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Immortal Tragedy

Sorrows and distresses attacked Fatimah (s.a.) when she knew that her father, who was the dearest one to her at all, would leave for the better world, and this world would be empty of this great personality.

The Prophet's Last Illness

When the Prophet (S) came back from Mecca to Medina, his health was indisposed and became worse day after another. He suffered a very bad fever that when his wives or visitors put their hands on his garment, they felt the heat. Beside him there was a vessel of water where he put his hand into it and rubbed his holy face to lower the fever. He said, 'I am still feeling the pain of the food that I have eaten in Khaybar. I feel that my back has been broken because of that poison.'^{[1](#)}

Muslims, who were distressed and astonished, hurried to visit him. His room was crowded with his companions. He announced to them his soon death and recommended them of what would assure for them happiness and success. He said to them, 'O people, I am about to die and taken away. I say to you to be excused before you. I have left among you the Book of Allah the Almighty and my progeny...'

Then he took Imam Ali's (a.s.) hand and said, 'Here is Ali. He is with the Qur'an and the Qur'an is with Ali. They will not separate until they will come to me at the pond (in the Paradise)'.^{[2](#)}

The Prophet (S) was certain that he was going to die. He saw that he would farewell the graveyards of Muslims and pray to Allah to forgive the dead. In the night, he sent for Abu Muwayhibah and said to him, 'I was ordered to ask for forgiveness for the people of al-Baqee'^{[3](#)} and so I sent for you to come with me.'

When the Prophet (S) arrived in al-Baqee' Graveyard, he said, 'Peace be on you O people of the graves. Let you be delighted with what you have been in, which is better than what (living) people are in. Seditions have come like pieces of dark night one after the other. The last is worse than the first.'

The Prophet (S) saw in which conditions some of his companions were and what they would do later on, and so he congratulated the dead in the graves for they would not witness the seditions that came and

would come after. The Prophet (S) said to Abu Muwayhibah, 'O Abu Muwayhibah, I have been given the keys of the treasures of this world and the eternity in it and then the Paradise. I have been asked to choose between this and the meeting of my Lord and the Paradise.'

Abu Muwayhibah said astonishingly, 'May my father and mother die for you! Take the keys of the treasures of this world and the eternity in it and then the Paradise.'

The Prophet (S) replied, 'O Abu Muwayhibah, no by Allah! I have chosen the meeting of my Lord and the Paradise.'

Then the Prophet (S) prayed to Allah to forgive the dead of al-Baqee' Graveyard and he went back home.^{[4](#)}

The Army of Usama

The Prophet (S) saw factionalism among his companions and he became certain that they would fulfill their plans to take the caliphate away from his guardian and successor Imam Ali (a.s.). Hence, he thought to rescue the situation by sending all his companions in an army to fight the Romans so that his capital would be empty of them and thus Imam Ali (a.s.) would assume the caliphate after his (the Prophet) death easily and with no obstacles.

The Prophet (S) ordered all the notables of the Muhajireen and the Ansar to join the army of Usama who was a young man. Among those men there were Abu Bakr, Umar, Abu Ubayda bin al-Jarrah and Basheer bin Sa'd.^{[5](#)} The Prophet (S) said to Usama, the leader of the army, 'March to the place where your father was killed and make the horsemen defeat them (the Romans). I have entrusted you with the leadership of this army. In the morning, attack the people of Ubna (in Syria) and meet them with fire. Hurry up to precede the news. If Allah grants you victory over them, do not remain there too long. Take guides with you, and make spies and pioneers in the front.'

On the twenty-ninth of Safar, the army mutinied and no one of the notable companions joined his battalion. The Prophet (S) was very angry at that. He went out of his house in spite of his illness. He encouraged his companions to join the army. He gave the banner to Usama and said to him, 'March by the name of Allah and for the sake of Allah. Fight those who disbelieve in Allah.'

Usama marched with his army and camped in al-Jurf.^{[6](#)} The famous companions slackened in joining the camp. They criticized and disparaged the leader, young Usama. Umar said to him, 'The messenger of Allah dies while you are an emir over me?'

This saying was conveyed to the Prophet (S) while he was badly ill suffering bad fever and headache. He became very angry and distressed. He went out of his house wrapped with a velvet garment and his head was folded. He ascended the minbar and showed the people his anger about not carrying out his orders. He said, 'O people, what for is the saying of someone of you that criticizes my appointing Usama

as the emir? You have criticized my appointing his father as emir before. By Allah, he was worthy of the emirate and his son after him is worthy of it...'

He descended the minbar and went into his house.⁷ Then, he recommended people to join the army of Usama by saying, 'Prepare the army of Usama!', 'March the army of Usama!', 'May Allah curse whoever does not join the army of Usama!'

These firm orders and insistence of the Prophet (S) at his last hours of life did not move the people's determination. They slackened in joining the army and justified their doing with different excuses, though the Prophet (S) did not accept their excuses. Rather, he showed them his anger and discontent.

Pondering on this grave event, one can conclude the following points:

1. In not joining the army and the criticizing of the appointing of Usama as the emir, the companions wanted to seize the authority and grasp the rule. Of course, if they went to the war and left the capital of the Prophet (S), certainly they would lose the caliphate, and then they would have no chance to oppose or resist.
2. The reason behind not entrusting the leadership of the army to anyone of the notable companions was that they would take it as a means to claim their worthiness of the caliphate. The Prophet (S) closed this door, and if it was opened to them, they would cling to it with all their power.
3. Islam seriously had cancelled the matter of agedness and it entrusted the important positions in the state and the army to the well-qualified and expert persons who would regard the interests of the nation above all other considerations.⁸

Asking People's Pardon

The Prophet's health became worse and he began suffering severe pains. He was certain that he was living his last hours. He sent for al-Fadhl bin al-Abbas and asked him to support him to the mosque. Al-Fadhl led the Prophet (S) to the mosque and helped him sit on the minbar. The Prophet (S) asked al-Fadhl to call out that the prayer was to be congregational. When people gathered, the Prophet (S) made a speech saying, 'O people, death is about to take me away from among you and you shall not see me again in this situation...whoever I had whipped his back here is my back, let him retaliate! Whoever I had taken some money from him here is my money, let him take from it...Let no one of you say: I fear enmity from the messenger of Allah. Surely, enmity is not from my deeds or morals. The most beloved one of you to me is he who takes a right which is on me to him, or absolves me from it so that I shall meet my Lord while no one has a complaint against me...'

Some man said, 'O messenger of Allah, you owe me three dirhams.' The Prophet (S) said, 'As for me, I do not consider a talker a liar, nor do I ask him to take an oath. How is that?' The man said, 'O messenger of Allah, do you not remember that one day a beggar asked you (for help) and you asked me

to give him three dirhams and I did?' The Prophet (S) ordered the dirhams to be given to him, and then he kept on his speech. He said, 'O people, whoever had peculated something let him pay it back...'

Some man got up and said, 'O messenger of Allah, I have three dirhams that I had peculated them...'. The Prophet (S) asked the man why he had peculated them and he replied that he had been in need of them. The Prophet (S) ordered al-Fadh'l to take back the three dirhams from the man, and he did. Then, the Prophet (S) said, 'O people, whoever feels something inside him let him get up so that I will pray Allah for him...'

Some man got up and said, 'O messenger of Allah, I am hypocrite, liar, and ill-omened.' Umar shouted at the man, 'Woe unto you! Allah has covered you. Would that you had covered yourself!' The Prophet (S) said to Umar, 'Keep silent O ibn al-Khattab! The disclosure of this world is better than that of the afterworld.' Then the Prophet (S) prayed Allah for the man saying, 'O Allah, grant him with truthfulness and faith, and take evil omen away from him!'⁹

Then a man called Sawadah bin Qays got up and said, 'O messenger of Allah, you had whipped me on my abdomen, and now I want to retaliate.' The Prophet (S) ordered Bilal to bring the whip for the man to retaliate on the Prophet (S). Bilal was astonished and he cried out, 'O people, make people retaliate on you in this world! This is the messenger of Allah. He makes people retaliate on him.' Bilal gave the whip to Sawadah who took it and came toward the Prophet (S) who was too ill. Sawadah said, 'O messenger of Allah, uncover your abdomen to me!' The Prophet (S) uncovered his abdomen while silence, crying, and fear prevailed the corners of the mosque. Sawadah silently and sadly said to the Prophet (S), 'O messenger of Allah, would you permit me to put my mouth on your abdomen?' The Prophet (S) permitted him, and he began kissing the Prophet's abdomen while his (Sawadah) eyes were shedding tears over his face. Then he said, 'I seek protection by the messenger of Allah's place of retaliation from the Fire on the day of Fire. The Prophet (S) asked him, 'O Sawadah, would you pardon or retaliate?' The man said, 'I pardon, O messenger of Allah.' The Prophet (S) raised his hands towards the Heaven praying to Allah by saying, 'O Allah, pardon Sawadah as he pardoned Your Prophet!'¹⁰

Distress and sorrow prevailed over Muslims who became certain that it was the last days of their prophet who was loyal and kind to them, and who had taken them out of the life of deviation in the desert and established to them the state of guidance and bliss.

The Prophet gives as Charity all what he Possesses

Before his last illness, the Prophet (S) had six or seven dinars. He feared that Allah might make him die while this money was still with him. He ordered his family to bring this money which he put in his hand and said, 'What does Muhammad think of his Lord if he meets Him while this is still with him?' Then, he gave this money as charity and kept nothing of the worldly vanities with him.¹¹

From his asceticism was that he left this world while he was not satiated with barley bread.¹² He died

while his armor was yet mortgaged to a Jew man for thirty Saa's (weights) of barley. [13](#) His pillow was of leather filled with fibers of palm-tree. [14](#) He was too ascetic in the worldly life. He turned away from all its pleasures and enjoyments until Allah took him to His neighborhood.

The Calamity of Thursday

The political tendencies and opportunistic trends which the famous companions adopted to turn the caliphate away from the Ahlul Bayt (a.s.) appeared clearly before the Prophet (S). Therefore, he saw, in the last hours of his life, that he should save his nation from deviation and assure to it happiness and prosperity. He said to his companions, 'Bring me a piece of paper and an inkpot to write you a book by which you shall not go astray at all...' [15](#)

It was the greatest blessing that the Prophet (S) wanted to write a book for the nation by which it would not go astray forever. It was a very expensive opportunity, but unfortunately, those companions lost it easily. And unfortunately, some of the Prophet's companions understood that the Prophet (S) intended to write down in that book the caliphate to Imam Ali (a.s.) and that would make their greed go in vain; therefore one of them said, 'The book of Allah is enough for us...'

Undoubtedly, if this sayer knew that the Prophet (S) wanted to recommend of anything else in that book, he would not reply so impudently, but he understood well that the Prophet (S) wanted to announce the caliph after him.

Anyhow disputes and disagreements increased among the attendants that some of them wanted to carry out the Prophet's wish and some others insisted on objection. The women from behind the curtain denied that impudent situation towards the Prophet (S), who was living his last moments, and cried out addressing the Prophet's companions, 'Do you not hear what the messenger of Allah is saying?'

Umar harshly replied to them, 'You are the friends of Yousuf (Prophet Josef). If he became ill, you would press your eyes (to shed tears), and if he recovered, you would ride on his neck.'

The Prophet (S) looked at him angrily and said, 'Let them alone! They are better than you.'

A terrible dispute broke out between the men. The party that wanted to carry out the Prophet's order was about to win, but someone (Umar) shot a bad arrow against the Prophet's order by saying harshly and impudently, 'The Prophet is raving!' [16](#)

These events must be studied thoughtfully and exactly because they concern the essence of our Islamic life. They have a clear criticism against the messenger of Allah, who was accused of raving whereas Allah has said about him,

"Your companion does not err, nor does he go astray, nor does he speak out of desire. It is naught but revelation that is revealed. The Lord of Mighty Power has taught him." 53:2-5

“Most surely it is the word of an honored messenger, the processor of strength, having an honorable place with the Lord of the Dominion, One (to be) obeyed, and faithful in trust. And your companion is not gone mad.” 81: 19–22

Accusing the Prophet (S) of raving is defaming to his personality, disparaging his position, and ignoring his favors that he has done to all human kind and especially the Arabs whom he saved from the life of ignorance and deviation in the desert and established to them a state and civilization, and made them masters of the nations. Was his reward for all that to be accused of raving? We are from Allah, and to Him we shall return!

The political tendencies and the greed to authority led those men to face the messenger of Allah with these severe words that hurt every Muslim. When Ibn Abbas remembered this painful event, he cried and his tears covered his cheeks. He often said, “Thursday, and what is Thursday! The messenger of Allah (S) said, ‘Bring me a piece of paper and an inkpot to write you a book by which you shall not go astray after me at all’ and they said, ‘The messenger of Allah is raving.’”^{[17](#)}

Really, it was the greatest calamity that Muslims have never been afflicted with like it. It had been intervened between them and their happiness and prosperity in all fields of life.

Fatimah’s Distress

Sorrow and distress filled Fatimah’s heart and pain hurt her too much when she became certain that her father was going to leave her for the other world. She sat beside and stared at him. She heard him saying, ‘Ah, my anguish!’

She was distressed and said, ‘Ah, my anguish for your anguish father!’

The loving father said kindly to his darling daughter, ‘No anguish for your father after this day!’^{[18](#)}

She was very affected by these words because she became completely certain that her father would leave her. When the Prophet (S) saw her very sad and distressed, he wanted to delight her. He asked her to come closer to him. He whispered to her something and her eyes were filled with tears, and then he whispered to her another thing and she began smiling. Aa’isha (the Prophet’s wife) was astonished at seeing that and she said, ‘I have not seen delight that is nearer to sadness like today.’

Aa’isha asked Fatimah (s.a.) about what her (Fatimah) father whispered to her but she did not answer her. When days passed, she told her saying, “He said to me: ‘Gabriel reviewed the (whole) Qur’an to me once a year, but this year, he reviewed it to me twice. I do not think except that my death has come.’

This was the cause of her pain and crying. As for the cause of her delight, she said, “He said to me: ‘You are the first one of my family that shall join me (die). I am the best ancestor to you. Are you not pleased to be the principal of the women of this nation?’”^{[19](#)}

The Prophet (S) comforted Fatimah (s.a.) saying, “O my daughter, do not cry! When I die, you say: ‘we are Allah’s and to Him we shall return’ It has recompense for any dead one.”

She said, ‘And for you O messenger of Allah?!’

He said, ‘Yes, and for me.’[20](#)

When the Prophet (S) began suffering more pain, Fatimah (s.a.) began crying and she said to him, ‘By Allah, you are like what some sayers have said:

“A white one by whose face it is prayed that clouds may rain;
The resort of orphans, the guard of widows.”

The Prophet (S) said to her, ‘It is the saying of your uncle Abu Talib.’ Then he recited this Qur’anic verse:

“And Muhammad is but a messenger; the messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful. (3: 144).” [21](#)

The Prophet Recommends of his Family

Anas bin Malik narrated, ‘Fatimah, with al-Hasan and al-Husayn, came to the Prophet (S) in his last illness. She embraced him and stuck her chest to his while crying bitterly. The Prophet (S) ordered her not to cry out of fearing for her. He said while tears were falling down over his cheeks, ‘O Allah, these are my family. I have entrusted them to every believer...’ He repeated that three times.[22](#) He said that because he knew well that his family would face all kinds of calamities.

The Prophet’s Inheritance for his Two Grandsons

Fatimah (s.a.) came with her two sons asking her father to bequeath them some of his morals and nobilities. She said to him, ‘O Father, these are your two sons. Please bequeath something from you to them.’

The Prophet (S) said, ‘As for al-Hasan, he shall have my gravity and glory, and as for al-Husayn, he shall have my courage and generosity.’[23](#)

The Prophet (S) recommended Imam Ali (a.s.) to care much for his two grandsons. Three days before his death, the Prophet (S) said to Imam Ali (a.s.), ‘O father of the two darlings, I recommend you of my two darling grandsons in all this life. How soon your two supports will be undermined! May Allah be my guardian over you...’

When the Prophet (S) died, Imam Ali (a.s.) said, 'This is one of my two supports that the messenger of Allah talked about', and when Fatimah (s.a.) died, he said, 'This is the second support that the messenger of Allah told me about.'[24](#)

To the High Paradise

It was time for the Prophet (S) to leave this world and join his brothers, of the great prophets near the Lord. The Angel of Death came down to him asking permission. Fatimah (s.a.) said to him (the angel), 'He (the Prophet) is busy with himself.' The Angel of Death left and came back later asking permission. The Prophet (S) woke up and said to his daughter, 'Do you know him?' She said, 'No, O messenger of Allah.' The Prophet (S) said, 'He is the establisher of graves, destroyer of houses and separator of gatherings.'

Fatimah (s.a.) was shocked and sorrows attacked her. She said sadly, 'O Father! To the death of the last of prophets (he has come)? Alas! To the death of the best of the pious and to the end of the master of choices? Alas! To the cease of the revelation from the Heaven? After today, I shall be prevented from talking with you.'

The Prophet (S) pitied his darling daughter and said to her, 'Do not weep! You will be the first one to join me...'[25](#)

Then the Prophet (S) permitted the Angel of Death to come to him. When he came in, he said, 'O messenger of Allah, Allah has sent me to you and ordered me to obey you in whatever you order me to do. If you order me to take your soul, I shall do, and if you order me to leave it, I shall do.'

The Prophet (S) was astonished at the angel's courtesy. He said, 'O Angel of Death, would you do that?'

The Angel said, 'I have been ordered to obey you in whatever you order me to do.'

No one of Allah's prophets and messengers had ever got such preference as Prophet Muhammad (S) had. Allah had ordered the Angel of Death to ask permission before coming to him and to obey him in everything.

Then Gabriel came down saying to the Prophet (S), 'O Ahmed, Allah is longing for you.'[26](#)

The Prophet (S) chose to be near his Lord. He permitted the Angel of Death to take his soul. The two grandsons were terrified and they threw themselves on their grandfather while crying and shedding tears. The Prophet (S) began kissing them and seeing them off.

Imam Ali (a.s.) wanted to take them away from the Prophet (S) who refused and said to the Imam, 'Let them enjoy me and let me enjoy them, for they will suffer calamities after me.'

Then he turned to his visitors and said, 'I have left among you the Book of Allah and my progeny, my

household. One who loses the Book of Allah, is like one who loses my Sunna, and one, who loses my Sunna, is like one who loses my progeny. They (the Book of Allah and the progeny) will not separate until they shall come to me at the pond (in the Paradise).'[27](#)

Then he said to Imam Ali (a.s.), 'Put my head on your lap, for the decree of Allah has come. When my soul comes out, take it and rub your face with it, and then direct me towards the qibla, prepare me, offer the prayer on me, and do not leave me until you bury me in my grave. Seek help from Allah the Almighty.'

Imam Ali (a.s.) put the Prophet's head on his lap and put his (Imam Ali) hand under his (the Prophet) chin. When the Angel of Death began taking the Prophet (S) soul, the Prophet (S) recited some Qur'anic verses until his holy soul left his pure body. Imam Ali rubbed his face with it.[28](#)

Mankind was afflicted with a great calamity; the leader, teacher and educator died, and that light, which lit the world with the divine teachings, high morals and noble manners, went out.

Muslims were shocked by the disaster and they lost their minds. The Prophet's wives began beating their chests. The women of the Ansar beat their faces and their throats were harmed because of crying.[29](#)

As for Fatimah (s.a.), she fell over the pure body of her father saying, 'O father! O messenger of Allah! O prophet of mercy! Now the revelation does not come. Now Gabriel ceases coming to us. O Allah, let my soul join his (the Prophet) soul, and have mercy on me by looking at his face, and do not prevent me from his reward and intercession on the Day of Resurrection.'[30](#)

Then she mourned for him saying, 'O Father, to Gabriel I mourn you! O father, the Paradise is your abode! O father, you responded to the Lord Who has invited you!'[31](#)

Preparing the Holy Corpse for Burial

Imam Ali (a.s.) alone, washed (ritually) and prepared the Prophet's corpse for burial. No one participated with him in that. While washing the Prophet's body, he sorrowfully said, 'May my father and mother be sacrificed for you O messenger of Allah! By your death, something has ceased that it has not ceased by the death of any other than you; prophethood, revelation and the news of the Heaven. You have been particular until you sufficed away from anyone other than you, and you have been popular until people were the same in you. If you had not ordered of patience and forbidden from impatience, we would have exhausted our tears for you, and disease would have lasted long and distress would have endured forever.'[32](#)

Al-Abbas, the Prophet's uncle and Usama gave Imam Ali (a.s.) water from behind a curtain.[33](#) Good scent came out of the Prophet's body. Imam Ali (a.s.) said, 'May my father and mother be sacrificed for you O messenger of Allah! You are good scented alive and dead.'[34](#) The water, which the Prophet's

corpse was washed with, was from a well called al-Ghars that the Prophet (S) drank from.^{[35](#)} Finishing the ritual washing, Imam Ali (a.s.) enshrouded the holy corpse and put it on a bed.

The Prayer over the Holy Corpse

The first who offered the prayer on the great corpse was Allah, then Gabriel, Israfil and then the angels groups by groups.^{[36](#)} Then Imam Ali (a.s.) offered the prayer on him. When Muslims came to offer the prayer on the Prophet's corpse, Imam Ali (a.s.) said to them, 'No one of you is to be an imam (in the prayer). He (the Prophet) is your imam alive and when dead.'

So Muslims came group by group to offer the prayer of the dead in lines with no imam. Imam Ali (a.s.) was standing beside the Prophet's corpse and saying, 'Peace be on you, O prophet, and Allah's mercy and blessings. O Allah, we bear witness that he has informed of what has been revealed to him, been loyal to his nation and struggled in the way of Allah until Allah glorified His religion and perfected His word. O Allah, make us from those who follow what has been revealed to him, and fix us (on that) after him, and gather between us and him.' People said, 'Amen.'^{[37](#)}

The masses of Muslims passed by the Prophet's pure body while overcome by sorrow and distress for their savior, liberator and teacher, who had established to them a great civilization and state and lit to them the life after their ignorance and deviation, died.

The Burial

After the rituals of prayer on the holy corpse, Imam Ali (a.s.), under the darkness of night, buried the sacred body in the last abode. He stood beside the tomb and said, 'Patience is nice except for you, and impatience is ugly except for you. The calamity of your death is so great, and it is so great before and after you.'^{[38](#)}

The pure progeny were so terrified after the Prophet's death. They feared that the Arabs, and especially the tribe of Quraysh, might revolt to avenge on the Prophet's family, because the Prophet (S) had killed their men for the sake of Islam. The tendency of avenging was deep-rooted in the Arabs, and it was Imam Ali (a.s.) who had killed their men and heroes, and so they were eager to avenge. Imam as-Sadiq (a.s.) said, 'When the messenger of Allah (S) died, the family of Muhammad spent the longest night and they thought that there would be no sky to shade and no earth to carry them, because the messenger of Allah had afflicted the near and the far for the sake of Allah.'^{[39](#)}

Anyhow, the Prophet's death was the greatest of calamities that the Ahlul-Bayt (a.s.) faced. It was the beginning of the terrible calamities that they suffered later on. We shall talk about that in the following chapters.

As for Fatimah (s.a.), she was very sad for the great loss of her father. She elegized him with very moving poems. She often sat by the tomb and expressed her passions for her father. What pained her

more was that people did not regard her as she deserved, and did not consider her kinship and position to the messenger of Allah.

- [1.](#) Al-Bidayah wen-Nihayah, vol. 5 p. 246.
- [2.](#) As-Sawa'iq al-Muhriqah, vol. 2002 p. 361.
- [3.](#) The dead in al-Baqee' Graveyard.
- [4.](#) Al-Bidayah wen-Nihayah, vol. 5 p.243, Seera of ibn Hisham, vol. 3 p. 93, Tareekh at-Tabari, vol. 3 p. 190.
- [5.](#) Kanzol Ummal, vol. 5 p.312, Tabaqat ibn Sa'd, vol. 4 p. 46, Tareekh al-Khamees, vol. 2 p. 46.
- [6.](#) Three miles from Medina towards Sham.
- [7.](#) As-Seera al-Halabiyyah, vol. 3 p. 34.
- [8.](#) We have explained that in details in our book "the System of Rule and Administration in Islam".
- [9.](#) Al-Bidayah wen-Nihayah, vol. 5 p. 231.
- [10.](#) Bihar al-Anwar, vol. 22 p. 509.
- [11.](#) Musnad of Ahmed bin Hanbal, vol. 6 p. 104.
- [12.](#) Sahih of al-Bukhari, vol. 6 p. 204.
- [13.](#) Musnad of Ahmed bin Hanbal, vol. 4 p. 105.
- [14.](#) Sahih of Muslim, vol. 6 p. 145.
- [15.](#) Al-Awsat by at-Tabarani, vol. 5 p. 288, Sahih al-Bukhari, vol. 4 p.31, Sahih Muslim, vol. 5 p. 76, and others.
- [16.](#) All historians and narrators have mentioned this painful event. Al-Bukhari mentioned it many times in his Sahih vol. 4 p. 68-69, vol. 6 p. 8, but he concealed the sayer's name. It has been mentioned in Ghareeb al-Hadith, vol. 4 p. 130, Sharh Nahjol Balagha by ibn Abil Hadeed, vol. 3 p. 114, and the author here mentioned the sayer's name openly.
- [17.](#) Musnad of Ahmed bin Hanbal, vol. 1 p. 355, and others.
- [18.](#) The Life of Imam al-Hasan bin Ali, vol. 1 p. 112.
- [19.](#) The Life of Imam al-Husayn bin Ali, vol. 1 p.215.
- [20.](#) Ansab al-Ashraf, vol. 1 p. 133.
- [21.](#) The Life of Imam al-Husayn bin Ali, vol. 1 p. 216.
- [22.](#) Ansab al-Ashraf, vol. 1 p. 133.
- [23.](#) Manaqib Aal Abi Talib, vol. 2 p. 465.
- [24.](#) Amali of Sheikh as-Saduq, p. 119.
- [25.](#) Durratul Nassihin, p. 66.
- [26.](#) Tabaqat ibn Sa'd, vol. 2 p. 48.
- [27.](#) Maqatal al-Husayn by al-Khawarizmi, vol. 1 p. 114.
- [28.](#) Manaqib Aal Abi Talib, vol. 1 p. 29. Many historians have mentioned that when the Prophet (S) died, his head was in Imam Ali's lap. It was mentioned in At-Tabaqat al-Kubra, vol. 2 p. 51, Majma' az-Zawa'id, vol. 1 p. 293, Kanzol Ummal, vol. 4 p. 55, Thakha'ir al-Uqba, p. 94, ar-Riyadh an-Nadhira, vol. 2 p. 219.
- [29.](#) Ansab al-Ashraf, vol. 1 p.574.
- [30.](#) Tareekh al-Khamees, vol. 2 p. 192.
- [31.](#) Siyer A'lam an-Nubala', 2 p. 88, Sunan ibn Maja, vol. 1 p. 511.
- [32.](#) Nahjol Balagha, vol. 2 p. 255.
- [33.](#) Wafa'ul Wafa', vol. 1 p. 227, al-Bidayeh wen Nihayeh, vol. 5 p. 263.
- [34.](#) At-Tabaqat al-Kubra, vol. 2 p. 63.
- [35.](#) Al-Bidayeh wen Nihayeh, vol. 5 p. 261.
- [36.](#) Hilyatul Awliya', vol. 4 p. 77.
- [37.](#) Kanzol Ummal, vol. 4 p. 54.
- [38.](#) Nahjol Balagha, vol. 3 p. 224.
- [39.](#) Bihar al-Anwar, vol. 22 p. 537, Usool al-Kafi, vol. 1 p. 445.

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