربوهم ، اقضوا أمركم ، فقلت لا : هؤلاء من الأنصار ، فقالا سعد بن هذا : هذا ؟ فقالوا من : ظهرانيهم ، فقلت سقيفة بني ساعدة ، فإذا رجل مزمل بين أمتناهم في على الله بما هو أهله ، ثم ، فلما جلسنا قليلا تشهد خطيبهم ، فأثنى يوعك : له ؟ قالوا ما : عبادة ، فقلت من قومكم ، وأنتم معشر المهاجرين هط ، وقد دفت دافة بعد ، فنحن أنصار الله وكتيبة الإسلام ، أما : قال سكت أردت أن أتكلم ، وكنت قد زورت فلما . من أصلنا ، وأن يحضنونا من الأمر فإذا هم يريدون أن يختزلونا أنكلم ، قال ، وكنت أداري منه بعض الحد ، فلما أردت أن أعجبتني أردت أن أقدمها بينيدي أبي بكر مقالة كلمة فكان هو أحلم مني وأوقر ، والله ما ترك من رسلك ، فكرهت أن أغضبه ، فتكلم أبو بكر علي : أبو بكر ذكرتم فيكم من خير ما : مثلها أو أفضل منها حتى سكت ، فقال أعجبتني في تزويري ، إلا قال في بديته العرب نسبا ودارا ، وقد رضيت لكم هذا الأمر إلا لهذا الحي من قريش ، هم أوسط فأنتم له أهل ، ولن يعرف ، فلم أكره ويبد أبي عبيدة بن الجراح ، وهو جالس بيننا الرجلين ، فبايعوا أبهما شتم ، فأخذ بيدي أحد هذين أحب إلي من أن أتأمر على قوم أقدم فتضرب عنقي ، لا يفريني ذلك من إثم ، مما قال غيرها ، كان والله أن

أنا : قائل من الأنصار فقال . شيئاً لا أحده الآن ، اللهم إلا أن تسول لي نفسي عند الموت فيهم أبو بكر اللط ، وارتفعت الأصوات ، فكثر . أمير ، ومنكم أمير ، يا معشر قريش حذيلها المحكك ، وعذيقها المرجب ، منا المهاجرون ثم بايعته يدك يا أبا بكر ، فبسط يده فبايعته ، وبايعه ابسط : الاختلاف ، فقلت حتى فرقت من الأنصار .

Narrated 'Abdullah Ibn 'Abbas in a long Hadith that 'Umar ibn al-Khattab said: And no doubt after the death of the Prophet we were informed that the Ansar disagreed with us and gathered in the shed of bani Sa'da. 'Ali and al-Zubair and whoever was with them, disagreed with us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr, 'Let's go to these Ansari brothers of ours.' So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansar, and said, 'O group of Muhajirin (emigrants) ! Where are you going?' We replied, 'We are going to these Ansari brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allah, we will go to them.' And so we proceeded until we reached the mat the shed of bani Sa'da. Behold! There was a man sitting amongst them and wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubada.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Ansar's speaker said, 'None has the right to be worshipped but Allah,' and praising Allah as He deserved, he added, 'To proceed, we are Allah's Ansar (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practicing this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared a speech which I liked and which I wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said, 'Wait a while.' I disliked to make him angry. So Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O Ansar! You deserve all (the qualities that you have attributed to yourselves, but this question (of Caliphate) is only for the Quraish as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abu Bakr held my hand and Abu Ubada bin Abdullah's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiator for a sin than become the ruler of a nation, one of whose members is Abu Bakr, unless at the time of my death my own-self suggests something I don't feel at present.' And then one of the Ansar said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am anoble), and I am as a high class palm tree! O Quraish. There should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abu Bakr! Hold your hand out.' He held his hand out and I pledged allegiance to him, and then all the emigrants gave the Pledge of allegiance and so did the Ansar afterwards.

Source: Sahih al-Bukhari Book [#82](#), Hadith [#817](#).

Abu Bakr (ra) knew the importance and virtue of the Prophet's SAWS two cousins al-Zubair bin al-'Awwam (ra) and 'Ali bin abi Talib(ra), so he wanted them to attend the gathering and accept the Baya'ah.

We read in the Sahih hadith by Abu Sa'eed al Khudri (RA):

*واجتمع الناس في دار سعد بن عبادَةَ قَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ -اللَّهُ عَنْهُ رَضِيَ -سَعِيدُ الْخُدْرِيِّ فَعُنَابِي كَانَ مِنَ الْمُهَاجِرِينَ وَخَلِيفَتَهُ أَنْعَلِمُونَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَعَمْرٌ قَالَ فَقَامَ خَطِيبُ الْأَنْصَارِ فَقَالَ وَفِيهِمُ الْخَطَابُ فَقَالَ صَدَقَ قَائِلُكُمْ خَلِيفَتُهُ كَمَا كُنَّا أَنْصَارَهُ قَالَ فَقَامَ عَمْرُ بْنُ وَنَحْنُ كُنَّا أَنْصَارَ رَسُولِ اللَّهِ وَنَحْنُ أَنْصَارُ مِنَ الْمُهَاجِرِينَ الْمُهَاجِرُونَ وَالْأَنْصَارُ هَذَا صَاحِبُكُمْ فَبَايَعُوهُ فَبَايَعَهُ عَمْرٌ وَبَايَعَهُ غَيْرُ هَذَا لَمْ نَبَايَعَكُمْ وَأَخَذَ بِيَدِ أَبِي بَكْرٍ وَقَالَ أَمَا لَوْ قَلْتُمْ عَلَي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَلْتُ ابْنَ عَمَّةِ الْمَنْبَرِ فَنظَرَ فَيُوجِهُ الْقَوْمَ فَلَمْ يَرَ الزَّبِيرَ قَالَ فَصَعِدَ أَبُو بَكْرٍ فَقَامَ فَبَايَعَهُ ثُمَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا خَلِيفَةَ رَسُولِ اللَّهِ أَرَدْتُ أَنْ تَشُقَّ عَصَا الْمُسْلِمِينَ فَقَالَ لَا تُتْرِبُ وَسَلِّمْ وَحَوَارِيَهُ ابْنَ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَتَنَهُ عَلِيًّا فِدْعَا بَعْلِيَيْنِ أَبِي طَالِبٍ فَجَاءَ فَقَالَ قَلْتُ نَظَرَ فِي وَجْهِ الْقَوْمِ فَلَمْ يَرَ عَلَيْهِ وَسَلَّمَ فَبَايَعَهُ لَا تُتْرِبُ يَا خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ابْتِهَأَرَدْتُ أَنْ تَشُقَّ عَصَا الْمُسْلِمِينَ قَالَ*

Abu Sa'eed al Khudri may Allah be pleased with him said: When the Prophet's PBUH soul passed away and when the people gathered at the place of Sa'ad bin Ubadah and amongst them were Abu bakr and Umar, a Man from the Ansar(Supporters) spoke: "You know that the Prophet of Allah PBUH was from the Mouhajirun(immigrants) and his Caliph must also be from the Mouhajirun, we were the Ansar of the Prophet PBUH and we will be the Ansar of his Caliph just as we were his Ansar". then Umar bin al Khattab stood up and said "This Man from amongst the Ansar speaks truth and if it were anything other than this then we would not give you a baya'ah(Pledge of allegiance)" then he grabbed the hand of Abu bakr and said: "this is your Close companion so give him Baya'ah" then Umar and the Mouhajirun and the Ansar all gave him Baya'ah. Abu bakr stood on the Mimbar and he looked at the faces of all the people there but he never saw al Zubair so he called for him and he came so he told him: "O son of the Prophet's PBUH aunt and his disciple would you want to split the cause of the Muslims?" Zubair said: "Not at all O Caliph of the Prophet of Allah" then he stood and gave him Baya'ah, Then he looked at the faces of the people but did not spot Ali so he called for Ali bin abi Talib and he came to him so he said: "O cousin of the prophet of Allah and the husband of his daughter would you want to split the cause of the Muslims?" So Ali replied:"Not at all O Caliph of the Prophet of Allah" then he stood and gave him Baya'ah.

sources:

- Mujama'a al Zawa'ed (5/183) with its Rijal being those of the SAHIH.
- Al Bidayah wal nihayah (5/281) with its Isnad being Thabit and SAHIH.
- Al Mustadrak (3/76) and al Sunan al Kubrah (8/143) with two SAHIH Isnads.

This Hadith above is a summarized version of what happened,now let us go back in time to when the companions went to seek 'Ali and al-Zubair.

Meanwhile the news of the Baya'ah reached al-Zubair (ra) and 'Ali (ra), they were shocked to learn that a Caliph was chosen and that no one asked for their opinion or consulted them in the matter, they went to Fatima's(ra) house in order to discuss this matter as recorded in a Hadith:

بكر بعد رسول الله أسلم عن أبيه أسلم أنه حين يبيع لأبي نبشترنا عبيد الله بن عمر حدثنا زيد بن محمد رسول الله صلى الله عليه وآله وسلم كان علي والزبير يدخلان على فاطمة بنت صلى الله عليه وآله وسلم فقال يا بنت ذلك عمر بن الخطاب خرج حتى دخل على فاطمة فيشاؤونها ويرجعون في أمرهم فلما بلغ وما من أحد أحب إلينا بعد أبيك وسلموا الله ما من أحد أحب إلينا من أبيك رسول الله صلى الله عليه وآله فلما خرج عندك إن أمرتهم أن يحرق عليهم البيت قال اللهم ذاك بمانعي إن اجتمع هؤلاء النفر منك وأبم عليكما البيت وأبم الله قد جاءني وقد حلف بالله لئن عدتم ليحرقن عمر جاؤوها فقالت تعلمون أن عمر إليها حتى ترجعوا إليفاصرفوا عنها فلم يرجعوا عليه فانصرفوا راشدين فروا رأيكم ولا ليمضين لما حلف بايعوا لأبي بكر

Zaid bin Aslam from his father that when Abu Bakr (ra) was give Baya'ah after Rasul-Allah SAWS, 'Ali and al-Zubair used to enter on Fatima and they would consult her and discuss the matter between themselves, when it reached 'Umar ibn al-Khattab he went to Fatima and spoke to her, he said: "O daughter of the Prophet of God, by Allah we loved no one more than we loved your Father and after him we love no one more than you. Yet I swear by God that it won't stop me from gathering these people and commanding them to burn this house down on them." So when 'Umar left they - Ali and Zubair - came so she told them: "Do you know that 'Umar came to me and swore by Allah that if you returned he would burn the house on you? By Allah he would fulfill what he promised so be men of wisdom and leave and never come back (until you give Baya'ah)." So they never returned until they gave Abu Bakr the Baya'ah.

Source: Musannaf ibn abi Shaybah 7/432.

While the authenticity of the Hadith above is disagreed upon, yet this is the narration that the Shia used in order to fabricate the entire story of the broken rib, we will consider it authentic for the moment so let us analyze it:

- 1- 'Umar (ra) did not kill nor harm Fatima (ra).
- 2- The house was never burned.
- 3- 'Umar (ra) spoke with kindness to Fatima (ra).
- 4- 'Umar (ra) was very serious about the unity of the nation and told her that the two must give Baya'ah straight away so as to not create division between the Muslims.
- 5- Fatima (ra) knew that 'Umar (ra) was serious about this so she told 'Ali (ra) and Zubair (ra) that the wise action is for them to never come back until they have given allegiance to Abu Bakr (ra).

Later the people would ask al-Zubair (ra) and 'Ali (ra) about why they were late for the Baya'ah and they would respond:

نرى أبا بكر أحق الناس بها بعد رسول الله غضبنا إلا لأننا قد أخرجنا عن المشاورة، وأنا ما «: على رضي الله عنه والزبير قال أمره رسول الله صلى الله عليه اثنين، وأنا لنعلم بشرفه، وكبره، ولقد صلى الله عليه وسلم، إنه لصاحب الغار، وثاني بالصلاة بالناس وهو حي وسلم

Ali and al Zubair were asked about the Baya'ah and they said: "We were only angry because we were late for the consultation, we see Abu Bakr as the most deserving of the people to this position after the Apostle of Allah PBUH, he is the companion in the cave and the second of the two and we know of his honor and rank, The prophet PBUH had ordered him to lead the people in prayer while he was alive".

sources: Al Bidayah wal nihayah (6/341), Khilafat Abu Bakr p67, The Isnad is Good.

That is the entire matter according to the authentic narrations.

As for the Twelvers, in order to prove any corrupt 'Aqeedah the Shia scholars would resort to three main things:

- 1- Make up fake stories and lies which have no base.
- 2- Take authentic Ahadith then insert additions to them.
- 3- Take Quranic Verses or authentic Ahadith and explain them according to their corrupt understanding.

In our case they have done all three, thus the events you just read above have turned into a completely different story in the Shia books, the Shias claim that 'Umar (ra) broke the door, smashed Fatima (ra) against the wall and crushed her until her baby who was called Muhassan or Muhsin dropped dead from her womb, then hit her with a whip and kicked her in the stomach, burned her house then tied 'Ali (ra) with steel chains and dragged him by force in order to give Baya'ah to Abu Bakr (ra). The Shia have filled their books with these weak and disgusting fabrications and as a result the Shia laymen have to listen to this nonsense in the Husseiniyah every once in a while thus they developed extreme hatred for 'Umar (ra) and the rest of the Muslims that love and respect him.

As for killing the child of Fatima (ra), that is also inaccurate, we know from the Sahih Hadith that he was born before the prophet SAWS even died, this is because the Prophet SAWS himself named him, Hani bin Hani narrates it directly from Ali bin Abi talib RA with a Sahih Chain:

ابني ما أروني : فقال ولد الحسن جاء رسول الله صلى الله عليه وسلم لَمَّا : أبي طالب رضي الله عنه قال علي بن ابني ما سميتموه ؟ قلت سميتته أروني : هو حسن ، فلما ولد الحسين قال بل : حرباً ، قال سميتته : سميتموه ؟ قلت

ابني ماسميتموه ؟ قلت أروني : فقال ولد الثالث جاء النبي صلى الله عليه وسلم فلما . هو حسين بل : حرباً ، قال  
ومشبر سميتهم بأسماء ولد هارونشبر وشببر إني : هو محسن ثم قال بل : حرباً ، قال

Ali bin Abi talib RA said: When al Hassan was born the Prophet PBUH came and said: Show me my boy, what have you named him? I said: I called him Harb, he said: Nay He is Hassan, When al Hussein was born the Prophet PBUH said: show me my boy, what have you named him? I said: Harb, he said: Nay he is Hussein, and when the third was born the Prophet PBUH came then said: Show me my boy, what have you named him? I said: Harb, He said: Nay he is Muhassan, then He said: I have named them after the names of the children of Haroun (Aaron) they are Shibr, Shubeir, Mushabbar.

source: صحيح إسناده (1/98) أحمد مسند .  
Musnad Ahmad 1/98, Isnad is SAHIH.

Of course al Muhassan bin Ali RA died as little baby.

source: 133 في أنساب القرشيين لابن قدامة المقدسي التبيين:  
Al Tabyeen fi ansab al Qurashiyeen for Ibn Qudamah al Maqdisi p133.

Below I will go through as many of the shi'ite narrations as I can find and I will show the reader that all of these stories are pure lies and the biggest proof is that they all contradict and conflict with one another, I will also show how the shi'ites make Ahlul-Bayt (ra) look very bad by attributing lies to them.

Notes:

-I will list each narration and comment on it with a Blue font.

-Most of these Ahadith have not been translated by me, they are translated by a Shia which is why he makes mistakes in spelling the names. For example he would write "Yanus narrated" instead of "Yunus narrated".

-I will number the narrations in Red font and refer to each narration by its specified number.

First things first, let us start with a standard Shia narration:

(1) Muhammed ibn Jarar ibn Rustam al-Tabari has recorded the following: "We have been informed by Makhil ibn Ibrahim al-Nahdi who says that Matar ibn Arqam has said that Aba Hamzah al-Thumali has said that Ali (A.S.) ibn al-Husain (A.S.) has said the following: `Omer stood up and said, "Let us go to this man to bring him here." A group of men went with him. They knocked at the door. When Ali (A.S.) heard their voices, he said nothing. A woman spoke and inquired who they were. They said, "Tell Ali to come out and

swear fealty."Fatima (A.S.) raised her voice as she said, "O Messenger of Allah (A.S.)! What have we suffered at the hands of Abu Bakr and `Omer after you?!" When the men heard her voice and words, many of them wept. Then they went away. `Omer remained, accompanied by a number of men. They took Ali (A.S.) out and led him to Abu Bakr till they seated him in front of the latter. Abu Bakr said to him, "Swear fealty (to me)." Ali (A.S.) said, "What if I don't?" Abu Bakr said, "Then, by Allah, the One and only God, your neck shall be struck with the sword." Ali (A.S.) said, "You do that to me although I am a servant of Allah(A.S.) and the Brother of His Messenger." Abu Bakr said, "Swear it." Ali (A.S.) said, "What if I don't?!" Abu Bakr said, "Then, by Allah, the One and only God, your neck shall be struck with the sword." Ali (A.S.) turned to the grave (of the Messenger of Allah [a]) and said, "O Brother! The people deem me weak, and they almost killed me." He swore fealty then left.

Al-Mustarshid fa Imamate Ali ibn AbiTalib, pp. 65-66.

**What do you think? It's completely different than what we narrated with the correct chains above.**

**The first thing I want you to notice that in times of disaster `Ali (ra) and Fatima (ra) never even mentioned the name of Allah, it shows that the person who fabricated this Hadith has a problem with monotheism, instead of calling Allah (swt) Fatima shouts "Ya Muhammad!" and `Ali turns in the direction of the grave and makes Du'ah to The Prophet SAWS.**

**Another thing is the narration is obviously an insult to `Ali ibn abi Talib (ra), a man whom we(sunnies) consider to be one of the greatest warriors of Islam, the hero of Khaybar who single handedly cut through enemy lines, the man whom the Prophet SAWS depended upon to give him the Flag of the Muslims in battle, yet here we see him in this pathetic image that the Shias attributed to him:**

//O Brother! The people deem me weak, and they almost killed me.//

**According to the Shi'ites Allah ordered that `Ali (ra) be the Imam and Caliph of the Muslims, yet here he is too scared to fight for Allah, just because he feared that they would harm him he went and gave Abu Bakr (ra) Baya'ah.**

**What is even worse is that he let his wife Fatima (ra) face them while he did nothing as we read above:**

//A group of men went with him. They knocked at the door. When Ali (A.S.) heard their voices, he said nothing. A woman spoke and inquired who they were.//

**Not `Ali (ra)! Instead a Woman!**

//When the men heard her voice and words, many of them wept. Then they went away.//

**In this situation Fatima (ra) was much more helpful at least she made MANY men weep and leave, while 'Ali(ra) did nothing, he just let them take him to Abu Bakr (ra) and seat him in front of him in a pitiful way.**

**Another thing to notice is, where are all the Muslims? How can the nation accept that a couple of men enter the house of the Prophet's SAWS daughter while she shouts? That is unheard of, we all know the companions (ra) left their families and their wealth and gave their entire lives to serving this religion so how could they watch while this happen to the daughter of Rassul-Allah SAWS? Unless the Shia want to claim that 'Ali and Fatima (raa) had no supporters so then why is Abu Bakr (ra) so concerned with whether 'Ali (ra) gave the baya'ah or not? If 'Ali (ra) had no supporters as the shia portray and if all the nation sided with Abu Bakr (ra) then why would he care about the Baya'ah of 'Ali? Clearly 'Ali (ra) poses absolutely no danger so it would have been better to leave him in his house and not cause a scene.**

(2) 'Allama al-'Ayyashi, may Allah have mercy on him, has cited one of these Imams (A.S.) narrating a lengthy tradition at the end of which he(A.S.) said, Abu Bakr sent him a message to go there to swear the oath of allegiance to him. Ali (A.S.) said, "I shall not come out till I finish compiling the Qur'an." He sent for him again. He said, "I shall not come out till I am through." Abu Bakr sent for him a third time a cousin of his called Qunfath. Fatima (A.S.) daughter of the Messenger of Allah (A.S.) went out to act as a barrier between the men and Ali (A.S.). Qunfath hit her, returning without Ali (A.S.). It was feared that he would amass a group of opponents. Abu Bakr ordered firewood to be brought and placed around Ali's house. Then 'Omer set out with a torch in his hand and wanted to burn Ali(A.S.), Fatima (A.S.), al-Hasan (A.S.) and al-Husain (A.S.). When Ali (A.S.) saw all of that, he was forced to come out to swear fealty against his wish.

Al-'Ayyashi, Tafsir, Vol. 2, pp.307-08. Al-Majlisi, Bihar al-Anwar, Vol. 28, p. 231. Al-Burhan fi Tafsiral-Qur'an, Vol. 2, p. 434.

**Here 'Ali (ra) is busy compiling the Quran, and silly me I thought he was busy washing and burying the Prophet SAWS like the Shia scholars say. Also it shows that they came to him more than once yet in the previous narration #1 he knew this and let his wife talk to the strange men instead. Qunfadh seems to be the cousin of Abu Bakr(ra) in this narration while in others he is referred to as his servant and Mawla.**

**So we read:**

//Fatima (A.S.) daughter of the Messenger of Allah (A.S.) went out to act as a barrier between the men and Ali(A.S.)//

**This is the BRAVE 'Ali ibn abi Talib (ra) according to the Ahadith of the Shia, he sits there and does nothing while his wife stands to protect him, what kind of a Man is**

**this? She literally went outside to defend him and he's sitting inside like a coward, I seek refuge in Allah from what the Shia attribute to Ahlul-Bayt (ra), by Allah 'Ali (ra) was a MIGHTY HERO!**

**When did he finally come out? Not when Qunfadh hit his wife in front of him and disgraced the entire Hashimite tribe, NO! He went out when he feared that they would burn the house that he's hiding inside, So then he goes and gives Baya'ah in the most pathetic way.**

**It is good to note that according to the Shia, the Prophet SAWS himself knew about this from before and he told it to everyone:**

**(3)** Ibrahim ibn Muhammed al-Juwayni al-Shafi'i, relying on the isnad of Ali bin Ahmed ibn Masa al-Daqqaq from Muhammed ibn Aba 'Abdullah al-Kafi from Masa ibn 'Imran al-Nakh'i from al-Nawfali from al-Hasan ibn Ali ibn Aba Hamzah from his father from Sa'ad ibn Jubayr from Ibn 'Abbas, has narrated saying that the Messenger of Allah (A.S.) was once sitting when al-Hasan (A.S.) came. When he saw him, he wept. Then he said, "Come to me, come to me, O son!" Then al-Husain (A.S.) came, then Fatima (A.S.). After that the Commander of the Faithful (A.S.) came. His companions asked him, and he answered them. Among what he (A.S.) said to them was: "As for my daughter Fatima (A.S.), she is the Head of the Women of Mankind... When I saw her, I remembered what she will have to endure after me. It is as if humiliation entered inside her house, violating her privacy, confiscating her rights, depriving her of her inheritance, breaking her side, causing her to miscarry as she will call our name: 'O Muhammed!' but there will be none to respond to her. She will seek help, but she will not be helped.

Fara'id al-Simtayn, Vol. 2, pp.34-35. Al-Saduq, Amali, pp. 99-101. Ithbat al-Hudat, Vol. 1, pp. 280-81. Irshada-Lqulab, p. 295. Al-Majlisi, Bihar al-Anwar, Vol. 28, pp. 37, 39 and Vol. 43, pp. 172-73. Al-'Awalim, Vol. 11, pp. 391-92 in the footnote of which a citation of p. 48 of Ghayat al-Maram, p. 48 and p. 109 of Al-Muhtadir. Al-Majlisi, Jala'al-'Uyan, Vol. 2, pp. 186-88.

**So if the Prophet SAWS knew this would happen what did he do to prevent it? Nothing, instead he made AbuBakr (ra) stand as the Imam of the prayer in his place, and if ibn 'Abbas (ra) and the rest of the companions especially 'Ali (ra) knew about this then why did he let his wife go and protect him while he stood doing nothing? Why didn't he go and give Baya'ah straight away and save Fatima (ra) from that violent beating? If he knew that they will deprive her of her inheritance then why didn't the Prophet SAWS gather everyone and tell them that the one who takes her inheritance is a Kaffir? Surely no one would side with Abu Bakr (ra) then. Also why did the Prophet SAWS have to say in the Sunni and Shia books with a SAHIIH Isnad that "Prophets leave no Dirham or Dinar as inheritance, our inheritance is knowledge."**

**As usual in this Hadith Fatima (ra) does not call to Allah but instead she says "Ya Muhammad" but as the Prophet SAWS says:**

// but there will be none to respond to her. She will seek help, but she will not be helped. //

**I ask where is `Ali (ra)? Why didn't he help? Or was he busy compiling the Quran as stated in Hadith #2. The Prophet SAWS clearly says she will ask for help but she will not be helped, that alone is an insult to `Ali (ra) and all the other companions who were with him.**

**Notice may Allah guide you that in the Hadith the Prophet SAWS says that her child will die, yet in another Shia Hadith we read:**

(4) SALIM ibn Qais has quoted `Abdullah ibn al-`Abbas, when Jabir ibn `Abdullah [al-Ansari] was sitting beside him, saying that the Prophet(A.S.) said to Ali (A.S.) at the conclusion of a lengthy sermon, "Quraish will revolt against all of you, and they will be unanimous in oppressing you. So, if you find supporters, you should fight them. But if you do not find supporters,hold your hand away and do not shed your blood. Martyrdom is behind you, and may Allah condemn your killer." Then Prophet (A.S.) faced his daughter (A.S.)and said, "You will be the first to join me from among my Ahl al-Bayt, and you are the Head of the Women of Paradise. You will face oppression and malice, so much so that you will be hit, and one of your ribs will be broken; may Allah condemn your killer..."

Cited from the book of Salam ibn Qais(edited by al-Ansari), Vol. 2, p. 907.

**Here the Prophet SAWS says toFatima (ra):**

//You will be the first to join me from among my Ahl al-Bayt//

**And this is true even in the SAHIH Ahadith of Ahlul-Sunnah the Prophet SAWS tells Fatima (ra) that she will be the first member of Ahlul-Bayt who will die but in the narration before it he says that the first who will die is her baby boy Muhassin, so which one is right? Is Fatima the first to follow him from his Ahlul-bayt as stated in the authentic narrations or is Muhassin the first to follow him? A clear contradiction.**

**Also he says to `Ali (ra):**

//Quraish will revolt against all of you, and they will be unanimous in oppressing you//

**You realize that it also includes bani Hashim because they are from Quraysh, maybe this is why al-`Abbas(ra) and Ibn Ja'afar (ra) and the rest of Ahlul-Bayt never helped Fatima (ra)when she was beat up.**

**More importantly:**

//if you find supporters, you should fight them. But if you do not find supporters, hold your hand away and do

not shed your blood.//

**Does this mean that the Prophet SAWS told him not to defend Fatima (ra), is this why he ignored Fatima(ra) who was getting attacked and asking for help? And how is it possible that `Ali (ra) never found any supporters? Where were the Shias? I suppose there were no Shias back then? Then we ask where was Abu Dharr al-Ghafari (ra)? Where was Salman al-Farisi (ra)? Where was al-Miqdad bin al-Aswad (ra)? Where was Bilal ibn Rabah (ra)? Where was `Ammar bin Yassir (ra)? Where was al-`Abbas(ra) and his sons? And the sons of Ja`afar (ra)? And the sons of `Aqeel (ra)ect...**

**It seems they were all Nawasib so they just ignored the matter and since `Ali (ra) never found any body to support him then he just watched his wife get smacked and slapped in front of him.**

**In another narration it seems he did have a couple of supporters and they did have a fight:**

**(5)** Muhammed ibn Ahmed ibn al-Hasan al-Daylami has said, "...till he broke the sword of al-Zubayr. He [`Omer] insulted Salman, hit `Ammar,harmed Ali (A.S.) and assaulted the house of Fatima (A.S.)."

Qawa'id `Aqa'id al Muhammed (A)(manuscript), p. 268.

**Ok so he did have supporters, not just any supporters they were some of the strongest and bravest of the Companions, so why didn't he fight here? He watched his supporters get beaten just like he watched his wife get beaten.**

**It's ironic how the Shias make `Umar (ra) look like a strong hero while they make `Ali (ra) look like a coward (I seek refuge in Allah from this), So `Umar (ra) single handedly defeated al-Zubair (ra) in a sword fight and he defeated Salman (ra) and `Ammar(ra), heck he even harmed `Ali (ra) and assaulted the house of Fatima (ra).**

**It seems the lying Shia scholars noticed this so in another one of their lies they decided to make`Umar (ra) look bad, they write:**

**(6)** Al-Khawajoo'i al-Mazandarani has quoted a narrativetransmitted by al-Kalbi from Ibn `Abbas as follows:

Al-Zuhri has quoted Aba Ishaq, namely Ibrahimal-Thaqafi, citing Za'idah ibn Qudamah saying that he went out with `Omer accompanied by about sixty men. `Omer sought permission to enter their house,but he was not granted permission, so he made a lot of fuss and noise.

Al-Zubayr went out to him unsheathing his sword.The second [caliph, i.e. `Omer] fled away before them as was his habit. Al-Zubayr chased him, but he stumbled on a rock in his way, so he fell headlong. `Omer shouted, "Take care of the dog!" Al-Zubayr was surrounded.Salamah ibn Aslam took al-Zubayr's sword and

kept hitting it on a rock till it broke. Al-Zubayr was roughly led to Abu Bakr. `Omer returned to the door and again asked permission to enter. Fatima (A.S.) said to him, "I plead to you in the Name of Allah, if you are a believer, not to enter my house, for I am without a veil." `Omer did not pay her any attention and attacked the house. Fatima (A.S.) called out, "O Father! Witness what we have suffered from Abu Bakr and `Omer after you!"

His supporters followed him inside. He demanded from the Commander of the Faithful (A.S.) to come out. Ali (A.S.) did not resist because of the instructions which he had been given by the Messenger of Allah (A.S.) by way of a Will, thus avoiding a serious dissension among the Muslims.

`Omer went out with them, and the Pure Lady went out behind him and kept saying to him, "O son of the black woman [Sahhak, the prostitute]! How swiftly you permitted humiliation to enter the house of the Messenger of Allah (A.S.!)!" All the women belonging to Bani Hashim went out with her.

Al-Khawajoo'i al-Mazandarani, Al-Rasa'il al-'itiqadiyya, p. 447, the dissertation on "Taraq al-Rashad" (the Path of Guidance).

**In this one al-Zubair (ra) went out with a sword but as opposed to the previous narration `Umar (ra) ran away "As was his Habit" but Subhan-Allah the man tripped on a rock, you see their hatred for `Umar (ra)? They realized that they're making `Umar (ra) look too strong so in this one they changed the scenario, `Umar (ra) ran away and al-Zubair (ra) tripped.**

**Then `Umar shouted:**

//Take care of the dog!//

**Astaghfirullah, you see what kind of language they attribute to the companions (ra)? These narrations can only be invented by thugs!**

**Then they state that `Umar(ra) entered on Fatima (ra) when she wasn't even wearing a veil and he took `Ali (ra) with him by force but `Ali (ra) didn't do anything, why? Let's read why:**

//Ali (A.S.) did not resist because of the instructions which he had been given by the Messenger of Allah (A.S.) by way of a will, thus avoiding a serious dissension among the Muslims.//

**Mashallah! What a noble stand, what were those instructions in his will? Didn't the Shia say that the Prophet SAWS didn't write a will because `Umar (ra) prevented him? Did he instruct him to watch as his right is taken and his wife is beaten and Islam is hijacked by the evil Kouffar!? What dissension did he avoid? Almost everyone was siding with Abu Bakr (ra) according to the Shia narrations so how did he avoid a "dissension"? Makes absolutely no sense.**

**And then:**

// Omer went out with them, and the Pure Lady went out behind him and kept saying to him, "O son of the black woman[Sahhak, the prostitute]! How swiftly you permitted humiliation to enter the house of the Messenger of Allah (A.S.)!" All the women belonging to Bani Hashim went out with her.//

**Wait wait wait... wasn't Fatima(ra) beat up and crushed behind the door and she had miscarriage? How did she go out and follow `Umar (ra)?**

**Also notice the vile and vulgar language which the Shia attribute to Fatima (ra), calling `Umar (ra) a "Son of a prostitute"... I seek refuge in Allah from the Shia lies.**

**In fact the Shia scholars state that Fatima (ra) stepped outside the boundaries of good manners:**

**(7)** And the Bad way that they treated her and she gave her glorious long Sermon to the Mouhajirun and the Ansars, and her word in the mosque with Ameer al mumineen PBUH, She was rebellious and driven by her emotions so much that she stepped outside the boundaries of Adab (good manners) and this is something she never did during her entire life.

Kitab Jannatul Maawa by muhammad Kashifal Ghataa - Fatima al Zahra PBUH.

**And finally I want you to imagine this scene, `Ali (ra) is being forcefully dragged by `Umar (ra) against his will all over Madinah, and his wife follows them pleading and begging and the other women of bani Hashim following them screaming and shouting... Is this the courageous `Ali ibn abi Talib (ra)? O Shia is this al-Karrar `Ali (ra)? This is what you reduced him to? May Allah deal with you as you deserve!**

**(8)** The author of the book titled Al-Dawlatayn has stated that `Omer took a torch of fire and went to the house of Fatima (A.S.). Fatima(A.S.) came out. He said to her, "Tell Ali and al-`Abbas to come out or else I shall burn the house." There is no doubt that if he was forced to do what he did not want, he would be excused for having done it.

Qawa'id `Aqa'id al Muhammed (A)(manuscript), p.270.

**Suddenly al-`Abbas (ra) appears, I thought `Ali (ra) had no supporters but Subhan-Allah every narration they invent something new and now al-`Abbas (ra) is also in the house of `Ali (ra) along with Salman and `Ammar and al-Zubair the women of bani Hashim ect.ect... He must have a pretty big house.**

**As usual `Ali (ra) stayed inside and Fatima (ra) was the one who came out.**

**(9)** `Omer ordered the door to be set to fire, burning it. `Omer pushed the door. Fatima (A.S.) met him face-to-face and screamed, "O Father! O Messenger of Allah (A.S.)!" He lifted his sword as it was still in its

scabbard and hit her side with it, so she screamed. He raised the whip and hit her on her arm, causing her to scream, "O Father!"

Ali (A.S.) ibn Abi Talib then leaped and pulled `Omer by his clothes, shaking him and throwing him on the ground. He smashed his nose and neck and was about to kill him. But he remembered what the Messenger of Allah (A.S.) had told him and how he enjoined him to be patient, so he said to Omer, "I swear by the One Who honored Muhammed (A.S.) with Prophethood, O son of Sakhak, that had it not been for a Book from Allah which He already revealed, you would know that you would not be able to enter my house!"

`Omer sent for help. People came and entered the house. Khalid ibn al-Walid pulled his sword out of its scabbard in order to hit Fatima (A.S.)! Ali (A.S.) attacked Khalid with his own sword, but `Omer pleaded to Ali (A.S.) in the Name of Allah (A.S.) not to kill Khalid, so he abstained.

Salam ibn Qais (edited by al-Ansari), Vol. 2, pp. 862-68. Al-Majlisi, Bihar al-Anwar, Vol. 28, pp. 297-99 and Vol.43, p. 197. Refer to Al-`Awalim, Vol. 11, pp. 400-04.

**Here it is `Umar (ra) who hit fatima (ra) with a sword and then with the whip but for some reason in this narration `Ali (ra) forgets the "Will" of the Prophet SAWS and attacks `Umar(ra) and beats him up grabbing him from his clothes but SUDDENLY as he was about to kill him he remembers the "Will" of the Prophet SAWS and leaves `Umar(ra) alone.**

**Here I want to ask, does the infallible Imam forget? How is it that he forgot the "Will" of the Prophet SAWS and then remembered it at the last moment? I though the Shia Imams did not make "Sahu".**

**Also notice the vulgar and crude language they attribute to `Ali (ra) when he calls `Umar (ra) "Son of Sahhaq" which means "Son of a famous prostitute".**

**It's not over yet though, `Ali (ra) once again forgets the "Will" of the Prophet SAWS and attacks Khalid ibn al-Walid (ra) with his sword almost killing him until they pleaded for him to let Khalid go.**

**By God this infallible just keeps on forgetting.**

**(10)** Al-Tibrisi has said, "Al-Zahra', Fatima (A.S.), acted as a barrier between them and her husband at the house's door, so Qunfath whipped her... Abu Bakr had sent a message to Qunfath to beat her, so he cornered her at the latch of her house's door, pushed her and broke one of her side ribs, and she miscarried her fetus."

Al-Tibrisi, Al-Ihtijaj, Vol. 1, p.212. Mir'at al-'Uqal, Vol. 5, p. 320.

**(11)** SALIM ibn Qais al-Hilali has narrated saying, "Qunfath, the curse of Allah be upon him, forced her to

the door knob of her house and pushed her, breaking one of her side ribs. She miscarried her fetus and remained sick, bed-ridden, till she died, peace and blessings of Allah be upon her, as a martyr.”

Refer to the book by Salim as edited by Muhammed Baqir al-Ansari, Vol. 2, p. 588.

**As opposed to the previous narrations here we find that the guy who pushed the door and hit her with a whip is not ‘Umar (ra), it was Qunfudh which they say caused her to remain bed-ridden although in other narrations she follows her husband and asks them to release him.**

**Also we read in other narrations that Fatima (ra) came out of the house to defend ‘Ali (ra) while in this one she remained hidden behind the door until they broke it and crushed her, so again we find completely different stories.**

**(12)** In al-Ya’aqoubi we read: It reached Abu Bakr and ‘Umar that a group of the emigrants and the supporters are having a meeting with Ali bin abi Talib in the house of Fatima, so they came in a group and charged towards the house, so ‘Ali came out holding his sword and he was met by ‘Umar who fought him and wrestled him and defeated him by breaking his sword then they entered the house of Fatima and she said to them: “By Allah you will leave otherwise I will expose my hair!”

Tareekh al-Ya’aqoubi vol.2 pg.126.

**Here something completely different happens, ‘Umar (ra) actually met ‘Ali (ra) face to face and defeated him, I really don’t know what happened to the “Will” of the prophet SAWS but it seems ‘Ali (ra) totally ignored it this time.**

**Now read what they attribute to Fatima (ra):**

//By Allah you will leave otherwise I will expose my hair!//

**Can you believe that the daughter of Rassul-Allah SAWS would threaten to do such an un-Islamic act?**

**(13)** `Allama al-Majlisi has said:

I have found something handwritten by Shaikh Muhammed ibn Ali al-Jib`i, grandfather of Shaikh al-Baha`i, transmitted via the handwriting of the martyr, may Allah raise his status, who cites the Musbah of Shaikh Abi Mansur, may Allah make his resting-place good, saying that it has been narrated that the Prophet (A.S.) entered once the house of Fatima (A.S.) who prepared for him some food comprised of dates, a round loaf of bread and some oil. They all sat down to eat, he, Ali (A.S.), Fatima (A.S.), al-Hasan (A.S.) and al-Husain (A.S.). Once they have finished eating, the Messenger of Allah (A.S.) prostrated. Then he smiled. Then he wept. Then he sat. The most daring to speak up was Ali (A.S.) who said, “O Messenger of Allah (A.S.)! We have seen you today doing what we have never seen you doing before!” He (A.S.) said, “When I ate with you, I was pleased and felt happy for your safety and your assembling together, so I prostrated to Allah to thank Him. It was then that Gabriel (A.S.) descended and asked me, ‘Have you prostrated for being happy

among your family?' 'Yes,' I said. He said, 'shall I inform you of what will happen to them after you?' I said, 'Yes, O my Brother, Gabriel! Do so.' He said, 'As for your daughter, she will be the first to rejoin you after being oppressed, what belongs to her will be taken away from her, and she will be deprived of her inheritance, and her husband will be dealt with unjustly. Her rib will be broken. As regarding your cousin, he will be dealt with unjustly, he will be deprived of his right (to be caliph), and he will be killed. As for al-Hasan (A.S.), he will be dealt with unjustly; he will be deprived of his right and will be poisoned. As for al-Husain (A.S.), he will be dealt with unjustly; he will be deprived of his right, his progeny will be killed, and his body will be crushed under the horses' hoofs. His belongings will be plundered; his women and offspring will be taken captive; he will be buried shrouded in his blood, and strangers will bury him.' I, therefore, wept and asked him, 'Will anyone visit his grave?' He said, 'strangers will visit it.' I asked him, 'What rewards will be received by those who visit it?' He said, 'Each one of them will be written down in his/her book of deeds the rewards of performing the pilgrimage a thousand times and the 'umra a thousand times, all in your own company,' so I smiled."

Al-Majlisi, Bihar al-Anwar, Vol. 98, p. 44.

**Notice again in this ridiculous narration that there is no mention of the miscarriage of the baby and it states that she will be the first from his family to die and follow him, also notice the strange question that the Prophet SAWS asks Gabriel:**

//Will anyone visit his grave?//

**Instead of asking "Who will kill him" or "Why will this happen to Fatima" he asks a completely irrelevant question about visiting Hussein's (ra) grave and receives and even more ridiculous answer, if he were to ask about "visiting the grave of Fatima" then the answer would have been "no one will visit her because they won't know where the grave is".**

**That just proves that the sly man who fabricated this report wanted to encourage people to visit the graves so that when they are placed in a situation where they can only afford one trip they would spend it to go to Karbala instead of making the obligatory pilgrimage to Mecca.**

**Time for more insults:**

**(14)** 'Allama al-Majlisi, "The mentor/scholar As'ad ibn 'Abdal-Qahir said the following in his book titled Rashh al-Bala': 'When referred to their demolition of the House of Prophethood, he was referring to the harm inflicted by the first (caliph) and the second against Ali (A.S.) and Fatima (A.S.), their desire to burn the house of Ali (A.S.), how they led him away like a wounded camel, how they squeezed Fatima at her door till she miscarried al-Muhassan... She ordered to be buried at night and that neither the first nor the second should be present at her funeral.'"

Refer to the footnotes of p. 553 of Al-Misbah by al-Kaf'ami, to pp. 551-52 of Al-Balad al-Aman and to p. 701

of Ilm al-Yaqan.

**Here they describe Ameer al-Mumineen 'Ali ibn abi Talib (ra) as a "wounded Camel", then they claim that we "sunnies" are the ones who hate 'Ali (ra) and insult him, By Allah with Shias like these who needs enemies? I've never came across a sect that insulted 'Ali (ra) more than the Twelver Shia.**

**(15)** What proves violence against Ali (A.S.) and forcing him to swear fealty is a letter which Mu'awiyah wrote him and his answer to it. Mu'awiyah said to him that he was too slow to swear fealty to the "caliphs," so he was taken to swear it against his wish as a run-away camel is taken.

Ibn A'tham, Al-Futah, Vol. 3, p. 474.

**(16)** The Commander of the Faithful (A.S.) answered him with a letter wherein he said, "And you said that I was led like a frightened camel in order to swear fealty. By Allah! You intended to speak ill of me but praised me, and to expose me but exposed your own self. There is no harm in a Muslim being oppressed so long as he does not entertain any doubts about his religion..., etc."

Ibn Abul-Hadid, Sharh Nahjul Balagha, Vol. 28. Refer also to Nahj al-Sa'ada and p. 369, Vol. 2, of Ihqaq al-Haqq.

**So here they claim that Mu'awiyah (ra) described 'Ali (ra) as a "run-away camel" because of how they dragged him by force to give the Baya'ah.**

**'Ali (ra) didn't like what Mu'awiyah (ra) told him and was angry, he considered it an insult! He told Mu'awiyah (ra) that he has no right to speak of him like this because he was forced to do it against his will!**

**That's not the problem though; here is the Problem in al-Kafi:**

**(17)** The great 'allama and the ascetic worshipper, Sayyid Ibn Tawus, through his isnad from Imam al-Kazim (A.S.) who quotes his father (A.S.) saying, "The Messenger of Allah (A.S.) said, 'O Ali! What are you going to do when certain people plot against you after me and advance themselves over you, and (so-and-so) will call upon you to swear fealty, then you will be covered with your garment and led like a fleeting camel, humiliated and despised, grieved and depressed, and after that humiliation will descend...?'"

Al-Kulayni, Al-Kafi, Vol. 1, p. 458. 'Awalim al-'Ulam, Vol. 11, p. 260. Al-Khawajoo'i, Al-Rasa'il al-'Itiqadiyya, pp. 301-02.

**It was actually the Messenger of Allah himself that described 'Ali (ra) as a "fleeting Camel" but we don't see 'Ali (ra) complaining now!**

**May Allah curse the Shia who are inventing all these lies!**

(18) Ahmed ibn al-Khasab, citing Ja'fer ibn Muhammed al-Mufaddal quoting Muhammed ibn Sinan al-Zahiri quoting `Abdullah ibn `Abd ar-Rahman al-Asam quoting Madah ibn Haran ibn Sa'd saying, "I heard the father of al-Tufayl, namely `amir ibn Wa'ilah citing the Commander of the Faithful (A.S.) saying to `Omer, among other things, the following:

It is the fire that you ignited at the door of my house in order to burn me and to burn Fatima (A.S.), daughter of the Messenger of Allah (A.S.), and burn my sons, al-Hasan (A.S.) and al-Husain (A.S.) and also burn my daughters Zainab and Umm Kulthum..., etc."

Al-Hidaya al-Kubra, p. 163.

**'Umar (ra) started a Fire to burn their house and to burn 'Ali (ra) and his daughter Umm Kulthoum so what does 'Ali do? In the SAHIH Hadith of the Twelver Shia in al-Kafi and other sources he gives his daughter Umm Kulthoum to 'Umar bin al-Khattab (ra) in marriage, that's how 'Ali (ra) punishes 'Umar (ra) by making him marry his daughter! What a contradictory sect these Twelvers!**

(19) Al-Daylami has stated that al-Zahra' (A.S.) detailed what she had to go through. Among what she said was the following:

"... Then they sent to our house Qunfath accompanied by `Omer ibn al-Khattab and Khalid ibn al-Walid in order to get my cousin Ali (A.S.) to the saqifa of Bana Sa'idah for their lost fealty, but he would not go out to meet them, being busy carrying out the will of the Messenger of Allah (A.S.) and with his wives, with compiling the Qur'an and with the repayment of eighty thousand dirhams which he (A.S.) had instructed him to pay on his behalf: the price of equipment and of debt. They collected plenty of firewood at our door. Then they brought a flame to set it to fire and to burn us. I stood at the door's knob and pleaded to them in the Name of Allah to leave us alone and to come to our aid. `Omer took the whip from the hand of Qunfath, slave of Abu Bakr, and hit me with it on the wrist. The whip twisted itself around my wrist, leaving a mark like a bracelet on it. He kicked the door with his foot. Ali (A.S.) shut it back, and I was pregnant. I fell on my face as the fire kept burning, parching my face. He slapped me with his hand, causing my ear-ring to fall on the ground into bits and pieces. Labor overtook me, so I miscarried al-Muhassan who was killed without having committed any crime. Is this a nation that blesses me?! Allah and His Messenger disowned them and I, too, disowned them."

Ibn Abul-Hadid, Sharh Nahjul Balagha, Vol. 15, p. 186. Al-Tasatturi, Ihqaq al-Haqq, Vol. 2, pp. 368-69.

**In this Hadith 'Ali (ra) never drew his sword nor did he hit Khalid (ra) or 'Umar (ra) as opposed to previous stories, he did not go out to meet them and defend his family, why? Not because he did not have supporters and not because he was busy washing and burying the Prophet SAWS but this time it's because he was extremely busy compiling the Quran and repaying the eighty thousand Dirhams debt! So guess what they did? They burned his house!**

**Also this time it was not Qunfudh that hit Fatima (ra) with the whip, it was 'Umar**

**bin al-Khattab (ra) that whipped her, So `Umar (ra) kicked the door with his foot but `Ali (ra) went and shut it back so it broke and fell on Fatima's (ra) face, then `Umar(ra) slapped Fatima (ra) on her face and I guess `Ali (ra) went back to compiling the Quran and never done anything about it.**

(20) Al-Tabrasi narrates in al-Ihtijaj from `Abdullah bin `Abdul-Rahman that he said: `Umar used to patrol the streets of Madinah and shout: Abu Bakr has been given the Baya'ah so hurry and give him the Baya'ah... the people would go and give him the Baya'ah and some remained hidden in their houses so `Umar used to come to them with his followers and get them to go to the Masjid to give their Baya'ah... after a few days he and his followers would seek the house of Ali (as) and would ask him to come out but he'd refuse, so he called on his men to get wood and said: By He who holds `Umar's soul! Either he comes out or we burn it over them!

When the people heard this they said to him: Fatima is the daughter of Rassul-Allah SAWS, the people hated `Umar for this and reproached him for it, when `Umar learned of this he said: What is wrong with you? Have you seen me do anything? I only wanted to scare them.

Al-Ihtijaj 80, al-'Awalim 11/404, Bihar al-Anwar 28/204.

**In this one the people actually sided with `Ali (ra) and Fatima (ra) so he no longer has an excuse not to fight back... but he didn't fight back anyway, also this narration contradicts the other ones because here the house was never burned, when they reproached him for saying he wants to burn the house `Umar (ra) replied:**

//What is wrong with you? Have you seen me do anything? I only wanted to scare them.//

(21) Al-Kashani says,: ...Then `Omer gathered a bunch of taleeqs and hypocrites and brought them to the house of the Commander of the Faithful (A.S.). They found his door locked, so they shouted, `Come out, O Ali, for the successor of the Messenger of Allah calls you into his presence!' He did not open the door to them. They brought firewood and put it at the door. Then they brought a torch in order to set it ablaze. `Omer shouted, `By Allah! If you do not open the door, we shall surely burn it!' When Fatima (A.S.) realized that they were going to burn her house, she stood up and opened the door for them. Those folks pushed her before she could return. Fatima (A.S.) hid behind the door. Then they leaped on the Commander of the Faithful (A.S.) as he was sitting on his bed, surrounded him and dragged him from his house tied by his own garment, pulling him to the Mosque. Fatima (A.S.) tried to intercept between them and her husband and said, `By Allah! I shall not let you drag my cousin unjustly like that! Woe unto you! How swiftly you are to betray Allah and His Messenger (A.S.) in our regard.

Nawadir al-Akhbar, p. 183. `Ilmal-Yaqan, pp. 686-88. `Awalim al-`Ulam, Vol. 11, p. 414.

**In this one it was actually Fatima (ra) that opened the door for them as opposed to other narrations, they only pushed her in this narration and then she hid behind the door while `Ali(ra) was sitting on his bed like nothing happened, so they dragged**

**him and after they took `Ali (ra) she followed them and tried to intercept them.**

**Actually I'll show you something funny, it turns out the door of her house that they wanted to burn was right next to the Masjid, meaning that Abu Bakr (ra) was sitting right next to them as Fatima's door is open to the Masjid directly:**

**(22)** Al-Majlisi says about fatima's house: "And her house A.S was right next to the Prophet's SAWS house which he lived in without his wives."

Bihar al-Anwar 43/56.

**(23)** Al-Khawajoo'i al-Mazandarani has also said, "They have narrated that Fatima (A.S.) had a house, and she had a door overlooking the Mosque. Abu Bakr said, 'I have heard the Messenger of Allah (A.S.) saying that the door should not lead to the Mosque,' so he ordered the door of her house to be removed or sealed. Then he regretted having left her house thus exposed and said, 'How I wish I left Fatima's house alone and did not expose it!'"

Al-Khawajoo'i al-Mazandarani, Al-Rasa'il al-I'tiqadiyya, p. 470-471.

**This means that if they burned her house they'd be burning the mosque which Abu Bakr (ra) was sitting in to receive his Baya'ah! Which is really STUPID! And Makes no Sense!**

**(24)** When Fatima (A.S.) went behind that door to send `Omer and his party away, `Omer squeezed her between the wall and the door very hard, causing her to miscarry her fetus, and one nail planted itself in her chest. Fatima (A.S.) screamed, "O Father! O Messenger of Allah! See what we have suffered after you at the hands of the son of al-Khattab and the son of Aba Quhafah!" Omer turned to those in his company and said, "Hit Fatima!" The one who was very much loved by the Messenger of Allah (A.S.) and who was part of him was whipped, so much so that they caused her body to bleed.

Conference of Baghdad's Scholars, pp.135-37 (printed in 1415 A.H. at Dar al-Irshad al-Islami, Beirut, Lebanon).

**`Umar (ra) crushed her behind the door and ordered the Men to beat her up! And they kept on hitting her with the whip over and over and over until her whole body was bleeding! Where was `Ali (ra)? Was he busy sitting on his bed compiling the Quran? The answer is in this narration below:**

**(25)** Aba `Abdullah, al-Mufid, has said:

Abu Bakr, namely Muhammed (A.S.) ibn `Omer al-Ji'abi, has said that Abu Bakr, Ahmed ibn Mansar al-Ramadi, has said that Sa`ad ibn `Afar saying that Ibn Laha`ah, quoting Khalid ibn Yazid, from Aba Hilal from Marwan ibn `Othman saying that when people swore the oath of allegiance to Abu Bakr, Ali (A.S.), al-Zubayr and al-Miqdad entered the house of Fatima (A.S.) and refused to go out (to swear it). `Omer ibn al-Khattab

said, "Set the house on fire!" Al-Zubayr went out with his sword. Abu Bakr said, "Take care of the dog!" So they went in his direction. His foot slipped and he fell on the ground, and the sword fell from his hand. Abu Bakr said, "Hit it [his sword] on the rock!" His sword was hit on a rock till it was broken.

Ali (A.S.) ibn Abi Talib went out to a cliff. He was met by Thabit ibn Qais ibn Shammās who asked him, "O father of al-Hasan(A.S.)! What are you doing here?" He said, "They wanted to burn my house as Abu Bakr was sitting on the pulpit receiving the people's oath of allegiance without defending or even denouncing such an act." Thabit said to him, "My hand shall not part with yours till I am killed defending you." They both set out and entered Medina. Fatima (A.S.) was standing at her door. Her house was empty.

Al-Mufid, Amali, pp. 49-50. Al-Majlisi, Bihar al-Anwar, Vol. 28, pp. 231-32.

**Do you realize what this narration is saying? This narration is saying that they attacked Fatima's (ra) house and what did 'Ali (ra) do? He ran away! 'Ali ibn Abi Talib (ra) left Fatima(ra) alone with the men and ran outside the city and climbed a mountain where he met Thabit bin Qays and when Thabit asked him what he was doing all the way up there 'Ali (ra) replied:**

//They wanted to burn my house//

**So what does Thabit do? He tells 'Ali (ra) to grab his hand and they both go down there, which makes 'Ali (ra) look like a little kid (I seek refuge in Allah from their lies) and who do they find when they come back? They find Fatima (ra) standing at the door after they beat her up and destroyed her house and then left.**

**Also notice that in a previous narration it was 'Umar (ra) who said "take care of the Dog!" while in this one they're attributing it to Abu Bakr (ra), you'll have to excuse the Shia they don't have such a good memory so they can't remember all their lies.**

(26) Al-Turayhi (d. 1085 A.H.), who was a contemporary of al-Majlisi, may Allah have mercy on him, has recorded the following:

... So, my Brethren, if we reconsider, abandoning the worship of our ego and shunning those who strayed and followed their own inclinations, do you think that Fatima (A.S.) was pleased when Khalid ibn al-Walid squeezed her, so she miscarried Muhassan, and Qunfath, slave of Abu Bakr, whipped her, leaving marks on her body, or when her husband, cousin and father of the Prophet 's grandsons, was cheated out of the caliphate...?!

Al-Turayhi, Al-Muntakhab, p. 136.

**And here they decided to change the scenario again, so it's no longer 'Umar (ra) but it's Khalid (ra) who squeezed Fatima (ra) behind the door.**

(27) Al-Majlisi I, in his commentary on the book titled Man LaYahduruhu al-Faqih, upon reaching the topic of how Fatima (A.S.) was martyred:

She, peace and blessings of Allah be upon her, was martyred because of the beating which received at the hands of `Omer [ibnal-Khattab]... He hit her stomach with the door when he wanted the Commander of the Faithful (A.S.) to swear the oath of allegiance to Abu Bakr.

Rawdat al-Muttaqin, Vol. 5, p. 342.

**And here they contradict it again and claim that it was `Umar (ra) who squeezed her.**

(28) Muhammed ibn Haran al-Tal`akbari cites his father saying that "Aba Ali," Muhammed ibn Humam ibn Suhail, has said that Ahmed ibn Muhammed al-Barqi has cited Ahmed ibn Muhammed al-Ash`ari al-Qummi cites `Abd al-Rahman ibn Aba Najran cites `Abdullah ibn Sinan citing Ibn Maskan citing Aba Busayr quoting Aba `Abdullah (A.S.) saying the following:

Fatima (A.S.) was born on the 20th of Jumada al-akhira, forty-five years after the birth of the Prophet (A.S.)... The reason for her death is that Qunfath, slave of the man (Abu Bakr), poked her with the sword's scabbard as ordered by his master, so she miscarried Muhassan. She fell seriously sick because of the incident, and she did not let any of those who harmed her enter her house.

Dala'il al-Imama, p. 45. Al-Majlisi, Bihar al-Anwar, Vol. 43, p. 170. `Awalim al-`Ulam, Vol. 11, pp. 411, 504.

**And here they contradict themselves again and say that it was Qunfudh who hit her with the back of his sword and caused her miscarriage and death!**

(29) It is narrated from al-Sha`bi, Abi Mikhnaf, Yazid ibn Habibal-Misri the tradition of Imam al-Hasan al-Mujtaba (A.S.) arguing with `Amr ibnal-`as, al-Walid ibn `Uqbah, `Amr ibn `Othman and `Utbah ibn Aba Sufyan in the presence of Mu`awiyah, and it is quite a lengthy tradition. In it, the Imam (A.S.) says to al-Mugharah ibn Shu`bah, "You are the one who hit Fatima (A.S.) daughter of the Messenger of Allah (A.S.) and caused her to bleed and she miscarried, thus humiliating the Messenger of Allah (A.S.), disobeying his order and violating his sanctity since the Messenger of Allah (A.S.) had said to her, 'O Fatima! You are the Head of all the women of Paradise.'"

Al-Tibrisi, Al-Ihtijaj, Vol. 1, p. 414. Al-Majlisi, Bihar al-Anwar, Vol. 43, p. 197. Mir'at al-`Uqal, Vol. 5, p. 321. Diya' al-`alaman (manuscript), Vol. 2, p. 64.

**Then the Shia scholars decided that it was al-Mugheerah ibn Shu`ubah (ra) who hit Fatima (ra) and caused her miscarriage!**

(30) Al-Hasani has also said, "According to a third narrative, she stood behind the door to stop them from entering it. They thrust themselves on the door, pushing it against her, and she was pregnant, so she miscarried a son whom the Messenger of Allah (A.S.) had named Muhassan."

Sirat al-`A`imma al-`Ithna `Ashar, Vol. 1, p. 133

**Finally they decided that it was neither `Umar nor Khalid nor Qunfudh nor Abu Bakr**

**nor al-Mugheerah but it was all of them together, they all pushed the door at once and killed her!**

**(31)** SALIM quotes Ibn `Abbas saying, "I visited Ali (A.S.) at Tha-Qar. He took out a tablet and said to me, 'O son of `Abbas! This is a tablet written according to what the Messenger of Allah (A.S.) dictated to me, and it is in my own hand writing.' I said, 'O Commander of the Faithful! Please read it for me.' He read it, and it contained a narrative of the events from the demise of the Messenger of Allah (A.S.) to the martyrdom of al-Husain (A.S.), detailing how he would be killed, the name of his killer, the names of his supporters, and who would be martyred in his company. He wept profusely, causing me to weep, too. Among what he read to me was what would happen to him (to Ali [a]), how Fatima (A.S.) would be martyred, how al-Hasan (A.S.) would be betrayed by the nation then be martyred, etc."

Refer to the book of Salam ibn Qaisas edited by al-Ansari, Vol. 2, p. 915. Ibn Shathan, Al-Fada'il, p. 141. Al-Majlisi, Bihar al-Anwar, Vol. 28, p. 73.

**Mashallah! The Prophet SAWS gave `Ali (ra) the entire script here with all the details of everything that will happen and the names of the killers, instead of trying to avoid all this he just did nothing, which means that all of this information in the Tablet served absolutely no purpose, If I had information like this I'd use it to my advantage and take care of all my enemies while the Prophet SAWS is still alive...but since this is a very bad movie with a very bad director, this information was never used and Tablet is God knows where today, I am sure the hidden Mahdi has a copy.**

**Now more lies:**

**(32)** SALIM ibn Qais has narrated saying that `Omer ibn al-Khattab once fined all his governors half of their salaries, exempting Qunfath al-`Adawi from such a fine, and he was one of such governors. He even returned to him what he had taken away from him, the sum of twenty thousand dirhams. Nor did he deduct the tilth, nor half the tilth. Aban said that SALIM has said, "I met Ali (A.S.) and asked him about what he thought regarding what `Omer had done. He said, 'Do you know why he (`Omer) exempted Qunfath and did not fine him or deduct anything from his salary?' I said, 'No.' He said, 'Because he is the one who hit Fatima, peace and blessings of Allah be upon her, with the whip when she came to act as a barrier between me and them. So she died, peace and blessings of Allah be upon her, and there was still a mark on her wrist like a bracelet.'"

Al-Majlisi, Bihar al-Anwar, Vol. 30, pp. 302-03 and the book of Salam ibn Qais, Vol. 2, pp. 674-75. Al-`Awalim, Vol. 11, p. 413.

**In the Hadith above the Shia decided that they want to make `Umar (ra) look like an evil tyrant so they invented this lame narration about `Umar (ra) rewarding Qunfudh because he hit Fatima (ra) with a whip, this narration makes as much sense as you want to make of it, let's jump to another lie which contradicts it:**

**(33)** The Commander of the Faithful (A.S.) carried out her will. He did not inform anyone about her demise. At al-Baqi', he dug up forty graves during the night wherein he buried Fatima (A.S.).

Then the Muslims, having come to know about the death and burial of Fatima (A.S.), went to the Commander of the Faithful (A.S.) to offer their condolences. They said, "O Brother of the Messenger of Allah (A.S.)! Order us to prepare her for burial and to dig up her grave." He (A.S.) said, "She has already been buried, joining her father (A.S.)." They said, "We belong to Allah, and to Him shall we return. How can the daughter of our Prophet Muhammed (A.S.), his only offspring, die and we do not perform her funeral prayers?! This is truly very serious!" He (A.S.) said, "Suffices you what you have committed against Allah, the Messenger of Allah (A.S.) and his Progeny. By Allah! I would not violate her will which she entrusted to me, that is, that none of you should perform her funeral prayers, and there is no blame on one who carries out someone's will." Those folks shook the dust off their clothes and said, "We have to perform the funeral prayers for the daughter of the Messenger of Allah (A.S.)." They immediately went to al-Baqi' and found forty graves freshly dug up. They could not tell which one of them was hers. People exchanged blame and accusations and said, "You did not witness the demise of the daughter of your Prophet, nor did you perform the funeral prayers for her, and now you do not even know where her grave is so you may visit it!"

Abu Bakr said, "Let a number of trustworthy Muslims dig up these graves till you find her grave so that we may perform her funeral prayers and visit it."

The Commander of the Faithful (A.S.) heard about it, so he went out of his house angrily. His face was red with anger, his eyes burning, his cheeks puffed up, and he was carrying on his hand his yellow outer garment which he never put it on except on an ill-fated day. He was using his sword, Thul-Fiqar, like a walking stick till he reached al-Baqi'. Prior to his arrival, news reached people that he was going there. A wamer said to them, "Here is Ali (A.S.) coming as you can see swearing by Allah that no brick of these graves will be moved from its place except that he will let his sword do its business against the unlucky from among this nation. People fled away in hordes.

Al-Majlisi, Bihar al-Anwar, Vol. 30, pp. 348-50, citing Irshad al-Qulab by al-Daylami.

**So the Shia are telling us in this Hadith that after 'Umar (ra) and Abu Bakr (ra) the rest of the companions killed Fatima (ra) and destroyed her house they suddenly became saints and decided it was a good idea to go visit her grave and pray the funeral prayer on her, Mashallah What pious god fearing men! But 'Ali (ra) being the smart infallible Imam that he is outsmarted them by digging forty different graves in al-Baqi'i and this confused the men as they didn't know which grave was hers!**

**Abu Bakr (ra) then came up with this genius idea that they should dig up all the graves until they find her body and then they can pray on her and visit her grave BUT HAVE NO FEAR! The brave and courageous warrior 'Ali (ra) heard this and he left his house ANGRILY, let me describe him for you so that you'd know how angry he was:**

//He went out of his house angrily. His face was red with anger, his eyes burning, his cheeks puffed up//

**And `Ali (ra) stood bravely and told them that if they move ONE brick just ONE brick he will kill them all with his sword Zulfiqar!!!**

**Now it's my turn to ask `Ali(ra), where was all this bravery and anger when your wife was being slapped and whipped and crushed in front of your eyes while you sat on your bed!!!!? Now after her death you display this courage!? What good will it do you now!? What about the "Will" of the Prophet SAWS and what about not fighting without supporters!? Did the infallible forget all this now!?**

**Now more garbage:**

**(34)** The author of Al-Kafi cites some of our own folks citing Ahmed ibn Muhammed from al-Qasim from his grandfather from Aba Busayr from Aba `Abdullah (A.S.) quoting his forefathers saying, "The Commander of the Faithful(A.S.) has said, `When what you miscarry meet you on the Day of Judgment, they will ask their parents why they did not give them names. The Messenger of Allah(A.S.) had named Muhassan before his birth."

Al-Kafi, Vol. 6, p. 18. `Awalimal-`Ulam, Vol. 11, p. 411. Al-Majlisi, Bihar al-Anwar, Vol. 43, p. 195 and Vol.101, p. 128 and Vol. 10, p. 112. Al-Khisal, Vol. 2, p. 434. `Ilal al-Shara'i, Vol. 2, p. 464. Jala' al-`Uyan, Vol. 1, p. 222.

**How the heck did he name him before he was born? How did he even know he was a boy? And what good is giving him a name since he died before birth according to your Ahadith?**

**(35)** Aba Muhammed, citing `Abdullah ibn Sinan from Aba `Abdullah(A.S.) saying the following:

When the Messenger of Allah (A.S.) passed away, Abu Bakr took his seat on his pulpit. He sent for the agent of Fatima (A.S.) and expelled him... Abu Bakr then wrote her a property title, returning Fadak to her possession. But `Omer met her and asked her, "O Daughter of Muhammed(A.S.)! What is this sheet in your hand for?" She said, "A property title which Abu Bakr wrote me, returning Fadak to my possession." He said, "Give it to me." She refused, so he kicked her with his foot in the stomach, and she was pregnant with a son named al-Muhassan whom she instantly miscarried. `Omer then slapped her on her cheek, causing her earring to break into bits and pieces. Then he took the property title and tore it to pieces. Fatima (A.S.) went away. For seventy-five days, since `Omer kicked her, she remained sick, then she passed away. On her death-bed, she called Ali (A.S.) to her presence and said to him, "You may either guarantee to carry out what I shall say to you or I shall ask al-Zubayr." Ali (A.S.) said, "I guarantee to carry out your will, O Daughter of Muhammed (A.S.)!" She said to him, "I ask you in the right of the Messenger of Allah (A.S.) that if I die, both men (`Omer and Abu Bakr) should not be present near me, nor should they attend my funeral prayers." He (A.S.) said, "You will have what you desire." When she passed away, he buried her at night. In the morning, the people of Medina, including Abu Bakr and `Omer, wanted to attend her funeral. Ali (A.S.) went out and he was met by both men. They asked him, "What have you done to the daughter of Muhammed (A.S.) regarding preparing her for her burial, O father of al-Hasan (A.S.)?" Ali(A.S.) said, "By Allah, I have

already buried her.” They said, “What caused you to bury her without informing us that she had died?” She (A.S.) said, “She had ordered me to do just that.” `Omer said, “By Allah! I am about to dig up her grave and perform the funeral prayers for her.” Ali (A.S.) said, “By Allah! As long as my heart is still resting inside my rib cage, and as long as I can hold (my sword) ThuI-Fiqar in my hand, you shall never be able to dig her body out, and you know best what I can do.” Abu Bakr said (to `Omer), “Go, for he is more worthy of her than we are.” People then dispersed.

Al-Mufid, Al-Ikhtisas, pp. 184-85. Al-Majlisi, Bihar al-Anwar, Vol. 29, p. 192. Abd al-Razzaq al-Muqarram, Wafatal-Siddaqa al-Zahra’, p. 78.

**The Shia scholars decided the story was getting repetitive and boring, they decided to make up something new and refreshing to play with the emotions of their followers, so in this Hadith there is no assault on her house nor is there any fire burning, in fact here Abu Bakr (ra) agrees to give her fadak and when she left `Umar (ra) met her on the way back and he took the paper from her and kicked her in the stomach killing her child, kind of makes you think, what was a pregnant woman doing? Going all alone to the Caliph to ask for official papers for a piece of Land? Why didn't `Ali (ra) do it? And is it me or does Fatima (ra) not trust `Ali (ra)? She says:**

//You may either guarantee to carryout what I shall say to you or I shall ask al-Zubayr.//

**Also here `Ali (ra) again threatens them that if they try to dig her out he will fight and kill them, again completely ignoring the Prophet's SAWS "Will" and risking "dissension". It would have been more useful if you had defended her while she was still alive instead of sending a pregnant woman alone to the Caliph.**

**Let's look more at why `Ali(ra) didn't defend Fatima (ra):**

**(36)** Al-Majlisi in al-Bihar: Ali lifted his head to the sky -angrily - and said: O Allah you know that the unlettered Prophet (as) told me: If they (his supporters) reach twenty then fight them. O Allah this is your saying in your book "So if there are from you twenty [who are] steadfast, they will overcome two hundred." O Allah they did not reach this. He said it three times then left.

Bihar al-Anwar 8/44 and al'Ayyashi has narrated like it in his Tafseer.

**WHAT!?! Are you telling me that the Prophet SAWS told him not to fight until his supporters reached twenty? Then why did he threaten everybody that he would kill them if they touched the grave of Fatima (ra)? Obviously he couldn't do that unless he gathered twenty supporters otherwise he'd be breaking the word of the Prophet SAWS, come to think of it why didn't he defend her in the first place when they killed her? Are you telling me `Ali (ra) never even had twenty supporters!?! From what I know he had a good number of supporters, I mean just read this:**

(37) Aban has said that SALIM said, "I went to a study circle at the Mosque of the Messenger of Allah (A.S.). The non-Hashemites were Salman, Abu Tharr, al-Miqdad, Muhammed ibn Abu Bakr, `Omer ibn Aba Salamah and Qais ibn Sa`d ibn `Abadah. Al-`Abbas said to Ali (A.S.), `I wonder what stopped `Omer from fining Qunfath as he did to all his other governors.' Ali (A.S.) looked around him, then his eyes were filled with tears. He then said, `He did so in appreciation of his hitting Fatima (A.S.) with the whip, so she died and her wrist bore the mark of the hit like a bracelet."

Al-Majlisi, Bihar al-Anwar, Vol. 30, pp. 302-03 and the book of Salam ibn Qais, Vol. 2, pp. 674-75. Al-`Awalim, Vol.11, p. 413.

**I mean here he has five non-Hashemite men with him not counting people like `Ammar, all he needs is fifteen more, are the shia implying that the entire tribe of Bani Hashim doesn't have fifteen men in it? They're one of the strongest and most influential tribes of Quraysh how can they not have fifteen men!?**

**The Shia scholars did realize this mistake so they decided to change the number here:**

(38) O ibn Qays, by Allah if I had found on the day when the brother of Taym was given Baya'ah forty men like the four which I found, I would not have held back and I would have resisted them but I never found a fifth so I held back.

Salim ibn Qays page 215.

**Above the number magically changed from 20 to 40 in order to make it sound more realistic.**

(39) Al-Kulayni narrates that Ali said: By Allah if I had the supporters of Talut or the number of men in the battle of Badr I would have hit you with my sword...

Al-Kafi by al-Kulayni 8/32.

**Now `Ali (ra) says he won't fight unless he gets supporters as much as the people who fought in Badr, so the number just jumped from 40 to about 300, in that same narration he then says:**

He then left the Masjid and passed by a group of thirty sheep so he said: By God if I had men who obeyed Allah and his Prophet equal to the number of these sheep I would have dethroned that son of the woman who eats flies.

**Obviously the Shia lies are inconsistent, also notice his rude and vulgar language and how he calls AbuBakr's (ra) mother.**

### **Now on to another lie:**

**(40)** I said to Salman, "Did they really enter the house of Fatima(A.S.) without permission?!" He said, "Yes, by Allah, and she did not have a veil, so she cried out, 'O Father! O Messenger of Allah (A.S.)! O how badly you have been succeeded by Abu Bakr and `Omer while your eyes can still see though you are in your grave!' She called that out as loudly as she could. I saw AbuBakr and those around him weeping (as they heard her say those words). They all wept except `Omer, Khalid ibn al-Walid and al-Mugharah ibn Shu`bah. `Omer kept saying, 'We have nothing to do with what women say.' They took Ali (A.S.) to Abu Bakr as he was saying, 'O by Allah! Had I had my sword in my hand, you would surely know that you would not be able to do what you are doing at all. By Allah! I do not blame myself if I fight against you. Had I only had forty supporters, I would have been able to disperse all the people you have rallied behind you. But the curse of Allah be on people who swore the oath of allegiance to me then betrayed me. When Abu Bakr saw Ali (A.S.), he shouted, 'set him free!' Ali (A.S.) said, 'O Abu Bakr! How swiftly you have transgressed against the Messenger of Allah (A.S.)! What gives you the right or which status permits you to invite the people to swear the oath of allegiance to you? Did you not yourself swear the oath of allegiance a few days ago as ordered by Allah and as enjoined by the Messenger of Allah (A.S.)?'"

Quoted from pp. 584-594 of Vol. 2 of the book by Salam ibn Qais which al-Ansari edited. Refer to pp. 210-16, Vol. 1, of al-Tibrisi's Al-Ihtijaj and to Jala' al-'Uyan. Also refer to pp. 319-320, Vol. 5, of Mir'at al-'Uqal. Al-Majlisi, Bihar al-Anwar, Vol. 28, pp. 261, 268, 270, 299 and Vol. 43, pp. 197-200. Also refer to pp. 400-404, Vol. 11, of Al-'Awalim. Refer to Diya' al-'alaman (manuscript), Vol. 3, pp. 63-64.

**Now `Ali (ra) changed his mind yet again, he no longer cares about gathering the twenty supporters the Prophet SAWS told him about, nor does he care about the number sheep or the number of the people of Badr, he just says:**

//By Allah! Had I had my sword in my hand, you would surely know that you would not be able to do what you are doing at all.//

**So where is this sword? Wasn't it with him in the house? Then right after that he says:**

//Had I only had forty supporters, I would have been able to disperse all the people you have rallied behind you.//

**I thought the Prophet SAWS told you twenty? How about thirty like the number of sheep?**

**What is funny is that any person who reads the Shia narrations knows for a fact that `Ali does not need any supporters at all, in the Shia Ahadith `Ali (ra) has miraculous super powers, I remember in one hadith he extended his foot from al-Kufa to al-Sham and kicked Mu'awiyah(ra) while in his castle!**

### **Another one:**

**(41)** Al-Husain ibn Hamdan quotes Muhammed ibn Isma`al and Ali ibn `Abdullah al-Husaini citing Aba Shu`ayb and Muhammed (A.S.) ibn Nasar quoting `Omer ibn al-Furat quoting Muhammed ibn al-Mufaddal ibn `Omer saying:

`Omer hit Fatima's hand with the whip. The whip left a mark on her wrist like a black bracelet. He kicked the door with his foot, and the door hit Fatima's stomach. She was six months big with al-Muhassan whom she miscarried.

`Omer attacked, and so did Qunfath and Khalid ibn al-Walid. `Omer slapped Fatima (A.S.) on her cheek, breaking her ear-ring under her veil, and she was crying loudly as she said, "O father! O Messenger of Allah! Your daughter Fatima is treated as a liar, is hit, and her fetus is killed inside her womb!" The Commander of the Faithful (A.S.) came out of the house with red eyes, wearing nothing on his head, and he put his outer mantle on Fatima (A.S.), hugged her and said, "O daughter of the Messenger of Allah(A.S.)! You already know that your father was sent as a mercy to the whole world..." Then he turned to `Omer and said, "O son of al-Khattab! Woe unto you from this day of yours and from the day thereafter and the ones that follow! Get out (of my house) before I unsheathe my sword and annihilate the bygone of the nation!" `Omer went out and so did Khalid ibn al-Walid, Qunfath, and Abdal-Rahman ibn Abu Bakr. They were outside when the Commander of the Faithful(A.S.) called upon Fidda to tend to her mistress who was undergoing the pain of miscarriage... Fatima (A.S.) miscarried al-Muhassan, so Ali (A.S.) said, "He is joining his grandfather, the Messenger of Allah (A.S.), to whom he will lodge a complaint.

Al-Majlisi, Bihar al-Anwar, Vol. 53, pp. 14, 18, 19, 23. Al-`Awalim, Vol. 11, pp. 441-43. Al-Khasabi, Al-Hidayaaal-Kubra, pp. 392, 407-08, 417. Hilyat al-Abrar, Vol. 2, p. 652. Refer also to Fatima al-Zahra' Bahjat Qalb al-Mustafa, Vol. 2, p. 532 from Nawa'ib al-Duharby Sayyid al-Meerjahani, p. 192.

**Aha! Here they didn't even catch `Ali (ra) nor did they chain him up and drag him to Abu bakr (ra) like the other narrations, Instead he threatened to kill them:**

//Get out before I unsheathe my sword and annihilate the bygone of the nation!!!

**So `Umar and Khalid and Qunfudh and `Abdul-Rahman (raa) and everyone got scared and ran away, don't ask how this makes sense because it doesn't, there was no mention of "Forty supporters" or of any "Will" or any "risk of dissension" `Ali (ra) just threatened to kill everybody and they ran away.**

**It is important to note here that when `Umar (ra) was the Caliph and after he defeated the Persian empire he offered the best of gifts to the family of `Ali (ra) he even offered al-Hussein(ra) the noble Persian princess which later became the mother of the Shia Imams, yet the Shia insist on fabricating this stuff to show that `Umar (ra) hated Ahlul-bayt.**

(42) Muhammed ibn Yahya quotes Muhammed ibn al-Husain quoting Muhammed ibn Isma`il quoting Salih ibn `Uqbah quoting `Abdullah ibn Muhammed al-Ju`fi quoting Aba Ja`fer and Aba `Abdullah (A.S.) saying, "When they did what they did, Fatima (A.S.) seized `Omer by the collar, pulled him and said, 'O son of al-Khattab! Had I not feared that some innocent people would be hurt, I would have submitted a plea to Allah to which He will respond swiftly.'"

Al-`Ayyashi, Tafsir, Vol. 2, pp.307-08. Al-Majlisi, Bihar al-Anwar, Vol. 28, p. 231. Al-Burhan fi Tafsiral-Qur'an, Vol. 2, p. 434.

**In the other narrations it was `Umar (ra) who was beating up Fatima (ra) but in this narration it seems that it's Fatima (ra) who is beating up `Umar (ra).**

(43) The Author of al-Asrar al-Fatimiyyah says: Then `Umar returned to Abu Bakr because he feared that `Ali might come out with his sword since he knew that he was strong and fearless, He told Qunfudh: "Make him come out otherwise break into the house, if he doesn't then burn the house." Al-Asrar al-Fatimiyyah pg.114.

**This is in and of itself a contradiction, it says that `Umar (ra) feared that `Ali (ra) would come out then he tells Qunfudh to tell `Ali to come out. Just pure contradictions.**

(44) Al-Majlisi, may Allah have mercy on him, detailed a letter sent by the second caliph to Mu`awiyah narrating what al-Zahra' (A.S.) had to go through at his hand. Among its contents are the following details:

Ali (A.S.) came out. When I realized his presence, I hurried to get out of the house and said to Khalid, Qunfath and those in their company, "I have been saved from something tremendous!" According to another narrative, he said, "I have committed a great crime from which I do not feel safe for my life at all, and here is Ali (A.S.) coming out of the house. Neither I nor all of you combined can overpower him. Ali (A.S.) came out. She hit with her hands her forelock to expose it and to complain to Allah, the Great, because of what had befallen her. Ali (A.S.) shrew her outer mantle on her saying, 'O daughter of the Messenger of Allah (A.S.)! Allah sent your father as a mercy to the worlds... so, O Head of the Women of the World, you too should be a mercy to these afflicted folks and do not be a torment.' The pain of child-birth intensified. She entered the room and miscarried a child whom Ali (A.S.) named Muhassan.

Al-Majlisi, Bihar al-Anwar, Vol. 30, p. 293-95. Al-Khasabi, Al-Hidaya al-Kubra, p. 417.

**As expected completely different details, this time she goes to her room to have the miscarriage and it was `Ali (ra) who named the child Muhassan and not the Prophet SAWS.**

(45) Al-Hasani has said, "According to another narrative, when they wanted to enter her house and take Ali (A.S.) out, she wanted to stop them. Qunfath hit her on her face, hurting her eyes."

Sirat al-'A'imma al-'Ithna 'Ashar, Vol. 1, p. 132.

**As the habit goes, Fatima(ra) is the one defending 'Ali (ra) but this time they hit her on the face hurting her eyes while 'Ali (ra) does nothing... In fact at the end Fatima (ra) got fed up with the cowardice of 'Ali (ra) that she insulted him for not saving her:**

**(46)** Mullah Baqir Majlisi writes: 'Fatimah(R.A.) described Ali (R.A.) thus: "You are hiding like a malformed foetus in a womb; you have ran home like those who are guilty of being untrustworthy and after having destroyed the strongest men on earth you have been overcome by these wimps!" Bihar al-Anwar 43/148, al-Ihtijaj pg. 145.

**Thus the infallible fights the infallible...**

**The last biggest joke in this story is that according to the Shia, after Fatima (ra) was beat up this badly she was dying, they then invent another one of their famous lies, it is called the "Sermon of Fadak" or "al-Khutbah al-Fadakiyyah" which takes place only ten days after Abu Bakr (ra) received the Caliphate, we read:**

**(47)** Fatima (A.S.) felt grieved by Abu Bakr's actions, and was so displeased with him that when she knew of his attempt to seize Fadak, she accompanied a group of women to the mosque. There she sat down and delivered the following speech

**So above, Fatima (ra) just casually goes outside her house like nothing ever happened to her, an average human being would have stayed in the hospital for 6-7 months recovering from the brutal attack, yet here Fatima (ra) leaves and goes to the mosque to deliver a long speech that the Shias keep repeating in their Husseiniyahs over and over.**

**However that is not the problem, the problem is the content of this long sermon, Fatima (ra) never mentions anything about the attack on her house and the killing of her child during the Baya'ah of Abu Bakr (ra), instead she talks about the land of Fadak only as if she wasn't beat up to death a few days ago!!!**

Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine?

Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind yourback?

**Do you see what I mean? And then she addresses the Ansar (supporters) and asks them for support:**

O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call, and are included in the (news of the) affair?

**Can any Shia tell me if this sounds logical to him? Wouldn't it be more logical to say "O people, will I be slapped and kicked and burned and whipped and they murdered my child while you didn't defend me!?"**

**Unless you think Fadak is much more important than all of that.**

**After that is a bigger problem, the Shia state that according to some Historians Abu Bakr was almost persuaded with giving her Fadak and he told her:**

Abu Bakr said:

"Surely Allah and His Apostle are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allah not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims between us-who have entrusted me with leadership, and it was according to their satisfaction that I received what I have. I am not being arrogant, autocratic, or selfish, and they are my witnesses."

**Excuse me, is that the same Abu Bakr (ra)? The same man who just two or three days ago ordered that they burn her house to the ground and give her one hell of a beating?**

**This is the result of lying, each Hadith contradicts the others, if the Shia wanted to condemn 'Umar ibn al-Khattab (ra) in an Islamic court of law, the Muslim judge will ask for witnesses to testify that 'Umar (ra) killed Fatima (ra), so the Shia scholars enter one by one and each of them describes the events of the story of the broken ribs, after listening to their stories the Muslim judge will only reach one conclusion: 'Umar is innocent! And the Shia scholars who testified must all be punished in public and whipped because each of them told a completely different story which contradicts with the others.**

**All this reminds me of the Shia Hadith in Rijal al-Kashshi page 253 in which the Imam is asked about the appearance of the Mahdi and he says:**

**"When al-Qaem (al-Mahdi) rises he shall begin by killing the liars from amongst our Shia."**

**و الحمد لله على نعمة العقل**