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The Obligation of a Married Daughter to Provide Financial Support for Her Parents

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Abstract

This article aims to explore the legal obligation of daughters to provide financial support (nafaqah) to their parents, both before and after marriage. It also analyzes the responsible parties for parental support when children cannot fulfill this obligation. The study employs a qualitative approach, utilizing a literature review method alongside normative and comparative frameworks. Primary sources include authoritative works in Islamic jurisprudence and relevant scholarly publications. The findings reveal that the obligation to financially support parents is not exclusive to sons but also applies to daughters who possess financial means. If a daughter lacks income or is financially dependent on her husband after marriage, she is not obligated to provide support. However, if she has her earnings—even after marriage—she remains jointly responsible with her male siblings, proportionate to their respective inheritance shares. In cases where the parents have only one daughter who is financially incapable and no other relatives can assist, the responsibility is transferred to the Bayt al-Māl.

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Introduction

An integral part of children's duty is to assist their parents in meeting their basic needs by any possible means. In other words, if the parents' capacity is limited, then the child has an obligation to provide financial support (*nafaqah*) for them. Likewise, parents have an obligation to care for their children up to a certain point. Thus, a mutually beneficial relationship is established between parents and children (Bahri, 2016).

The obligation of a child to provide financial support for impoverished parents has been stipulated in classical *fiqh* texts. Ibn Mundhir even narrated the *ijmāʻ* (consensus) of scholars regarding the obligation of children to support parents who are unemployed and possess no financial means (al-Syirbini, 1994). Moreover, the duty of an adult child to care for and assist their parents according to their capacity is also affirmed in Article 46, paragraph 2 of Law Number 1 of 1974 on Marriage (Undang-Undang Republik Indonesia, 1974).

Although scholars differ in opinion regarding the specific provisions of financial support for parents, they unanimously agree that children have an obligation to support their parents, as it is a direct command from Allah (Saipudin and Hasanah, 2022). Therefore, Muslims should have a proper understanding of the concept of obligatory financial support toward parents, so that it aligns with what has been commanded.

Many people in Indonesia believe that the responsibility to financially support impoverished and incapable parents rests solely on the shoulders of male children. As a result, female children—especially those who are married—are considered free from such responsibility. A son is still regarded as obligated to show devotion and fulfill the needs of his parents even after marriage. Meanwhile, a daughter, once married, is seen as having a duty only to obey her husband. Based on this assumption, it is common for a wife to be expected to live with her husband's parents.

This issue becomes more complex when a daughter is an only child and marries someone who requires her to live in his household. In such a case, if her father has passed away, the mother must live alone at home. The wife's mother is then left to struggle alone to meet her daily needs, without the presence of a husband or a child to assist her.

From the issues mentioned above, several research questions emerge that need to be addressed in this study: Is the obligation to support one's parents imposed solely upon sons? Does a married daughter bear no responsibility for the well-being of her parents? Who is responsible for the care of a wife's parents when she is an only child?

Several previous studies and scholarly articles have explored the topic of children's obligation to support their parents. One such work is by Syamsul Bahri, published in the *Jurnal Hukum Samudra Keadilan*, titled *"Nafkah Anak kepada Orang Tua dalam Pandangan Hukum Islam (Studi Kajian Hadits Tamlik)"*. Bahri states that parents are permitted to take from their children's wealth based on the *ḥadīth tamlīk*. He also notes scholarly differences of opinion on this matter: *Imām Aḥmad* permits it unconditionally, while *Imām Abū Ḥanīfah*, *Imām Mālik*, and *Imām al-Shāfiʻī* allow it only to the extent of necessity (Bahri, 2016).

A study on a similar theme was also conducted by Nur Hikmah Khairani, titled *"Implementasi Kewajiban Anak Menafkahi Orang Tua Ditinjau Dari Hukum Islam (Studi Di UPTD Pelayanan Sosial Lansia Binjai Provinsi Sumatera Utara)"*. Nur Hikmah found that the obligation of children to support their parents applies only when the parents are in a state of poverty and are unable to meet their own needs. She also discovered data from the

UPTD Social Services for the Elderly in Binjai indicating that some children who placed their parents in the care facility provided no financial assistance at all. Others contributed regularly, such as monthly or once every three months. There were also cases where support was given only at the beginning of the placement (Khairani, 2023).

Emi Yasir, Marsuni, and Zulkarnaini collaborated on a study titled *"Nafkah Anak Terhadap Orang Tua Menurut Hukum Islam"*, published in *Syariah: Journal of Islamic Law*. They found that a child's obligation to support their parents arises from the close and inseparable familial bond between the child and their parents. The *Qur'ān* and the *Sunnah* do not explicitly state a child's duty to provide for their parents; rather, the obligation is grounded in the principle of *maṣlaḥah mursalah* (public interest). This responsibility is based on several considerations, including *ḥifẓ al-nafs* (protection of life) and the need to prevent the violation of the right to life, which can manifest in society through neglect, abuse, and other harmful treatment of elderly parents. Such mistreatment poses serious risks to their well-being and threatens the quality of life of those who should otherwise be living in dignity (Yasir et al., 2023).

The previously discussed articles and studies have generally addressed the obligation of children to support their parents, whether based on the *ḥadīth tamlīk*, *maṣlaḥah mursalah*, or observed practices in real-life settings. This research differs from earlier studies in several respects. First, it places a greater emphasis on *fiqh*-based analysis. Second, it specifically focuses on the responsibility of daughters toward their parents. Third, it explores the understanding of this responsibility in cases where the daughter is already married and does not have an independent source of income, as she relies on financial support from her husband.

Method

This study is qualitative research employing a library research method with a dual approach: normative and comparative. The normative approach is used to analyze various Islamic legal provisions related to the obligation of financial support, while the comparative approach is applied to examine the differing views of various *madhāhib fiqhiyyah* (schools of Islamic jurisprudence) concerning the topic. The primary data sources for this study are drawn from authoritative classical *fiqh* texts (*kutub al-fiqh al-mu'tabarah*). In addition, the study utilizes secondary sources such as relevant academic journals, both national and international. The data analysis process is conducted qualitatively through the stages of identification, classification, interpretation, and verification.

This research has two main objectives. First, it aims to comprehensively analyze the concept of a daughter's obligation to support her parents, both in her status as an unmarried woman and after entering marriage. This analysis includes an exploration of the legal foundations, conditions, and limitations of such responsibility from the perspective of *fiqh*. Second, the study seeks to identify and examine the parties who bear legal responsibility for fulfilling an individual's basic needs in cases where their biological children or close relatives are unable to provide support. This includes an analysis of those who are obligated to provide assistance, the extent or amount of such support, and specific conditions that influence the nature of the obligation.

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Discussion

Financial Support in Islamic Law

The obligation of providing financial support is established based on three causes: kinship, ownership, and marriage. Marriage constitutes a factor that obliges a husband to provide for his wife. The ownership of a slave obliges the master (*sayyid*) to provide sustenance and fulfill the needs of the slave. Kinship requires each family member to participate in the provision of financial support (Al-Hisni, 1994). In other words, parents are obligated to provide financial support for their children because the children are direct members of the family and an integral part of themselves. Likewise, children are obligated to support their parents because the parents are the very cause of their existence.

If a person has financial dependents consisting of several individuals for whom he is obligated to provide financial support, the following provisions apply: If his wealth or income is sufficient to support all of them, he is required to fulfill the financial needs of each dependent, regardless of whether they are close or distant relatives. However, if what remains after meeting his own basic needs is insufficient to support them all, then the distribution of financial support must follow a specific order of priority. First, the wife takes precedence over all other relatives, as her right to financial support is stronger. It is not waived by the passage of time or by poverty, and it is imposed as a form of compensation. Second, minor children and adult children with mental disabilities, due to their inability to earn a living. Third, the mother, due to her physical vulnerability and her stronger entitlement resulting from pregnancy, childbirth, breastfeeding, and caregiving. Fourth, the father, in recognition of his high status and major role. Fifth, adult sons who are poor, due to their closeness to the father, which carries a specific moral priority. Sixth, the grandfather, although he belongs to a higher generational line, because his dignity reflects that of the father and thus his rights must still be honored (Al-Khin et al., 1992; al-Nawawi, 1991).

In Islamic law, marriage is considered a civil contract that establishes both financial support and sexual obligations for the husband, whereas the wife is obligated to fulfill the husband's sexual needs but is exempt from any financial responsibilities. She remains free from all material obligations, even if she possesses significant personal assets (Keddie, 1990). Although the obligation of financial support is clearly regulated in Islamic teachings and constitutes basic knowledge for every Muslim, there remains a phenomenon within society in which individuals who are religiously knowledgeable appear to neglect this obligation (Muthalib, 2022).

The husband's obligation to provide financial support for his wife is established through *naṣ* (scriptural evidence) and *ijmāʿ* (scholarly consensus). This obligation is reciprocal in nature (*muʿāwaḍah*), serving as compensation for the husband's lawful right to derive benefit (*istimtāʿ*) from his wife. Moreover, this obligation is not nullified by the passage of time, which gives it a stronger legal status compared to other forms of financial support (al-Damiri, 2004).

The foundation of the husband's obligation to provide financial support for his wife is based on the words of Allah in Surah An-Nisāʾ [4:34]:

"Men are the protectors and maintainers of women because Allah has given some of them more than others, and because they spend from their wealth."

A *qayyim* (protector or maintainer) of another person is someone who is responsible for managing that person's affairs and needs. Another foundational text is found in Surah An-Nisāʾ [4:3]:

"If you fear that you will not be just (to multiple wives), then [marry] only one, or [those] your right hand possesses. That is more suitable that you may not incline to injustice."

This verse implies that if a person fears he will be unable to uphold justice in managing multiple wives, then he should restrict himself to one wife or a bondwoman he lawfully owns. The purpose is to prevent him from overburdening himself with responsibilities he cannot fulfill. Accordingly, this verse serves as evidence for the obligation to bear the financial responsibility of one's family (al-Damiri, 2004).

A hadith narrated by Imam Muslim explains the obligation of providing financial support to one's wife. The Prophet Muhammad (peace be upon him) said:

"So fear Allah in [your treatment of] women, for indeed you have taken them as a trust from Allah, and intercourse with them has been made lawful to you by the word of Allah. They have a duty not to allow into your bed anyone whom you dislike. If they do so, then admonish them and strike them in a manner that does not cause harm. And they have a right upon you that you provide for them with food and clothing in a fair and proper manner." (Muslim bin al-Hajjaj, 1334).

There are seven rights that a husband is obligated to fulfill for his wife as part of his duty of financial support. These rights include the provision of adequate food, side dishes that are commonly consumed in the local area, and sufficient clothing for every six-month period. In addition, the husband is responsible for supplying hygiene products, essential household furnishings, and a residence appropriate to the wife's condition and needs. If the wife comes from a social background in which she was accustomed to being served by a maid prior to marriage, the husband is also required to provide a servant for her. Regarding food provision, the husband's obligation is adjusted based on his financial capacity. A wealthy husband is required to provide two *mudd* of food per day for his wife. A husband in financial hardship is obligated to provide only one *mudd*, while a husband with average means must provide one and a half *mudd* (al-Syirbini, 1994). Based on conversion into modern measurements, one *mudd* is equivalent to 675 grams (al-Zuhaily, 1985).

Imam al-Nawawī, in his book *Rauḍah al-Ṭālibīn wa ʿUmdah al-Muftīn*, explains in detail that clothing (*al-kiswah*) is to be provided every six months, with summer clothing replaced for the summer season and winter clothing replaced for the winter season. Meanwhile, items that can last for a year or more—such as rugs, carpets, and combs—are only replaced when necessary. Similarly, cloaks made of silk (*al-khazz*) and brocade (*al-ibrīsam*) are not replaced every winter (al-Nawawi, 1991).

A similar explanation is found in the book *Iʿānat al-Ṭālibīn*, which states that clothing that cannot last for one full year must be replaced every six months within the year. However, if the clothing becomes damaged during that period, even without negligence, there is no obligation to replace it. Moreover, the clothing must be in new condition. If the clothing is durable enough to last for one year—such as garments that are strong and of high quality—then it is not obligatory to replace them every six months (al-Bakri, 1997).

A father is obligated to provide financial support for his child, as stated in a ḥadīth narrated by Abū Hurayrah (may Allah be pleased with him), in which a man came to the Prophet Muḥammad (peace be upon him) and said, "O Messenger of Allah, I have one dinar." The Prophet said, "Spend it on yourself." The man said, "I still have another dinar." The Prophet said, "Spend it on your child." The man said, "I still have another dinar." The Prophet said, "Spend it on your wife." The man said, "I still have another dinar." The Prophet said, "Spend it on your servant." When the man stated that he still had another dinar, the Prophet said, "You know best how to spend it." (Al-Baihaqi, 2003). A father is also obligated to provide financial support for his grandchildren and more distant descendants, as the term *walad* (child) includes them (al-Syirazi, 1995).

In addition to the father, the mother is also obligated to provide financial support for her child, based on the verse in Surah al-Baqarah [2:233]:

"No mother shall be harmed on account of her child."

Furthermore, if the obligation of financial support is imposed upon the father—despite his relationship with the child being apparent only externally—then the obligation applies even more strongly to the mother, whose relationship with the child is certain. Likewise, the mother is obligated to support her grandchildren (al-Syirazi, 1995).

A child's obligation to provide financial support for their parents is based on evidence from the Qur'an, the Sunnah, and analogical reasoning (*qiyās*). Among the Qur'anic evidence is the verse in Surah Luqmān [31:15]:

"And keep their company in this world with kindness."

This is in line with Allah's statement in Surah al-Isrāʾ [17:23]:

"And your Lord has decreed that you worship none but Him, and that you show kindness to your parents."

The concept of *maʿrūf* (kind and proper treatment) that a child must show to their parents, along with *iḥsān* (doing good) as commanded in these verses, includes the responsibility of providing financial support to one's parents when they are in need (Al-Khin et al., 1992).

As for the evidence from the ḥadīth regarding the obligation of a child to provide financial support for their parents, it is narrated by Abū Dāwūd from ʿĀʾishah (raḍiyallāhu ʿanhā) that the Messenger of Allah (peace be upon him) said:

> *“Indeed, among the best of what a person consumes is that which he earns with his own hands, and his child is part of what he earns.”* (Abu Dawud, 2009).

> The Messenger of Allah (peace be upon him) also said:
> *“You and your wealth belong to your father. Indeed, your children are among the best of your earnings, so eat from the earnings of your children.”* (Abu Dawud, 2009).

These evidences indicate that parents have a right to financial support from their children, especially in times of need (Al-Khin et al., 1992).

The analogical evidence (*qiyās*) on this issue lies in comparing the obligation to support parents (*al-uṣūl*) with the obligation to support children (*al-furūʿ*). Just as financial support for children becomes the responsibility of the parents when the children are in need, likewise, financial support for parents becomes the responsibility of the children when the parents are in need. The common effective cause (*ʿillah*) in both cases is the existence of a mutual biological relationship (*baʿḍiyyah*) between parent and child. This relationship forms the basis of the familial bond that connects them, whether in the upward line of descent (*aṣl*) or downward (*farʿ*) (Al-Khin et al., 1992).

Financial support for relatives is obligatory on the condition that the provider has sufficient financial means, whether he is a father or a child, as this form of support is considered an expression of familial solidarity. However, there is an opinion stating that a father remains obligated to support his minor child even if he is unable to do so, by taking on a debt that must be repaid once he becomes financially capable. A person is considered financially sufficient if they have a surplus beyond their own and their family's needs for that day and the following night, whether the surplus comes from income or other sources. If there is no surplus, then they are not obligated to provide financial support (al-Syirbini, 1994).

The minimum amount of financial support that must be given to relatives (such as parents or children) is that which meets their basic needs, as stated in the ḥadīth of the Prophet (peace be upon him):

> *“Take what is sufficient for you and your child, in a fair and reasonable manner.”* (al-Bukhari, 1993).

This financial support is made obligatory as an expression of solidarity to meet urgent needs, taking into consideration the age, level of asceticism, and personal desires of the recipient. The obligation includes fulfilling the need for satiety, as affirmed by Ibn Yunus, while al-Ghazālī’s opinion—that satiety is not obligatory—is interpreted as a prohibition against excess in eating. In addition to staple food, it is also obligatory to provide side dishes, the cost of a servant if needed, appropriate clothing, suitable housing, medical expenses, and the cost of medication (al-Syirbini, 1994).

The evidence for the obligation of a person to provide financial support for their slave is the statement of the Prophet Muhammad (peace be upon him):

"A slave is entitled to adequate food and clothing, and must not be burdened with work beyond their capacity." (Muslim, 1334).

In addition, since the master benefits from the labor and holds authority over the actions of the slave, he is likewise obligated to bear the responsibility for the slave's living needs (al-Damiri, 2004).

The Juridical Status of Married Daughters' Financial Support to Their Parents

Many people assume that the obligation of financial support to parents rests solely on sons. They believe that daughters, particularly those who are married, are not responsible for providing financial support to their parents. This assumption is neither entirely correct nor entirely incorrect, as the obligation of financial support to parents is subject to specific legal conditions. On the other hand, married daughters often do not have personal income, as they may solely serve as homemakers.

Legally, the obligation to provide maintenance (*nafaqah*) applies to an individual, regardless of gender, toward their ascendants (parents) and descendants (children). The textual basis for supporting descendants is derived from the Quranic verse:

"Upon the father is the provision and clothing of the mother according to what is acceptable" (Q.S. Al-Baqarah: 233).

By legal analogy (*qiyas*), the obligation toward ascendants is established through the shared rationale of lineal connection (*ba'diyyah*), which applies with even greater force given the reverence owed to parents and the child's duty of filial care. This obligation persists irrespective of religious differences, requiring a Muslim to maintain a non-Muslim relative and vice versa based on shared consanguinity. Crucially, however, this duty is contingent upon the provider possessing surplus wealth beyond their own daily sustenance and that of their immediate dependents. Consequently, if a married daughter lacks personal wealth or income, her legal obligation lapses due to a lack of financial capacity (al-Mahalli, 2013).

Where parents are in poverty and possess multiple descendants of equal kinship degree who both meet the capacity threshold, the financial burden is shared collectively based on equitable legal reasoning (*'illah*). In such cases, the portion borne by a daughter is half of that borne by a son, aligning with the principles of inheritance distribution. However, if a difference in the degree of kinship exists—such as between a child and a grandchild—the obligation falls entirely upon the closer relative, regardless of gender or inheritance status, as proximity in kinship takes precedence in determining legal liability (Al-Khin et al., 1992, p. 177).

In *Rauḍah Aṭ-Ṭālibīn wa 'Umdah Al-Muftīn*, Imam al-Nawawī explains that in determining the obligation of financial support for impoverished parents, several considerations influence who bears the responsibility. If both a father and mother have sons and daughters who are equal in degree of kinship, then both sons and daughters share an equal obligation to provide financial support, based on the closeness of their relationship or the foundational principles of inheritance. However, if the consideration used is the preference for males in bearing financial burdens, then the obligation of financial support is assigned exclusively to the sons. The latter opinion is the one adopted by the scholars of Iraq (al-Nawawi, 1991).

In another case, when there is a daughter and a male grandson (the son of a son), the determining factor for who bears the obligation of financial support depends on the chosen legal consideration. If the closeness of the relationship is used as the basis, then the obligation of financial support falls upon the daughter, as her relationship to the parents is closer. However, if the principle of inheritance is taken as the standard, then the responsibility for financial support is divided equally between the two. Meanwhile, if gender is the primary factor in determining responsibility, then the obligation is assigned solely to the male grandson. This latter opinion is also the view held by the scholars of Iraq (al-Nawawi, 1991).

From the explanation above, it can be understood that financial support for parents is not exclusively the obligation of male children; daughters also share responsibility in supporting their parents. This is because both sons and daughters have a direct kinship relationship (*qarābah al-ba'ḍiyyah*), which serves as the legal basis (*'illah*) for the obligation of financial support. However, there are specific conditions that must be met for this obligation to apply, as well as circumstances that may nullify it, which can result in the daughter being exempt from the duty of providing financial support to her parents.

The obligation of a child to provide financial support to their parents is based on three primary conditions. First, the child must possess sufficient wealth that exceeds their own basic needs, including the needs of their spouse, for a period of one day and one night. If the available financial support is only enough to cover the needs of the child and their spouse for that duration, then the child is not obligated to support their parents, as a person in financial hardship is not required to support another in similar circumstances. However, if the child has a surplus that can partially fulfill the basic needs of the parents, then they are obliged to provide that support. If the available support is insufficient for both parents, the mother is to be prioritized over the father, based on the principle that when something cannot be fulfilled entirely, it should not be abandoned completely. Second, the parents eligible to receive financial support are those in a state of poverty, meaning they lack income sufficient to meet their basic needs, whether due to an inability to work, permanent physical disability, or mental illness. In such cases, even if the parents are still able to work, it is not considered disgraceful for them to request support from a financially capable child. Conversely, it is inappropriate for a child to burden their parents—who have labored for their upbringing—with the demand to continue working, especially in old age. Third, a mother is not entitled to receive financial support from her child if her financial needs are already fulfilled by her husband, either directly or through a legal ruling (Al-Khin et al., 1992).

A similar explanation is provided by al-Ramli in *Nihāyat al-Muḥtāj Ilā Syarḥ al-Minhāj*. He clarifies that the obligation to provide financial support to both parents is conditional upon the financial capacity of the person providing the support, namely, that they have a surplus beyond their own needs and those of their dependents, including their wife, servant, and *umm walad* (a female slave who has borne the master's child). This is because financial support for parents is considered *muwāsāh* (solidarity), whereas financial support for a wife is a contractual obligation under *mu'āwaḍah* (reciprocal agreement). A person's

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claim of financial incapacity to provide support is accepted upon oath, as explained in discussions on *al-fals* (bankruptcy), provided that their outward circumstances do not contradict the claim. However, if their apparent condition contradicts the claim, they are required to present evidence to support their statement (al-Ramli, 1984).

Accordingly, the obligation of a child to provide financial support to their parents does not apply to a married daughter who does not have an independent source of income, as she is entirely dependent on the financial support provided by her husband. However, if the daughter has a financially capable husband who provides her with allowances beyond the obligatory financial support, then she is obliged to support her parents if they no longer have a source of income. This aligns with the principle that the obligation of financial support is only imposed upon individuals who have sufficient economic means and are able to meet their own basic needs before assuming responsibility for others.

If the parents have only one daughter and she does not fall under the category of those obligated to provide financial support to their parents, a critical question arises: who, then, bears the responsibility for fulfilling the basic needs of the parents? According to the Ḥanafī school of thought, financial support for elderly parents, persons with disabilities, and those who are ill is the responsibility of the *Bayt al-Māl* (the public treasury in an Islamic state) if they possess no wealth and have no relatives capable of meeting their essential needs (Al-Kaduri, 2018).

According to *Al-Mawsūʻah al-Fiqhiyyah al-Kuwaytiyyah*, scholars unanimously agree that financial support for individuals who are unable to work, have no family members to provide for them, and possess no wealth to meet their basic needs, is the responsibility of the *Bayt al-Māl*. This is because the *Bayt al-Māl* functions as an institution for distributing aid to those in need, including the poor and destitute who lack the means to support themselves and have no one legally obligated to provide financial support for them (al-Kuwaytiyyah, 1404).

The obligation of the *Bayt al-Māl* to provide financial support for parents is also elaborated by al-Maḥallī in his explanation of a legal case involving a minor child who is bequeathed or gifted his own parent, who is a slave. In such cases, the ruling is specified in detail: if the child has a source of income, the guardian must accept the bequest or gift, resulting in the automatic emancipation of the parent and their financial support being drawn from the child's earnings. However, if the child lacks both employment and wealth, the guardian is still obligated to accept the bequest or gift, with the financial support for the parent then becoming the responsibility of the *Bayt al-Māl*. On the other hand, if the child possesses wealth, the guardian is not permitted to accept the bequest or gift, as doing so would burden the child with the financial responsibility of supporting the parent (al-Mahalli, 2013).

Fundamentally, the *Bayt al-Māl* is responsible for managing public finances within the Islamic economic system, ranging from the collection of funds to their fair and targeted distribution. Its disbursement priorities focus on meeting basic needs, promoting economic empowerment, and providing public services.

It is stated in *Ḥāshiyat al-Bājūrī*, a Shāfiʿī jurisprudential text, that the *Bayt al-Māl* is responsible for covering the maintenance costs of livestock when their owners are poor and unable to provide for them. The *Bayt al-Māl* is also obligated to provide financial support for slaves when their owners are genuinely incapable of doing so, particularly in cases where renting or selling the slaves is not feasible due to the absence of willing lessees or buyers (al-Bajuri, 2016).

Conclusion

Providing financial support for parents is an obligation that must be fulfilled by their children, both male and female. Male children bear the primary responsibility, as they are generally considered the main financial providers within the family. However, female children also share this obligation if they possess the financial means. Nevertheless, under certain conditions, female children are exempt from this responsibility—particularly if they do not have their own income or are married and economically dependent on their husbands. In such cases, the financial burden of supporting the parents cannot be imposed upon them, as they themselves rely on another party for support. On the other hand, a married daughter with independent income is obligated to share in the financial support of her parents alongside male siblings, in proportion to inheritance shares. If the parents have only one daughter who is unable to provide for them and no other relatives can assist, the responsibility for their financial support transfers to the *Bayt al-Māl*, the institution responsible for managing communal funds to aid those in need.

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