

A Distinct Virtue of the Daughters of The Noble Prophet ﷺ

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Fātimah رضي الله تعالى عنها had the unique distinction that while she was married to ‘Alī رضي الله تعالى عنه, he was not allowed to marry any other woman. Did the other daughters of the Prophet ﷺ also have this distinction that while married to them, their husbands could not marry other women?

Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

While married to Fātimah al-Zahrā’ رضي الله تعالى عنه, ‘Alī al-Murtaḍā رضي الله تعالى عنه was prohibited from marrying other women because this would cause distress to Fātimah رضي الله تعالى عنه and her distress would cause distress to the Noble Rasūl ﷺ.

Because this same reason is present in the case of the other daughters, the reliable scholars of Sīrah and ḥadīth have explicitly stated that this distinction and virtue exists for the other daughters as well, just as it did for Fātimah رضي الله تعالى عنه.

Imām Muḥib Tabarī رحمه الله (d. 694 AH) states in *Zakhā’ir al-‘Uqbā*, Imām Jalal al-Dīn Suyūṭi رحمه الله (d. 911 AH) in *Khasā’is al-Kubrā* and *Unmūzaj al-Labīb*, Imām Qastalānī رحمه الله (d. 923 AH) in *Mawāhib al-Ladunniyah* and *Irshād al-Sārī*, Imām Sāliḥī Shāmī رحمه الله (d. 942 AH) in *Subul al-Hudā Wal-Rashād*, Shaykh Mullā ‘Alī Qārī رحمه الله (d. 1014 AH) in *Mirqāt al-Mafātīḥ*, and ‘Allāmah Munāwī رحمه الله (d. 1031 AH) in *Faid al-Qadīr* (the following is cited from Saliḥī al-Shāmī):

روى الشيخان عن المسور بن مخرمة قال سمعت النبي صلى الله عليه وسلم يقول وهو على المنبر: "أن بني هشام بن المغيرة استأذنوا في أن ينكحوا ابنتهم علي ابن أبي طالب، فلا آذن، ثم لا آذن، ثم لا آذن إلا أن يريد علي بن أبي طالب أن يطلق ابنتي وينكح ابنتهم، فإنما هي بضعة مني، يرينني ما أرابها ويؤذيني ما أذاها". قال الحافظ لا يبعد أن يكون من خصائص النبي صلى الله عليه وسلم منع الزوج على ابنته انتهى. وبه صرح الشيخ أبو علي السنجي في "شرح التلخيص" أنه يحرم الزوج على بناته صلى الله عليه وسلم

Translation: The two Shaykhs (Imām al-Bukhārī & Imām Muslim) رحمه الله have narrated from Miswar Bin Makhramah that he said: I heard the Messenger of Allāh ﷺ saying while on the pulpit: Bani Hashim Bin al-Mughīrah have sought permission to marry their daughters to ‘Alī Ibn Abī Tālib. I do not give permission! And I do not give permission! And I do not give permission, unless ‘Alī Bin Abī Tālib intends to divorce my daughter and marry their daughters. Indeed, she is a part of me. Whatever causes her distress causes me distress, and whatever harms her also harms me. Ḥāfiz Ibn Ḥajar رحمه الله states: It is not farfetched that the prohibition of marrying another woman while his blessed daughter is present be from the specialties of the Noble Rasūl ﷺ. Shaykh Abū ‘Alī al-Sinjī رحمه الله explicitly mentions in *Sharḥ al-Talkhīs* that it is ḥarām to marry another woman while married to the

daughters of the Noble Rasūl ﷺ.

(Subul al-Hudā Wal-Rashād, Vol. 10, p. 449, Publ. Dar al-Kutub al-‘Ilmiyah, Beirut)
Shaykh-e-Muḥaqqiq, Hazrat Shaykh ‘Abdul-Ḥaq Muḥaddith Dehlwi رحمه الله تعالى عليه

states in *Madārij al-Nubuwwah*:

وازا نجله آنست که تزوج کرده نشود بر بنات وی صلی الله علیه وآله وسلم، یعنی اگر دختران آنحضرت در نکاح روی باشد، نمی باید آن مرد را که بالای وی زنی دیگر خواهد... پس آنحضرت حرام گردانید بر علی که نکاح کند بر فاطمه تا مدت حیات وی، و فرمود یا علی من دوست می دارم ترا، و می ترسم که آزار کنی فاطمه را که لازم می آید از آن آزار من، و منطوق این حدیث مخصوص است بفاطمه زهرا رضی الله عنها، ولیکن چون خواستگاری علت ایذاست، جاری گردانیده شد در جمیع بنات

Translation: One of the specialties of the Noble Rasūl ﷺ is that one cannot marry anyone else while being married to his blessed daughters. **In other words, if someone was married to his blessed daughter, it was not permissible for him to marry another woman in her presence...** Thus, the Noble Prophet ﷺ declared it ḥarām for ‘Alī رضی الله تعالى عنه to marry a second time during the life of Fātimah رضی الله عنها, and he stated: Oh ‘Alī! You are beloved to me and I do not want that you hurt Fātimah, which will also hurt me. **Although the ḥadīth apparently seems to be specific to Fātimah رضی الله تعالى عنها, but since the reason for this is the potential cause of distress, this ruling applies to all daughters.**

(Madārij al-Nubuwwah, Vol. 01, p. 156, Publ. Kanpur, India)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى الله عَلَيْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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