



Islamic Guidance on Resolving Marital Discord: A Critical Analysis

¹Sabbir Hasan

¹Pundra University of Science and Technology, Bangladesh

¹Email: sabbirhasan60@gmail.com

Abstract: Family ties are essential to the development of society. Islam places a high value on the development of a family-centred society. According to Islam, marriage serves more than just biological necessities; it is a sacred union marked by shared obligations, honour, love, and sincerity. The establishment of a family between a man and a woman is facilitated by marriage. Similar to this, love fosters affection between spouses and forges the ties that link a life of respectable living and tranquil concord. In a family, a husband and wife are complementary to one another. Both husband and wife come from two different families to form a family. Both of them experience misunderstandings as time goes on. Big mistakes are the result of small ones. If these errors are not fixed, marital conflict starts. The home of bliss known as family once descended into hell due to marital strife. This disagreement escalates and occasionally threatens people's lives. Islam promotes patience, tolerance, and appropriate behavior in order to maintain marriage relationships until the end of life. Therefore, this study was conducted to outline the causes of marital strife and to prescribe Islamic principles for doing so, as noted in the content. The Holy Quran, Hadith, and other Islamic texts were used as sources for data in this descriptive and qualitative study. The data were initially condensed and examined to draw generalizations. The data were then organized, classified, and subjected to content analysis.

Keywords: marital discord; compromise; family distrust; domestic violence; mutual rights.

INTRODUCTION

It is difficult for human to walk alone in life, so he needs a life partner. Allah, the great creator, has decreed that the union of men and women will form families and society. The family is the primary institution of human life. Marriage is the most important chapter of human life. The husband-wife connection determines what is good and terrible in other areas. If the relationship between husband and wife is good, peace is maintained in the family, children grow up in a beautiful and orderly manner, and a beautiful and humane society is formed. Husband-wife discord and conjugal strife, on the other hand, poison human life and bring chaos and disaster to the family. Unfortunately, but unavoidably, marital strife is becoming alarmingly common in our society.

An unbiased investigation between two men and two women will reveal that the core of all of our issues is the same: attempting to find success and serenity inside their own made-up doctrines by eschewing the admirable principles of Islam and the regulations ordained by Allah (SWT). Therefore, the only choice left to us if we truly want to address the issue is to return to Islam's shadow. It is important to diagnose and solve the reasons that cause marital discord. A large section of people in the society still think that women

are responsible for the turmoil in any family. This idea is rooted in their hearts because of their dominant attitude as men. This study has highlighted the behaviours of husband and wife responsible for conflict in a family. At the same time, it has also been shown that, which assignment should be maintained by husband and wife to form a better married life. Allah (SWT) first created Adam (A.S.) to plant the earth. Then he created Hawa as his consort. Through the marriage of both of them, the family started on earth. Almighty Allah says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً -

“O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women”. (Al-Quran, 04:01)

Almighty Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا -

“O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another”. (Al-Quran, 49:13)

The researcher questions the completeness of the explanations for marital conflict provided in past studies. In this study, the researcher has made an effort to address the shortcomings of past studies. In order to do this, he has placed a high priority on the problem of resolving the aforementioned causes as well as the causes disclosed in the light of Islam, which would expose some other causes based on some recent, actual instances of marital disagreement.

METHOD

The author's chosen research methodology for the topic is qualitative research. A qualitative research method can result in descriptive data in the form of speech, writing, and behavioural observations of individuals. (University of Texas Arlington Libraries, 2019) The study explores the causes of marital discord and solution using references from primary and secondary sources. Sources of data in qualitative research can be obtained through words or actions. Data were obtained from written sources, such as books, journals, newspapers, personal documents, official documents and browsing the internet.

DISCUSSION

1.1 Definition of Marital Discord

In accordance with Shariah, marriage is the union of two men and women. A family is created when a husband and wife combine their obligations and affection. Next came society. Therefore, a perfect married relationship is necessary to create a perfect society. The links between duty and love in that partnership will be strong and pure. This connection is not always the same, though. Small errors frequently result in undesirable events. These situations can occasionally become problematic, and the husband and wife will fight or participate in other vices. Marital discord is the term used in society to describe these disagreements between husband and wife. Conflict, discord, and a lack of agreement between parents who are already married are all examples of marital discord. (Abi al-Azhari & Khalil ibn Ishaq al-Jundi, 1913, p. 328)

The phrase "marital discords" has been used in a variety of ways in both old and new literature, and all of them are synonyms and refer to the same thing—the differences between spouses—and have the same meaning. These include the phrases "marital conflict," "marital issues," and "separation." Literally, marital strife means to rebel, to hate, to hold grudges, to quarrel and quarrel. (Aini, A. S. 2020) The word 'Nushuj' (نشوز) is used in the Holy Quran to refer to marital discord. Allah (SWT) Said in the Holy Quran,

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ -

"If a woman fears indifference or neglect from her husband, there is no blame on either of them if they seek 'fair' settlement, which is best" (Al-Quran, 4:128)

Prominent Hanafi Faqih Zainuddin Ibn Nuzaim (R.) said,

النشوز يكون بين الزوجين و هي كراهة كل واحد منهما -

Nushuj occurs when a husband-and-wife harbor hatred and resentment for one another. (Ibn Nujaym, 1894, p. 194)

Prominent Maliki Faqih Muhammad Ibn Arafah Ad-Dasuqi (R.) said,

ان يتعدى كل واحد من الزوجين علي صاحبه -

Nushuj is the transgression of each other by the husband and wife. (Al-Dusuqi, 2011, p. 306)

Prominent Shafi'i Faqih Abu Ishaq Ash-Shirazi (R.) said,

هو مخالفة كل من الزوجين صاحبه -

Nushuj is such querral that both the husband and the wife have. (Firuzabadi al-Shirazi & Ahmad Battal, 1925, p. 172)

By reviewing the above definitions and statements, it can be understood that there are some defects or faults in the husband or wife that cause resentment and hatred toward the other. Sometimes both husband and wife have such inherent or congenital faults that they give rise to hatred and resentment towards each other. Resentment and hatred lead to misbehavior, and misbehavior and marital strife continue.

1. 2 Reasons of Marital Discord

It is undeniable that issues between spouses do not just happen by accident or without a cause. Understanding the reasons behind marital strife is crucial to finding a solution and the first step toward change. (Zidaan: 1993, p. 423) These are discussed elaborately below.

1.2.1 Joint cause

1.2.1.1 Compelled into marriage

It is sad but true that even at this stage of civilization, a woman is forced to marry against her will. While women are more likely to be forced into marriage against their will, there is ample evidence of men being forced into marriage as well. Marriage against one's will defeats the real purpose of marriage. In such cases, there is a high possibility of marital discord. In 2013, the first resolution against child, minor, and forced marriage was adopted by the United Nations Commission on Human Rights. The decision identifies child, minor, and forced marriage as violations of human rights. (<https://twitter.com/huffpost/status/390691656561098752>, n.d.)

1.2.1.2 Misconceptions and Doubts

Mutual suspicions and misgivings between husband-and-wife lead to strife in married life and poison a beautiful relationship. Most of the misconceptions and suspicions are unwarranted and have no basis. Some people have doubts and prejudices about their life partner even after listening to the words spoken. If there is any doubt, it should be asked directly, and the same question should not be asked repeatedly.

1.2.2 Extramarital affair of either spouse

Generally, most of the marital conflicts in our society are based on extramarital affairs. Youths are involved in extramarital illicit relationships as a result of the easy availability of mobile phones. Many girls are easily attracted by a mobile phone "love trap" or any other temptation. Many men and women fall in love for a long time based solely on their mobile phones, never meeting in person. After that, he indulged in various immoral activities, one after the other. The incident was once well known. Terrible marital discord started (Law, 2016).

1.2.3 Dowry

Dowry is worse than theft and robbery (Goody, 1999, p. 8) Dowry is not only financially damaging, but it always leads to severe marital discord. Torture and killing of wives due to dowry, breakup of families, suicide of wives, and lawsuits are daily occurrences. It is a crime punishable by religion, society, and the state.

1.2.4 Drug addiction of Husband

Drug addiction is a disease that affects a person's brain and behavior. If the husband is a drug addict, there is no tranquillity, and different disasters take place. As the family falls into financial distress due to the husband's drug addiction, so do the wife and children. Finally, he is uninterested in fulfilling any responsibility to her (Rang, Dale, Ritter, Flower & Henderson, 2011). Husband's drug addiction is one of the reasons for husband-wife discord in today's world.

1.2.5 Third-party intrusion

It never brings welfare if family members practice injustice in the marriage relationship. Honest advice and counsel can be given, but it is never desirable to make the wife frustrated and angry against the husband or the husband against the wife. In Bangladesh, the tendency of the wife's mother to abuse her rights in married life is high. Apart from welfare and good advice, there are various kinds of unnecessary talk, gossip, and rumours, which are not good for the daughter as well as other members of the family.

1.2.6 Destructive media activity

Feminist and misogynist propaganda in the media creates hatred and animosity towards men in the minds of women. Various types of marriages, such as extramarital affairs, family break-ups, rebellions against husbands, etc. are broadcasted on television and other media fuels destructive actions in relationships.



1.2.7 Excessive self-esteem and unnecessary anger

Marriage is a relationship of affection and love—there should be as much self-respect as there is not. Excessive self-esteem leads to unnecessary anger. It is not uncommon to misbehave with your partner out of anger. Too much self-esteem and anger do not help a husband and wife's marriage relationship; instead, they poison the sweet relationship with bitterness (Santos-Longhurst, 2019).

1.2.8 Excessive internet addiction

The picture that emerges in the society today is that husband and wife are more addicted to the internet than spending time for them, spending time with family (Tomczyk & Solecki, 2019). In this age of busyness, at the end of the day, husband and wife should keep enough time for themselves, and allocate time for their children. But in many cases, both are standing side by side, but no one is talking to each other.

1.2.9 The activities of the husband responsible for marital discord

Husbands may exhibit a range of negative behaviours towards their wives, including shutting down communication for petty reasons, ignoring them, or refusing to engage in conversation. In some cases, harsh language may be used, including hurtful words and phrases, or focusing on and discussing the wife's flaws, leading to slander and an unwarranted negative impression. Refusing to cohabit without a legitimate reason, as well as physically abusing or mistreating the wife, is also an issue in some relationships. Neglecting the wife's needs, depriving her of her rights, and failing to provide for her further compounds the problem. Disregarding the wife's emotional needs, dismissing her love affairs as unimportant, and causing various mental injuries are other manifestations of such harmful behaviours.

1.2.10 The actions of the wife responsible for marital discord

Marital discord can also be caused by a wife's behaviour in various ways. Some key points include a wife expressing reluctance or inability to go to her husband's house without any valid Shariah or rational reason. Additionally, extorting extra money from the husband or wasting resources can lead to conflict. Another potential issue is the prevention of physical intimacy without any reason, or refraining from engaging in other forms of affection like kissing or touching. Traveling together is important as well, and a wife's refusal to do so when the roads are safe and there's no general danger can contribute to discord. Lastly, misbehaviour and harbouring enmity towards her husband's blood relatives, particularly his parents, can further strain the marital relationship (Ala al-Din Kasani, 1986; Das, 2021).

1.3 Consequence of marital discord

The negative consequences of marital discord affect the spouses as well as other family members. Mental and physical problems arise, and turmoil persists. negative impact on children. Below is some light on this topic.

1.3.1 Depression and anxiety

Marital conflict can lead to depression and anxiety in one or both spouses. It is such a disease that it slowly pushes people towards death. Depression can occur not only in spouses or parents, but also in children. According to Dr. Rumana Haque, children who are deprived of their parents' love for any reason or who grow up in the midst of mutual conflict and conflict between their parents, are more likely to develop depression later in life (Huque, 2018).

1.3.2 Distrust and mistrust of each other

After the partner's guilt is proven, mistrust is born for him. A long-cherished dream is shattered. Strong love is made of hate. Concerns arise regarding a loved one. His words no longer matter. Gradually, communication decreases. The relationship goes from bad to worse (Norris, 2016).

1.3.3 Adverse effects on children

Parents' relationships with one another and with their children are both impacted by arguments between them. The likelihood of parental conflict is significant both before and after divorce. Parents who experience frequent conflict are more inclined to be distant and to reprimand their kids harshly. Perhaps they don't even realize they are fighting with their kids because fighting has become so commonplace. Or it could be that parents who experience excessive conflict are simply unable of seeing their kids require a different strategy. When kids see fights, their levels of the stress hormone cortisol go up. Witnessing an argument is one thing, but hearing the two people you love the most yell at one another while unable to stop it can make you feel sad, anxious, and stressed. Children who live in violent families often suffer from various psychological problems from an early age, such as avoidance, unwanted hyperphobia ("The Effect on Children of Marital Discord," n.d.).

1.3.4 Physical abuse

Domestic violence often occurs as a result of marital discord when the abuser feels that the abuse is right, acceptable, just, or unlikely to be reported. Abusive relationships have a cycle of abuse where tension first escalates and then violence occurs (Ibn Qudamah, 1968, p. 611). The results of torture can include physical impairments, ongoing medical



issues, mental disease, etc. They are susceptible to serious mental illnesses such as post-traumatic stress disorder (Afrouz, 2021). However, this torture is not limited to women. Although they are fewer in number, sometimes men are also subjected to physical abuse due to marital disputes.

1.3.5 Divorce

The rate of marital discord is increasing day by day. Every hour, hundreds of families are broken around the world. Among them, women are ahead in separation. According to estimates, about 70 percent of divorce notice senders are women which include educated and wealthy women from elite families as well as working-class women according to the officers who dispose of the divorce petitions (Gage-Brandon, 1992).

1.3.6 Murder

The ultimate form of family conflict is murder. Murders are committed on a regular basis in many countries around the world as a result of family disputes. Although most of the victims of these murders are women, men are also often victims of this type of murder. There have been casual cases of murder of a wife by her husband, murder of a husband by his wife, murder of a child by its father, and murder of a child by its mother due to family turmoil and alienation (Swan, Gambone, Caldwell, Sullivan, & Snow, 2008).

1.3.6 Suicide

Extreme depression works when anxiety, worry, restlessness, and emotional pain increase in people due to marital discord. Depression creates negative thoughts within oneself. At some point, people lose confidence. Many of the couples who have been suffering from family quarrels for a long time choose to commit suicide because they despise the illusion of life. The dream that began the world with eyes full of dreams comes to an end with death (India, 2015).

1.4 Islamic guidance on resolving marital discord

Like all other aspects of life, Islam has its own view on family and family life. Islam has given clear instructions on how a man and a woman should start their married life, what their responsibilities and duties will be towards each other, and how to settle disputes and disagreements between them (al-Qurtubi, 1954, p. 312). The Islamic guidelines for resolving marital disputes are given below:

1.4.1 Adherence to Islamic guidance in marriage

An ideal marriage partner is required for a beautiful and happy married life. Islam has given some guidelines for finding an ideal spouse through marriage which if taken seriously

at the time of marriage increases the chances of finding an ideal spouse. Some of the Islamic guidelines for marriage are:

1.4.1.1 Marriage following "Kufu"

There are several things to do before marriage for an ideal, beautiful, and happy married life. It is not possible to be happy in life by ignoring them. *Kufu* is one of the issues that must be seriously considered by the bride and groom before marriage. The Arabic word "*Khufu*" means equality, likeness, equality, equivalent (al-Sarhan, 2015). In the case of marriage, the taste, needs, lineage, and qualifications of the bride and groom are equal or close to each other in Islamic terms. If husband and wife have very different tastes, needs, and economic status, it becomes difficult to establish a happy married life. It is normal that the needs and tastes of an upper-class child do not match those of a child from a poor or middle-class family. Again, the lifestyle of a religious groom may not be compatible with that of a religiously indifferent groom. Devotees want everything to have the stamp of religion. And the religionless will want everything to be free from the veil of religion. As a result, their cohabitation will never be a source of peace and happiness. Therefore, Islam has emphasized equality.

Allah Almighty said in the Holy Quran,

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا-

"And He is the One Who creates human beings from a 'humble' liquid, then establishes for them bonds of kinship and marriage. For your Lord is Most Capable." (Al-Quran, 25:54)

Imam Bukhari (R.) mentioned this verse in Bukhari Sharif at the beginning of the chapter "*Kufu*." Allama Badruddin Aini (R.) wrote, "*Kufu* is unanimous and accepted by Islamic scholars." However, it will mainly be considered regarding the observance of *Deen* (Religion). So, a Muslim girl cannot be married to a Kafir. An adulterous man is not *kufu* for a believing girl, and an adulterous woman is not *kufu* for a believing man. It is said in a verse of the Qur'an,

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ-

"Then is one who was a believer like one who was defiantly disobedient? They are not equal". (Al-Quran, 32:18)

That is, a believer and a *Fasiq* (wicked) are not the same. There is no equality or similarity between them.

In another verse Allah (SWT) says,

الرَّائِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

“A male fornicator would only marry a female fornicator or idolatress. And a female fornicator would only be married to a fornicator or idolater. This is all forbidden to the believers”. (Al-Quran, 24:03)

In addition to the Quran, there is a detailed description of 'Kufu' in the Holy Hadith of the Prophet (SAW). The Prophet (SAW) gave special importance to the issue of *Kufu*. The Prophet (SAW) said:

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ -

“A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So, you should marry the religious woman (otherwise you will be a loser.” (Sahih Al-Bukhari, 5090)

Elsewhere the Prophet (SAW) said,

إِذَا حَظَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَحُلُقَهُ فَرَوْجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ -

“When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him. If you do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasad). (Jami` at-Tirmidhi, 1084) “Choose the best for your sperm, and marry compatible women and propose marriage to them”. (Sunan Ibn Majah, 1968)

Imam Shaukani (R.) wrote, whether there is *Kufu* or not in terms of marriage and character, it must be noted at the time of marriage. Imam Shafi'i (R.) recognized the importance of *Kufu* in terms of wealth as well. But practical experience does not prove that intermarriage between the children of the rich and the poor cannot lead to a happy married life. However, it cannot be denied that the abundance of wealth on one side can sometimes create bitterness in married life (Khan & Ullah, 2014).

Imam al-Khattabi (R.) wrote, according to many scholars, four *kufu* judgments will be considered: Religion, freedom, lineage, and livelihood. Many of them have also considered blamelessness and financial solvency judgment in terms of *Kufu*. Imam Malek (R.) emphatically stated that, the matter of *kufu* is only a matter of *Deen*. In fact, the main purpose of *Kufu* is to achieve deep love between husband and wife and

happiness and prosperity in married life. If the bride is of pious and chaste character and the groom is of non-religious character, or vice versa, then even if they are equal in all other respects, the match is not desirable from the point of view of Shari'ah. Also, such a marriage may not be stable.

1.4.1.2 The opinion of the spouses is necessary

Marriage is a permanent relationship. Marriage is frequently performed in society without the consent or opinion of both men and women. It has a major impact on marital discord. This happens more with women. It is important to get the woman's opinion before marriage. According to the Shari'ah, if a woman is married without her permission and consent, she can annul the marriage contract if she wants. The woman has the right to cancel the marriage. It is proved from the descriptions of several Hadiths.

Narrated Abu Huraira (RA.), Allah's Messenger (ﷺ) said, "*A lady slave should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is granted.*" The people said, "*How will she express her permission?*" The Prophet (ﷺ) said, "*By keeping silent (when asked her consent).*" (Sahih Al-Bukhari, 6970)

When a marriage proposal is made to a woman, many times the woman remains silent without speaking out of shame. The woman's silence will be taken as consent. And if a woman does not agree with the proposal, she has the right to cancel the proposal. As a result, if you disagree with the proposal, it is preferable to express your displeasure directly in accordance with Islamic custom. It is not a principle of Islam to force a man or women to marry without their permission. It can cause conflict and breakdown in married life. (Staff, 2021)

1.4.1.3 Bride and groom meet each other

Before marriage, bride and groom should look at each other. Allah says, *فَانكِحُوا مَا طَابَ لَكُمْ مِنَ*

النِّسَاءِ then marry other women of your choice (Al-Quran, 4:3)

Mughirah bin Shubah (RA.) said: *I came to the Prophet and told him of a woman to whom I had to propose marriage. He said: Go and look at her, for that is more likely to create love between you.* (Sunan Ibn Majah, 1866)

The groom will see the bride, however, in our society, a group of 10/12 people including various relatives of the groom go to the house of the bride. They make the bride sit in front of everyone, take off her head cloth, take out her teeth and walk around, which is customary in the society, which is not according to Islam. Seeing the bride like this before the marriage, other than the bridegroom, is like an eyesore.

1.4.1.3 Consult

Another thing to do for someone getting married is to consult a person who is experienced in marriage and related matters, who has good knowledge about the bride and her family. The Prophet (SAW)) used to consult with his Companions a lot. Abu Hurairah (RA.) said: “None was more apt to seek council of his Companions than the Messenger of Allah (ﷺ).” (Jami` At-Tirmidhi, 1714)

1.5.6 Duties of wife towards husband

Almighty Allah says in the Holy Qur'an,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ -

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought”. (Al-Quran, 30:21)

Between husband and wife, a sincere and heart-to-heart relationship develops. Their understanding, right decisions, and conscious minds bring welfare for generations. However, each husband and wife have many duties and responsibilities to build a peaceful and happy family. The duties and responsibilities of the wife towards the husband are highlighted below:

1.5.7 Obedience to husband in righteous matters

Allah (SWT) has made the obedience of the husband to the wife necessary. The husband's primary right is to obey his wife. It is obligatory to obey the husband in whatever is just, lawful, and good. This loyalty is indicative of family responsibility. It is not the official loyalty of the employee to the official; rather, from the love, affection, and compassion of the wife, the husband will realize how much the wife means to him and how much she wants to keep him bound. Allah (SWT) says in the Qur'an:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ -

“And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with.” (Al-Quran, 4:34)

Obedience to the husband entails not arguing or quarrelling with him in any just matter and assisting him in the matter; on the contrary, the seeds of strife are planted in the marriage and grow into a massive tree over time. At one time, it became a responsibility to sustain the family. As a result, Rasulullah (SAW) encouraged wives to obey their husbands. As he said,

عن عبد الرحمن بن عوف قال: قال رسول الله صلى الله عليه وسلم: إذا صلت المرأة خمسها وصامت شهرها وحفظت فرجها وأطاعت زوجها قيل لها ادخلي الجنة من أي أبواب الجنة شئت -

On the authority of Abd al-Rahman ibn Awf, he said: The Messenger of Allah (SAW) said: A woman who prays five times a day, fasts in the month of Ramadan, protects her private parts and obeys her husband, it will be said to her, "You can enter Paradise through any gate of Paradise you wish." (Ibn Hambal, 2001) In another hadith, the Prophet (SAW) said, If I were to command anyone to make prostration before another, I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah. (Abu Dawud, 2140) This hadith points to the importance of obedience to the husband. However, no one can be obeyed because of wrongdoing and disobedience to Allah. In another hadith, the Prophet (SAW) said, any woman dies while her husband is pleased with her, she will enter Jannah. (Riyad As-Salihin, 286)

1.4.2 Protection of husband's trust

Another important responsibility and duty of a wife is to keep herself away from all immorality in the absence of her husband, to be safe from all kinds of misdeeds. In addition, it is the wife's responsibility to preserve the husband's wealth and take care of the house and children. In this context, the Messenger of Allah (SAW) said: *A woman is the guardian of her husband's home and of his children and is responsible for them.* (Sahih Al-Bukhari, 7138)

Allah Almighty said,

فَالصَّالِحَاتُ قَانِتَاتٌ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ -

"And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with". (Al-Quran, 4:34)

1.4.2 Acknowledging husband's contribution

An ideal wife always acknowledges her husband's contribution and is grateful to him. Thankfully, she puts her husband's rights before her own. The husband refrains from actions that make him feel distressed or angry. As a result, she is also aware of the rights of her husband's parents and siblings. Expressing ingratitude, the Prophet (SAW) said, *I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful.* It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. (Sahih Al-Bukhari, 29)

1.4.3 Cohabitation of wife with husband

Cohabitation of a wife with her husband is one of the husband's rights. Wherever the husband arranges for the wife to live, whether it is his own house, a tenant's house, or anywhere else, the wife must live there with the husband. If the wife leaves her residence or stays elsewhere without the husband's consent, the husband's rights are impaired. The husband suffers physically and mentally. Therefore, the wife will not leave her husband's house unless it is necessary, and her husband's consent will be required to go somewhere. If the wife does not stay in her husband's house, it does not remain a family; it turns into a hostel. There are many documents about the cohabitation of the wife with the husband or staying in the house of the husband. A few are mentioned below. Allah (SWT) said,

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى -

"Settle in your homes, and do not display yourselves as women did in the days of pre-Islamic ignorance." (Al-Quran, 33:33)

Narrated `Ayesha (RA.), *The wives of the Prophet (ﷺ) used to go to Al-Manasi, a vast open place (near Baqi` at Medina) to answer the call of nature at night.* `Umar used to say to the Prophet (ﷺ) "Let your wives be veiled," but Allah's Apostle did not do so. One-night Sauda bint Zam` the wife of the Prophet (ﷺ) went out at `Isha' time and she was a tall lady. `Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So, Allah revealed the verses of "Al-Hijab." (Sahih Al-Bukhari, 146)

1.4.4 Abstain from husband's disliked work

A wife should not fast without her husband's permission. Because, fasting is *nafal*, obedience is obligatory. In this context, the Prophet (SAW) said, "It is not allowable for a

woman to fast when her husband is present without his permission, and she may not allow anyone to enter his house without his permission.” (Mishkat Al-Masabih, 2031)

1.5 Duty of husband towards wife

In order to maintain happiness and peace in the married life, just as the wife has responsibilities towards the husband and the family, similarly the husband has several duties towards the wife. Those are discussed below:

1.5.1 Payment of ‘Mahar’

It is obligatory for men to pay ‘Mahar’ to their wives. This right belongs to wife, not to parents or anyone else (bin Ali al-Zailai, 1885, p. 135) Allah (SWT) said,

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً-

“Give women ‘you wed’ their due dowries graciously.” (Al-Quran, 4:4)

The husband will not be stingy in paying the dowry.

1.5.2 Alimony

It is the husband's duty to maintain his wife according to his ability and prevailing custom. (Ibn Hazm, 2003, p. 88) There may be more or less variation between the husband's means and the status of the wife, depending on the place. In this context, Allah (SWT) says,

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ

بَعْدَ عَشْرِ يُسْرًا

“Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him.” (Al-Quran, 65:7)

1.5.3 To be affectionate and kind to wife

Harsh behavior towards wife is not desirable in Islam. The Almighty said,

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“Treat them fairly. If you happen to dislike them, you may hate something which Allah turns into a great blessing” (Al-Quran, 4:19)



It is essential for the husband to forgive the wife's tolerable mistakes. Because, even if women occupy all possible seats of dignity, it is not possible to be fully reformed. The Prophet (ﷺ) said, *"Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women"* (Sahih Al-Bukhari, 5185).

1.5.3 Ensuring safe accommodation

It is the husband's responsibility to provide safe housing for his wife. Provide a room or rooms for the husband and wife to live in, which no one (except the husband) can enter without the permission of the wife; not even her husband's parents, brothers, and sisters. He can also use the lock key in this room or rooms if necessary to protect the wife's personal safety and privacy. No one but the husband can pry into the wife's personal or private affairs.

1.5.4 Being self-respectful about wife

An ideal husband will be self-respecting towards his wife. The husband should see to it that the wife lives with modesty and in accordance with Islamic rules. Because if the wife lives an un-Islamic life, walks around naked, for this, Allah Almighty will bring the husband under severe punishment. It is the duty of a husband to guide his wife by the hand. Because, they are weak by nature, any indifference of the husband will harm them and harm others. The Prophet (ﷺ) said, *"After me I have not left any trial more severe to men than women."* (Sahih Al-Bukhari, 5096)

1.5.6 Spend night with wife

According to the Hanafis and Hanbalis, it is mandatory for husband to spend night with his wife. However, they disagreed on the amount. According to the Hanafis, it has no fixed time limit. Rather, it is wajib for the husband to spend the night with his wife occasionally.

Ibn Abedin said, "If the husband is away from his wife for worship or similar reasons, the popular view of the Madhhab is that the husband can be ordered to spend the night with his wife occasionally and keep her company without setting a time limit." (bin Omar Abdeen, 2003, p. 379-380) According to the Hanbali Imams, it is *wajib* for the husband to spend at least one night with his wife out of every four nights.



1.5.7 Maintaining equality in case of multiple wives

If there is more than one wife, there should be equality between all of them. In this case time should be spent with the wives according to the turn. Narrated Ummul Mu'minin Aisha (RA), *The Messenger of Allah (ﷺ) used to divide his time equally and said: "O Allah, this is my division concerning what I control, so do not blame me concerning what You control and I do not."* (Abu Dawud, 2134)

1.6 Fulfilling the joint duties of husband and wife

There are certain tasks that both husband and wife must do to maintain a marital relationship. They are mentioned below:

1.6.1 Showing mutual honesty, faithfulness, and goodwill in married life

Those who have the closest friendship, the most intimate relationship, the most associations, and the most exchanges are husband and wife. To make this relationship permanent, good character, mutual respect, humility, humor, and forgiveness of the frequent mistakes are seen with a beautiful eye, and all actions, words, and behaviors that are permanent or cause defilement of the relationship are essential. The Messenger of Allah (SAW) said: *"The best of you is he who is best to his family, and I am the best among you to my family. When one of you dies speak no ill of him."* (Mishkat Al-Masabih, 3252)

1.6.2 Protecting the privacy of marital relations

It is not to discuss marital problems with others. In this, many jealous people can poison the marital relationship with bad advice. Also, it is necessary to keep things that are enjoyable between husband-and-wife secret. The Prophet (SAW) said, *"The most important of the trusts in the sight of Allah on the Day of Judgment is that a man goes to his wife and she goes to him (and the breach of this trust is) that he should divulge her secret."* (Sahih Muslim, 1437)

1.6.3 Wishing each other well and advising truth and patience

It is the duty of both to obey Allah and preserve the married life. It is necessary to cooperate with each other in maintaining good relations with each other's relatives. No third party can enter into the relationship if one party blames the other. They must be mutually supportive in observing the provisions of Shariah. Allah (SWT) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشُّهُرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمْثِلَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا
مَنْ رَزَقَهُمْ وَرِضْوَانًا إِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا
عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ عَاوَنُوا عَلَى اللَّهِ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression.” (Al-Quran, 5:2)

1.6.4 Be careful in child rearing

Both will be equally responsible for the upbringing and education of the children and will support each other in this regard. If the husband assigns all the responsibilities of raising the children to his wife on the pretext of busyness, it will become a burden on the wife. It will affect the marital relationship.

1.7 Some recommendations for resolving marital conflict

It is essential for spouses, family members, and all responsible members of society to take the initiative in resolving marital conflict. Some suggestions include ensuring that both partners have a proper understanding of marriage and married life before they enter it, including the duties, responsibilities, and nature of such a life. It is crucial for both the husband and wife to be aware of their mutual rights and responsibilities, as stated in the Quran (2:228). Without this understanding, they cannot abide by Allah's laws.

Spouses should also be aware of each other's temperament and mentality, as each person's nature differs. Thus, they should manage their married life with their spouse's nature in mind. Identifying the causes of marital discord as soon as it arises is important to resolve conflicts effectively. To maintain a healthy relationship, couples should allocate enough time for themselves, reducing social media use and focusing on their appearance. Taking trips together can strengthen their bond, while involving a neutral arbitrator can help resolve disputes. Communication between spouses should be affectionate and emotional, with each partner acting passionately and offering compliments. Keeping the growth and future of their children in mind is crucial, as poor relationships between parents can hinder a child's development.

Respecting and loving each other's parents and relatives, openly discussing suspicious behavior, and prioritizing a happy marriage by following the Quran and Sunnah's instructions and seeking help from Allah are all essential steps for maintaining a loving relationship in married life (Aini, A. S. 2020).

CONCLUSION

The lawful marriage and living of men and women is a custom ordained by the Creator. As much as it is important for human life, it is also important for society and the state. It is normal to have a sweet and loving relationship between husband and wife in married life. However, problems arise for a variety of reasons, and marital discord ensues. Marital conflict has various internal and environmental causes. It is important to pay attention to and remedy these causes to remove discord and turmoil from the family. Final stage of divorce; before that, every effort should be made to sustain the marital relationship. Divorce brings depression into the lives of husband and wife and also hampers the upbringing and development of children. The whole family falls into trouble.

BIBLIOGRAPHY

- Ābī al-Azharī S. 'Abd, & Khalīl ibn Ishāq al-Jundī. (1913). *Jawāhir al-iklīl: sharḥ mukhtaṣar*. In HathiTrust. al-Qāhirah: Dār Iḥyā' al-Kutub al-'Arabīyah. Retrieved from <https://catalog.hathitrust.org/Record/011986651>.
- Afrouz, R. (2021). The Nature, Patterns and Consequences of Technology-Facilitated Domestic Abuse: A Scoping Review. *Trauma, Violence, & Abuse*, 152483802110467. <https://doi.org/10.1177/15248380211046752>.
- Aini, A. S. (2020). Reasons and Remedies of Marital Discord: A Shariah Perspective. *Islami Ain O Bichar*, 16(62 & 63), 109-148.
- Ala al-Din Kasani, I. A. B. (1986). (Vol. 2, p. 334). *Bada'i as Sanai*. Beirut: Dar al-kutub al Ilmia.
- Al-Dusuqi, I. A. (2011). (Vol. 2). *HASHIYAT AL-DUSUQI 'ALA AL-SHARH AL-KABIR*. Beirut: Dar al-Kutub al-Ilmiyah.
- al-Qurtubi, I. M. ibn A. (1954). (Vol. 3, p. 312). *Al Jam'e Al Ahkam Al Quran*. Beirut: Al-Resalah.
- al-Sarhan, S. (2015). The Lineaments of Islam: Studies in Honor of Fred McGraw Donner edited by Paul M. Cobb. *Ilahiyat Studies*, 6(2), 258-262. <https://doi.org/10.12730/13091719.2015.62.134>.
- Bhat, I. H. (2012). Status and Rights of Women Under Islamic Law. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.2144359>.
- bin Omar Abdeen, M. A. (2003). (Vol. 2, pp. 379-380). *Hashiat Ibn Abedin*. Riyadh: Dar alam al-kutub.
- bin Ali al-Zailai, F. al-Din O. (1885). (Vol. 2, p. 135). *Tabayin al-Hakayeq*. Cairo: Al-Kubra Al-Amiri Press.
- Das, S. (2021). Why is Marital Discord Increasing among Married Women? *Anthropology and Ethnology Open Access Journal*, 4(1). <https://doi.org/10.23880/aeoaj-16000143>.
- Document Research in User Research. (2018, January 25). Retrieved from Think Design website: <https://think.design/user-design-research/document-research/#:~:text=Document%20research%20method%20refers%20to>
- Firuzabadī al-ShirāzīA. I. I. ibn 'Alī ibn Y., & Aḥmad BaṭṭālM. (1925). (Vol. 2). *Kitāb al-Muhadhdhab fī fiqh madhhab al-Imām al-Shāfi'ī*. Beirut: Dār al-M'rifa.

- Gage-Brandon, A. J. (1992). The Polygyny-Divorce Relationship: A Case Study of Nigeria. *Journal of Marriage and the Family*, 54(2), 285. <https://doi.org/10.2307/353060>.
- Goody, J. (1999). *Production and reproduction : a comparative study of the domestic domain*. Cambridge: Univ. Pr.
- <https://twitter.com/huffpost/status/390691656561098752>. (n.d.). Retrieved November 27, 2022, from Twitter website: <https://twitter.com/HuffPost/status/390691656561098752>.
- Huque, Dr. R. (2018, December 12). *Depression Keno Hoy. Naya Digonto*.
- Ibn Nujaym, Z. al-Dīn ibn I. (1311). al-Baḥr al-rā'iq, sharḥ Kanz al-daqa'iq. In *HathiTrust*. al-Qāhirah: al-Maṭba'ah al-'Ilmīyah. Retrieved from <https://catalog.hathitrust.org/Record/000230823>.
- Ibn Ḥambal, A. (2001). *Musnad*. Beirut: Muassasah al-Risālah.
- Ibn Hazm, A. M. A. ibn A. ibn S. (2003). (1st ed., p. 88). *Al-Muhallā bi-al-Athār*. Beirut: Dar al-fikr.
- ibn Aḥmad ibn Muḥammad, M. al-Dīn A. M. 'Abdullāh. (1968). (p. 611). *Al-Mughni*. Cairo: Maktaba al-Qahirah.
- India. (2015, August 28). Family discord provokes woman to commit suicide. Retrieved November 27, 2022, from @bsindia website: https://www.business-standard.com/article/pti-stories/family-discord-provokes-woman-to-commit-suicide-115082800567_1.html.
- Jami' at-Tirmidhi 1714 - The Book on Jihad - كتاب الجهاد عن رسول الله صلى الله عليه وسلم - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 28, 2022, from sunnah.com website: <https://sunnah.com/tirmidhi:1714>.
- Khan, U. A., & Ullah, H. N. (2014). Importance Of The Law Of Compatibility (Kufu) In Islamic Marriage. *Pakistan Journal of Gender Studies*, 8(1), 231-236. <https://doi.org/10.46568/pjgs.v8i1.346>.
- Law, G. (2016, February 26). Extramarital Affairs & Its Effect During Divorce. Retrieved November 30, 2022, from Griffiths Law website: <https://www.griffithslawpc.com/blog-articles/the-effects-of-extramarital-affairs-on-the-divorce-process/#:~:text=Extramarital%20affairs%20create%20feelings%20of>.
- Mishkat al-Masabih 2031 - Fasting - كتاب الصوم - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 29, 2022, from sunnah.com website: <https://sunnah.com/mishkat:2031>.
- Mishkat al-Masabih 3252, 3253 - Marriage - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved from sunnah.com website: <https://sunnah.com/mishkat:3252>.
- Muḥammad Ibn 'īsā Tirmidhī, Abū Khalīl, Abū Ṭāhir Zubayr 'alī Za'ī, & Darussalam (Firm). Research Department. (2007). *English translation of Jāmi' at-Tirmidhī = Jāmi' al-Tirmidhī*. Riyadh: Darussalam, November.
- Norris, P., & Cambridge University Press. (2016). *Democratic deficit : critical citizens revisited*. Cambridge Etc.: Cambridge University Press.
- Rang, H. P., Dale, M. M., Ritter, J. M., Flower, R. J., & Henderson, G. (2011). *Rang & Dale's pharmacology*. Elsevier Health Sciences.
- Riyad as-Salihin 286 - The Book of Miscellany - كتاب المقدمات - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 29, 2022, from sunnah.com website:



[https://sunnah.com/riyadussalihin:286#:~:text=Messenger%20of%20Allah%20\(%EF%B7%BA\)%20said.](https://sunnah.com/riyadussalihin:286#:~:text=Messenger%20of%20Allah%20(%EF%B7%BA)%20said.)

Sahih al-Bukhari 5090 - Wedlock, Marriage (Nikaah) - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved from sunnah.com website: <https://sunnah.com/bukhari:5090>.

Sahih al-Bukhari 6970 - Tricks - كتاب الحيل - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 28, 2022, from sunnah.com website: <https://sunnah.com/bukhari:6970#:~:text=Allah.>

Sahih al-Bukhari 7138 - Judgments (Ahkaam) - كتاب الأحكام - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved from sunnah.com website: <https://sunnah.com/bukhari:7138>.

Sahih al-Bukhari 29 - Belief - كتاب الإيمان - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 29, 2022, from sunnah.com website: <https://sunnah.com/bukhari:29>.

Sahih al-Bukhari 146 - Ablutions (Wudu') - كتاب الوضوء - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 29, 2022, from sunnah.com website: <https://sunnah.com/bukhari:146>.

Sahih al-Bukhari 5185, 5186 - Wedlock, Marriage (Nikaah) - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 29, 2022, from sunnah.com website: <https://sunnah.com/bukhari:5185>.

Sahih al-Bukhari 5096 - Wedlock, Marriage (Nikaah) - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 29, 2022, from sunnah.com website: <https://sunnah.com/bukhari:5096>.

Sahih Muslim 1437b - The Book of Marriage - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 29, 2022, from sunnah.com website: <https://sunnah.com/muslim:1437b>.

Santos-Longhurst, A. (2019, February 4). Do I Have Anger Issues? How to Identify and Treat an Angry Outlook. Retrieved from Healthline website: <https://www.healthline.com/health/anger-issues>.

Staff, M. G. (2021, August 11). What Does Islam Say About Forced Marriages? Retrieved from Muslim Girl website: <https://muslimgirl.com/what-does-islam-say-about-forced-marriages/>.

Sunan Ibn Majah 1968 - The Chapters on Marriage - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 28, 2022, from sunnah.com website: <https://sunnah.com/ibnmajah:1968>.

Sunan Ibn Majah 1866 - The Chapters on Marriage - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 28, 2022, from sunnah.com website: <https://sunnah.com/ibnmajah:1866>.

Sunan Abi Dawud 2140 - Marriage (Kitab Al-Nikah) - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved from sunnah.com website: <https://sunnah.com/abudawud:2140>.

Sunan Abi Dawud 2134 - Marriage (Kitab Al-Nikah) - كتاب النكاح - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم). (n.d.). Retrieved November 29, 2022, from sunnah.com website: <https://sunnah.com/abudawud:2134>.



Swan, S. C., Gambone, L. J., Caldwell, J. E., Sullivan, T. P., & Snow, D. L. (2008). A Review of Research on Women's Use of Violence With Male Intimate Partners. *Violence and Victims*, 23(3), 301–314. <https://doi.org/10.1891/0886-6708.23.3.301>.

Tomczyk Ł, Solecki R (July 2019). "Problematic internet use and protective factors related to family and free time activities among young people". *Educational Sciences: Theory & Practice*. 19 (3): 1–13. doi:10.12738/estp.2019.3.001.

The Effect On Children Of Marital Discord. (n.d.). Retrieved November 27, 2022, from OnlyDads website: <https://www.onlydads.org/information/effect-children-marital-discord>.

University of Texas Arlington Libraries. (2019). Subject and Course Guides: Quantitative and Qualitative Research: Understand What Qualitative Research Is. Retrieved from Uta.edu website: https://libguides.uta.edu/quantitative_and_qualitative_research/qual.

Zidan, A. K. (1993). (1st ed., Vol. 8, p. 423). *Al-Mafsal fi Ahkm al-Muratna and al-Bayt al-Muslim*. Beirut: Al-Risalah Foundation.

COPYRIGHT

Copyright (c) 2023, Sabbir Hasan



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).