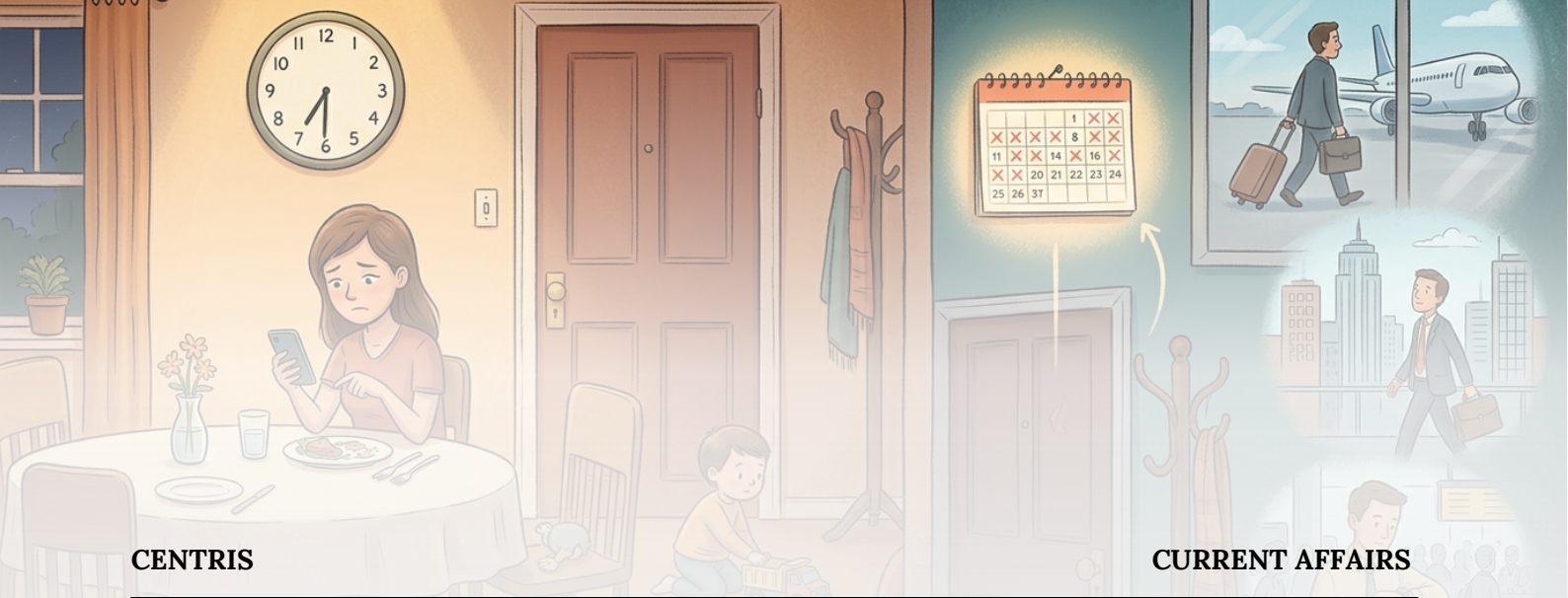




CENTRIS

CURRENT AFFAIRS

HUSBAND FREQUENTLY ABSENT FROM HOME

BY SAFHEA KHADIJAH BINTI ADIL GUNAWAN, IFFATUL HAFIZOH ALMAUDUDY,
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INTRODUCTION

One of the husband's responsibilities and basic needs for the family is *nafaqah*, which helps to create a *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (mercy) household life. Islam explicitly places women as equal partners with men, as stated in the Qur'an, Surah At-Taubah: **"The believers, both men and women, are guardians of one another"** (Surah At-Taubah 9:71). The way that classical *fiqh* defines men's and women's responsibilities in the home is often misinterpreted, with men serving as family leaders and women as housewives. The responsibilities of men as heads of households entail that they are accountable for providing the means of subsistence for their spouses and children, while wives are also responsible for taking care of household necessities, beginning with their duty to assist and serve their husbands and look after their children at home. However, the topic of family support frequently becomes a source of conflict in our globalized period, particularly among parties going through divorce or separation. When unrelated third parties file claims for mandatory support without taking into account the responsible party's capacity to provide it, the situation becomes more difficult. Some argue that support must be given in the form of cash, but in reality, support can take the form of non-material contributions, such as being present at home.

FIQH ANALYSIS OF RIGHTS AND RESPONSIBILITIES OF SPOUSES, AND A FREQUENTLY ABSENT HUSBAND

From the perspective of Islamic jurisprudence, marriage is not merely an emotional relationship between a man and a woman, but a strong covenant before Allah aimed at building a family based on tranquility (*sakinah*), love (*mawaddah*), and mercy (*rahmah*). Therefore, a household requires a structure built upon interconnected rights and responsibilities between spouses. Spouses are obligated to fulfil each other's rights in order to maintain family stability.

Allah says in Surah An-Nisa verse 34, **“Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially....”** This verse explains that men are leaders of women, meaning that a husband is responsible for taking care of his wife, including guiding her morals and manners, as well as providing financial maintenance such as *mahr* (dowry) and *nafaqah* (maintenance). Scholars generally classify marital rights and responsibilities into two categories: material and non-material obligations. Material obligations include financial support and property-related responsibilities, while non-material obligations include emotional care, good treatment, guidance, and maintaining healthy relationships within the family.

However, Islam emphasizes mutual rights and balanced responsibilities between husband and wife. These rights include love, respect, kindness, and cooperation in maintaining a harmonious household. Allah says, **“And live with them in kindness” (Surah An-Nisa 4:19)**, which highlights the importance of good companionship and proper treatment in marriage. Therefore, the rights and responsibilities of spouses serve as the foundation for a balanced and sustainable marital relationship. In Islamic jurisprudence, a husband who is frequently absent from home and neglects his wife emotionally may be discussed under the concepts of *taqsir* (negligence) and *nushuz al-zawj* (misconduct by the husband).

Marriage in Islam is not limited to financial support alone rather, it is based on mutual affection, mercy, companionship, and proper treatment. Thus, if a husband frequently spends his time away from home without valid reasons and neglects his wife's emotional needs, such behaviour may constitute negligence because he fails to fulfil his marital responsibilities adequately.

Islamic jurists distinguish between justified and unjustified absence. A husband may be absent for legitimate reasons such as employment, business, education, or religious obligations, provided that he continues to maintain communication and support for his family. However, unjustified absence for leisure activities or social gatherings that results in emotional neglect contradicts the objectives of marriage. **The Prophet Muhammad stated: “The best of you are those who are best to their wives” (narrated by al-Tirmidhi)**, emphasizing the husband's duty to provide proper care and companionship.

The four major schools of Islamic jurisprudence acknowledge the wife's right to companionship and fair treatment. The Maliki school particularly recognizes emotional and psychological harm (*darar*) caused by neglect or prolonged absence as grounds for judicial intervention and separation. Likewise, Hanafi, Shafi'i, and Hanbali jurists emphasize the obligation of proper marital cohabitation and condemn harmful neglect. If persistent neglect causes harm, Islamic law allows the wife to seek mediation and judicial remedies, including judicial dissolution (*fasakh*), based on the legal principle *al-darar yuzal* (harm must be removed).

In conclusion, Islamic law seeks to preserve the rights and emotional well-being of spouses by ensuring a balance between rights and obligations. While temporary absence for valid purposes is permissible, continuous and unjustified neglect contradicts the objectives of marriage and may justify legal intervention to protect the welfare of the wife and family.

***FIQH* SOLUTION TO HUSBAND FREQUENTLY ABSENT FROM HOME**

The issue of fulfilling spouses' rights and responsibilities has become a significant challenge in contemporary family life due to changing lifestyles and social pressures. Modern family structures and external influences often affect the emotional and relational well-being of married couples, leading to difficulties in maintaining harmony within the household.

In contemporary family life, work-life imbalance has become a major challenge affecting marital relationships. Many husbands spend long hours working or remain occupied with professional responsibilities, reducing quality time with their wives and families. This situation may create emotional distance and weaken companionship between spouses.



Besides that, technology and social distractions have increasingly affected family interactions. Excessive use of social media, online entertainment, and social activities may reduce meaningful communication between spouses, causing emotional neglect despite physical presence at home.

Lastly, poor understanding of marital responsibilities and ineffective communication also contribute to family challenges. Some individuals focus primarily on financial obligations while neglecting emotional and psychological needs. Poor communication may lead to misunderstandings and conflicts that negatively affect marital harmony.

Therefore, modern families face various challenges that influence the fulfilment of marital rights and responsibilities, which may affect the Islamic objectives of marriage in establishing *sakinah*.

HUSBAND FREQUENTLY ABSENT FROM HOME IN TODAY'S FAMILY

In Islamic law, marriage is not merely a contract but an institutional unit grounded in moral and spiritual values aimed at achieving tranquility (*sakinah*), love (*mawaddah*), and mercy (*rahmah*) (Surah al-Rum 21). When a husband spends most of his time outside the home with friends or on other non-essential activities and continues to do so without considering his rights and responsibilities as a husband, father, and head of the household, this creates serious problems and can undermine the very purpose of marriage itself.

Ibn Ashur emphasizes that the family is an institutional unit that must be protected from all forms of destruction because the family is the foundation of society. In preserving this foundation, a family must adhere to the fundamental principles of *Maqasid al-Shariah* (preservation of religion, life, intellect, lineage, and wealth) in its efforts to establish a family characterized by *sakinah*, *mawaddah*, and *rahmah*. In this case, the husband's continuous absence can undermine *hifz al-nasl* (protection of lineage) and *hifz al-'ird* (protection of honor), as it causes emotional distress, weakens the marital bond, and leads to numerous issues such as fatherlessness. This creates conflict and emotional strain that weakens the marital relationship, which runs counter to the *fiqh* principle of "*al-darar yuzal*" (harm must be removed). Therefore, an approach based on *Maqasid al-Shariah* and *al-wasatiyyah* is necessary.

According to Mohammad Kamal Hassan, the concept of *al-Wasatiyyah* should be interpreted as encompassing three primary components: justice (*al-'adl*), goodness (*al-khayriyyah*), and balance (*al-tawāzun*). This concept, which has its roots in the *Qur'an* and *Sunnah*, serves as a crucial guide for Muslims, especially in family life, to preserve equilibrium, make wise choices, and fully carry out their obligations. Based on this concept, we can identify several solutions that can help address this issue:

BALANCED RIGHTS AND RESPONSIBILITIES WITHIN THE FAMILY

Solutions that can be implemented include fostering awareness of rights and responsibilities within the family in accordance with the principles of justice (*adl*) and compassion (*rahmah*).

THE ROLE OF RELIGION IN SUSTAINING FAMILY BONDS

By encouraging family members to engage in coordinated remembrance of God, recite the *Qur'an*, and perform congregational prayers, their spiritual connections can be strengthened, and a shared religious awareness can be developed through these activities. As a result, families are better able to resist harmful influences and promote peace within the home. This is one way to remember Allah and participate in worship, which serves as the main foundation for establishing a family.

RESOLVING FAMILY CONFLICTS THROUGH SHURA (CONSULTATION)

In order to effectively resolve issues and maintain harmonious relationships, this method places a strong emphasis on communication, patience, understanding, and justice. Maintaining peace within the family requires resolving issues by recognizing their underlying causes, encouraging open and honest discussions among family members, and establishing effective communication.

SHARIAH COURT AS THE FINAL SOLUTION

The fundamental goals of an Islamic marriage *sakinah*, *mawaddah*, and *rahmah* should be seen as being disrupted by a spouse who is often absent from home. By balancing rights and obligations, strengthening religious practices within the family, and using consultation (*shura*) to settle disputes, solutions can be discovered through the methods of *Maqasid al-Shariah* and *al-Wasatiyyah*. This strategy practically aids in re-establishing peace and accountability within the family.

CONCLUSION

Islam clearly explains the balance between the rights and responsibilities of husbands and wives in creating a family characterized by *sakinah*, *mawaddah*, and *rahmah*. A husband is not only obligated to provide for his family's material needs but must also attend to their emotional well-being, foster a sense of togetherness, and treat his family with kindness. Therefore, a husband who is frequently absent from home without explanation and neglects the family's emotional needs is in direct conflict with the purpose of marriage as prescribed in Islam and may cause harm that must be eliminated. In the midst of modern challenges, including work demands, social distractions, and poor communication, Islam offers solutions through strengthening the understanding of rights and obligations within the family, enhancing collective religious practices, engaging in consultation (*shura*), and seeking legal assistance when necessary. This is to preserve harmony and uphold the purpose and meaning of the family.

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HUSBAND FREQUENTLY ABSENT FROM HOME



The husband spends most of his time with friends or outside activities, leaving the wife feeling neglected.

INTRODUCTION

Marriage in Islam is a sacred covenant built upon *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (mercy). Spouses have mutual rights and responsibilities to maintain harmony and family stability.



FIQH ANALYSIS OF RIGHTS AND RESPONSIBILITIES OF SPOUSES

Husband: leadership, protection, and *nafaqah*

Responsibilities:

- Material: *mahr*, financial support
- Non-material: emotional care, guidance

Frequent absence without valid reason may be:

- *Taqsir* (negligence)
- *Nushuz al-zawj* (misconduct)

Valid absence: work, education, responsibilities

Emotional neglect opposes the objectives of marriage (*sakinah*, *mawaddah*, *rahmah*)

CHALLENGES IN TODAY'S FAMILIES

- Work-life imbalance
- Social media and technology distractions
- Lack of emotional communication
- Misunderstanding marital responsibilities



ISLAMIC EVIDENCE

Qur'an:

"And live with them in kindness" (Surah al-Nisa: 4:19)

Hadith:

"The best of you are those who are best to their wives" (al-Tirmidhi)

FIQH SOLUTION TO HUSBAND FREQUENTLY ABSENT FROM HOME



1. Re-emphasizing Rights and Responsibilities
2. Applying the Concept of *Shūrā* (Consultation)
3. Strengthening Religious and Spiritual Practices

and the **last option** if the husband still neglect his wife, and child and causes emotional or psychological harm. Wife can "**Seeking Help from the Syariah Court**"

CONCLUSION

Islam protects both spouses by balancing rights and responsibilities to achieve *sakinah*, *mawaddah*, and *rahmah*.



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