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Forest and Land Fires as a Legitimate Sharia Excuse (Udzur Syar'i) for Husbands in Fulfilling Their Financial Support Obligations: An Islamic Family Law Study

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ABSTRACT

This paper examines the concept of udzur syar'i (Islamically recognized legal excuse) in Islamic family law concerning the husband's obligation to provide maintenance, particularly in the context of forest and land fires. The Qur'an and Hadith emphasize financial maintenance as a moral and legal responsibility. However, Islamic law also upholds the principle of justice by not burdening individuals beyond their capabilities. Forest and land fires that destroy a husband's livelihood may be classified as an udzur syar'i, meaning that the husband is not sinful for his inability to provide maintenance, although the obligation remains a debt that must be fulfilled when his circumstances improve. Classical and contemporary Islamic jurisprudence demonstrate the flexibility of Islamic law in addressing emergency situations while upholding the objectives of maqāṣid al-sharī'ah, including the protection of life, lineage, and property. Solutions within Islamic family law emphasize a balance between the husband's obligations, the wife's rights, the protection of children, and the roles of the state and society through Islamic social finance mechanisms, such as zakat, infaq, and sadaqah, as well as national regulations on forest and land fire management. Through a comprehensive approach that integrates Islamic principles, state regulations, and social solidarity, affected families can remain protected legally, socially, and spiritually, while encouraging the development of preventive policies to reduce the risk of recurring disasters.

Keywords: *Udzur syar'i, husband's maintenance obligation, forest and land fires, wives' and children's rights, Maqāṣid al-sharī'ah.*

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INTRODUCTION

Forest and land fires are one of the environmental problems that frequently occur in Indonesia, particularly in the Kalimantan region. These incidents not only cause environmental damage and health problems due to haze but also affect the social and economic lives of communities, such as disrupting their daily work activities. This situation indicates that the impacts of forest and land fires are not only related to environmental issues but also concern the sustainability of people's economic livelihoods and the fulfillment of family needs.

The economic impacts of forest and land fires on communities can be observed through disruptions to work activities, a decline in the number of customers, and reduced income, particularly among people who depend on outdoor occupations for their livelihoods. According to news reports in October 2026, an online motorcycle taxi driver in Palangka Raya City experienced an income decline of up to 50 percent due to a decrease in orders during the haze. In addition, a sugarcane juice vendor reported a sales decline of up to 80 percent over the previous three days due to reduced outdoor activities. These conditions demonstrate that forest and land fires can place direct economic pressure on people who rely on daily income to meet their living needs.

From the perspective of Islamic Family Law, providing financial support (nafaqah) is one of a husband's responsibilities toward his family. This obligation is based, among other provisions, on the Qur'anic teaching in Surah At-Talaq, verse 7, which explains that a person should provide financial support according to their means. This principle indicates that the fulfillment of financial support is closely related to both personal responsibility and economic capability. In Indonesia, the provisions concerning a husband's obligation to fulfill household needs are also regulated under Article 80 paragraph (4) of the Compilation of Islamic Law (Kompilasi Hukum Islam), which covers financial support, clothing, accommodation, household expenses, medical care and treatment for the wife and children, as well as children's educational expenses. Therefore, the obligation to provide financial support in Islamic Family Law plays an important role in ensuring that the needs of family members are fulfilled.

Based on the above discussion, research on the impact of forest and land fires on the fulfillment of a husband's financial support obligations within households in Palangka Raya City is important to conduct. This research is expected to provide an overview of the relationship between livelihood disruptions caused by forest and land fires and the implementation of financial support obligations within families, while also analyzing the issue based on the principles of Islamic Family Law. Thus, this research focuses not only on the decline in income caused by disasters but also on the efforts made by husbands to fulfill their families' needs amid economic limitations and the relevance of Islamic legal provisions in understanding these circumstances..

METHODS OF RESEARCH

The research method employed in this article is qualitative research using a library research approach. The study was conducted through the collection, reading, and analysis of primary sources, including the Qur'an, hadith, and classical and contemporary fiqh books discussing the obligation to provide financial support (nafaqah) and the concept of udzur syar'i (legitimate Sharia excuse). In addition, this

research utilizes secondary sources, including books on Islamic Family Law, journal articles, national regulations concerning forest and land fires, and official reports on the impacts of forest and land fires on the economic lives of families. Data collection was carried out through documentation and literature inventory, followed by thematic classification according to the focus of the study.

Data analysis was conducted using a descriptive-analytical method through normative-theological and contextual-sociological approaches. Content analysis was employed to interpret Islamic legal texts and relate them to the social realities resulting from forest and land fires. The research framework is based on the premise that providing financial support is a husband's obligation under Islamic law, while forest and land fires may constitute an obstacle that qualifies as an udzur syar'i. The ultimate objective is to assess whether forest and land fires can be categorized as an udzur syar'i under Islamic Family Law and to examine their implications for justice and family protection.

RESULT AND DISCUSSION

The Concept of Udzur Syar'i in Islamic Family Law in Relation to the Husband's Obligation to Provide Financial Support

In Islamic Family Law, the husband's obligation to provide financial support for his wife and children is a fundamental principle emphasized in the Qur'an, as stated in the following verse:

….وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ۗلَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا

"*...The father shall provide for them and clothe them in a reasonable manner. No person shall be burdened beyond their capacity...*"

This verse states that a father is obligated to provide financial support for his children, including their living expenses and breastfeeding costs. It not only emphasizes material obligations but also reflects the moral and spiritual responsibilities of a husband as the head of the family. Financial support is an integral part of justice within the household in Islam and should not be neglected unless there is a valid Sharia-based justification. This demonstrates that Islam places family welfare as a top priority within its social structure..

The hadith of Prophet Muhammad (peace be upon him) further reinforces this obligation. According to a narration reported by Abu Dawud, the Prophet said: "*It is sufficient sin for a person to neglect those whom he is responsible for supporting*." This hadith emphasizes that neglecting the obligation to provide financial support is not merely an act of negligence but a serious sin that can lead to the breakdown of family relationships. Therefore, the obligation to provide financial support has both legal and moral dimensions, requiring husbands to continue making efforts to fulfill their families' needs even under difficult circumstances. This hadith also demonstrates that Islam regards financial support as a form of social worship that contributes to maintaining societal stability.

Classical Islamic jurisprudence books, such as al-Mughni by Ibn Qudamah, explain that financial support (nafaqah) includes basic necessities such as food, clothing, and housing, according to the husband's financial capacity. Ibn Qudamah emphasizes that the standard of financial support is not absolute but rather depends on the husband's economic circumstances and prevailing local customs. This indicates the flexibility of Islamic law, which allows the obligation to provide financial support to be adjusted according

to socio-economic realities. Therefore, Islamic law is not rigid but adaptable to changes in time and the conditions of society.

In the contemporary context, Wahbah al-Zuhaili, in *al-Fiqh al-Islami wa Adillatuhu*, emphasizes that the obligation to provide financial support remains in effect even when a husband experiences economic difficulties. However, exceptions may apply when the husband faces a legitimate *udzur syar'i* (Sharia-recognized excuse), such as illness or natural disasters. Thus, Islamic law provides room for emergency circumstances that prevent the fulfillment of certain obligations without abolishing the fundamental principle of the obligation to provide financial support.

The concept of udzur syar'i in Islamic jurisprudence refers to circumstances that prevent a person from fulfilling religious obligations. Examples include illness, misfortune, or natural disasters that result in an inability to carry out such obligations. In relation to financial support (nafaqah), forest and land fires may be categorized as an udzur syar'i because they directly affect the husband's economic capacity. The loss of livelihood due to forest and land fires constitutes an obstacle that Islamic law may recognize as a legitimate reason for temporarily delaying or adjusting the fulfillment of financial support obligations. This demonstrates that Islamic law provides mechanisms for protecting families in emergency situations.[1] The Qur'an also emphasizes this principle, as stated in the following verse:

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۗوَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ

"*So fear Allah as much as you are able, listen and obey, and spend in charity for your own benefit. Whoever is protected from their own greed, it is they who will be successful*."

This verse emphasizes the principle of "fearing Allah according to one's ability." It can also serve as a foundation for the understanding that the obligation to provide financial support must be fulfilled according to the husband's actual capabilities. If significant obstacles arise, such as forest and land fires, these circumstances may be considered an udzur syar'i. This principle demonstrates that Islam does not burden its followers with obligations that are impossible to fulfill but rather adjusts them according to human capacity. Therefore, Islamic law is both realistic and humanistic. A hadith narrated by al-Bukhari, which states, "*When I command you to do something, then do it to the best of your ability*," further reinforces the concept that the obligation to provide financial support is not absolute without considering the husband's objective circumstances. Thus, Islamic law is realistic and contextual, taking into account human limitations in fulfilling religious obligations. This demonstrates that Islamic Sharia consistently considers humanitarian aspects in the application of the law.

In Islamic jurisprudence literature, Fath al-Qarib explains that a legitimate Sharia-based excuse (udzur syar'i) may exempt a person from or alleviate certain obligations. Therefore, forest and land fires that result in the loss of livelihood may serve as a Sharia-based justification for temporarily delaying or reducing financial support obligations. This demonstrates that Islamic law has an adaptive mechanism for addressing emergency circumstances while maintaining fairness within the family. This concept also illustrates that Islam is not merely normative but also responsive to social realities.

Contemporary studies of Islamic Family Law emphasize the importance of a contextual approach. According to the Islamic Family Law Review (2020), ecological disasters should be considered factors that influence the obligation to provide financial support. Thus, Islamic law remains relevant to social realities

and does not become confined to rigid legal formalities. This approach demonstrates that Islamic law continuously seeks to maintain its relevance in response to the dynamics of modern society. National regulations, such as Law No. 41 of 1999 concerning Forestry and Government Regulation No. 4 of 2001 concerning the Control of Forest and Land Fires, demonstrate that forest and land fires are recognized as serious disasters that affect people's lives. These regulations strengthen the argument that forest and land fires may constitute an udzur syar'i in fulfilling financial support obligations, as the state itself recognizes the significant impacts of such fires on family economies. Thus, there is a synergy between Islamic law and positive law in protecting families.

The latest report from the National Disaster Management Agency (BNPB) on forest and land fires in Indonesia indicates that, as of the end of September 2026, fires remained a serious threat in six priority provinces: Riau, Jambi, South Sumatra, Central Kalimantan, South Kalimantan, and West Kalimantan. BNPB recorded a total burned area of 527.6 hectares, of which 431.53 hectares had been successfully extinguished through ground and aerial operations. The remaining burned area was approximately 96.07 hectares, decreasing from 158.36 hectares recorded the previous day. This situation has directly affected people's lives, particularly families whose livelihoods depend on the plantation and agricultural sectors. The loss of livelihoods caused by forest and land fires creates difficulties for husbands in fulfilling their financial support obligations toward their families. Therefore, forest and land fires may be considered an udzur syar'i under Islamic law, as they constitute a real obstacle that can be recognized within the framework of Islamic principles and national regulations.

Islamic Family Law Solutions for Husbands Who Are Unable to Provide Financial Support Due to Forest and Land Fires

In Islamic law, the obligation to provide financial support (nafaqah) is a responsibility entrusted to the husband from the moment the marriage contract is established. The Qur'an emphasizes this obligation as follows:

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ

"Men are the protectors and maintainers of women because Allah has given some of them advantages over others and because they spend out of their wealth". This verse indicates that a husband's leadership is not merely symbolic but represents a real responsibility demonstrated through the provision of financial support. Such support includes basic necessities such as food, clothing, housing, and adequate protection. In the context of forest and land fires, this obligation faces significant challenges because a husband's source of livelihood may suddenly disappear.

The Prophet Muhammad (peace be upon him) said:

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ

"It is sufficient sin for a person to neglect those whom he is responsible for supporting.". This hadith emphasizes that neglecting one's family is a serious sin. However, in Islamic jurisprudence, exceptions may apply when a husband is genuinely unable to provide financial support due to external factors beyond his control. Forest and land fires that destroy agricultural fields, plantations, and family sources of income may constitute a Sharia-based justification (udzur syar'i) that exempts the husband from sin, although the

fundamental obligation to provide financial support remains in principle. Islam emphasizes the principle of justice in fulfilling every obligation. The Qur'an states:

لَا يُكَلِّفُ اللهُ نَفْسًا اِلَّا وُسْعَهَا

"Allah does not burden a soul beyond what it can bear" . This principle establishes that the obligation to provide financial support must be adjusted according to the husband's actual financial capacity. In the context of forest and land fires, a husband who loses his livelihood cannot be equated with a husband who deliberately neglects his responsibilities. Therefore, Islamic Family Law provides room to recognize such limitations as part of the justice upheld by Islamic Sharia.

In Islamic jurisprudence, udzur syar'i refers to an emergency or legitimate circumstance that prevents a person from fulfilling a religious obligation. Forest and land fires that disrupt sources of livelihood may be categorized as an udzur syar'i because they can significantly affect a husband's ability to provide financial support for his family. Islamic scholars emphasize that obligations that cannot be fulfilled due to emergency circumstances do not result in sin; however, they may remain outstanding and must be fulfilled when conditions return to normal. Therefore, a husband affected by forest and land fires is not considered sinful for being unable to provide financial support, but may still be obligated to settle outstanding maintenance payments. Classical scholars, such as Imam al-Nawawi in al-Majmu', explain that obligations that cannot be fulfilled due to a legitimate excuse (udzur) do not result in sin, although they may remain as responsibilities to be fulfilled when circumstances improve. In the context of a husband who is unable to provide financial support due to forest and land fires, this situation may be categorized as an udzur syar'i because the loss of livelihood is not caused by personal negligence but by a natural disaster beyond human control.

The 2026 forest and land fires caused economic losses amounting to IDR 167 trillion, particularly in the agricultural and forestry sectors. These losses directly affect families whose livelihoods depend on plantation and agricultural products. Husbands who were previously able to provide financial support may now lose their sources of income. This demonstrates that financial support issues arising from forest and land fires are not merely individual problems but rather social phenomena that require legal solutions and government policies.

A wife remains entitled to financial support even when her husband is unable to provide it. In a hadith, the Prophet Muhammad (peace be upon him) permitted Hind bint Utbah to take a reasonable amount of her husband's wealth, who was stingy, to fulfill her children's needs. This hadith demonstrates that the right to financial support must not be neglected. In the context of forest and land fires, a wife may seek to claim her financial support rights through the legal mechanisms provided under Islamic Family Law, even when her husband is experiencing emergency circumstances.

Presidential Instruction No. 3 of 2020 and Minister of Environment and Forestry Regulation No. 32 of 2016 govern efforts to address forest and land fires. These regulations emphasize that family protection is not solely an individual responsibility but also a responsibility of the state. The state is obligated to provide social assistance, compensation, and legal protection for families affected by forest and land fires. Therefore, solutions under Islamic Family Law must be integrated with government policies to ensure greater effectiveness. The Constitutional Court has emphasized that a husband is not a "money-making machine" and that his obligation to provide financial support must be in accordance with his actual

financial capacity. This ruling is consistent with the Sharia principle of justice. In cases involving forest and land fires, a husband who has lost his livelihood cannot be compelled to provide financial support beyond his means. Nevertheless, the obligation to provide nafaqah remains as a moral and legal responsibility.

Islam encourages patience and cooperation within the family. A wife is encouraged to support her husband as he strives to improve their circumstances. In situations involving forest and land fires, family cooperation becomes essential for survival. A wife's patience and her husband's efforts to seek alternative sources of livelihood are part of a Sharia-based solution that helps preserve family harmony. In Islamic jurisprudence (fiqh), unpaid financial support due to the husband's inability to provide is still regarded as a debt that remains his responsibility. This means that even if a husband is unable to provide nafaqah due to forest and land fires, the obligation is not extinguished but merely deferred. This concept is important because it safeguards the rights of the wife and children, ensuring that they are not simply disregarded. Shafi'i scholars emphasize that unpaid nafaqah remains a liability that must be settled when the husband's financial circumstances improve. Thus, Islamic law balances the reality of the husband's financial limitations with the protection of family rights.

Islamic Sharia permits a wife to work to support the family's financial needs, provided that her work does not violate Sharia principles, namely: وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰىۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ In situations involving forest and land fires, many families lose their primary sources of livelihood, making the wife's role increasingly significant. A wife may work in the informal sector, utilize her household skills, or access government economic empowerment programs. This demonstrates the flexibility of Islamic law in addressing emergency circumstances while reaffirming that financial support is a shared responsibility in maintaining family welfare and ensuring its continued well-being.

In Islam, nafaqah encompasses not only material needs but also the protection of children's health and education. Forest and land fires have serious impacts on children's health, including the risks of stunting, respiratory disorders, and a decline in quality of life. Therefore, solutions under Islamic Family Law must also consider aspects of child protection. The state and society are obligated to provide support through healthcare services, emergency education, and social assistance to ensure that children do not become long-term victims of forest and land fire disasters.

In addition to Sharia-based mechanisms, local governments can also provide assistance under these circumstances by distributing rice, essential supplies, and cash assistance to families affected by forest and land fires. This assistance represents a form of social protection that is consistent with the objectives of Sharia (maqashid al-sharia), namely the preservation of life (hifz al-nafs) and the protection of lineage (hifz al-nasl). Through government assistance, affected families can sustain themselves even when the husband loses his livelihood. This demonstrates the synergy between Islamic law and state policies in protecting families.

In family life, in addition to material support, a husband remains obligated to provide emotional support (nafkah batin) in the form of love, care, and fulfillment of his wife's emotional needs. Emotional support is particularly important during emergency situations because it can help preserve family unity even when material support is limited. In Islamic jurisprudence (fiqh), emotional support is an obligation that must not be neglected, as it concerns family harmony and the psychological well-being of family members.

This reflects the principle stated in the Qur'an: …وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ… This verse emphasizes the importance of maintaining harmonious relationships within the family. In situations involving forest and land fires, a husband's kindness serves as a source of moral support for the family. Even when material support is limited, a husband can demonstrate his responsibility through care, communication, and efforts to find solutions. This principle helps preserve family unity amid crisis.

Solutions under Islamic Family Law should not be limited to short-term measures but should also be linked to environmental policies to prevent the recurrence of forest and land fires. Family protection will be more effective when accompanied by disaster prevention policies, land rehabilitation, and the strengthening of local economies. Thus, Islamic Family Law serves as part of a sustainable social protection system. In conclusion, forest and land fires may constitute a legitimate Sharia excuse (udzur syar'i) for a husband who is unable to provide financial support as he normally would. However, it is important to emphasize that the wife's rights must remain protected through Sharia mechanisms, state regulations, and social solidarity. Solutions under Islamic Family Law emphasize a balance between the husband's obligations, the wife's rights, child protection, and the roles of the state and society. Through this comprehensive approach, families affected by forest and land fires can continue to receive legal, social, and spiritual protection.

CONCLUSION

Based on the foregoing discussion, it can be concluded that the concept of udzur syar'i in Islamic Family Law provides flexibility for husbands who are unable to fulfill their financial support obligations due to disasters such as forest and land fires. The Qur'an and Hadith affirm the obligation to provide nafaqah as a moral and legal responsibility. However, Sharia also emphasizes the principle of justice by not burdening individuals beyond their capacity. Forest and land fires that destroy a husband's source of livelihood may be categorized as a legitimate Sharia excuse (udzur syar'i), meaning that the husband is not sinful for his inability to provide support, although the obligation remains as a liability to be fulfilled when circumstances improve. This demonstrates that Islamic law is realistic, humanistic, and adaptive to emergency situations while upholding the objectives of Sharia (maqāṣid al-sharī‘ah), including the protection of life, lineage, and property.

Furthermore, solutions under Islamic Family Law for husbands who are unable to provide financial support due to forest and land fires emphasize a balance between the husband's obligations, the wife's rights, child protection, and the roles of the state and society. Sharia-based mechanisms such as zakat, infak, and sadaqah, together with national regulations on forest and land fire management, serve as important instruments for maintaining family welfare and continuity. The Constitutional Court's ruling, which emphasizes that financial support obligations must correspond to actual financial capacity, further reinforces the Sharia principle of justice. Nevertheless, government policies should be critically evaluated to ensure that they are not merely reactive but also preventive, through land rehabilitation, local economic diversification, and modern monitoring systems. Through this comprehensive approach, families affected by forest and land fires can remain protected legally, socially, and spiritually, while encouraging the development of more visionary policies to prevent the recurrence of such disasters.

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