

THE LACK OF COMMUNICATION IN MARRIAGE

BY MUHAMMAD AZRI FAHMI BIN AMARAN, MUHAMMAD SYAFIQ AIMAN BIN ROSDI, MUHAMMAD NASRUL HAKIM BIN NASRUDIN & DR. FATIMAH KARIM

INTRODUCTION

Communication is a crucial aspect of married life, helping to create a harmonious family environment and promote social stability. In today's era, many married couples face challenges arising from poor communication within their relationships. Therefore, spouses must play an important role in maintaining healthy communication to preserve marital harmony and emotional well-being. However, ineffective communication between husband and wife may lead to various negative consequences, such as misunderstandings, emotional distance, and even divorce.

From an Islamic perspective, marriage is intended to preserve tranquillity (*sakinah*), love (*mawaddah*), and mercy (*rahmah*) within the family. Islam strongly encourages spouses to practise good communication, mutual respect, and compassion in maintaining family harmony. Therefore, this paper examines the importance of effective communication in marriage in relation to Islamic teachings and *Maqasid al-Shariah*, particularly in preserving emotional well-being and strengthening family relationships.

EMOTIONAL NEGLECT IN MARRIAGE THROUGH ISLAMIC PERSPECTIVES

Emotional neglect occurs when one or both spouses fail to fulfil the emotional responsibilities of marriage, such as showing affection, empathy, appreciation, and maintaining good communication. Although it may not involve physical violence, emotional neglect can still harm marital harmony and emotional well-being.



From an Islamic perspective, marriage is built upon the principles of *sakinah* (tranquillity), *mawaddah* (love), and *rahmah* (mercy), as mentioned in Surah al-Rum, verse 21. These principles emphasise compassion, mutual respect, and emotional care between spouses. Therefore, emotional neglect contradicts the true purpose of marriage in Islam because it prevents spouses from achieving emotional peace and harmony within the family institution.

Furthermore, emotional neglect may also affect children and the overall family environment. Poor emotional relationships between spouses can contribute to misunderstandings, emotional suffering, and continuous conflict within the household. Consequently, prolonged emotional neglect may eventually lead to separation or divorce. Hence, Islam strongly encourages spouses to practise effective communication, patience, and kindness in order to preserve marital stability and family well-being.

APPLICATION OF *MAQĀSID AL-SHARĪ'AH* AND *FIQH* PRINCIPLES IN ADDRESSING EMOTIONAL NEGLECT IN MARRIAGE

The issue of lack of communication and emotional neglect between spouses in marriage can be analysed through the concept of *Maqāsid al-Sharī'ah*, especially *Hifz al-Nafs*, which refers to the preservation of human well-being, and *Hifz al-Nasl*, which refers to the preservation of lineage. In Islam, one of the main objectives of marriage is to build a peaceful and harmonious household based on *sakinah*, *mawaddah*, and *rahmah*, as highlighted in Islamic teachings. Furthermore, effective communication between spouses is essential in creating these values within family life. Therefore, when communication between husband and wife is weak or absent, it may lead to emotional neglect, sadness, loneliness, and psychological suffering between spouses.

From the perspective of *Hifz al-Nafs*, emotional health is considered an essential element that must be protected. Emotional neglect in marriage can cause stress, anxiety, depression, and feelings of being unwanted or undervalued. This can also negatively affect an individual's mental health. In addition, Islam does not only focus on physical protection but also emphasises the importance of preserving mental and emotional well-being. Therefore, maintaining healthy communication and emotional support between husband and wife aligns with the objective of preserving human well-being.

This issue can also be related to *Hifz al-Nasl*, which focuses on protecting the family and future generations. Children who grow up in homes without proper communication and emotional care from their parents may experience various negative effects that can affect their emotions, social skills, and mental development.

An unhealthy relationship between parents can also influence how children understand healthy family relationships and may lead to emotional difficulties that continue into the next generation. Therefore, good communication in marriage is important not only for husbands and wives but also for supporting children's healthy development and maintaining family stability.

Furthermore, the Islamic legal principle "*La darar wa la dirar*", which means "Do not cause harm and do not return harm," provides an important guideline in addressing emotional neglect in marriage. This principle demonstrates that causing harm to others is prohibited in Islam. Although emotional neglect does not involve physical violence, it is still a form of emotional and psychological harm that can seriously affect a person's mental and emotional condition. Ignoring a spouse's emotional needs, lacking supportive communication, and becoming emotionally distant can gradually damage the relationship and the well-being of both partners.

Therefore, based on *Maqāsid al-Sharī'ah* and Islamic legal principles, emotional neglect should not be viewed as a minor family issue. Instead, it is a serious problem that contradicts the purpose of marriage in Islam and affects the protection of human dignity, emotional well-being, and family stability. Therefore, spouses are encouraged to practise good communication, show emotional care, and develop mutual understanding in order to achieve the true objectives of Shariah within marriage.

ISLAMIC SOLUTIONS TO MARITAL COMMUNICATION PROBLEMS

RELIGIOUS PRACTICES AND COOPERATION IN RELATION

In addressing this issue, the concept of *ta'awun* (cooperation) serves as a crucial approach to resolution from an Islamic perspective. *Ta'awun* refers to mutual assistance and cooperation in righteousness and the attainment of *taqwa* (piety). Within marriage, implementing the concept of *ta'awun* is essential for safeguarding the marital relationship. This principle is aligned with Surah al-Nisa', verse 19: "*And live with them (your wives) in kindness (ma'ruf).*" According to Tafsir al-Sa'di, this verse emphasises that engaging in good conduct and kind speech is a mutual obligation in marriage. This includes treating one another with respect, avoiding emotional harm, and demonstrating *ihsan* (benevolence). As a result, managing a household according to these Islamic principles helps build a strong and stable family foundation.

SOCIAL SUPPORT AND SELF-CARE

Furthermore, social support and self-care play important roles in maintaining a healthy marriage. External support may come from family members, friends, or the wider community. Either spouse may seek their advice in resolving conflicts while establishing clear boundaries to safeguard personal privacy from unnecessary public exposure. To build a strong family institution, self-care practices such as stress management and positive communication are highly recommended. In fact, managing stress effectively leads to more positive interactions between spouses. This is supported by the **Prophet ﷺ, who said: "The best of you are those who are best to their wives."** Ultimately, a relationship built on healthy two-way communication enables spouses to manage their lives and relationship more effectively, thereby reducing conflict.

PROFESSIONAL SUPPORTS FROM RELIGIOUS AUTHORITIES

Spouses may seek assistance from counselling units such as the *Jabatan Agama Islam Wilayah Persekutuan (JAWI)* or the *Jabatan Agama Islam Selangor (JAIS)*. These authorised institutions provide confidential, face-to-face counselling and mediation services that allow spouses to express their emotions and seek appropriate solutions at no cost. Such services serve as a form of external support and play a crucial role in identifying the root causes of conflict while assisting couples in finding solutions to preserve their marriage. Thus, the marital relationship can be restored while safeguarding the privacy and dignity of both spouses from unnecessary public exposure.

CONCLUSION

In conclusion, effective communication plays a crucial role in preserving harmony, emotional well-being, and stability within marriage. A lack of communication between spouses may lead to emotional neglect, misunderstandings, emotional suffering, and even divorce. From an Islamic perspective, marriage is established upon the principles of *sakinah* (tranquillity), *mawaddah* (love), and *rahmah* (mercy), which emphasise compassion, mutual respect, and emotional care between husband and wife. Therefore, emotional neglect clearly contradicts the true purpose of marriage in Islam and may negatively affect not only spouses but also children and the family institution as a whole.

Furthermore, the issue of emotional neglect can be understood through the application of *Maqāṣid al-Sharī'ah*, particularly *Hifz al-Nafs* (preservation of well-being) and *Hifz al-Nasl* (preservation of lineage). Islam strongly encourages spouses to maintain healthy communication, provide emotional support, and develop mutual understanding to protect emotional well-being and family stability. In addition, the Islamic legal principle "*La darar wa la dirar*" highlights that emotional harm should also be avoided in marriage. Hence, religious guidance, social support, and professional counselling services from religious authorities are important solutions in addressing communication problems and strengthening marital relationships in accordance with Islamic teachings.

REFERENCES

- Anisa, L. N. (2025). Deconstructing Mu'asyarah Bi Al-Ma'ruf: Toward A Gender-Just Framework of Islamic Family Law. *Hakam: Jurnal Kajian Hukum Islam dan Hukum Ekonomi Islam*, 9(2), 243–266. <https://doi.org/10.33650/jhi.v9i2.12198>
- As-Sa'di, A.-R. N. (2018). *Tafseer as-Sa'di: Vol. 2 (Juz' 4-6)* (N. al-Khattab, Trans.; H. Khattab, Ed.). International Islamic Publishing House.
- at-Tirmidzi, I. M. (n.d.). *Jami' at-Tirmidhi, Chapters on Virtues* (كتاب المناقب عن رسول الله صلى الله عليه وسلم) no. 3895. <https://sunnah.com/tirmidhi:3895>
- Baharudin, M., Hussin, M. N. M., & Arifah, R. N. (2025). Pengurusan Krisis Rumah Tangga: Kajian di Bahagian Unit Rundingcara Jabatan Agama Islam Wilayah Persekutuan Kuala Lumpur. *Journal of Shariah Law Research*, 10(2), 169–198. <https://doi.org/10.22452/jslr.vol10no2.4>
- Kotikalapudi, B. B., & Daka, J. (2025). Hanna Case - The Impact of Emotional Neglect in Marriages on Self Esteem: A case Study Report. *International Journal of Innovations In Science Engineering and Management*, 4(1), 72–74. <https://doi.org/10.69968/ijsem.2025v4i172-74>
- Mohd Ghazali, N., Mohd, R. A., Hoque, M., & Abd Manan, M. (2022). Konsep Ta'awun dalam Pengurusan Rumahtangga Berdasarkan Perspektif Hadis. *The 8th International Prophetic Conference (SWAN 2022)* (pp. 249–259). Nilai: Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia. <https://swanfpqs.usim.edu.my/index.php/conference/article/view/26>

This article is part of the Synergized Academic with Student Activities (SAA) initiative.

Muhammad Azri Fahmi Bin Amaran

Muhammad Syafiq Aiman Bin Rosdi

Muhammad Nasrul Hakim Bin Nasrudin

Dr. Fatimah Karim an
Assistant Professor of
Department Fiqh and
Usul al-Fiqh, AHAS
IRKHS IIUM.

THE SILENT VOID: EMOTIONAL NEGLECT IN MARRIAGE



ISSUES & IMPACTS

Problem: Emotional neglect due lack of communication, appreciation and emotional care.

Impacts:

- Mental health damage
- Damaging relation harmony
- Lead to divorce



QURAN EVIDENCE



“And live with them (your wives) in kindness (Ma’ruf).”
(Surah An-Nisa : 19)



HADITH EVIDENCE

((The best of you is the best to his wives))
(Narrated by At-Tirmidzi 3895)



APPLICATION OF MAQASID SHARIAH AND FIQH PRINCIPLE



MAQASID SHARIAH : *Hifz al-Nafs* (soul) & *Hifz al-Nasl* (lineage)

- Marriage aims to preserve the *Sakinah*, *Mawaddah*, and *Rahmah*.
- Emotional neglect damages the emotional well-being of spouses and affects the mental development of children.

FIQH PRICIPLES : (*La darar wa la dirar*)

- Do not cause harm and do not retaliate for harm.
- Emotional neglect is a form of psychological harm (darar) that is strictly prohibited in Islam.



RECOMMENDED SOLUTION



1. Religious practices such *Ta’awun* concept.
2. Social Support and Self-Care (friends, family, or community networks, self control)
3. Professional support from religious authorities (JAWI / JAIS)

- MUHAMMAD AZRI FAHMI BIN AMARAN (2415569)
- MUHAMMAD SYAFIQ AIMAN BIN ROSDI (2412487)
- MUHAMMAD NASRUL HAKIM BIN NASRUDIN (2413425)