



Guidance from the Seerah: Addressing Modern Marital Challenges with Traditional Wisdom

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Abstract

This paper examines the timeless relevance of the Prophet Muhammad's (Peace Be Upon Him) marital principles attached in compassion, justice, and emotional intelligence as a framework for addressing the evolving challenges of contemporary Muslim families. Drawing on Seerah-based teachings, it explores how Prophetic guidance on communication, mutual respect, shared responsibility, and conflict resolution can serve as an ethical and practical foundation for marital harmony. The study highlights that modern factors such as digital distractions, changing gender roles, financial stress, and the weakening of traditional family structures contribute to increasing instability in marital relationships. By integrating the Prophet's (PBUH) values of moderation, empathy, and fairness into counseling, education, and legal systems, Muslim societies can develop sustainable solutions that promote gender equity, emotional well-being, and familial peace. Ultimately, the research argues that revitalizing Seerah-inspired marital ethics not only strengthens spousal relationships but also reinforces broader social stability in an era marked by technological and cultural transformation.

Keywords: *Prophetic model, Islamic family ethics, gender justice, emotional intelligence, marital counseling, digital age challenges.*

Marriage

Islam sees marriage as a sacred bond because it serves all of a person's emotional, mental, material, and spiritual requirements while also keeping society together. Marriage is both a legal contract and a spiritual bond that brings about love, peace, and kindness. Surah Ar-Rūm (30:21) The Qur'an and Sunnah argue that marriage is excellent for both the couple and society as a whole because it gives them rights and obligations that last and makes them support. The Prophetic Marital Model: A Set of Moral and Emotional Rules gives us a thorough and morally sound guide for how to behave in marriage. His relationships with his wives were based on respect, love, fairness, and deep emotional closeness. He took part in family life, acted morally consistently, and made sure that all of his wives were treated fairly.

Contemporary Marital Challenges

In the 21st century, marital partnerships, especially Muslim ones, have several challenges. Matrimonial relationships' current issues are met by Muslim spouses in contemporary society, while recognizing that each marital relationship is distinct, and the difficulties faced might differ significantly across couples. This research does not claim



to address the entirety of marital challenges, but rather emphasizes significant concerns frequently found in modern circumstances. Social developments, technological advances, changing gender roles, and a growing distance from the communication gap between spouses, Islamic marital rules often cause these issues. Islam provides a comprehensive framework for a healthy, compassionate, and balanced marital bond.

Socio-Cultural Pressures Undermining Marital Harmony

Globalization affects Muslim families and cultural norms, furthering this trend. Globalization encourages materialism, individualism, and a weakening of the sense of community, which erodes family roles and the extended family.¹ Social and cultural changes in Muslim countries are producing marriage problems. Individualism shaped this change. Individualism sees marriage as self-fulfillment, not duty. Family relationships are linked to deteriorating mental support networks. People feel alone and unable to tackle marriage concerns. Changing gender roles has enhanced equality, yet outdated customs in certain locations have hampered progress. Men dominating while women seek social support and equal decision-making can cause relationship imbalances.² With its moral foundation of compassion, mutual respect, and emotional balance, the Prophetic model of marriage may restore commitment and oneness in today's stressful atmosphere.

Rise of Individualism and Decline of Family-Centric Values

The family is a sacred institution in Islam, representing loyalty to Allah and vicegerency. The family is important for reaching the two main goals of human life, and as it declines, societal morals decline.³ Contemporary social trends indicate a significant increase in individualistic attitudes that prioritize individual freedom over collective obligation. Individuality frequently emerges as detachment and reduced familial responsibilities in contemporary Muslim households. From a sociological point of view, individualism advocates for principles like individual fulfillment and self-determination, sometimes undermining shared responsibility. This perspective change significantly affects marital harmony, as each spouse may prioritize self-growth above collaborative efforts, resulting in emotional separation. Also, Generation Z is increasingly caught between traditional family values and Western values. The “generation gap, or friction shows how difficult it is to maintain respect and obedience in families. This conflict weakens Seerah-derived values like parental duty and family loyalty.⁴

Social media promotes individualism significantly. It promotes comparison, emotional detachment, and sometimes contradicts Islamic family values. This causes youth dissatisfaction and identity concerns. Families must support Islamic ideals through open communication, religious instruction, and identity building to reduce negative effects.⁵

¹ Saodah A. Rahman and Md. Sayed Uddin, “The Impact of Globalization on Family Values,” *International Journal of Advanced Research* 5, no. 8 (2017): 968–970.

² Karen Hooge Michalka, Mary Ellen Koniczny, and Elexis Ellis, “Individualism and Marriage: Ideal Types for Making Sense of the Relationship between Self and Sacrifice,” *Qualitative Sociology* 40, no. 3 (2017): 295–296.

³ Bakar, “Family Values,” 13–14.

⁴ Dar al-Ifta Egypt, “The Muslim Family Surviving Individualism-Dominated Era,” June 16, 2025

⁵ Osman Bakar, “Family Values, the Family Institution, and the Challenges of the Twenty-First Century: An Islamic Perspective,” *Islam and Civilisational Renewal* 3, no. 1 (2010): 13–14.



while individuality challenges Muslim marriage and familial systems, the prophetic heritage, societal support, and Islamic education may build tolerance and harmony. The Qur'ān states,

6. *أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ....*

.... *Ummah of yours is a single Ummah....*⁷

Brotherhood best translates Ummat.⁸ this community of yours is a single community, underlining the necessity for unity and purpose among believers.

Each individual is a shepherd, and each in bears responsibility for their flock.⁹ represents a social caring ethic that challenges individualism. One of the biggest societal shifts impacting contemporary matrimonial relationships is from family values to individuality¹⁰. Materialism and individualism damage Islamic family values in globalization. Globalization has alienated Muslim nations from their spiritual and social origins, promoting individualism above Islam.¹¹ Cohabitation, late marriages, and high divorce rates suggest a change from traditional responsibilities to self-fulfillment.¹² Some people put their happiness over relationships, whereas others seek balance. This cultural cycle contradicts the Prophetic framework of marital harmony, which prioritizes sacrifice, mutual care, and a common destiny over self-interest.¹³ The Seerah shows how they created an inclusive and participatory society in Medina while upholding their values, a model for modern Muslim families. The Prophet's involvement in Medina exemplifies a methodology for reconciling identity and engagement without converting to isolation or compromising values.

Redefining Gender Roles: Clash or Compatibility

Modern Muslim marital relations change the roles of men and women. The traditional roles of men as providers and women as managers of the family are changing. It's hard for modern couples, especially women, to manage work and family. They have a hard time balancing job and family because they feel pressure to succeed. A lot of people believe work comes first and have a hard time balancing work and family. This leads to stress, strain, and problems in marital relations.¹⁴ The Prophet (ﷺ) was helpful and fair in his home duties. He dressed differently, helped with chores, and encouraged empathy and collaboration, saying that marital peace is built on mutual support and mutual obligations. Seerah principles that roles are adaptable to circumstances, provided they are within the framework of justice, mercy (Raḥmah), and equity.

⁶ Al-Qur'ān, 21:92.

⁷ Ali, *The Holy Qur'ān*, 941

⁸ Ibid 941

⁹ al-Bukhārī, *Al-Adab al-Mufrad*, hadith no. 212.

¹⁰ *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, quoted in Dar al-Ifta Egypt, "The Muslim Family Surviving Individualism-Dominated Era," June 16, 2025

¹¹ Karen Hooge Michalka, Mary Ellen Konieczny, and Elexis Ellis, "Individualism and Marriage: Ideal Types for Making Sense of the Relationship between Self and Sacrifice," *Qualitative Sociology* 40, no. 3 (2017): 287–288

¹² Ibid., 289–290.

¹³ Ibid., 295–296

¹⁴ Tehreem Asim et al., *Exploring Perceptions of Gender Roles in Marital Relationships: A Qualitative Study on Single Young Adults* (BS Research Project, Govt. College University Faisalabad, 2024), 113.



Islamic principles support women's rights. Emphasizing the need for reform towards a more gender-sensitive legal framework that upholds the Qur'anic principle of justice: do not incline completely to one wife, leaving another hanging. Qur'an (4:129). In polygamous setups, males are treated preferentially, which has far-reaching effects on marital relations and violates the Qur'an principle of equality. Polygamy is also linked to discrimination, human rights violations, and Muslim women.¹⁵ The Prophet (ﷺ) favored female liberty, as seen by his strong regard for wealthy trader Khadijah (رَضِيَ اللهُ عَنْهَا). Respect and fairness may help Islamic societies handle modern gender roles, according to this model. Women possess explicit economic rights in Islamic jurisprudence. Badawi asserts that a married woman may retain her first name and get cash help without participating in family expenses.¹⁶ The Prophet (ﷺ) and his wife were cooperative, compassionate, and fair. Modern interpretations must retain these principles while rethinking their importance. Redefining gender roles in Islam entails obtaining its essential principles of *rahmah*, *adl*, and *shura*, while maintaining its legacy. The Prophet (ﷺ) showed compassion for his wives, maintained their rights, and refrained from imposing undue financial obligations. His model displays functional equity without force or institutional supremacy.¹⁷

Digital Age Disruptions in Marital Relationships

Couples nowadays talk to each other, trust each other, and feel that they are linked in many ways. Couples have been stressed out by technology, which has made communication faster and easier. Couples might have emotional problems because of social media, digital spying, lying online, and talking to each other online. Couples might get bored and suspicious when they spend too much time on screens, play virtual games, or look at photographs of other people's relationships that aren't genuine. Immoral relations made possible by technology and a lack of personal space have made couples tense. The Prophet (ﷺ) says that to get through the problems in a marriage, you need to trust each other, support each other mentally, and be there for one another physically.

Impact of The Digital Distraction on Marital Privacy and Trust

The increased use of social media has changed marital relationships and confidence. Social media allows constant connection, but it also causes emotional distance between spouses. Social networking is time-consuming and might distract from the relationship. Comparing relational connections to controlled online identities and hidden encounters on the internet has all led to distrust and emotional distance. Studies have shown that deleting texts and asking for privacy-protected devices are signs of cheating.¹⁸ Digital surveillance, including location sharing, message access, and online activity tracking, has changed marriage privacy laws. In the sake of accessibility, couples may feel forced to monitor one another, causing psychological suffering and a loss of trust.

¹⁵ Ibid., 58.

¹⁶ Jamal A. Badawi, *Gender Equity in Islam* (World Assembly of Muslim Youth, 2017),6.

¹⁷ Razzaq, "Contemporary Social Challenges," 42.

¹⁸ Winda Putri Diah Restya, "Social Media and Marital Infidelity," in *Proceedings of the 1st International Conference on Psychology (ICPsy 2019)* (Aceh, Indonesia: Psychology Faculty, University of Muhammadiyah Aceh, 2019),109



The constant investigation chills people, making them restrict their acts and words. The public disclosure of private data under surveillance capitalism defines human connection, violating the Islamic principle of sacred partnership secrecy.

Online Infidelity and Emotional Affairs

Internet use has raised awareness of infidelity. It goes beyond physical infidelity to encompass online emotional ties. Disloyalty in marriage is called “infidelity”.¹⁹ Infidelity includes love and/or intimate relationships. with non-spouses started and maintained online email and chat rooms.²⁰ Cyber infidelity is the physical and emotional attraction to someone online without touching or meeting them.

Couples break up because of digital distractions and mental distance. Instant messaging and video conferencing are handy, but they often replace emotional presence, isolating people despite constant contact. Many marriages are full of distrust because of covert internet use, emotional cheating, and bad communication. Real conversations have been supplanted by messages and emoticons, which have caused emotional

Seerah, Managing and Protecting Against Infidelity

The Prophet (ﷺ) did not contend with contemporary media, yet his principles of integrity, modesty, and purposeful life remain profoundly relevant, as shown in his marriage can help deal with marital stress in contemporary relationships. In the Holy Qur’ān

إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتَفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا²¹

The most wicked among the people in the eye of Allah on the Day of Judgment is the man who goes to his wife and she comes to him, and then he divulges her secret.

The Prophet (ﷺ) taught that things that happen between partners should stay private and holy. He stressed how important it was to respect and keep things private in marriage. This means keeping personal and marital places away from needless publicity on social media and setting limits that protect the purity of the relationship in today's digital world.

....وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا.....²²

..... And make not your own hands Contribute to (your) destruction...²³

The holy Qur’ān warns against self-destruction and indirectly criticizes addiction.²⁴ Protecting What Can't Be Seen: When their husbands aren't around, women need to protect their husbands' honor, trust, and ethics. This also means that they should be aware of the pressures and problems their men face outside the home and protect them. Divine Responsibility: The word "Hafiz," which is used to protect women, is also a name of Allah.

¹⁹ Samina Anwar et al., “Relationship between Attitude towards Infidelity...,” *Pakistan Languages and Humanities Review* 6, no. 2 (2022): 536.

²⁰ Mao and Raguram, “Online Infidelity,” 302.

²¹ Muslim ibn al-Hajjāj al-Qushayrī, *Ṣaḥīḥ Muslim*, “The Book:16 of Marriage (Kitāb al-Nikāh),” Chapter 21: “The Prohibition of Disclosing a Woman's Secrets,” Hadith 1437a

²² Al-Qur’ān, 2:195

²³ Ali, *The Holy Qur’ān*, 81-82

²⁴ Ramírez-Coronel et al., 9.



Economic Instability and Financial Strain in Marital Relations

Economic stress is a significant contributor to differences in marital relationships. Rising living costs, lives based on materialism, and unreasonable financial demands can make relationships difficult. While Islam urges partners to be moderate and work together on money matters, materialistic cultural norms often get in the way, leading to conflict and discontent.

Modern Muslim marriages are threatened by economic uncertainty. Marital harmony and commitment are affected by inflation, debt, dual-income tiredness, and material aspirations. financial stress contributes to divorce, citing anxiety and despair as effects.²⁵ Financial difficulties result in unequal resource management and dealing procedures, which create negative psychological symptoms and harmful marriage relationships.²⁶ financial stress reduces marital happiness and often leads to divorce.²⁷

Work-Life Imbalance in Dual-Income Households

Dual-income households are economically advantageous, but they have also affected marital peace. These households often experience a work-life imbalance, especially when both partners struggle to juggle work and home responsibilities. This can exhaust couples and reduce quality time together. The fast pace of modern life can disrupt this balance. Dr. Malik Imtiaz Ahmad advocates the Qur'ānic model of joint financial responsibility and family support. Financial responsibility includes providing fairness, open communication, and resource sharing. This highlights the spiritual and practical need for spouses to maintain balance and justice. Dual-income households often face time poverty and mental stress, which worsens when both partners work but remain emotionally distant. When both partners are working, time and energy for marital intimacy and spiritual connection are limited. Effective financial communication can promote mutual understanding, shared goals, and transparency. Unresolved tensions, often about workload and priorities, can create emotional distance without addressing the issues. Modern dual-income households struggle with work-life balance. Properly managed difficulties can improve marriages. Spouses with work or housing challenges reported increased commitment.²⁸ This makes roles stressful, exhausting, and boring as consumer debt diminishes quality time and increases marital conflict, particularly if both focus on work.²⁹

Unemployment, Inflation, and Marital Breakdown

²⁵ Syed Zahiruddin Bin Syed Musa and Michelle Adlyn Anak Freddie Mail, "Finances in Marriage: The Perspective of Islam on Generation Z," *International Journal of Academic Research in Business and Social Sciences* 14, no. 1 (2024): 1767

²⁶ Clinton G. Gudmunson et al., "Linking Financial Strain to Marital Instability," *Journal of Family and Economic Issues* 28, no. 3 (2007): 358.

²⁷ Joki Perdani Sawai et al., "Financial Strain, Financial Management Practices, Marital Satisfaction and Marital Stability among Newlyweds," *Management and Accounting Review* 17, no. 3 (2018): 2.

²⁸ Jeffrey Dew, Ashley LeBaron, and David Allsop, "Can Stress Build Relationships? Predictors of Increased Marital Commitment Resulting from the 2007–2009 Recession," *Journal of Family and Economic Issues* 39 (2018): 405

²⁹ Angela Lyons et al., "Household Finance Issues and Marital Instability," *Consumer Interests Annual* 52 (2006): 2



Inflation and unemployment are two critical elements affecting marital instability. that financial stress contributes to emotional withdrawal, increased conflict, and adversarial behavior within marital relationships.³⁰ Career stress in unpredictable employment markets causes anxiety, communication problems, and emotional retreat. couples with debt, job loss, or unanticipated costs report more marital unhappiness. Marriages dissolve due to economic instability, including inflation, job loss, and insecurity.³¹ Instability often causes blame-shifting, disputes, and emotional separation. Financial hardships are part of life, but the husband's financial obligation includes emotional stability and presence, especially in terrible times.³² Inflation and unemployment can hurt a family's finances, but emotional and mental breakdown turns a problem into a marital relational disaster.

Financial Dependency and Control Issues

Financial dependency and irregular control frequently result in power imbalances. assert that financial strain leads individuals to mismanage money, which increases marital tensions and diminishes financial equality³³ Educational and financially independent women are less likely to tolerate injustice or inequality. Justice and wisdom strengthen marriages. Open communication and ethical decisions provide harmony and prosperity, not material worries. Economic security is crucial to marital stability. The gender norms are altered, occasionally leading to conflict but also promoting healthy boundaries and autonomy.³⁴ Islamic ethics promotes balance: neither oppression nor freedom, neither excess nor poverty. *Wasatiyyah*, the middle ground, protects marital bonds. The Prophet (ﷺ) encouraged couples not to be excessively extravagant or too cheap when they spend money. He also underlined the need for moderation in spending. He lived a humble life and proved that believing in Allah and being sincerely happy are better methods to achieve tranquility than attempting to gain more money. Talking things over and being fair were the best ways to address money difficulties in his house.

Global gender standards are evolving, reflecting Islamic teachings on spousal dignity and justice. Balancing work, prayer, and family, the Prophet (ﷺ) demonstrated the importance of strong relationships in building emotional bonds.

Communication breakdown and marital relationship conflict

Communication is the foundation of any relationship, and inadequate communication often causes marital conflict. Communication plays an important role in marital stability. Prophet (ﷺ) communicated brilliantly with compassion, wisdom, and fairness. In emotionally heated or confrontational circumstances, the Seerah spoke with clarity, compassion, active listening, and emotional acuity. Marriage communication includes understanding, emotional regulation, and empathy. Without this, disputes escalate and

³⁰ Gudmunson et al., 359.

³¹ Sree et al., p. 97.

³² Ahmad, p. 4.

³³ Joki Perdani Sawai et al., "Financial Strain, Financial Management Practices, Marital Satisfaction and Marital Stability among Newlyweds," *Management and Accounting Review* 17, no. 3 (2018): 3.

³⁴ Andeskebtso Yohanna Adaki and John Wajim, "Cultural Adaptation and Marriage Dissolution: Exploring the Link between Westernization and Divorce Rates in Nigeria" (Jalingo: Taraba State University; Wukari: Federal University Wukari, n.d.), 110.



cause deeper relationship breakdowns³⁵ In a marital tie without good communication, emotional mistakes may cause disputes and emotional responses, leading to unresolved disputes.³⁶

Healthy relationships are ones that are based on trust, clear communication, mutual respect, care, understanding, and quality time. Unhealthy relationships are marked by a lack of trust, conversation, and shared understanding, which makes fighting and being tired all the time. Ways to make relationships better.³⁷ Criticism and defensiveness deepen conflict, and marital disagreement typically begins with verbal insult and emotional abuse that may lead to physical or emotional separation.³⁸

The essential importance of emotional stability in communicating. Mutual trust and interdependence are valued between spouses. Islam advocates for spouses to engage in communication characterized by love and empathy.³⁹

Politeness: Communication Ethics

The Prophet (ﷺ) was known for his kindness and emotional diplomacy. His softness helped him form enduring relationships.⁴⁰ His wise and courteous communication style guaranteed that his interactions were always respectful, even when they disagreed. Communicate openly about what you want and need, don't be passive-aggressive, and be calm. Recognize how much your wife cares about you, make an effort to understand her wants, show her that you appreciate what she does, and keep the romance alive.⁴¹ The Prophet (ﷺ) modeled this method by spending time with his wife, eating meals, taking walks, asking advice, and respecting their opinions. He advised spouses to resolve issues with compassion and forgiveness rather than escalating tensions. Marriage grows apart when mental injuries are not treated through compassionate conversation and purposeful fixing. The Prophet (ﷺ) emphasized moderation in speech and discouraged harsh language.

Hadith says,

.... *should speak what is good or keep silent.*⁴²

Communication may be productive or detrimental, intentional or unconscious, which fits this emotionally controlled approach.⁴³ The Seerah promotes empathy, which is crucial

³⁵ Lateef Omotosho Adegboyega, "Influence of Spousal Communication on Marital Conflict Resolution as Expressed by Married Adults in Ilorin Metropolis, Kwara State: Implications for Counselling Practice," *Canadian Journal of Family and Youth* 13, no. 1 (2021): 71.

³⁶ Ibid., 72.

³⁷ Dr. Waseem, "How to Build a Strong Husband-Wife Relationship | Psychologist Nafeesa," YouTube video, 43:00, June 27, 2023, <https://youtu.be/BuegdNnKFpY>.

³⁸ Adegboyega, "Influence of Spousal Communication," 72.

³⁹ Ibid., 34

⁴⁰ Ali Zohery, *Prophet Muhammad (PBUH): Ethics, Leadership, and Communication* (Kindle edition, self-published by the author, May 17, 2020)

⁴¹ Prof. Dr. Javed Iqbal, "Difference Between Wife and Husband," YouTube video, 9:19, June 12, 2023, <https://youtu.be/T-ciV3J1cYw?feature=shared>.

⁴² *Ṣaḥīḥ al-Bukhārī*, Book 78: "Good Manners and Form (Al-Adab)," Chapter 85: "To Honour Guest and to Serve Him," Ḥadīth no. 6136



for good communication by analyzing and understanding the perspective of the other party. Conflicts arise when partners can't communicate.

Modern Muslim couples seeking dispute resolution and emotional connection might learn from the Prophet's ability to balance honesty with tenderness. Effective communication is key to a happy marriage. Muhammad (ﷺ) demonstrated exceptional relationships with compassion, knowledge, and emotional intelligence. His approach to family issues was patience, mutual respect, and avoidance of harshness. In modern marriages, poor communication may increase tensions and threaten relationship stability.

Parenting Conflicts and Child-Induced Marital Stress

Parental differences over religious, cultural, or parental expectations might cause marriage problems. In Muslim countries where Seerah-based ethics emphasize compassion, patience, and shared responsibility in child-rearing, parental stress and marital conflict must be accepted. Parenting concerns can disrupt marriages. Having kids may enhance or damage marriages. This applies to domestic violence, parenting, and societal norms. Prophet (ﷺ) exhibited compassion, emotional presence, and balanced family commitments. Family disputes about child-rearing, discipline, and gender conventions can strain already-strained marriages. Abuse and cultural constraints exacerbate family difficulties.

Marital discord frequently arises when partners possess divergent perspectives about parenting. Religion affects marital conflict by communicating significant signals on commitment, love, gender roles, and faithfulness. Conflicts become deeper when there exists an imbalance in the religious or spiritual beliefs between partners, something referred to as religious distinction, which is associated with an increase in marital disputes.⁴⁴

Parents' mental, emotional, and behavioral duties differ and sometimes cause conflict. Women's maltreatment affects their social, economic, physical in nature, and psychological well-being.⁴⁵ Domestic violence may encompass aggression with parents and children, impacting the whole structure of caring and marital cohesion.⁴⁶

Even without physical abuse, parental disagreements can damage emotional relationships and create a toxic family. Domestic violence is also an act of violence committed by a spouse or children that harms physical and mental health and disrupts family peace.⁴⁷

Partners often fight because they have different ideas about how to parent, such as when to discipline, show love, or set standards. Under Islamic law, emotional abuse, which

⁴³ Reshika E., *Contemporary Perspectives on Marriage and Family* (Conference Paper, November 2018), section on "Effective Communication."

⁴⁴ *Ibid.*, 691–692.

⁴⁵ Susanne Boethius and Malin Åkerström, "Revealing Hidden Realities: Disclosing Domestic Abuse to Informal Others," *Nordic Journal of Criminology* 21, no. 2 (2020): 186.

⁴⁶ Zlatka Rakovec-Felser, "Domestic Violence and Abuse in Intimate Relationships from a Public Health Perspective," *Health Psychology Research* 2 (2014): 62.

⁴⁷ Hidayatullah Hanafi and Tamjidnor, "Domestic Violence: Comparison between Islamic Law and Domestic Violence," *Sinomics Journal* 1, no. 1 (2023): 6.



includes things like psychological trickery, shame, and controlling someone against their will, is a type of *darar* that can lead to dissolution of marital status.⁴⁸

Legal and Institutional Complexities in Contemporary Marriage

Modern Muslim marriages encounter legal and institutional hurdles. This involves inconsistencies in legal frameworks, interjurisdictional difficulties, protracted court proceedings, and spouses' ignorance of legal rights and duties.

Without clear borders, the civic and religious worlds become confusing. In many nations, state and Islamic law coexist yet disagree, making divorce, maintenance, and child custody issues difficult. The Seerah emphasized justice in marriage relationships, but the uneven legal system jeopardizes it. The Prophet (ﷺ) was recognized for settling marital issues swiftly, hearing both sides, and basing decisions on justice and compassion, unlike current bureaucratic delays and contradictory verdicts.⁴⁹ Institutional flaws make modern marriages more vulnerable. Criminal justice systems often lack competent professionals who understand the Muslim family dynamics' religious and cultural aspects. This distance develops distrust in systems and keeps many couples from formal settlement. In contrast, the Prophet (ﷺ) established fast, accessible, and contextual methods such as Shura (consultation), *Sulh* (amicable settlement), and *Nasihah* (soft advice).⁵⁰ Couples' legal ignorance is a major issue. The Seerah offered practical guidance via practice and teaching in traditional Islamic culture. Many couples marry without understanding the obligations and responsibilities of their marriage, which can cause conflict and inequality. The Seerah shows that the Prophet (ﷺ) respected their rights of his wives and upheld marriage purity. Due to educational and institutional shortcomings, such an occurrence will never occur again.

Rising Divorce Rates and Contributing Factors

Divorce rates among Muslim couples have skyrocketed, indicating a growing marital instability issue.⁵¹ This dramatic rise requires immediate correction of systemic inefficiencies in marriage and family law. Women's financial autonomy, availability of multimedia, and early marriage contribute to cultural trends that challenge conventional marital standards.⁵² Identify societal shifts that undermine marriage. Shaped due to formalization, the law addresses issues but sometimes ignores Islamic marriage principles. They argue that formalistic techniques without an emphasis on Islamic law's

⁴⁸ Nurul Farhana Azmi et al., "The Concept of Emotional Abuse in Marriage from an Islamic Perspective," *International Journal of Academic Research in Business and Social Sciences* 14, no. 12 (2024): 3251.

⁴⁹ Zeeshan Ashraf and Nafees Ahmed Khan, "Family Conflict Resolution in Islamic Law: Prophetic Methods and Contemporary Applications," *Al-Kashaf: Research Journal for Social Sciences* 4, no. 4 (October–December 2024).

⁵⁰ Margherita Picchi, "Muslim Marriage and Contemporary Challenges," in *Handbook of Contemporary Islam and Muslim Lives*, ed. M. Woodward and R. Lukens-Bull (Switzerland: Springer Nature, 2020), 1–21.

⁵¹ Sayed Sikandar Shah Haneef and Mohd Abbas bin Abdul Razak, "Stabilizing Muslim Marriages: Some Reflections on Ethical Management of Family Law," *Mazahib* 16, no. 1 (June 2017): 34.

⁵² *Ibid.*, 35.



ethics may promote marriage breakdowns rather than build families.⁵³ This differs from the Prophetic approach, which emphasized justice and empathy in dispute resolution. The Prophet (ﷺ) advocated for dignity, dialogue, and mercy in marital relationships. It is asserted that the ethical aspect of the marital bond can adhesively glue the marital ties.⁵⁴ The existing judicial approach is mostly symptomatic. Modern pre-trial processes for marital conflicts focus on symptoms rather than causes.⁵⁵

Delays and Limitations in Arbitration Practices are another notable prevailing issue. An Indonesian case study shows the above issues in modern law. Indonesian Religious Courts do not follow normal Fiqh court procedures, notably in marital conflict settlement.⁵⁶ While mediation is crucial, if the court cannot reconcile the parties, divorce might be completed before the hearing.⁵⁷ It is often considered a formality. Judges and mediators may undervalue mediation, delaying justice.⁵⁸

Legal Gaps and Delayed Justice in Marital Disputes

Modern Muslim marriage laws and mechanisms are lacking. Islamic law emphasizes reconciliation, justice, and compassion in resolving marital conflicts, but modern systems often fall short in institutional practices and ethics. Delays in justice and family breakdown come from these issues. Reconciliation has always been desired in Islam. The Prophet (ﷺ) stressed the need for conciliation and impartiality before formal rulings. Islamic mediation seeks peace between contending parties through a mediator.⁵⁹ He often mediated conflicts between spouses before making formal decisions. In addition, the method reconciles disputing parties to reach a fair and satisfactory solution.⁶⁰ Islamic family law judges should vigorously advocate mediation. Before deciding, the Prophet (ﷺ) attempted to reconcile.⁶¹ In many modern situations, this Prophetic admonition is difficult to implement, causing delays due to bureaucracy. Avoiding lengthy legal processes is making mediation more important.⁶² If ignored, it will cause worse issues. The Seerah also demonstrates how to resolve problems privately and respectfully. The fact that mediation is done privately shows this. Real healing requires honesty and respect, which this solitude fosters.⁶³

Institutional Barriers to Accessing Marital Support

Several Muslim nations restrict marital aid owing to institutional, socio-cultural, and legal barriers. Seerah of the Prophet (ﷺ), Islam emphasizes consultation, fairness, and

⁵³ Ibid., 36.

⁵⁴ Ibid., 39.

⁵⁵ Ibid., 40.

⁵⁶ Bani Syarif Maula, "The Concept of Sulh and Mediation in Marriage Conflict Resolution in Religious Courts," *El-Aqwal: Journal of Sharia and Comparative Law* 2, no. 1 (March 2023): 74.

⁵⁷ Ibid., 75

⁵⁸ Ibid., 76.

⁵⁹ Zulkarnaini Umar, Miftakhul Mukharrom, and Achmad Sutiyono, "Mediation as an Alternative for Resolving Family Conflicts," *Jurnal 'Adl* 11, no. 2 (2018): 1.

⁶⁰ Ibid., 4.

⁶¹ Baba Isa Sanda Benisheikh, Aisha Sandabe, and Yahaya Alhaji Dunoma, "Family Dispute Mediation (Sulh) in Islamic Family Law," *Journal of Customary and Religious Law* 2, no. 1 (2025): 51.

⁶² Umar et al., "Mediation as an Alternative," 7.

⁶³ Ibid., 6.



community support in resolving marital issues. However, current conditions might restrict access, particularly for women.

Islamic culture values the family as essential to social advancement. Islam promotes family values. Nonetheless, when institutional systems inadequately preserve these connections during periods of marital strife, the repercussions are significant. If these faults are unaddressed, marital strife ensues. The previously blissful abode of the family plunged into turmoil owing to marital discord.⁶⁴ This breakdown typically remains untreated due to a lack of help. Institutional obstacles include male authority's legal and cultural entrenchment. State laws and societal conventions often uphold the power of the male guardian over the female ward and the husband over the wife, as well as their unequal privileges. Institutional patriarchy sometimes prevents women from seeking legal or religious remedies for abuse, neglect, or injustice. Women have no legal rights in the family despite their economic contributions. Workers often lack fair pay and conditions.⁶⁵ Actual experiences differ greatly from religious or legal literature. Essentialist gender identities are especially troublesome because they contrast legal and religious frameworks for spousal obligations and rights with real experiences.⁶⁶ The inequality further separates people, especially women, from institutional aid. In mental health, institutional neglect is evident. Marriage and family stress may cause women to be more depressed and anxious than men. Marital conflict support organizations seldom address psychological issues.⁶⁷ The Prophet (ﷺ) addressed women's marital concerns and difficulties constantly. He listened, spoke for justice, and didn't silence women's rights. Diversity may protect culture, but it also causes inconsistency. Legal support is greatly affected by cultural views on marriage and divorce. The change to improve legal support and rights knowledge is needed to remove these impediments.⁶⁸ Seerah-compliant institutional transformation benefits society and the soul

Limited Awareness of Legal Rights and Responsibilities

Today, Muslim couples have a lot of problems since they don't know what their legal rights and obligations are. Islamic teachings, especially the holy Prophet (ﷺ), encourage justice, equality, and holding each other responsible in marriage. But people, especially women, don't know what their rights are under Islamic law and moral traditions. This lack of knowledge not only leads to unfair behavior, but it also stops a marriage from being built on the Qur'ānic concepts of *mawaddah*, *rahmah*, and *adl*. The Seerah is an important source of instruction for scholars since it sums together the moral, legal, and ethical rules that are the basis of Islamic practice.⁶⁹ Many Muslims now employ cultural

⁶⁴ Sabbir Hasan, "Islamic Guidance on Resolving Marital Discord: A Critical Analysis," *ASCARYA* 1, no. 3 (2023): 1.

⁶⁵ Mulki Al-Sharmani, *Revisiting the Ethical & Legal: Marriage & Marital Roles in Islamic Interpretive Tradition & Muslim Lived Realities* (Doha: CILE Center, 2020), 6.

⁶⁶ *Ibid.*, 8

⁶⁷ Farah Qadir et al., "The Association of Marital Relationship and Perceived Social Support with Mental Health of Women in Pakistan," *BMC Public Health* 13 (2013): 2.

⁶⁸ Ashraf and Khan, "Family Conflict Resolution in Islamic Law," 16.

⁶⁹ Syeda Rabia Tauqeer, Aimen Mushtaq, and Muhammad Sajjad Malik, "The Fiqh and Shari'ah Dimensions of Seerah in the Contemporary Era," *Journal of Seerah Studies* 6, no. 4 (2023): 314.



norms or local restrictions that conflict with the Prophetic worldview to address marital issues. The significance of the Seerah to contemporary legal rights is increasing. This dissertation analyzes the *Shari'ah* aspects of the Seerah within the framework of Islamic law and jurisprudence to demonstrate its applicability to contemporary marital obligations.⁷⁰ the Prophetic model offers spiritual clarity and moral direction. His example, which is based on emotional intelligence, equal consultation, kindness, justice, and patience, gives us a complete way to think about the marital bond that includes both the personal and social aspects of it. Even though every era has problems, the Seerah shows us that we can get through even the toughest relationship problems by being strong, honest, and acting out of faith. Now it is up to all of us scholars, politicians, teachers, and families to bring this Prophetic knowledge back to life and use it in our personal and public lives. If we want to rebuild the holy institution of marriage as a source of peace, love, and kindness in modern Muslim countries, promote a culture of kindness and fairness in Muslim families around the world, if they are taught, made law, and backed up by Qur'ān and Sunnah

Conclusion

Islam provides a comprehensive framework for marital life founded upon divine guidance that promotes justice, kindness, peace, affection, and balance within the family structure. However, many Muslim couples remain unaware of their mutual rights and responsibilities, as well as the Qur'ānic principles and Sunnah-based etiquettes that form the foundation of a harmonious marital relationship. This lack of awareness often leads to dissatisfaction and instability in marriages, as individuals struggle to align their relationships with the ethical and spiritual ideals of Islam. Contemporary challenges, such as mental stress, shifting gender roles, financial pressures, technological distractions, communication barriers, and the increasing emphasis on individualism, have further complicated marital dynamics. The absence of timely marital counseling and open discussion frequently exacerbates minor disputes, allowing them to escalate into severe conflicts that jeopardize the marital bond, particularly in contexts where family issues are viewed as private matters. To address these challenges, it is imperative to revive Qur'ān- and Seerah-based models of marriage that offer timeless principles for compassion, mutual respect, emotional engagement, and spiritual companionship. Such an approach can foster marital stability and guide couples in navigating the complexities of modern life while remaining rooted in Islamic ethics and prophetic wisdom.

⁷⁰ Ibid., 315