

Take care of your divorced and widowed daughters

Explained by Shaykh Abdul Razzaq Al Badr

Summarized Benefits

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

أَلَا أَدُلُّكُمْ عَلَى أَفْضَلِ الصَّدَقَةِ ابْنَتُكَ مَرْدُودَةٌ إِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ

Shall I not inform you of the best charity? It is that which is spent on your daughter who is returned to you and she has no one to spend upon her except you. (Adabul Mufrad 80)

- ❖ This is the daughter who has been returned to her father's home either due to the death of her husband or because her husband divorced her.
- ❖ The daughter who returns home is included in the other narrations which encourage the fathers to take care of their daughters, but the daughter who returns home is specified because she requires more attention and care because she returns broken, hurt, and sad.
- ❖ In many cases – when the daughters return home through no fault of their own – their fathers greet them with harshness, abrasive speech, insults or excessive criticism. All of which adds insult to her injury and agony to her pain.
- ❖ When the daughter returns home it is obligatory upon her father to take care of her and treat her with kindness and compassion. And he must fear Allah concerning her; because she is still his daughter.
- ❖ She is his daughter and he is once again responsible for her due to her husband dying or divorcing her.
- ❖ This is from the reasons for the father to enter paradise and receive the reward from Allah the Blessed and Exalted.
- ❖ The daughter who is returned home is mentioned separately because she requires extra patience and care, while being careful not to cause her more harm.
- ❖ The daughter who returns home does not have anyone except the father to spend upon her and take care of her. So you as her father are responsible for this.
- ❖ This is from the greatest forms of charity so the fathers must be patient and seek the reward from Allah, while being pleased with the decree of Allah.
- ❖ This Hadith contains weakness in the chain but the meaning remains correct due to other narrations.

From the book Adabul Mufrad by Imam Al Bukhari explained by Shaykh Abdul Razzaq tape #11