

Regulation of Maintenance in Islamic Family Law: Implications for Family Welfare

Nizam Ubaidilah^{1*}, Asmaul Husna²

¹IAI Pangeran Diponegoro Nganjuk, nizamubaidilah@iaipd-nganjuk.ac.id

²IAI Diponegoro Nganjuk, asmaulhusna@iaipd-nganjuk.ac.id

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ABSTRACT

The regulation of maintenance in Islamic family law plays a pivotal role in promoting family welfare by ensuring financial and emotional support for dependents. Rooted in Siyasa Syar'iyah, this framework aligns with the principles of justice, compassion, and shared responsibility. Its implementation influences economic policies that safeguard the rights of vulnerable family members, particularly women and children, fostering societal stability. Furthermore, the integration of Islamic Banking and Sharia Compliance enhances the financial infrastructure to support maintenance obligations through ethical financing solutions. By adhering to Financial Ethics, this system provides equitable mechanisms to address disputes, ensuring fairness while upholding the moral tenets of Islamic law. Challenges, including modern economic pressures and cultural interpretations, highlight the need for adaptive reforms and broader public awareness. Strengthening these regulations within contemporary contexts can profoundly impact family welfare and overall social harmony.

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Corresponding Author:

Nizam Ubaidilah

IAI Pangeran Diponegoro Nganjuk

Email: nizamubaidilah@iaipd-nganjuk.ac.id

1. INTRODUCTION

The regulation of maintenance (nafkah) in Islamic family law serves as a cornerstone for the well-being of families, ensuring financial security and fostering harmonious relationships within the household. Rooted in Quranic principles and prophetic traditions, maintenance obligations are primarily assigned to the husband, encompassing the provision of food, clothing, shelter, and other essential needs for his wife and children. This framework not only reflects the ethical and moral dimensions of Islamic teachings but also underscores the importance of familial responsibilities in promoting social justice. However, the implications of maintenance regulations extend beyond individual households, influencing broader societal welfare and economic stability.

Maintenance disputes, a recurring issue in family law, often arise due to financial incapacity, differing interpretations of legal obligations, or cultural practices that deviate from Islamic principles. Such disputes can undermine family cohesion and have adverse impacts on vulnerable members, particularly women and children. Women often face challenges in asserting their rights due to societal norms, legal barriers, and the high costs of litigation. Furthermore, inconsistencies in the implementation and enforcement

of maintenance laws across various jurisdictions exacerbate these challenges, leading to unequal access to justice and financial support.

From a welfare perspective, the regulation of maintenance directly affects the economic well-being of families. Adequate and timely financial support ensures that basic needs are met, contributing to the health, education, and overall development of children. Conversely, the absence or insufficiency of maintenance payments often results in financial strain, forcing families into poverty or requiring women to shoulder additional economic burdens. These dynamics highlight the critical role of effective legal mechanisms in safeguarding family welfare and preventing intergenerational cycles of poverty.

The evolving nature of family structures and economic realities also calls for a reexamination of traditional maintenance regulations. In contemporary contexts, the growing participation of women in the workforce and changing gender roles necessitate a more nuanced approach to maintenance that considers mutual responsibilities and equitable solutions. Mediation and alternative dispute resolution mechanisms, rooted in the Islamic principle of *sulh* (amicable settlement), have emerged as effective tools for addressing maintenance disputes, reducing the emotional and financial toll of litigation, and fostering cooperative family dynamics.

In conclusion, the regulation of maintenance in Islamic family law has profound implications for family welfare, encompassing financial security, social justice, and gender equity. Strengthening legal frameworks, promoting awareness of rights and responsibilities, and enhancing access to justice are essential steps toward realizing the potential of maintenance regulations in creating stable and thriving families. By addressing the challenges associated with implementation and adapting to contemporary needs, these laws can continue to uphold their intended purpose of fostering family well-being and societal harmony.

2. RESEARCH METHODS

The study of the regulation of maintenance in Islamic family law and its implications for family welfare requires a robust and multidimensional research methodology. This field intersects legal, social, and economic domains, necessitating the use of a combination of qualitative and quantitative approaches. Qualitative methods are often employed to explore the textual foundations of Islamic law, including interpretations of Quranic verses and Hadith that form the basis of maintenance obligations. This involves a doctrinal legal research approach, analyzing primary sources of Islamic jurisprudence (*fiqh*) and classical legal opinions from various schools of thought (*madhhab*) to understand the theoretical underpinnings and variances in interpretation.

Empirical research methods also play a critical role in assessing the practical implications of maintenance regulations. Surveys and interviews are conducted with stakeholders, including legal practitioners, judges, and individuals directly affected by maintenance laws, such as divorced women and children. This approach provides insight into how laws are implemented, perceived, and experienced by the community. Case studies of specific family law disputes further illustrate the challenges and outcomes of maintenance enforcement, offering a granular understanding of the practicalities involved.

Comparative analysis is another important method used in this research. By comparing the maintenance regulations in different Islamic jurisdictions, scholars can identify best practices and address inconsistencies or gaps in the legal framework. For example, examining the maintenance provisions in countries like Malaysia, Indonesia, and Lebanon highlights the diversity in application due to cultural, economic, and political contexts.

Additionally, interdisciplinary research is vital to understanding the broader implications of maintenance laws on family welfare. Combining perspectives from sociology, economics, and gender studies allows for a holistic analysis of how maintenance obligations impact household dynamics, poverty alleviation, and gender equality. Economic modeling can assess the financial burden of maintenance on providers and the dependency it creates for recipients, while sociological studies can explore its effects on familial relationships and child development (Ali, n.d.).

3. RESULTS AND DISCUSSION

The Principles of *Kifayah* (Adequacy) and *Ma'ruf* (Customary Norms) in Islamic Family Law

The principle of *Kifayah*, derived from the Arabic root "k-f-y," which means sufficiency or adequacy, is a foundational concept in Islamic law (Sharia) that emphasizes the collective responsibility of the Muslim community to ensure that the essential needs of its members are met. This principle is not merely a theoretical construct; it has practical implications for various aspects of life, including social welfare, economic justice, and communal obligations. *Kifayah* is particularly significant in guiding the actions of individuals and communities in fulfilling their responsibilities towards one another, thereby promoting social cohesion and solidarity (Sugeng & Sya'adi, 2022).

The Principle of Kifayah (Adequacy) in Islamic Family Law

Kifayah is classified as a fardh kifayah, or communal obligation, which means that certain duties must be fulfilled by some members of the community on behalf of others. If a sufficient number of individuals perform these obligations, then the responsibility is lifted from the entire community. However, if no one fulfills these duties, then all members are considered accountable. This principle underscores the importance of collective action in ensuring that essential needs are met within families and communities.

In the context of family law, Kifayah encompasses various responsibilities, including financial support for dependents, education for children, and care for the elderly. For example, Islamic law mandates that husbands provide maintenance (Nafqah) to their wives and children, ensuring that their basic needs are met. This obligation reflects the principle of Kifayah by emphasizing that the welfare of family members is a communal concern, and it is the responsibility of those who have the means to provide support (Nisa, 2016).

The economic implications of Kifayah are particularly significant in Islamic family law. The principle serves as a guideline for how financial resources should be allocated within families and communities. In Islamic jurisprudence, there is a clear expectation that individuals with financial means will contribute to the welfare of those who are less fortunate. This can take various forms, including direct financial support to family members, charitable giving (zakat), or funding educational initiatives through endowments (waqf).

For instance, when a husband provides Nafqah to his wife and children, he fulfills his Kifayah obligation by ensuring their basic needs such as food, clothing, and shelter—are adequately met. This not only supports individual family units but also contributes to the overall stability and well-being of society. The concept of Kifayah thus promotes a system where wealth is redistributed within communities to alleviate poverty and ensure that everyone has access to essential resources.

The legal foundations for Kifayah in Islamic family law can be traced back to several Quranic verses and Hadiths that emphasize communal obligations. One notable verse is found in Surah Al-Ma'idah (5:2), which states: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." This verse highlights the necessity for community members to work together to promote good and support those who are less fortunate.

Additionally, various Hadiths emphasize the importance of fulfilling communal obligations. For example, the Prophet Muhammad (peace be upon him) stated that it is a duty for Muslims to care for their neighbors and support those in need. These teachings reinforce the idea that fulfilling Kifayah obligations is not merely a personal duty but a collective responsibility that strengthens social bonds within communities. (Kamali, n.d.; Rahman, 1982)

Kifayah manifests in various forms within Islamic family law. One prominent example is the obligation for husbands to provide Nafqah for their wives and children. This financial support ensures that families can meet their basic needs without falling into poverty or hardship. If a husband fails to fulfill this obligation, he may be held accountable under Islamic law.

Another example is the communal responsibility to educate children. In Islam, education is considered a fundamental right; therefore, it is incumbent upon families and by extension, the community to ensure that children receive proper education. This can involve direct financial support for school fees or indirect support through community initiatives aimed at providing educational resources.

Moreover, Kifayah also extends to caring for elderly family members or those with disabilities. The community has a collective obligation to ensure that these individuals receive adequate care and support. This may include providing financial assistance or establishing institutions such as nursing homes or care facilities funded through waqf contributions. (Esposito, 2001).

Despite its significance in promoting family welfare, implementing the principle of Kifayah faces several challenges. One major issue is ensuring adequate participation from community members. In many cases, individuals may feel disconnected from communal responsibilities or may lack awareness regarding their obligations under this principle. This disconnect can result in insufficient participation in charitable activities or communal projects aimed at fulfilling societal needs.

Additionally, socio-economic disparities within communities can hinder effective implementation. Wealth inequality may lead to situations where only a small segment of society contributes significantly while others remain passive recipients of communal benefits. Addressing these disparities requires concerted efforts from both individuals and institutions to foster an inclusive environment where everyone feels empowered to contribute.

Furthermore, cultural attitudes towards charity and communal responsibility can vary widely across different regions and communities. In some cultures, there may be reluctance to engage in collective obligations due to individualistic mindsets or differing interpretations of religious teachings regarding social responsibility.

The Principle of Ma'ruf (Customary Norms) in Islamic Family Law

The principle of Ma'ruf, which translates to "what is recognized" or "customary norms," plays a significant role in Islamic family law, guiding the conduct and interactions of individuals within the family and broader community. This principle encompasses behaviors, practices, and norms that are widely accepted as good and beneficial within a society, aligning them with Islamic teachings. The concept of Ma'ruf is deeply embedded in the ethical framework of Islam, emphasizing the importance of promoting good behavior and social harmony while ensuring that customs do not contradict the fundamental principles of Sharia.

Linguistically, Ma'ruf is derived from the Arabic root "a'rafa," which means to know or recognize. In Islamic jurisprudence, it refers to actions and customs that are considered good, acceptable, and beneficial according to societal standards and Islamic values. Ma'ruf can be seen as a guiding principle that informs various aspects of social interactions, including marriage, family relations, and community responsibilities. It serves as a benchmark for evaluating behaviors and practices within the framework of Islamic law (Ellahi, n.d.).

In the context of family law, Ma'ruf encompasses a wide range of obligations and rights that govern familial relationships. For instance, it includes the responsibilities of husbands to provide for their wives and children adequately, ensuring their well-being and dignity. This principle also extends to the treatment of in-laws, where respect and kindness are expected as part of familial duties. By adhering to Ma'ruf, individuals contribute to a nurturing environment that fosters love, respect, and cooperation within families.

The legal foundations for Ma'ruf can be traced back to various Quranic verses and Hadiths that emphasize the importance of good conduct and social responsibility. One significant verse is found in Surah Al-A'raf (7:199), which states: "Take what is given freely, enjoin what is good, and turn away from the ignorant." This verse underscores the collective responsibility of Muslims to promote good behavior within their communities while discouraging harmful practices (Al Farisi et al., 2023).

Additionally, the Prophet Muhammad (peace be upon him) emphasized the importance of Ma'ruf in his teachings. He stated that "the best among you are those who have the best manners and character" (Sahih Bukhari). This Hadith highlights that adherence to Ma'ruf is not only about fulfilling legal obligations but also about embodying ethical values that enhance interpersonal relationships.

Moreover, scholars have elaborated on Ma'ruf by discussing its implications for social justice and equity within family law. The principle encourages Muslims to engage actively in promoting positive behaviors while discouraging actions that lead to harm or injustice. For example, practices such as mutual respect between spouses and equitable treatment of children reflect the application of Ma'ruf in family dynamics.

Ma'ruf manifests in various ways within Islamic family law. One prominent application is in marriage contracts, where customs regarding dowries (mahr) must align with what is considered reasonable and acceptable within a given community. The expectation is that both parties agree on terms that reflect mutual respect and understanding. This ensures that marriages are based on principles of fairness rather than exploitation (Bahauddin et al., 2023).

Furthermore, during divorce proceedings, the principle of Ma'ruf plays a critical role in determining how disputes should be resolved amicably. Islamic teachings advocate for reconciliation efforts before resorting to divorce, emphasizing communication and mutual respect between spouses. The Quran states: "And if you fear dissension between them appoint two arbitrators from among their people" (Quran 4:35). This verse highlights the importance of seeking solutions rooted in Ma'ruf to maintain family integrity (Mohd & Ibrahim, 2010).

Ma'ruf also extends to child-rearing practices within families. Parents are encouraged to provide a nurturing environment that promotes education, moral development, and emotional support for their children. By adhering to customary norms that prioritize children's welfare, families contribute to raising responsible individuals who will positively impact society.

Despite its significance in guiding family relations, upholding the principle of Ma'ruf faces several challenges. One major issue is the variability of customs across different cultures and communities. What is considered Ma'ruf in one society may not hold the same significance in another. This diversity can lead to misunderstandings or conflicts regarding acceptable behaviors within familial contexts (Puspita & Naf'an, 2022).

Additionally, socio-economic factors can influence how effectively families adhere to Ma'ruf principles. For instance, economic hardship may hinder a husband's ability to provide adequately for his family, leading to tensions and potential conflicts over financial responsibilities. In such cases, it becomes crucial for communities to support one another through charitable initiatives or social welfare programs aimed at alleviating poverty.

Moreover, changing societal norms can challenge traditional notions of Ma'ruf. As modernity influences cultural practices, some individuals may adopt behaviors that contradict established customs while justifying them under contemporary interpretations of individual rights or freedoms. This shift necessitates ongoing dialogue within communities about how best to reconcile traditional values with modern realities

while remaining true to Islamic principles (Putri & Lubis, 2024).

Interrelation of Kifayah and Ma'ruf in Islamic Family Law

In Islamic family law, Kifayah (sufficiency) and Ma'ruf (good norms or accepted customs) are two fundamental principles that are interconnected. These two principles serve to maintain balance and justice in family relations, by ensuring that individual rights are fulfilled reasonably and in accordance with community standards. In the context of family law, these two concepts are not only theoretical but also applicable in issues such as maintenance, marriage, guardianship, and family conflict resolution (Zainon et al., 2021).

Terminologically, Kifayah refers to the fulfillment of basic needs sufficient to support a decent life. In the context of family law, this is often applied to the obligation of maintenance, such as the need for food, clothing, shelter, and education. Meanwhile, Ma'ruf means norms or customs that are accepted by society. In practice, Ma'ruf serves as a guideline to determine the standard of sufficiency (Kifayah) that is relevant to the cultural and economic conditions of a society (Nashuddin & Tahir, 2015).

The principle of Kifayah requires the flexibility provided by Ma'ruf, as the needs of each individual vary depending on the place and time. For example, basic needs in urban communities may be more complex compared to rural communities. Thus, Ma'ruf becomes an instrument to adjust Kifayah to be relevant and contextual.

Application of Kifayah and Ma'ruf in Islamic Family Law

Wife's Maintenance: In Islam, the husband is obliged to provide maintenance to his wife based on the principles of Kifayah and Ma'ruf. The Qur'an in Surah Al-Baqarah verse 233 states that a husband should provide for his wife "in a ma'ruf manner". This means that the maintenance should reflect the basic needs of the wife according to the socio-economic conditions of the family. If the husband has a limited income, then the standard of sufficiency will be adjusted according to his ability (Yelwa, 2013).

Children's Rights and Obligations: The principle of Kifayah also applies to the fulfillment of children's rights, such as education, health, and protection. In this case, Ma'ruf determines what is considered adequate to support children's physical and mental development. For example, basic education may be considered sufficient in one society, but in another society higher education may be the standard of adequacy (Lubis, 2021).

Division of Responsibilities in the Family: Ma'ruf also helps determine the roles and responsibilities of family members, including the division of duties between husband and wife. For example, in families where the wife works, the wife's financial contribution is acceptable according to local norms, as long as this does not override the husband's primary obligation as the main provider (Machae et al., 2015).

Studies on Maintenance Rights of Wives and Children

The issue of maintenance rights for wives and children is a critical aspect of Islamic family law, reflecting the broader principles of justice, equity, and social responsibility embedded in Islamic teachings. Maintenance, or Nafqah, is defined as the financial support that a husband is legally and morally obligated to provide to his wife and children. This obligation is not merely a matter of personal choice; it is rooted in the Quran and Hadith, which emphasize the importance of ensuring the welfare and dignity of family members. This discussion explores the various dimensions of maintenance rights under Islamic law, focusing on the legal frameworks, cultural contexts, and contemporary challenges faced by women and children in claiming these rights.

Legal Foundation of Maintenance Rights

Islamic law clearly outlines the maintenance obligations of husbands towards their wives and children. The Quran states: "Let the men of means spend according to his means; and he whose provision is restricted, let him spend out of what Allah has given him" (Quran 65:7). This verse emphasizes that maintenance should be provided in a manner that reflects both the husband's financial capacity and the dignity of the wife. The principle that maintenance should be reasonable and just underscores the protection of the wife's rights during marriage.

The scope of maintenance extends beyond basic necessities such as food, clothing, and shelter. It also includes healthcare, education, and any additional assistance needed for the well-being of the wife and children. Importantly, this obligation is unaffected by the wife's independent earnings or assets; her right to maintenance stems from the marital relationship rather than her economic status (Hasibuan, 2022). In cases where a husband fails to provide adequate maintenance, Islamic law allows the wife to seek legal recourse through family courts.

Maintenance During Marriage

During marriage, a husband's duty to provide Nafqah is unequivocal. The maintenance rights of wives are not only a legal obligation but also a moral one that reflects Islamic values regarding family welfare. The husband must ensure that his wife is maintained in a manner consistent with their social status.

This includes providing adequate food, clothing, shelter, and other necessary comforts (Pebriani, 2024).

Moreover, this responsibility extends to ensuring that children receive proper care and education. The father is obligated to maintain his children until they reach adulthood or become financially independent. This obligation includes providing for their educational needs, which is essential for their development and future success.

Maintenance During Iddah

The period of iddah, or waiting period following divorce or the death of a husband, is another significant aspect of maintenance rights under Islamic law. During this time, a husband is still required to provide maintenance to his ex-wife or widow. The Quran states: "And for divorced women is a provision according to what is acceptable a duty upon the righteous" (Quran 2:241). This provision ensures that women are not left destitute after divorce or bereavement.

The duration of iddah varies depending on the circumstances, three menstrual cycles for divorced women or until childbirth for pregnant women. During this period, the husband's duty includes providing food, shelter, and other necessities to uphold the dignity of the woman (Aziz et al., n.d.). However, after iddah concludes, maintenance rights are not automatically extended unless specific conditions apply such as if the woman has dependent children or if she has not remarried.

Post-Divorce Maintenance Rights

The issue of post-divorce maintenance has garnered significant attention in recent years due to evolving interpretations of Islamic law and changing societal norms. Under traditional interpretations, a woman who initiates divorce through Khula (divorce initiated by the wife) may face challenges in claiming post-divorce maintenance. However, contemporary legal frameworks in various Muslim-majority countries have sought to clarify these rights.

For example, in India, the Muslim Women (Protection of Rights on Divorce) Act of 1986 was enacted to ensure that divorced women receive adequate financial support from their former husbands during iddah and beyond if they are unable to support themselves (Shahid, 2018). This legislation reflects an important shift towards recognizing women's rights within Islamic family law while balancing traditional obligations with modern realities.

In Pakistan, similar legal provisions exist under Islamic Family Law Ordinance 1961 that obligate husbands to provide reasonable maintenance after divorce until the wife can support herself or remarries (Haider et al., 2023). These developments highlight an increasing recognition of women's rights within Islamic legal frameworks while addressing societal changes regarding gender roles.

Key Regulations in Classical and Contemporary Islamic Jurisprudence

Islamic jurisprudence, or Fiqh, represents a comprehensive legal framework that governs the lives of Muslims, encompassing a wide array of issues from personal conduct to social justice and economic transactions. The evolution of Islamic law has been shaped by both classical interpretations and contemporary applications, reflecting the dynamic nature of legal thought within the Islamic tradition. This discussion explores key regulations in classical and contemporary Islamic jurisprudence, focusing on their sources, methodologies, and implications for modern society.

Foundation of Islamic Jurisprudence

The foundation of Islamic jurisprudence is based on four primary sources: the Quran, the Sunnah (the practices and sayings of the Prophet Muhammad), Ijma (consensus among scholars), and Qiyas (analogical reasoning). These sources provide the essential guidelines for deriving legal rulings (Ahkam) that govern various aspects of life.

Quran: The Quran is considered the ultimate source of authority in Islamic law. It contains explicit commandments regarding worship, morality, family relations, and social justice. For instance, verses concerning the rights and duties of spouses establish a framework for marital relations and maintenance rights.

Sunnah: The Sunnah complements the Quran by providing context and elaboration on its teachings. It includes the Hadiths, which are documented sayings and actions of the Prophet Muhammad. Scholars like Al-Shafi'i emphasized the importance of the Sunnah as a source of law, arguing that it offers practical examples of how to implement Quranic principles.

Ijma: Ijma refers to the consensus among qualified scholars on a particular issue. This principle is based on the belief that the collective agreement of knowledgeable jurists reflects the will of the community. Although obtaining consensus can be challenging due to differing opinions among scholars, it remains a vital source for establishing legal rulings in areas not explicitly addressed in the Quran or Sunnah.

Qiyas: Qiyas involves drawing analogies between known rulings and new situations based on shared characteristics. This method allows jurists to apply established principles to contemporary issues that may not

have been explicitly covered in earlier texts. For example, applying rules about alcohol prohibition to other intoxicants demonstrates how Qiyas can adapt Islamic law to changing circumstances.

Classical Islamic Jurisprudence

Classical Islamic jurisprudence developed over several centuries, with notable schools of thought emerging during this period. The four major Sunni schools—Hanafi, Maliki, Shafi'i, and Hanbali—each offer distinct methodologies for interpreting Islamic law.

Hanafi School: Founded by Imam Abu Hanifa, this school is known for its flexibility and reliance on reasoned opinion (Ra'y) alongside textual sources. It emphasizes individual reasoning in deriving legal rulings and has been influential in regions such as South Asia and Turkey.

Maliki School: Established by Imam Malik ibn Anas, this school places significant emphasis on the practices of the people of Medina as a source of law. The Maliki approach integrates local customs (Urf) into legal reasoning, reflecting a commitment to community norms.

Shafi'i School: Imam Al-Shafi'i systematized legal methodology by emphasizing the importance of both Quranic texts and Hadiths while limiting personal opinion in legal rulings. His work *Al-Risala* laid down foundational principles for understanding how to derive laws from primary sources.

Hanbali School: Founded by Imam Ahmad ibn Hanbal, this school is characterized by its strict adherence to textual sources with minimal reliance on analogy or personal reasoning. The Hanbali approach emphasizes authenticity in Hadiths and has maintained a conservative stance on many issues.

Types of Legal Rulings

In classical Islamic jurisprudence, legal rulings are categorized into five main types known as "the five rulings" (al-ahkām al-khamsa):

1. **Fard (Mandatory):** Actions that are obligatory for Muslims to perform.
2. **Mustahabb (Recommended):** Actions that are encouraged but not obligatory.
3. **Mubah (Permissible):** Actions that are neutral; neither encouraged nor discouraged.
4. **Makruh (Disliked):** Actions that are discouraged but not sinful.
5. **Haram (Forbidden):** Actions that are explicitly prohibited.

This classification helps jurists determine the moral weight of actions within an Islamic context and guides individuals in making ethical decisions aligned with their faith.

Methodologies for Deriving Legal Rulings

The methodologies employed by classical jurists in deriving legal rulings involve several key principles:

Usul al-Fiqh: This refers to the foundational principles governing how laws should be derived from primary sources. It includes rules concerning interpretation, contextual analysis, and application of texts. Understanding Usul al-Fiqh is essential for jurists seeking to navigate complex legal questions while remaining faithful to Islamic teachings.

Interpretation Techniques: Classical jurists developed various techniques for interpreting texts, including linguistic analysis and contextual consideration. These methods ensure that rulings reflect both the letter and spirit of Islamic law while accommodating diverse circumstances faced by Muslim communities.

Authenticity Verification: Establishing the authenticity of Hadiths is crucial for their acceptance as sources of law. Scholars employed rigorous methods known as *Ilm al-Hadith* to assess narrators' reliability and ensure that transmitted sayings accurately reflect the Prophet's teachings (Hasyim, n.d.).

Contemporary Developments in Islamic Jurisprudence

Contemporary Islamic jurisprudence, or *Fiqh*, has evolved significantly from its classical roots to address modern challenges faced by Muslim communities worldwide. This evolution reflects a dynamic interplay between traditional legal principles and contemporary societal needs, resulting in a rich tapestry of regulations that govern various aspects of life. Key regulations in contemporary Islamic jurisprudence encompass a range of issues, including family law, financial transactions, human rights, and social justice, all grounded in the foundational sources of Islamic law: the Quran, Sunnah, Ijma (consensus), and Qiyas (analogical reasoning). This discussion explores these regulations, their implications, and the methodologies employed by contemporary scholars to adapt classical teachings to modern contexts.

Foundations of Contemporary Islamic Jurisprudence

The primary sources of Islamic law remain unchanged; however, their interpretation and application have evolved. The Quran serves as the ultimate authority, providing explicit guidelines on various matters. For instance, it addresses issues related to marriage, inheritance, and social justice, laying the groundwork for family law and ethical conduct. The Sunnah complements the Quran by offering practical examples from the life of the Prophet Muhammad, which help clarify and contextualize Quranic teachings.

In contemporary jurisprudence, Ijma plays a crucial role in establishing consensus among scholars on new legal issues that arise in modern society. This consensus is particularly important as it reflects the collective wisdom of jurists who engage with contemporary realities while remaining rooted in traditional values. Furthermore, Qiyas allows jurists to draw analogies between established rulings and new situations, facilitating the application of classical principles to contemporary challenges.

Key Regulations in Family Law

One of the most significant areas of contemporary Islamic jurisprudence is family law, which encompasses marriage, divorce, maintenance rights, and child custody. The regulation of these matters has seen considerable development in response to changing societal norms and expectations.

Marriage Contracts: Contemporary interpretations emphasize the importance of mutual consent and respect in marriage contracts. Scholars advocate for clear stipulations regarding dowries (mahr) and maintenance rights (Nafqah), ensuring that both parties understand their obligations. This approach aligns with the principle of Ma'ruf, which emphasizes ethical conduct within familial relationships.

Divorce Regulations: The process of divorce has also evolved to incorporate more equitable practices. For instance, many contemporary scholars support the idea that women should have greater access to divorce (Khula) and post-divorce maintenance rights. Legal reforms in various countries reflect this shift towards recognizing women's rights within Islamic frameworks while balancing traditional obligations with modern realities.

Child Custody: In matters of child custody following divorce, contemporary jurisprudence emphasizes the best interests of the child as a guiding principle. This perspective aligns with both Kifayah, ensuring that children's needs are met and Ma'ruf promoting ethical treatment of children by both parents. Scholars advocate for collaborative parenting arrangements that prioritize children's welfare over parental disputes.

Financial Transactions and Islamic Finance

Islamic finance represents another critical area where contemporary jurisprudence has adapted classical regulations to meet modern economic needs. The prohibition of riba (usury) remains a cornerstone of Islamic finance; however, scholars have developed innovative financial instruments that comply with Sharia principles.

Murabaha: This cost-plus financing method involves selling goods at a marked-up price agreed upon by both parties. It is widely used in home financing and consumer goods purchases while ensuring transparency and fairness in transactions.

Mudarabah: This profit-sharing arrangement allows investors to provide capital to entrepreneurs who manage a business venture. The profits are shared according to pre-agreed ratios while ensuring that risks are distributed fairly between parties (Wikipedia, 2024). Mudarabah exemplifies how contemporary Islamic finance can promote economic growth while adhering to ethical standards.

Takaful: This cooperative insurance model provides financial protection based on mutual assistance among participants rather than profit-driven motives. Takaful schemes align with Islamic principles by promoting solidarity and community support while addressing modern insurance needs.

Human Rights and Social Justice

The integration of human rights frameworks into contemporary Islamic jurisprudence has gained prominence as scholars seek to reconcile traditional teachings with universal human rights principles. This approach emphasizes dignity and respect for all individuals regardless of gender or socio-economic status.

Gender Equality: Contemporary discussions around gender equality have prompted scholars to revisit classical rulings related to women's rights within family law. Efforts aimed at promoting gender equity reflect an evolving understanding that seeks to harmonize traditional values with modern societal norms. Legal reforms addressing issues such as inheritance rights demonstrate this commitment to justice.

Social Justice: The principle of social justice is deeply rooted in Islamic teachings; thus, contemporary scholars advocate for policies that address poverty alleviation and economic disparities within Muslim communities. Initiatives aimed at providing social welfare support align with Kifayah's emphasis on communal responsibility towards vulnerable populations.

Duties of Husbands and Rights of Wives and Children

In Islamic jurisprudence, the roles and responsibilities within a family structure are well-defined, aiming to promote harmony, balance, and justice. The duties of husbands and the rights of wives and children are interconnected, emphasizing mutual respect, compassion, and accountability (Sulthon et al., 2024).

Duties of Husbands

The primary duty of a husband in Islamic law is to provide for the financial needs of his wife and children. This obligation is known as Nafqah, which encompasses food, clothing, shelter, and other essential needs. The Quran explicitly states: "Let the man of wealth spend according to his means; and he whose provision is restricted, let him spend out of what Allah has given him" (Quran 65:7). This verse emphasizes that maintenance should be provided in a manner that reflects both the husband's financial capacity and the dignity of the wife.

In addition to financial support, husbands are required to treat their wives with kindness and respect. The Prophet Muhammad (peace be upon him) emphasized this duty in his teachings, stating: "The best among you are those who are best to their wives" (Sunan Ibn Majah). This highlights the moral obligation for husbands to engage in fair treatment, emotional support, and companionship within marriage. Such treatment fosters an environment conducive to mutual respect and love, which are essential for a harmonious family life.

Moreover, husbands have a duty to ensure the emotional well-being of their wives. This includes providing companionship, understanding, and support during challenging times. The Prophet's example serves as a model for how husbands should interact with their spouses encouraging open communication and mutual decision-making regarding family matters (Syamsuddin, 2018).

Rights of Wives

The rights of wives in Islamic law are equally significant and encompass various dimensions financial, social, and personal. One fundamental right is the entitlement to Nafqah. Regardless of her financial status or income, a wife has the right to receive adequate maintenance from her husband. This right ensures that she can live with dignity and fulfill her role within the family without undue hardship (Hassan, 2023).

Wives also have the right to be treated with respect and kindness. The Quran instructs husbands: "And live with them in kindness" (Quran 4:19), emphasizing that good conduct towards one's spouse is not only a moral obligation but also a divine command. This principle reinforces the idea that marital relationships should be based on mutual respect and affection.

In addition to financial support and respectful treatment, wives have rights concerning their personal autonomy. They have the right to engage in activities that promote their well-being, including education and social participation. Scholars argue that denying these rights undermines the principles of justice inherent in Islamic teachings (Farooqi et al., 2022).

Another crucial aspect is the right to initiate divorce under certain conditions. While traditional interpretations may suggest that divorce is primarily a husband's prerogative (Talaq), contemporary scholars recognize that women can seek divorce through Khula, allowing them to dissolve the marriage if they feel it is no longer viable or if they face harm.

Rights of Children

Children hold a special status in Islamic law, with numerous rights designed to ensure their welfare and development. One primary right is the right to proper upbringing. Parents are obligated to provide their children with education, moral guidance, and emotional support. The Prophet Muhammad emphasized this responsibility when he said: "Each of you is a shepherd, and each of you is responsible for his flock" (Sahih Bukhari).

Financially, children are entitled to maintenance until they reach adulthood or become financially independent. This obligation falls primarily on fathers but may also involve mothers if circumstances permit. The Quran states: "Fathers may eat from their children's wealth with good conscience" (Quran 4:2), indicating that parents must manage their children's resources responsibly while ensuring their needs are met.

Furthermore, children have the right to inherit from their parents as stipulated in Islamic inheritance laws. The Quran provides specific guidelines regarding inheritance distribution among family members to ensure fairness and equity (Hidayati & Hidayatullah, 2021). This legal framework protects children's interests by guaranteeing them a share of family wealth.

Balancing Duties and Rights

The interplay between the duties of husbands and the rights of wives and children underscores a fundamental principle in Islamic family law: mutual responsibility. Both spouses are expected to fulfill their obligations towards each other while respecting each other's rights. The Quranic verse "And they have rights similar to those [of their husbands] over them in kindness" (Quran 2:228) encapsulates this balance.

However, challenges often arise in practice due to cultural interpretations or societal norms that may undermine these rights or responsibilities. For instance, economic pressures can strain families' abilities to meet maintenance obligations adequately. Additionally, cultural attitudes towards gender roles may affect how these duties are perceived or fulfilled within households (Banaras, 2023).

Challenges and Considerations

Despite the robust legal framework, challenges persist:

Enforcement Issues: The effectiveness of maintenance laws relies heavily on enforcement mechanisms, which can be inconsistent. Delays in court rulings or non-compliance by parties often compromise the law's protective intent.

Cultural Factors: In some communities, traditional norms may influence perceptions of maintenance, sometimes limiting women's ability to assert their rights.

Economic Constraints: The husband's financial capacity often determines the maintenance amount, which can lead to disparities and insufficient support.

Modern Family Dynamics: Shifting societal roles, such as women increasingly becoming breadwinners, require adaptations in legal interpretations to balance responsibilities equitably (Al-Fatih et al., 2023).

Analysis of Family Welfare Programs

The analysis of family welfare programs in relation to the regulation of maintenance in Islamic family law underscores the significant role of maintenance (nafkah) in promoting family stability and welfare. Maintenance in Islamic law entails the obligatory financial support a husband must provide to his wife and children, covering essential needs such as housing, food, clothing, and healthcare. This obligation is derived from foundational Islamic texts, emphasizing justice and the balance of rights and responsibilities within a family. The regulation and enforcement of maintenance obligations are critical to achieving the overarching objectives of maqashid sharia, which include safeguarding life, lineage, and property (Z. Nafisah & Haryono, 2024; Syahputra & Zuhdi, 2024).

Family welfare programs that integrate Islamic legal principles aim to address key socioeconomic challenges, particularly those affecting vulnerable family members such as women and children. These programs often focus on enhancing awareness about maintenance obligations, providing legal aid to claimants, and ensuring judicial consistency in the enforcement of maintenance rights. When effectively implemented, these initiatives can reduce poverty rates, alleviate financial dependency, and strengthen family cohesion (Anwar et al., n.d.; Sezgin, 2018).

However, several challenges persist in the regulation of maintenance. In some contexts, patriarchal norms and limited access to legal resources prevent women from asserting their rights. Economic instability among male breadwinners also contributes to non-compliance with maintenance obligations. Additionally, discrepancies in judicial practices and interpretations of Islamic law lead to inconsistent outcomes, undermining the effectiveness of family welfare measures.

Family welfare programs are designed to bridge these gaps. For instance, initiatives that provide vocational training for women promote economic independence, reducing their reliance on spousal support. Legal aid services and mediation programs also play a vital role in resolving disputes related to maintenance. Mediation aligns with Islamic principles of sulh (amicable settlement), fostering harmonious resolutions and minimizing litigation (Azwar et al., 2024).

In addition to addressing maintenance directly, these programs often include broader measures to support family well-being, such as access to education, healthcare, and counseling services. By integrating Islamic legal frameworks with contemporary welfare strategies, these initiatives contribute to achieving holistic family development. Moreover, they align with the broader goals of Islamic family law, which emphasize not only justice but also compassion and mutual support within the family (D. Nafisah et al., 2024).

In conclusion, the regulation of maintenance in Islamic family law, coupled with targeted family welfare programs, has profound implications for improving family welfare. These efforts ensure economic stability, promote social harmony, and uphold the principles of justice and equity. Addressing implementation challenges through innovative programs and consistent legal enforcement can further enhance the impact of these measures, fostering resilient and harmonious families.

Impact of Legal Disputes on Welfare

The regulation of maintenance (nafkah) in Islamic family law plays a pivotal role in ensuring family welfare, but legal disputes arising from its implementation often have profound impacts on the social and economic well-being of families. Maintenance refers to the financial responsibility a husband has towards his wife and children, as stipulated by Islamic principles. However, when disputes over maintenance arise, they can result in financial instability, psychological stress, and disruption to familial harmony.

Legal disputes related to maintenance often occur due to a lack of awareness about rights and responsibilities, economic hardships faced by the obligated party, or differences in the interpretation of Islamic laws by judicial authorities. These disputes are particularly detrimental to vulnerable members of the family, such as women and children, who may experience a decline in their quality of life due to delayed or

insufficient financial support.

Moreover, the impact of these disputes extends beyond immediate financial concerns. Women, who are often the primary claimants in maintenance cases, face significant barriers in accessing justice, including legal costs, social stigma, and a lack of effective legal aid. Such challenges exacerbate gender inequalities, as women are left financially dependent or forced to take on additional burdens to support their families.

Inconsistent enforcement of maintenance laws and variations in judicial rulings further complicate the situation. Different interpretations of Islamic principles across jurisdictions lead to unequal outcomes, undermining the uniform application of justice. For example, while some courts may enforce strict compliance with maintenance obligations, others may be more lenient, allowing defaulting parties to evade their responsibilities.

To mitigate these impacts, mediation and alternative dispute resolution mechanisms are increasingly being promoted. These approaches emphasize dialogue and compromise, aligning with the Islamic principle of *sulh* (amicable settlement). By resolving disputes outside of court, families can avoid the financial and emotional toll of prolonged litigation, fostering an environment of mutual understanding and cooperation.

Family welfare programs that incorporate legal education and support services are also essential in addressing the root causes of maintenance disputes. Such programs can empower women with knowledge about their rights and provide access to resources that facilitate the resolution of conflicts. Additionally, economic empowerment initiatives for women can reduce dependence on maintenance, offering a sustainable solution to long-term family welfare (Jones, 2019).

4. CONCLUSION AND SUGGESTION

The regulation of maintenance in Islamic family law is essential for ensuring family welfare by mandating financial and emotional support from the responsible party, particularly the husband, towards his wife and children. This system promotes stability and well-being within the family unit by addressing basic needs and fostering harmonious relationships. However, challenges such as inconsistent enforcement, differing cultural interpretations, and evolving societal dynamics can hinder its full implementation, requiring continuous evaluation and adaptation.

Legal Reforms and Clarity: Efforts should be made to harmonize Islamic family law with contemporary societal needs, ensuring fairness and clarity in maintenance obligations.

Public Awareness Campaigns: Educating the public about the importance of maintenance obligations can encourage better compliance and understanding.

Enhanced Enforcement Mechanisms: Strengthening judicial systems and monitoring enforcement processes can ensure that maintenance rights are upheld effectively.

Collaboration with Community Institutions: Religious and community organizations can play a crucial role in mediating disputes and providing support to affected families.

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