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The Role of Counseling in Marital Conflict Management: An Islamic Perspective

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Abstract:

Upon the enactment of matrimonial ties between man and woman, the dawn of a family comes to light. From the combination of such familial entities, the structure of society is constructed. The happiness of matrimonial relations, if preserved, vibrates through the societal framework, nurturing an environment of harmony and peace. Conversely, the occurrence of conflicts among spouses causes a flow of hostile impacts not only upon family but also on society, creating an environment prevalent with disorders and anxiety. It has become increasingly evident that the intricate tapestry of matrimonial relations is declining alarmingly. The former warmth and cordiality in relationships are now replaced by denigrations that change into aggressive clashes. In such conflicted situations, Islamic Counseling provides a comprehensive framework for guiding couples through marital challenges. It emphasizes that marital conflicts and hitches can be fixed or at least be lessened through consultancy. The Quran, with its emphasis on patience, mutual respect, and compassion, وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ lays the groundwork for the ethical and moral obligations that spouses must uphold to maintain harmony within the marriage. Along with this, the Hadiths, which document the sayings and practices of the Prophet ﷺ, provide practical examples of how conflicts can be resolved to preserve the dignity and well-being of both parties. Islamic counseling, therefore, integrates these foundational texts to address the emotional, psychological, and spiritual

dimensions of marital discord, ensuring that the resolution process aligns with the couple's faith and moral values. The positive impact of effective conflict management within the family extends to broader societal benefits, such as reduced divorce rates and improved emotional well-being within the community. However, this study adopts a qualitative and descriptive methodology, combining textual analysis and thematic exploration of historical precedents, with a thorough literature review of Islamic teachings, including Quranic verses, Hadith, and secondary academic sources. This study also aims to investigate counseling ethics in managing marital conflicts by focusing on the application and efficacy of the principles of Islamic counseling.

KEYWORDS: Islamic Counselling, Conflict Management, Marital, Societal Structure, Islamic values,

Introduction: (data account)

Islam greatly influences an individual's values and behaviors by providing a moral framework that shapes personal relationships, including marriage which in Islam is seen as a partnership characterized by peace, affection, and compassion, as in the Quran it has been ordained.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً¹

And of His Signs is that He has created mates for you from your kind that you may find peace in them and He has set between you love and mercy.

This verse highlights the sacredness of marriage in Islam as a 'sign of Allah' and emphasizes the emotional and spiritual connection that should exist between spouses. The bond of marriage is meant to provide peace and comfort, where both partners fulfill their duties with love, kindness, and compassion. Such a relationship helps to establish a family² which holds great importance in Islam. Almighty Allah has mentioned the significance of human relationships in the Qur'an³

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

¹ : Al-Qur'ān, 30/21

²: Modudi, Abul Ala, Molana, Tefeheem al Quran ,Idara Terjman al Quran, Lahore, (N-Y) 3/ 745

³: Al-Qur'ān, 49:13

This verse underlines the value of diversity and indicates that differences are part of human nature which gives rise to discords⁴. It also reveals the Divine intention behind human relationships which are further nurtured through the institution of the family. This family system is established through *Nikah*, with the following objectives:

- Persevering chastity and ethical integrity,
- Facilitating the continuation of mankind,
- Providing emotional and spiritual comfort.

Thus for these reasons marriage holds a great importance in Islam⁵, He ﷺ said:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ⁶

“O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. Whoever cannot afford it, let him fast, for it will diminish his desire.”

Marriage is described as a sacred covenant (ميثاقا غليظا) in Islam based on mutual acceptance and requiring significant responsibility, commitment, and loyalty. Muhammad Imran writes: “*Islam doesn't* regard Marriage just as a union of Man and woman for the gratification of sexual lust but also affixes it as a social contract with varied and wide responsibilities and duties⁷. However, in recent years, matrimonial relations have been declining at an alarming rate. The warmth and kindness that once characterized these relationships are now decreasing often replaced by objections and disputes. Various challenges are straining this sacred bond, hindering spouses from fulfilling their roles effectively. In such uncertain and challenging situations, sincere guidance becomes essential. Regarding this, Counseling, specifically from an Islamic perspectives holds eminent importance in saving the fabric

⁴: Modudi, Abul Ala, Molana, Tefeheem al Quran ,Idara Terjman al Quran, Lahore, (N-Y) 3/ 905

⁵:Jadeed Fiqhi Muba'ahis, Dra Al Aha'at, Karachi, 2017, pp: 6/21

⁶:ibid: Sunen Ibn e Majah , Kitab an Nikah , Baab: Ma Ja'a Fi Fadl an-Nikah", Hadith 1845,

⁷:Muhammad Imran , Ideal Woman in Islam , MMI, Publishers, pp:08

of society⁸. The Sunnah also provides the instances where The Prophet ﷺ frequently consulted with His companions in several matters, emphasizing the importance of seeking counsel:

عَنْ ابْنِ شِهَابٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: "مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ ﷺ"⁹

Narrated by Ibn Shihab, from Abu Huraira, who said: "I have not seen anyone who consulted his companions more than the Messenger of Allah ﷺ.

This highlights the significance of pursuing guidance when dealing with complicated issues. As far as marital conflicts are concerned, timely intervention plays an important role in addressing the challenges faced by spouses for promoting a peaceful and pleasant family atmosphere. The necessity of seeking counsel in challenging the circumstances of the family has become crucial¹⁰. It provides a process through which individuals develop skills to make decisions and form new patterns of behavior, emotions, and thought processes to effectively navigate conflicts and resolve issues.¹¹ Marital conflict is a common challenge that many couples face, and effective methods for conflict resolution are vital to achieve mutual understanding for a lasting and sustainable marriage. When disputes escalate and there is fear of **Shiqaq** (*serious discord or separation*) threatening the marital bond, the Quran offers clear directives for reconciliation, Allah ordains that:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا¹²

If you fear a breach between them (the husband and wife), appoint two arbiters, one from his family and the other from hers; if they wish for peace, Allah will cause their reconciliation.

The verse emphasizes the importance of the principle of consultation by appointing a Hakam (a mediator) the mediators, selected from the

⁸: Alvi. S. 2018, Islamic Counselling Approaches and Methods: Journal of Educational Sciences, 9 (2), 143-159.assessed on 16th August from , <https://ejurnal.iainlhokseumawe.ac.id/index.php/itqan/article/view/220>.

⁹: Abu `Isa Muhammad at-Tirmidhi, Jami` at-Tirmidhi, "Kitab al-Jihad an Rasul Allah ﷺ Bab Ma Ja'a Fi al-Mashura, , Darussalam , hadith 1714, pp:1701

¹⁰ Dr. Nazneen Saadet, Khandani Mesrrtoun k Raaz ,2021, pp: 12

¹¹ : Gladding, S. T. (2018). Counseling: A comprehensive profession. Pearson.

¹² :AN-NISA 4/35

families of each spouse, aim to facilitate understanding and reconciliation. Allama Qurtabi writes:

مَسْأَلَةُ الْحَاكِمَيْنِ نَصَّ اللَّهُ عَلَمًا،..... وَحَكَمًا بِهَا عِنْدَ ظُهُورِ الشِّقَاقِ بَيْنَ الرَّؤُجَيْنِ.¹³

"The matter of the two arbitrators is explicitly stated by Allah, and they are appointed when the discord appeared between the spouses."

Almighty commends to resolve marital conflicts through mutual clemency. However, if resolution proves futile then arbitration should be sought as outlined by the Quranic principle of *Tahkim*. This *Tahkim* is known as counseling in present era, and has become a comprehensive science, where conflicts are managed using modern and effective methods.¹⁴ It plays a vital role in helping couples to navigate their differences, offering them tools and strategies to resolve disputes and strengthen their relationship. However, the objectives of this study are to evaluate the effectiveness of Islamic counseling in managing marital conflicts. It seeks to identify common issues faced by Muslim couples, and explores how it (counseling) improves relationship focusing on both general principles and specific Islamic perspectives. Recognizing the importance of Counseling this study also sheds light how it (*counselling*) can help couples in overcoming challenges and developing harmony in their marriage.

Literature Review:

Regarding the motion of conflict management in marital relation diverse work have been thru and their annotations indicate that marital conflicts and issues generally arise Due to mental immaturity and moral degradation while the prior studies have revealed. That counseling can be greatly operative in managing marital conflicts. Such as, "Marital Discord: Recapturing the Full Islamic Spirit of Human Dignity"¹⁵ is indeed a significant work by Abdul Hamid Abu Sulayman, a prominent Islamic scholar and author. This book addresses various aspects of marital discord,

¹³: Al Qurtabi , Abi Abdullah Muhammad Bin Ahmad, Al Jamia al Ahkam al Quran, Al Risalah Publisher, Beirut Lebanon, 2006 6/ 295

¹⁴ : Marital Harmony And Conflict Resolution: The Quranic Paradigm, Muhammad Zia Bhatta, December 2019, Assessed on 19th August, 2024, from , <https://muslimmatters.org/2022/08/19/marital-harmony-conflict-resolution-quran/>

¹⁵:Abu Sulayman Abdul Hamid, Marital Discord: Recapturing the Full Islamic Spirit of Human Dignity, 2003

offering insights into the Islamic perspective on marriage and conflict resolution. It emphasizes on fostering understanding, mutual respect, and harmony within marital relationships while stressing the importance of upholding human dignity in alignment with Islamic teachings. **“Islamic Counseling: An Introduction to Theory and Practice”**¹⁶ by G.Hussain Rasool, explores the importance of Islamic counseling which integrates Quranic principles and Prophetic traditions. These principles enhance communication between spouses and contribute to a more pleasant relationship. The study also discusses the pivotal role of religious leaders and counselors in assisting couples with conflict resolution by offering advice rooted in Islamic teachings.

Another study, ***The Need for Islamic Counselling Services for Couple with Marital Problems***,¹⁷ by Radhiya and others, examines the needs of the married couples, facing marital problems and the role of the services of counselling in addressing these challenges. It also explores the impact of Islamic counseling on marital satisfaction among Muslim couples. The research reveals that couples who engaged in counseling reported higher levels of satisfaction and were more likely to resolve their conflicts amicably compared to those who did not seek such counseling. ***Islamic Concept of Marital Conflict Resolution***¹⁸ by Dr.Hafiza Shaihda deals with the marital problems and proposes their viable solution in the light of Islam. The study concludes that integrating spiritual and religious values into counseling sessions helps couples to better understand and fulfill their roles, leading to more effective conflict management. However, it lacks discussion on the specific role of counseling and its application to familial issues. Thus, this study through textual analysis, focuses on the significance of counseling in

¹⁶:G.Hussain Rasool, *Islamic Counseling : An Introduction to Theory and Practice*, Routledge ,New York, 2015

¹⁷: *The Need For Islamic Counselling Services for Couple with Marital Problems* , Radhiya and others , April , 2024, TAZKIYA Journal of Psychology, 12(1)27-38, Assessed on 19th August 2024, from , <http://dx.doi.org/10.15408/tazkiya.v12i1.31601>
<http://journal.uinjkt.ac.id/index.php/tazkiya>

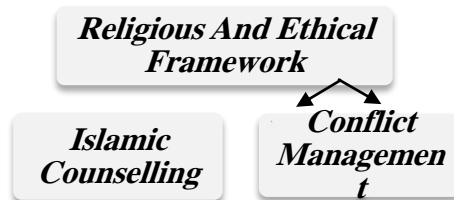
¹⁸:*Islamic Concept of Marital Conflict Resolution* assessed on 19th August, 2024 from [http://www.documents.pk/file/Punjab%20University%20\(PU\)%20%20ISLAMIC%20CONCEPT%20OF%20MARITAL%20CONFLICT%20RESOLUTION%20by%20Dr.%20Hafiza%20Shahida%20Parveen](http://www.documents.pk/file/Punjab%20University%20(PU)%20%20ISLAMIC%20CONCEPT%20OF%20MARITAL%20CONFLICT%20RESOLUTION%20by%20Dr.%20Hafiza%20Shahida%20Parveen)

resolving conflicts between spouses, an area that has not thoroughly been explored in previous studies. It aims to emphasize the role of counseling in strengthening the sacred marital bond by resolving mutual conflicts through Islamic ethics. By doing so, this study fills the crucial gap by elucidating the role of Islamic Counselling in resolving marital discord and provides an Islamic frame work for managing marital issues that threaten the stability of family institutions.

Research Methodology:

Data Collection: This qualitative study involves a comprehensive literature review of Islamic teachings on the ethics of counseling in marital conflict management and its effectiveness. It collects and reviews texts such as Quranic verses, Hadith, and secondary academic sources to understand the principles of Islamic counseling and their application in managing marital conflicts.

Data Analysis: Through content analyses, the study synthesizes this information to identify effective and operative strategies for applying Islamic principles in counseling. It aims to develop recommendations for improving marital conflict management, and examines the current literature on Islamic Counselling to establish a theoretical framework that aligns with these principles for resolving marital conflicts:



Discussion: 2: Role of Counseling in Marital Conflicts Management

Family is the cornerstone of social order in an Islamic society, emphasizing the importance of strengthening the bond of marriage with mutual love and regards between spouses. It is beautifully illustrated in Quranic parable:¹⁹ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ (They are your garments and you are their garments.) It exemplifies the closeness, coherence and essential bond between spouses, aligning with broader Islamic values of empathy and

¹⁹ : Al-Qur'ān, 2:187

compassion. Spouses are encouraged to nurture these qualities by discarding all trivial disharmonies. But in the matter of arising conflicts, spouses tangle the delicacy of this knot, making it critical to address their mutual issues effectually²⁰. However, Counselling holds a great role in preserving this sacred knot by assisting couples to address their clashes and conflicts constructively. Personal relationships and marriages may face challenges and difficulties stemming from miscommunications, differing perspectives, or external influences. Islam emphasizes the significance of resolving such issues through conversation, empathy, and reconciliation rather than turning to conflict or divorce. The Qur'an provides practical guidance for handling marital disagreements through positive approaches, such as: *Engaging in Open Dialogue and promoting honest and respectful discussions between partners. Mediation: Enlisting reliable family members or counselors to act as mediators.* Before specifying the role of counseling in resolving the intricacies of marital conflicts, connotation, a brief overview of the concept of conflict, its implication, and the importance of its management is provided below:

Connotation and Concept of Conflict:

The word “conflict” has various implications depending on the context. It basically comes from the Latin word *conflicts*, which means collision or clash²¹. It is created in the result of differences of the opinions of one or more individual. However, in classical Arabic, different words are used to describe conflict based on its intensity, levels and context. For example, words such as, اختلاف²² (Ikhtilaf)²³ naturally refers to initial differences or minor disagreements, تَضَارُب (tadhārub) denotes to contradiction or conflict. صِرَاع (ṣirā) designates a struggle or intense conflict, نِزَاع (nizā) refers to a serious dispute, شِقَاق (shiqāq) signifies a deep division or rift. تَنَازُع (tanāzu) states a mutual contention or dispute between parties,

²⁰:Khalid Ab Ell Fadl, The Search for Beauty in Islam. Rowman and Littlefield Publisher, , 2001,Pp: 117

²¹: Lukin Yu. F., Management of the Conflicts (Triksa, Moscow, 2007), p. 102 (original in Russian).

²²:Al-Munjed, Fil Lughat al Alam, Dar al Meshreq (Bairut, 2008)jild 2 , pp:980

²³ :Almani [Translation and Meaning in All English-Arabic Terms ,Dictionary](https://www.almaany.com/en/dict/ar-en/reference/#google_vignette) Almaany, assessed on 23rd July, 2024 from https://www.almaany.com/en/dict/ar-en/reference/#google_vignette

Among these, for expounding conflict, the word تنازع (tanāzu) is most commonly used which includes all forms in its derivatives, Raghīb Asfhanī writes that:

والتنازع والمنازعة المجادلة، ويعبر بهما عن الخصومة والمجادلة²⁴

(Al-Tanazu and Al-Munaza'a refer to debating, and they both express conflict and argument.) Indeed the word "تنازع" (tanāza'a/tanāzu), has been derived from the root "ن ز ع" which produces many derivatives. It articulates various words in the meaning of dispute, differences, and arguments. It is used for its specific connotation in describing interpersonal conflicts caused by arguments, disputes, and disagreements²⁵, characterized by an active back-and-forth between the parties that goes beyond the initial differences. It is also used to denote *Ikhṭilā'f* when it evolves into a dispute where deterrence becomes indispensable. In Quran to refer to conflict and dispute this word is implicated in another perspective as shown in the verses: وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا²⁶ **And obey Allah and His Messenger, and do not dispute**²⁷ While in another place it is ordained: فَلا يُنَازِعُكَ فِي الأَمْرِ: **So, [O Muhammad], let the disbelievers not quarrel with you over the matter.** In these verses,²⁸ تَنَازَعُوا and يُنَازِعُكَ clearly denote *conflicts*. In Quran Pak, this word has been used in both, Haqeeqi (literal) and Mijaazi (figurative) senses, as explained by Zubaidi:

والتنازع في الاصل: التجاذب، كالمنازعة ويعبر بهما عن التخاصم والمجادلة، ومنه قوله:

ولا تنازعوا فتفشلوا، و من المجاز: التنازع، التناول والتعاطى، والاصل فيه التجاذب قال الله تعالى: يتنازعون فيها كأسا، اى يتناولون²⁹

And 'tanāzu' in its original sense means pulling or contention, similar to 'munāza'a' (disputation), and both are used to express quarrels and debates. An example of this is His saying (Allah's statement), "And do not dispute, lest you fail". In a figurative sense, "tanāzu" means taking and

²⁴: Raghīb Asfhaani, Imam, Abi al Qasim Al-Hussain, Alumfradaart fi Ghareeb al Qur'an, Dar al Qamar (Dmishq Bairut, 1412H) jild 1, pp: 630

²⁵: ibid: pp:

²⁶: Al-Qur'an, 8: 46

²⁷: ibid: Modudi Abul Al'a Molana, Tefheem al Quran pp: 2/143

²⁸: ibid: Al-Munjed, Fil Lughat al Alam, , jild 2pp: 801

²⁹: Azzubaidi, Muhammad Murtaza Al Hussaini, Taj al aroos Min Jawahir Al Qamoos, Aljuzz, Atha'ni Wel Ishroon, Al-kuwait, 1980, pp: 247

receiving, but its original meaning lies in pulling Allah also says: 'They will circulate among them a cup (يتنازعون فيها كأساً),' they will pass it around."

The aforementioned interpretation of the different words specifically the word Tanāza'a expounds that the Quran's viewpoint on conflict is inclusive, including everything from social tensions to personal conflicts even to defensive warfare. This broad perspective underscores the importance of addressing conflicts at various levels of human interaction starting from the differences of opinions to friction and roughness in relations according to the *"APA Dictionary of Psychology"*

Conflict is the mutual antagonistic and opposite forces, it denotes the disagreement, discords, and friction that occur that time when the actions and beliefs of one or more individuals are unacceptable to and resisted by others³⁰

However, from the perspective of Islam, conflicts are usually categorized, innate and acquired. Acquired conflicts evolved due to environmental factors while innate conflicts arise naturally from the inherent differences in human nature³¹. These differences include changeable beliefs, perspectives, and temperaments, which often lead to conflicts and discords. Hence, diversity is not only inherent in the divine structure of things but has also been designed to promote understanding and cooperation among various people.³²As mentioned in Quran :

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ -³³

Among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. There are indeed signs in that for those who know.

In this regard the Holy Prophet ﷺ said that:

³⁰: APA Dictionary of Psychology, (editor, Gray. R.Vandonbos) American Psychological Association, 2007, pp:232

³¹ :Umer Rehman, Conflict Resolution and Peacemaking in Islam: Toward Reconciliation and Complementarity between Western and Muslim Approaches, Vol. 50, No. 1 (Spring 2011), pp. 55-69 assessed on 23rd July, 2024 from <https://www.jstor.org/stable/41932576>

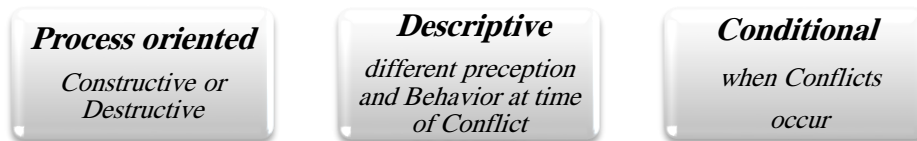
³² :Abdullahi, A,An-Naim, Human Rights & Religious Values (Newyork, 1995)Vol:-8, pp:232, ISBN: 90-5183-777-1

³³: Al-Qur'ān, 30:22

إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالسَّهْلُ وَالْحَزْنُ، وَالْحَيِّثُ وَالطَّيِّبُ³⁴

Indeed Allah created Adam from a handful (of soil) that He took from all over the Earth So the children of Adam came according to the earth, some of them red, white, black, and in between; some are easy-going, some are difficult, some are evil, and some are good.

This indicates that differences are intricately woven into divine plan to develop human knowledge and foster communal harmony. Consequently, within such diversity, interactions naturally lead clashes, conflicts and rigidities, which are inherent aspects of human relationship.³⁵ Former studies have proposed a framework for understanding *CONFLICT*, identifying three dimensions which encompass all aspects of the concept, these are:



Concept of conflict comprised on connotation and factors³⁶

This concept elucidates the condition- based factors of conflicts where a person perceives his/her own interests as being adversely affected or responds to the situation in a constructive way.

The Nature of Marital Conflict

In Islam human nature variances and diversity are acknowledged and these variations in character and behavior, are natural, and inevitable in marital relations too.³⁷ However, marital conflicts often arise not from a lack of love or commitment, but from the challenge of directing and guiding these differences a constructively. the Quran encourages spouses to approach and

³⁴ : Abu Dawood Sulayman ibn al-Ash'ath al-Sijistani, Sunan Abi Dawood, Kitab Al-Sunnah, Bab Fi Al-Qadr.4/222

³⁵ :ibid : Modudi, Abul Ala, Molana, Tefeheem al Quran,3/145

³⁶: Mohd. Naeem Yasin, Conflict Resolution from an Islamic Perspective: From Conflict Resolution to Diversity Management, Journal Sharia and Law Journal Sharia and Law ,Volume 2015 ,Number 62 ,Year 29, Issue No. 62 April 2015 Article 9, Assessed on 23rd July.2024 from, https://www.researchgate.net/publication/305826693_Conflict_Resolution_from_an_Islamic_Perspective_from_Conflict_Resolution_to_Diversity_Management

³⁷ :ibid: G.Hussain Rasool, Islamic Counseling : An Introduction to Theory and Practice

confront all sorts of challenges in such a way that the structure of the family may be protected, as in Quran;

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا³⁸

If you dislike them in any manner, it may be that you dislike something in which Allah has placed much good for you

Understanding this principle highlights the importance of addressing marital problems with patience and wisdom. Marital conflicts often stem from a complex interaction of character variations, unmet needs, misunderstandings and communication challenges. These disagreements are a part of the dynamic nature of relationships and replicate the inherent complexity of residing with any other person. Recognizing the factors that lead to marital conflicts, facilitates approaching the problems in a more informed way. Below are the basic factors that create the gulf of conflicts between spouses.

Basic Factors of Marital Conflicts

**Lack of
Empathy and
understanding**

**Infidelity and
Betrayal**

**Difference in
Values and
Expectations**

**Health
Problems
Intimacy Issues**

**Extended
Family**

**Communication
Problems, Lack
of Mutual
Discussion**

**Financial
Problems**

**Challenges of
Professional
life**

Thus, comprehending the fundamental causes of marital struggle provides a foundation for understanding that why effective conflict management is necessary and what would be the role of counselling in its process. By distinguishing such various factors spouses can better understand the need for proactive and constructive tactics for settling issues. Effective management isn't just about settling disagreements but about nurturing a strong relationship. It involves to address conflicts in a way that strengthens the marital bond and promotes mutual respect and understanding. Therefore,

³⁸ : Al-Qur'ān, 4:19

proper conflict management guides couples through difficulties, protects relationship wellbeing, and enhances overall marital satisfaction.

Importance of Marital Conflict Management:

In marital relationship, conflicts are a natural part but if left unresolved, they can threaten the stability of this relation and lead to divorce, which is considered a last resort in Islam.³⁹ For keeping harmony and strengthening the stability of family, it has become necessary to address conflicts between spouses. Number of studies show that the disintegrated families and increasing divorce rate are due to the impacts of conflicts in relations as the recent social scenario shows a concerning decline in family structure especially in certain regions. By *the Express Tribune*, approximately 50 to 70 cases were recorded per day in 2023 in court as in the first 6 months of the year **2,393** cases were registered⁴⁰ while in 2024, **3712** decrees of Divorce were issued, this divorce rate increased by 35 percent whereas the rate of divorce filed by women (khula) is 25 percent higher than that of men.⁴¹ This situation is just in one of the regions where the institution of family is severely affecting because of an alarming rise in divorce and khula. This trend underscores the urgent need for effective conflict management and backing support in form of proper counselling and mediation to prevent further disintegration of familial bonds. Therefore, conflicts should be addressed with care, following the profound wisdom of Islamic teachings as embodied in those strategies of the Prophet ﷺ which he ﷺ adopted to strengthen the social fabric. Indeed studying conflict management would be insignificant without considering the sacred being of the Prophet ﷺ whose sanctified Seerah has prime importance after the directives of Allah, as mentioned in Qur'an;

فَإِنْ تَزَعَّتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ⁴²

³⁹: Al Ghazali, *On The Lawful and Unlawful*, translated by (Yousuf Talal), Islamic Texts Society. Sep, 2014, pp: 169, ISBN : 978-1903682241

⁴⁰ :Pindi sees dramatic rise in Divorce Cases, Qaiser Shirazi , 13 July,2023, assessed on 21st July, 2024, from : <https://tribune.com.pk/story/2425485/pindi-sees-dramatic-rise-in-divorce-cases>

⁴¹ : Pindi sees Surge in Runaway Marriages, in Divorce Cases, Qaiser Shirazi , 13 July,2024, assessed on 21st July, 2024, from <https://tribune.com.pk/story/2476104/pindi-sees-surge-in-runaway-marriages>

⁴² : Al-Qur'an, 4: 59

(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ

While in other verse of this surah it has also been clarified that the authority of the Prophet ﷺ is not fixed to this time but extends throughout all times:

فَلَا رِبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا⁴³

By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally.

The Qur'an strongly endorses reconciliation as a vital and primary approach to resolve marital conflicts, offering both a constructive method and spiritual backing. Indeed the legitimacy of reconciliation (Sulh) is proven through the Quran, Sunnah, consensus (Ijma), and reason (Aql).As in Quran :

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ⁴⁴

There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people

As Islam is an all-inclusive religion, provides significant direction on tending to and settling mutual conflicts to preserve the foundation of any society. In such situations where the stability of the family is at risk, Quran directs to mend the cart of mutual differences with the thread of “reconciliation”

وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ⁴⁵

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them – and settlement is best.

The Quran and Hadith emphasize the importance of reconciliation, understanding and

Managing all sort of differences on time with wisdom and patience. Reconciliation (SULH) is presented as the foundation of Islamic social

⁴³: Al-Qur'an, 4 :65

⁴⁴: Al-Qur'an, 4: 114

⁴⁵: Al-Qur'an, 4: 128

teachings, and is considered far better than the decisions of the courts, as mentioned in Quran ⁴⁶ فاتقوا الله واصلحوا ذات بينكم (and fear Allah and set your relation right) And if differences are left unresolved, they can create a huge gulf of misunderstandings and clashes⁴⁷. Therefore, when all other avenues are exhausted to resolve conflicts, the Qur'an strongly advises that arbitration should occur with the counsel of wise individuals from both families of the spouses. This will facilitate a fair and amicable resolution. As in Quran Pak the word **Shiqaq** (serious discord/separation) has been used for such marital complication that expounds the gravity and intensity of the conflict, when differences turn into a perilous phase which often lead to severe consequences if not mediated on time and honestly, as in Qur'an:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ - وَحَكَمًا مِّنْ أَهْلِهَا ⁴⁸

Allama Alusi writes while explaining **Shiqaq** in this verse that:

الشقاق: الخلاف والعداوة: والشقاق من الشق: وهو الجانب لأن كلا من المتخالفين في

شق غير شق الآخر- ⁴⁹

Shiqāq refers to disagreement and enmity. It is derived from the word "Shaqq," which means "edge" or "side." This implies that in a conflict, each of the opposing parties is positioned on a different edge or side, separate from the other.

This term **SHIQAQ** implies that in severe conflicts, each party is positioned on opposite sides, and directed to knock at the door of making effective mediation essential to prevent escalation and create harmony. ⁵⁰The verse in fact emphasizes the importance of seeking guidance through



⁴⁶: Al-Qur'an, 8: 75

⁴⁷: ibid: G.Hussain Rasool, Islamic Counseling : An Introduction to Theory and Practice, pp: 43

⁴⁸: Al-Qur'an, 4: 35

⁴⁹: Aloosi Allama, Baghdadi, Tefseer Rooh al Maani Fi Tefseer al Quran Walsaba al Mathani, (Dar Ahya at Turath, al Arabi, Bairut, 5/26 *Tefseer al Manaar, 5/63

⁵⁰: Molana Khursheed Anwar Azmi, Shiqaq Bain ez Zoajian ki waja sy Faskh e Nikah, Jadeed Fihi Mubahis silsila no.6. pp:451

mutual consultation within the provided teachings of Islam. When applied to marital counseling, Shura offers a structure for spouses or other family members to seek advice from trusted individuals, scholars, or elders in order to address and resolve conflicts. Hence, if there creates a situation where mutual conflicts twisted like threads and matter escalates beyond individual s' effort then Islamic teachings offers a structured process of mediation. This process addresses conflicts by progressing from individual efforts to family involvement, and if necessary, to a communal or legal level, categorizing these steps along the way as.⁵¹

This multi-tiered process is designed to ensure fairness, promote reconciliation, and uphold the integrity of relationships, particularly within the context of marriage, as emphasized in the Quran and Hadith. Below is the connotation and role of Counselling in martial conflict management.

What is counseling? Connotation in general to specific

The word "council" originates from the Latin 'Consilium,' which is called 'council' in Old French. It connotes consultation, advice, judgment, and deliberative body. On the other hand, 'counseling' refers to a therapy that focuses on developmental and psychological problems through cognitive, affective, and behavioral interventions, allowing a person to discuss their issues and problems in a confidential

And trusting environment.⁵²While Islamic Counselling means:

Islamic Counseling integrates spirituality into the healing process by emphasizing theFear and love of Allah, focusing on the duty to fulfill responsibilities as a servant of Allah, and underscoring the integration of spiritual and material aspects of life.⁵³

It is indeed a combination of the teachings of the Quran and Hadith, along with the practice of the Sunnah that emphasizes holistic way of life. Islamic beliefs and practices are deeply coherent, as they are rooted in the

⁵¹ :Khalid Iqbal . Islamic Mediation, Rahma Institute, Assesd on 23 August,2024 from <https://www.rahmaa.org/domestic-violence/islamic-mediation/>

⁵² : ibid : G.Hussain Rasool, Islamic Counseling : An Introduction to Theory and Practice, pp: 52

⁵³ : ibid : pp:54

teachings given by the Prophet ﷺ to his Ummah.⁵⁴DR. Noraini Uthman writes that:

Counseling in itself is Islamic in nature because the act of advising, helping and relieving someone from psychological issues is also a part of امر بالمعروف (Ammar Bil Ma'aruf) which is indeed the obligation of all Muslims and by performing this obligation we are indeed taking preventive measures to assist others to develop their inner capabilities to prevent any harm to their ,Deen, NafsAqal, ,Maal and Nasab(Al-Maqasid Al Sharia) 55

in Arabic some of the terms reflect the meaning of Counselling⁵⁶ such as :



The language of Quran and the Sunnah of the Prophet ﷺ is Arabic so before going to specify its role we see which Arabic word or term closely reflect the concept of Counseling:

ش و (Shura), The word شوری (Shura) is derived from the root ش و ر (sh-w-r), but when we consider the verb form in باب افعال (Bab If'al), it would be أشار (Ashaara)⁵⁷, which means "to point out" or "to give counsel." The process of شوری (Shura) involves seeking advice or consulting with others, and this is conceptually related to the verb أشار (Ashaara), which is to direct someone towards something, often through advice or indication.⁵⁸

⁵⁴ :Akbar Hussain, Fouzia Nadeem, Manual Islamic Counselling,Global Vision Publishing House , New Delhi India, 2018, pp: 6

⁵⁵ : Islamic Counselling: An Integrated Approach in Promoting Psychological Well-Being, Noraini Uthman, international Journal of Academic Research in Business and Social Sciences, Vol,9. N0.3. March 2019,E-ISSN:2222-6990, assessed on 19th Aug, 2024 from https://www.researchgate.net/publication/333402996_Islamic_Counselling_An_Integrated_Approach_in_Promoting_Psychological_Well-Being

⁵⁶ : Karyonibn Ahmad, Qur'anic Principles Bring to Counselling Skills , Vol, 3 No.19, 2013,Research on Humanities and Social Sciences, assessed on 23rd August, 2024, from <https://www.IISTE.org>

⁵⁷ :Zubaidi, Mohibuddin Al-Syyed Muhammad Murtaza al-Husseini, Taj al Aroos Min Jawahir al Qamoos, Dar al Hadeeda , Bairut (n-y) 12/252-257

⁵⁸ : ibid: The Oxford English Arabic Dictionary , pp: 278

Indeed, Arabic words, *Shura, Tashavurr, Mashura, and Istishaara* are basically used to refer to consultation and discussion as well. Shura is not just a name for a state's political system; rather, it embodies a principle that mirrors the collective ethos and character of society at large. In Quran, Allah says that: ⁵⁹ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ *who conduct their affairs by consultation*, highlights the use of word in the meaning of *consultation* also describes the attribute of the believers that is mutual consultation. The Prophet ﷺ was instructed to consult with his Companions on various issues. Even though HE ﷺ had direct access to divine guidance through revelation, it might appear that seeking consultation might seem unnecessary. However, *Mufasssireen* such as Qatadah, Rabi', and others, have explored the underlying wisdom of this command, according to them the purpose of this directive was to boost the confidence of the Companions and to honor them. In Arab culture, consultation and seeking advice were considered symbols of respect and dignity. According to Imam Al-Qurtubi,

فَقَالَتْ طَائِفَةٌ ذَلِكَ فِي مَكَائِدِ الْحُرُوبِ وَعِنْدَ لِقَاءِ الْعَدُوِّ وَتَطْيِيبًا لِنُفُوسِهِمْ وَرَفْعًا لِأَقْدَارِهِمْ
وَجَائِلًا عَلَىٰ دِينِهِمْ⁶⁰

Certain scholars believe that this instruction was related to strategic matters in warfare, confronting the enemy, uplifting the morale of the Companions, elevating their status, and promoting unity in their faith.

Indeed, while many issues were guided by revelation for wisdom and beneficial purposes, some were left to the discretion and judgment of the Prophet ﷺ. In such cases, the Prophet ﷺ was instructed to consult His Companions to establish the practice of mutual consultation as a tradition in the Muslim community. This would help people understand that if the Prophet ﷺ, with his complete understanding and insight, was commanded to seek advice, then they, as followers, were even more in need of it.⁶¹

As such in Quran, the principle of *Shura* in various contexts has been highlighted from general consultation (*about weaning the children with*

⁵⁹ : Al-Qur'ān, 42:38

⁶⁰ : Imam Qurtabi, Muhammad Bin Ahmad Bin Abi Bakar, Al jamia al Ahkaam ,Moessat Al Risaala, 2004, 5/381

⁶¹ : Ibid: 5/382

*mutual consultation of the parents*⁶²) to more specific consultations in family and legal matters. Even Shura holds an eminent aspect in family life as Quran emphasizes the importance of adopting the principles of consultation in family upbringing and promoting them in daily life matters.

(Nus'h) نصح The word نصح (Nus'h) is another term in the context of Islamic counseling, meaning "sincere advice" or "well-wishing", derived from the root ن ص ح⁶³(n-s-h), Nus'h refers to the act of offering genuine and heartfelt guidance, In a hadith, the Prophet ﷺ emphasized the importance of Nus'h, stating⁶⁴: "الدين النصيحة". "Religion is sincere advice (Nus'h)." This illustrates the Islamic principle that offering sincere and constructive advice is a duty for all Muslims, whether in the context of personal matters, social affairs, or community disputes. Nus'h is an integral part of Islamic counseling because it ensures that the advice given is honest, compassionate, and aimed at benefitting the individual or community.

(Hudaa) هدى The term هدى (Hudaa) comes from the root ه د ي (h-d-y),⁶⁵ meaning "Guidance" or "direction." In Islamic thought, Hudaa refers to guiding individuals towards the truth and righteousness, as revealed in the Quran and Sunnah. It is often associated with divine guidance, which is central to the process of helping someone navigate through life's challenges.

In counseling, Hudaa represents the role of directing individuals toward solutions and actions that are in line with Islamic principles. The Quran frequently uses Hudaa to describe guidance from Allah, such as in the verse:⁶⁶ "فَهَدَىٰ اللَّهُ الَّذِينَ ءَامَنُوا" "So Allah guided the ones who believed to the Truth." In the context of counseling, the counselor offers Hudaa by aligning their advice with Islamic teachings, helping the person being counseled to make decisions that are spiritually beneficial and practically sound.

Hence, the counseling process involves various aspects, as demonstrated by terms such as *Shura* (consultation), *Nus'h* (sincere advice),

⁶²: for detail see: Al-Quran Al-Baqrah , 2:233, Ale I mran 3: 591

⁶³:ibid;Raghib Asfhaani, Imam, Abi al Qasim Al-Hussain, Al Mufradat al Quran Fi Ghareeb al Quran 2/1054

⁶⁴:ibid;Raghib Asfhaani, Imam, Abi al Qasim Al-Hussain, Al Mufradat al Quran Fi Ghareeb al Quran 2/1055

⁶⁵:ibid: Raghib Asfhaani, Imam, Abi al Qasim Al-Hussain, Al Mufradat al Quran Fi Ghareeb al Quran 2/1155

⁶⁶: Al-Qur'ān, 2 :2

and *Hudaa* (guidance). Though guidance is not similar to Shuras yet it is an importance part of it. Together, these terms offer a complete comprehension of counseling within the Islamic framework.⁶⁷

Conceptual Framework of Counseling in Conflict Management:

Counseling is a process that involves providing guidance, advice, and support to individuals or groups facing challenges. In the context of marriage, counseling focuses on helping couples to address and resolve conflicts, improve communication, and strengthen their bond. Various approaches to counseling, such as individual, couple, and family counseling, offer different strategies for managing marital conflicts. This section provides an overview of counseling and its application in marital relationships, highlighting the key principles that guide operative counseling practices. The Conceptual Framework provides the foundational theory and model, explaining the theoretical basis of the Islamic Model of Conflict Management and Counselling Principles in Islamic perspective as well:

I. Islamic Process of Conflicts Management :

The Process of Conflict Management is an overarching system grounded in Islamic principles including the crucial role of *Shura*, (counseling) in resolving conflicts effectively. It entails four essential stages⁶⁸:



II. Counseling Principles From An Islamic Perspective.

Unlike the western approach to manage and resolve conflicts which is founded on human self-determination and official formulas, the Islamic

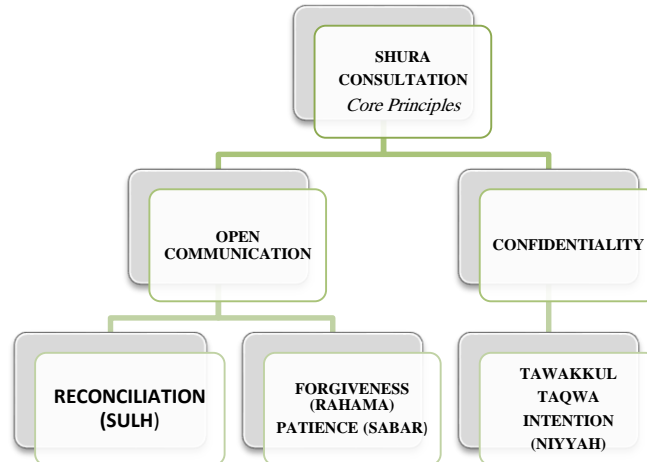
⁶⁷ :ibid: Akbar Hussain, Fouzia Nadeem, Manual Islamic Counselling, pp: 8

⁶⁸: A. Othman (2007) 'And Amicable Settlement Is Best': *Ṣulḥ* and Dispute Resolution in Islamic Law', Arab Law Quarterly, vol. 21, no. 1 pp. 64-90. accessed on, 1st Aug, 2024 from <http://www.jstor.org/stable/27650573> ,

perspective emphasizes divine purpose and human exertion to sort out their matters.⁶⁹The basic principles of Islamic counselling are comprised on,

- the principles of *Monotheism*,(Tawhid)
- the principles of *Amaliah*,(practical application)
- the principles of *Akhla kul Karima* ,(nobel character)
- the principles of *professionalism* (expertise)
- and *confidentiality*

While the approaches involved are; the *Fitrah Approach*, the *Saadah Mutwazinah approach*, the *independence approach*, *openness approach* and *voluntary approach*.⁷⁰ The principles illustrated above form the theoretical structure of Islamic ***Counselling principles*** for managing conflict as they represent a holistic approach rooted in divine guidance



Effectiveness Of Counselling:

⁶⁹:A. A. Said, C. Nathan Funk and L. M. Kunkle, ‘The Role of Faith in Cross-Cultural Conflict Resolution’, paper presented at the European Parliament for European Center for Common Ground, Sept, 2001. Assesd on 4th August,2024, from , <http://www.gmu.edu/programs/icar/pcs/ASNC83PCS.htm>

⁷⁰: Silfai Hinani (and others) , Islamic Counseling : Strengthening the Role of Pondok Pesantren as Islamic Counseling Institution For Muslim People, July 2023, GIC,1:99-109, 1:99-109,assessed on 1st Aug,2024, from https://www.researchgate.net/publication/373777474_Islamic_Counseling_Strengthening_the_Role_of_Pondok_Pesantren_as_Islamic_Counseling_Institution_For_Muslim_People

Counseling plays a vital and as a valuable means in helping couples address and manage these differences effectively. According to a Clinical Psychologist:

Counselling has become the need of hour because Relationship Therapy is essential for persevering relations by setting boundaries, by open communication, , by talking about the problems without pointing out individuals and most essential things is that ,there must not be gap in communication as it raises stress among relations,⁷¹

Concurring to Islamic lucidities, one ought to look for advices from somebody who knows way better on the off chance that having an issue or halt, as mentioned in Quran: ⁷² *فَسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ* So ask those who possess knowledge if you do not know. Since giving council and advice is the fundamental aspect of Islam every Muslim entrusted with the responsibility to grant inferences on the capacity of in each case. In Islamic teachings, reconciliation and conflict resolution hold a higher rank than many other virtuous acts, narrated by **Abu Derda:**

عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ " . قَالُوا بَلَى . قَالَ " إِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ"⁷³

Narrated Abu Derda: The Prophet (ﷺ) said: Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive).

However the effectiveness of counseling, particularly in the context of marital conflict management, can be understood through the following points:

To help couples to understand and resolve conflict

To improve their relationship

To provide tool for better commutation

To negotiate difference effectively

To manage their mutual clashes in healthier way.

⁷¹:Domestic Violence, Good morning Pakistan, Host: Nida yasir : Time: 9 :45, day Thursday,21,11,2024, Ary digital,

⁷²:An- Nahl : 43

⁷³:Abu Dawud Sulayman ibn al-Ash'ath as-Sijistani , Sunnen Abi Dawud, Kitab Al-Adab, Baab , Fi Islah Zaat al Bayin,Darussalam, Hadith 4919, 4/708

By offering fair guidance, the counselor serves as a tool for providing divine management, assisting couples in resolving their conflicts. Through the encouragement of patience, fairness, and efficient communication, the counselor works to enhance relationships and bring couples according to the principles of peace and justice in Islam. The detail is as below:

To Help Couples To Understand And Resolve Conflict

Counselling is highlighted by *Shura*, develops skill in spouses for better understanding, informed decision making, and strong relationship. Islam emphasizes conciliation among relations (وَالصُّلْحُ خَيْرٌ) by creating opportunities to think, plan and develop personality through *Shūrā*.⁷⁴ It plays a crucial role in helping spouses to comprehend and address conflicts for compressing their marriage by accepting merits and demerits of one another. Through promoting self-awareness, enhancing communication, and imparting successful conflict-resolution techniques, it (*counselling*) provides couples with the tools required to handle difficulties positively. it also emphasizes the significance of spirituality regarding empathy, and patience, as in the Quran يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ⁷⁵ offering couples both practical and spiritual advice for sustaining a harmonious and satisfying marriage life. The goal is not to completely get rid of disagreements, but to enable couples to address them in a respectful way. Therapy via counselling provides a nurturing space for couples to voice their feelings and thoughts, identifying behavior patterns that lead to clashes, and in this way develop effective strategies for resolving them.⁷⁶ Quranic teachings bring forth the ways to get through the variances of perceptions and the nature of one another

⁷⁴ : Muhammad Haniffa, The Shura Concept and Its Practices in the light of the Holy Quran: A Sociological Approach, International Journal of Social Science, Dec, 2022 pp:363 assessed on 23rd Agu, 2024 from <file:///C:/Users/MULTI%20LINKS/Downloads/693-Article%20Text-1725-1-10-20221205.pdf>

⁷⁵ : Al-Baqrah 2: 153

⁷⁶: ibid G.Hussain Rasool, Islamic Counseling: An Introduction to Theory and Practice, pp: 57

by addressing mutual issues openly:

*Understanding the
Root Causes of
Conflict*
Quran 4:128

*Uncovering
Hidden Issues*
Quran 64: 14

*Encouraging
Self-Reflection*
Quran 59:18

*Clarifying
Expectations*
Quran 2:228

Numerous couples take unrealistic perspectives of marriage and consequently come across high experiences of conflict as their expectations do not meet what they have before marriage. The counselor via counseling paves the way to develop such measures to get through the conflicts underlying Islamic teachings. The Holy Qur'an and the teachings of the Prophet ﷺ providing valuable guidance on conflict resolution, emphasizing the significance of compassion, patience, and reconciliation. It is clearly said by the Prophet ﷺ: ⁷⁷ " إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارُكُمْ خِيَارُكُمْ " *لِلنِّسَاءِ*."

The most complete of the believers in faith is the one with the best character among them. And the best of you are those who are best to your women."

Indeed the life of the Prophet ﷺ exemplified the teachings of the Quran, He ﷺ used to provide counseling on marital issues regularly to couples and demonstrated exceptional patience even in His relationships. As Hazrat Aisha (R.A) recounted an incident where she raised her voice in the presence of the Prophet ﷺ, and He ﷺ instead of reacting harshly, calmly endorsed her to express her feeling, even when Abu Bakar(R.A), her father heard the loud voice of Aisha, he rebuked her, after then what the Prophet ﷺ said to Hazrat Aisha(R.A) ⁷⁸ " كَيْفَ رَأَيْتَنِي أَنْقَذْتُكَ مِنَ الرَّجُلِ " (*when Abu Bakr went out: You see I rescued you from the man*) It demonstrates and illustrates the immense patience of the Prophet ﷺ which highlights the importance of maintaining composure and avoiding escalation in marital disputes, a key principle in counseling, Thus a counsellor who mediates the conflicted couples, while addressing to the husband, should emphasize the need for flexibility and calmness in his conduct during their mutual discords

⁷⁷ :Abu `Isa Muhammad at-Tirmidhi Jami` at-Tirmidhi, Kitaab al-Radaa , "Baab Maa Jaa'a fi Haqq al-Mar'ah 'ala Zawjiha,' Darussalam, 2007, Hadith 1162 2/467

⁷⁸ : ibid: Sunnen Abi Dawood, Kitāb al-Adab, Bāb Mā Jā'a fī al-Mizāh, Hadith, 4981, 4/168

as women are inherently more weak and helpless by nature. To cope up mutual disagreements` husband must understand the nature of his wife and try to banish all external and internal reasons which become obstacle to hinder the path of compromise.⁷⁹ it is important for a counselor to motivate both partners to acknowledge and comprehend each other's emotional needs, guiding them in handling their conflicts in a more positive and constructive way. By demonstrating such instances from Seerah, a counselor can assist couples in resolving their disagreements for fostering mutual respect, compassion and understanding as it has also been emphasized in the Qur'an: "*They are your garments and you are their garments*"⁸⁰

It emphasizes the mutual care, protection, and support that spouses should provide for each other, reinforcing the counselor's role in helping couples maintain this stability. Just as the Prophet ﷺ dealt with composure and wisdom to Hazrat Aisha (R.A.)'s distress from her father's disapproval, a husband should display similar qualities during times of discords and conflicts. As such counseling serves as a means to guide couples towards emotional maturity, encouraging them to work through their differences while embracing the patience and understanding following the examples how the Prophet ﷺ dealt with the *Azwaaj e Muttehraat (R.A)*

To Improve Their Relationship:

It is important for spouses to have an understanding of opinion and awareness of expectations of one another to avoid conflicts and to improving relation, as the main objective of matrimonial life is to live in tranquility *لَتَسْكُنُوا إِلَيْهَا وَجَعَل بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً*⁸¹ Couples should know how to maintain nuptial harmony by tending all discards and overturning their anger. In such situations proper counselling helps to mold their discernments towards conflict management in an operative way, Quran vividly counsels and advices that how the spouses have to maintain their relations,

*فَإِنْ كَرِهْتُمُوهُمْ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا*⁸²

⁷⁹ : Dr.Hafiz Muhammad Zubair, *Azdawaji Zindgi Masail aur Hel*, pp 14-17

⁸⁰ : Al-Qur'ān, 2: 187

⁸¹ :see detail in Al-Quran , Ar Roam 30/21

⁸²: Al-Qur'ān, 4:19

If you dislike them, perhaps you dislike something in which Allah has placed much good.

Spouses should be patient at each other's shortcomings because there is no remedy as effective as patience when it comes to improving matters. Husband and wife should resolve their dissimilarities, so that they may not turn into severe clashes and complex conflicts reaching the point of divorce. Otherwise, families are torn apart, and children become wayward and deprived of parents compassion.⁸³The Quran also provides guidance on how to deal their unacceptable and offensive behavior which Quran gives the name of *NASHUZ*, (disobedience) whether it is committed by wife or husband. For handling this matter of disobedience various steps have been mentioned to resolve the discords between spouses peacefully within the four walls of house, as verse 4:34 connects with the verse 4: 35, explicates that a situation and puts before husband to address such sort of conduct of his wife .

The following steps of managing such marital conflict starting from verbal admonition

to reconciliation for saving the relation.⁸⁴

- ❖ Admonishment (Verbal Advice): "فَعِظُوهُنَّ"
- "First advise them..."
- ❖ Separation in Bed: "وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ"
- "...then forsake them in bed..."
- ❖ Striking her (Symbolic Gesture): "وَاضْرِبُوهُنَّ"
- "...and (finally) strike them (lightly)..."
- ❖ Reconciliation: "فَإِنْ أَطَعْتَكُمْ فَلَا تَبِعُوا عَلَيْهِنَّ سَبِيلًا"

"But if they obey you (once more), seek no means against them."

In the matter of *وَاضْرِبُوهُنَّ* that is often misunderstood, it is not admissible for a man in Islam to harm physically and emotionally his wife for nothing as

⁸³ : Dr.Ali Bin Abdurahman, Al hazeefi, Azdawaji Zindgi, Maqased, Taleema` t Aur Haqooq, Muhaddith Forum, Dcember , 2014, Assessed on 3rd Sep, 2024, from , <https://forum.mohaddis.com/threads>

⁸⁴: Emani, Couple Conflicts, March, 2015, assessed on 23rd August, 2024, from <https://www.sakoon.co.uk/blog/couple-conflicts/>

mentioned in Quran⁸⁵ وَلَا تُضَارُّوهُمْ لِتُضَيِّقُوا عَلَيْنَ Do not harm them to make it difficult for them., Allama Sayyuti writes in this context:

من الحقوق بِالْمَعْرُوفِ شَرَعاً مِنْ حَسَنِ الْعِشْرَةِ وَتَرْكِ لِإِضْرَارٍ وَنَحْوِ ذَلِكَ⁸⁶

Among their rights to good conduct is what is legislated of good living conditions, avoiding harm, and so on. When the husband commits Nashuz Quran also advises the woman on how to address the situation to maintain her relationship⁸⁷ Hence, to improve the relationship both husband and wife should strive to please each other, accepting one another's deficiencies and shortcomings, they must exhibit such conduct :

عَنْ إِبْرَاهِيمَ بْنِ أَدْهَمَ قَالَ قَالَ أَبُو الدَّرْدَاءِ لِأُمِّ الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُمَا إِذَا غَضِبْتُ فَرَضِّبِي

وَإِذَا غَضِبْتِ رَضِّبْتِكِ فَمَتَى مَا لَمْ نَكُنْ هَكَذَا فَمَا أَسْرَعَ مَا نَفْتَرِقُ⁸⁸

Ibrahim ibn Adham reported: Abu Darda said to his wife Umm e Darda, (May Allah be pleased) with both of them, "If I become angry, then try to please me. If you become angry, then I will try to please you. Were we not to act this way, how quickly would we be separated?"

Similarly the Prophet ﷺ also advised that:

لَا يُفْرِكُ مُؤْمِنٌ مُؤْمِنَةً؛ إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ⁸⁹

Do not dislike a believer to his spouse if he is annoyed by her one trait other will please him?

⁸⁵: Al-Qur'an, 65:6

⁸⁶ : Sayuti, Abdurr Rahman Abi Bakar, Jalal ud din, Tafseer e Jalalyn Maktaba Al bushra, Karachi, 2/228

⁸⁷: work out terms of peace". This means that she may give up some of her due rights in order to stay in the marriage...see the detail : Al Quran An Nisa , 4: 128

⁸⁸ :Ibn Habbab, Muhammad, Imam al Hafiz Abi Htim , Roaza tul Uqla, wa Nazha tul Fuzla, Dar al Kuttab Al Ilmiyya, 2012,pp:247

⁸⁹: Imam Muslim bin al-Hajjaj bin Muslim bin Ward bin Kawshadh al-Qushayri, Sahih Muslim, Kitab al-Rida' Bab: Al-Wasiyyah bil-Nisaa Dar Ahya at Turath al Arabi, Bairut, Hadith 1469, 2/1091

It lies in the importance of patience, compromise, and mutual effort in maintaining a healthy relationship. To strengthen this foundation, the Quran provides essential guidance, which includes:

*Building a
Spiritual
Connection*
Quran: 2:187

*Encouraging
Gratitude and
Positive Interaction*
Quran:14:7

*Strengthening
Emotional
Intimacy*
Quran: 30:21

*Seeking
Forgiveness and
Reconciliation*
Quran : 42:40

For an effective implication of the above Quranic injunctions, it is important for the spouses to cultivate a deep awareness of their spiritual and moral responsibilities, in this regard, Muhammad Zubair writes about improving the relationship of spouses:

The fact is that the family institution can be strengthened just with two things, the first is that both husband and wife must be well aware of their responsibility and duties and the other thing is that both have Taqwa and Fear of Allah.⁹⁰

Indeed counseling provides a safe space for fostering a spouse's relationship, allowing couples to explore their feelings and develop a deeper understanding of their responsibilities towards each other. This alignment not only improves their relationship but also creates a loving and supportive environment that reflects Islamic values.

To Provide Tool For Better Commutation

Effective communication is the core of operative conflict resolution because its absence causes damage to the relationship. Misunderstandings or poor communication often lead to escalated conflicts. Therapists help couples improve their communication skills by actively listening, expressing feelings respectfully, and avoiding common communication pitfalls such as blaming, interrupting, or making assumptions. Couples are advised to use "I" statements, which emphasize their feelings rather than assigning blame, *for example, saying "I feel upset ..." instead of saying "You always make me upset."*⁹¹. Effective communication helps prevent misunderstandings, leading to a more harmonious and resilient relationship. The Quran provides clear guidance on how spouses should interact with each other, such as the

⁹⁰ : ibid: Azdawaji Zindgi Masail aur Hel, pp:20

⁹¹ :Aaron.T.Beck, Love is never enough,Harper Collins Publisher , 1989, pp: 31

directive: وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ "And live with them in kindness" (Quran).⁹²

This verse highlights the importance of treating one's partner with respect, empathy, and fairness, encouraging spouses to approach each other with appreciative compassion. The Quranic principle of kindness implies thoughtful, considerate, and empathetic communication such as:

This teaching highlights the significance of addressing each other's



needs and concerns with sensitivity and care. Maintaining effective communication is crucial for nurturing marital bonds and addressing issues in a way that strengthens mutual love and support. The Prophet ﷺ's interactions with his family serve as excellent examples of effective communication, highlighting the significance of kindness and understanding in marital relationships. As HE ﷺ said that: ⁹³" خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِي وَأَنَا خَيْرُكُمْ لِأَهْلِي "

"The best of you is the one who is best to his wife, and I am the best of you to my wife"

This stresses the importance of treating one's spouse with respect and kindness, which can be achieved through effective communication. The Prophet ﷺ's interactions with His wives were characterized by gentle and attentive behavior, setting a high standard for marital communication. Another Hadith that highlights the importance of communication is:

⁹⁴إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضَبَانَ عَلِمَهَا لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ

"When a man calls his wife to his bed and she does not come, and he spends the night angry with her, the angels curse her until morning"

The significance of responding to each other's needs and maintaining open communication to prevent conflicts and misunderstandings is emphasized in this Hadith. In the Seerah (the life of the Prophet ﷺ),

⁹²: Al-Qur'ān, 4:19

⁹³:ibn e Majah, Imam Muhammad bin Yazid al-Qazvini, Sunen Ibn e Majah , Kitab an Nikah , Baab : Husn-e-Mua'shra tin Nisa, Hadith 133, 3/197

⁹⁴:Imam Muslim ibn al-Hajjaj al-Naysapuri , Sahih Muslim, Kitab An Nikah, Bāb Taḥrīm Imtinā'ihā min Firāsh Zawjihā, Hadith 3540, 4/61

numerous instances demonstrate how the Prophet ﷺ effectively communicated to address and resolve issues within his family and the broader Muslim community. When Hafsa, the daughter of Umar ibn Khattab, encountered problems with her husband, the Prophet ﷺ handled the situation with patience and clear communication. He attentively listened to Hafsa's concerns and offered guidance, illustrating the importance of addressing marital issues through understanding and dialogue. HE ﷺ frequently sought the advice of His wives on various matters, including the well-known incident of the Treaty of Hudaibiyyah when HE not only consulted with HIS wife Umme Salma rather acted upon her suggestion ⁹⁵ This approach highlights the essence of counseling facilitating open dialogue, listening with empathy, and offering guidance, thereby helping couples resolve their issues by focusing on these communication strategies, which can prevent confusions and foster a more harmonious relationship.

To Negotiate Differences Effectively:

Resolving marital conflicts successfully in deed requires the constructive negotiation of differences through open discussions that promote mutual understanding and lead to effective solutions.

Couples can develop the necessary skills for successful negotiation through counseling,

Which plays a crucial role in this process. Islamic teachings provide valuable guidance by emphasizing fairness, empathy, and a positive approach toward conflict resolution such as:

Understanding the Importance of Negotiation
Qur'an 49:10

Seeking Compromise and Finding Common Ground
Qur'an 41:34

Utilizing Mediation and Arbitration
Quran 4: 35

Approaching Negotiations with Fairness and Equity
Qur'an 5: 8

As relationships progress, expectations also evolve, especially with major life events such as becoming parents, getting a new promotion at work, or experiencing different needs and wants. It's common for partners to express sentiments like ***"You're not the same person I married" or "I feel***

⁹⁵: ibn Hajar al-Asqalani., Shihab al-Din Abu al-Fadl Ahmad ibn Ali ibn MuhammadFath al-Bari bi Sharh Sahih al-Bukhari, Bāb ash-Shurūṭ fī al-Jihād wa al-Muṣālahah ma‘a Ahl al-Ḥarb wa Kitābat ash-Shurūṭ - Dār al-Ma‘rifah, 1997, 5/347

like I'm changing, but you're not." It's important to acknowledge that we are not the same individuals in our **40s** as we were in our **20s**. Change is a natural part of any relationship, so it would be beneficial for couples to openly discuss how change might impact their relationship and what they anticipate from these changes. The couple should understand that while seeking outside support and counseling can be useful, they are the only ones who truly understand what works best for their relationship. Effective negotiation involves open addressing of issues and being unafraid to discuss those grey areas where the relationship may need improvement.⁹⁶

Spouses should accept the reality as soon as possible that seeking "*idealism*" is futile; no person is perfect. They should try to accept each other as they are and make efforts to adjust accordingly. In such cases, counseling plays an important role in helping couples address their marital challenges and negotiate positively about their differences. Muhammad Zubair writes while uttering the importance of counseling that:

As each person knows the ratio of DIVORCE, KHULA, and SEPRATION has increased than the ratio of NIKAH, and families are disintegrated on a larger scale than strengthening, in such situation the best and most effective solution is COUNSELLING which opens the way to healthy negotiation between the spouses, though it's not necessary that spouses problems would be solved at least they would come to know, what is the solution of their problem⁹⁷ By understanding the importance of negotiation, the successful marriage and the prevention of failure greatly depends on the role of the elders from both families. Their involvement is crucial in negotiating conflicts and fostering a healthy relationship. The Quran strongly advises that in case of unresolved differences and disputes, with the mediation of wise elders, there should be strive for reconciliation. As mentioned in Surah An-Nisa:

⁹⁶:Anthony Purnel Counsellor, Relationship problems -Negotiating the difference, Counselling Directory, 7th Nov, 2019,assessed on 23rd Aug,2024 from https://www.counselling_directory.org.uk/memberarticles/negotiating-the-difference

⁹⁷ :ibid Azdawaji Zindgi Masail aur Hel :pp:27

“وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا”⁹⁸

“And if you fear dissension between them, send an arbiter from his people and an arbiter from her people. If they both desire reconciliation, Allah will cause it to occur.”

It emphasizes the importance of mediation and negotiation in resolving conflicts, illustrating how elders can serve as arbiters to facilitate communication and restore harmony between spouses. Counseling sets off the role of elders by offering neutral ground where both partners can express their concerns openly. *Muhammad Razi Ussalam Nedwi* writes about how a mediator who is counseling the couple can guide them :

The counselor should present the teachings of selflessness and sacrifice to family members who are in conflict and discard this would soften their hearts and reduce the intensity of the disagreements.⁹⁹

Counselors can teach effective communication strategies, helping couples articulate their feelings and negotiate differences more constructively.

To Manage Their Mutual Clashes More Healthily:

Counselling plays an effective role in embodying patience, empathy, and understanding highlighting the *Quranic injunctions and Seerah of the Prophet ﷺ* guiding couples through their difficulties by aligning with these qualities:



Couples must have three points of view to stay in their relationship: the mind, the partner, and other people as marriage affects the family, the

⁹⁸:Al-Qur'ān, 4: 35

⁹⁹ : Mensooruddin Fareed,i Family counseling ke liye Muslim Personal Law se waqfiyat zaroori: (Razi-ul-Islam Nadw) 22Nov, 2021, Assessed on 3rd Sep,2024, from i <https://www.urdu.awazthevoice.in/india-news/information-about-muslim-personal-law-is-essential-for-counseling-8194.html>

children, and the community as well¹⁰⁰. Staying united despite having differences and not separating can also help resolve many issues, as Almighty has also advised the couples in the condition of **Talaq-e-Raji** to stay in the same house,¹⁰¹ *لَا تَرْجُوهُنَّ مِنْ ُ مَبُوتِهِنَّ وَلَا يَخْرُجْنَ* (Do not drive them out of their homes—nor should they leave) This commitment is crucial for effectively working through disagreements and managing mutual clashes more healthily. The purpose of marriage, as defined by Allah Almighty, is love and compassion, which are fostered through closeness, not by creating the gulf of distance.

However, if a husband is seeking Allah's help in difficult situations, he should align himself with the examples set by the Prophet ﷺ. Seeking Allah's guidance and emulating the scared being of the Prophet ﷺ provides an exemplary model for managing disagreements more healthily. For instance, when the wives of the Prophet ﷺ expressed demands regarding material provisions, He ﷺ responded by temporarily distancing Himself to reflect and seek divine guidance as He ﷺ vowed to stay apart from them for one month. He then went to an upper chamber which led to the revelation of verses:

"يَا أَيُّهَا النَّبِيُّ فُلْ لِزَوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرَبَّتَهَا فَتَعَالَيْنَ أُمَتِّعْكَنَّ وَأَسَرِّحْكَنَّ سَرَّاحًا

جَمِيلًا"¹⁰²

"O Prophet, say to your wives, 'If you desire the worldly life and its adornments, then come, I will provide for you and handsomely release you. But if you desire Allah and His Messenger and the home of the Hereafter, then indeed Allah has prepared for the doers of good among you a great reward.'"

Upon His return, the Prophet ﷺ first said to Hazrat Aisha (A.R) I put a matter before you and you shouldn't make a decision before consulting with your parents. He ﷺ then recited these verses to Hazrat Aisha (R.A.), She said: "O Messenger of Allah, is it possible for me to consult my parents

¹⁰⁰ : Sai Handari, Effectiveness of Family Counseling Based Problem Solving To Improve Marriage Quality And Emotional Relationships, Journal of Positive School Psychology, 2022, Vol. 6, No. 9, 2891-2905, Assessed on 3rd Sep, 2024, from <http://journalppw.com>

¹⁰¹ : Al-Qur'ān,65 :12

¹⁰² : Al-Qur'ān, 28-29

about this? I cannot abandon the way of Allah and His Messenger for the sake of my parents' opinion. I choose to remain with you and follow the path of Allah and His Messenger ﷺ."103

Hazrat Aisha (R.A.) thus demonstrated her commitment to the teachings of Islam and her preference for a life guided by the Prophet ﷺ's teachings, even if it meant living with less material comfort. By following the Prophet ﷺ's example, couples can learn to resolve and approach their conflicts with wisdom and emotional restraint, utilizing counseling principles such as active listening, mutual respect, and constructive dialogue. Dr Khalid Alvi writes that:

God has designed human beings, both male and female, to be companions and complements to one another. In their physical, psychological, and social dimensions, they find solace in each other, fulfill one another's needs, and collaboratively create an environment that fosters growth and new possibilities for development. They serve as partners rather than competitors or rivals¹⁰⁴. This partnership is imperative for managing conflicts in a constructive manner. When spouses perceive one another as partners, they can engage in disagreements with empathy and manage their mutual clashes more healthily. Counseling is instrumental in providing couples with the necessary skills to promote teamwork, uncover the underlying issues of their conflicts, and create effective strategies for resolving disputes. Focusing on mutual respect transforms conflicts into opportunities for deeper connection and understanding thereby fortifying their commitment more healthily.

CONCLUSION:

The family holds a fundamental role in the structure of a Muslim society while espousing the principle of Shura in its development can be the most significant factor in achieving stability and uniting family members.¹⁰⁵ Moreover, family counseling has become an art in the present era, both

¹⁰³ :ibid : Sahih Muslim , Kitab at-Talaq, Baab: Bayaan-un-Takhyeer Imra'ah la Yakoon Talaqaan 'Ala Binniyah, Hadees no.1475, 2/1103

¹⁰⁴: Khalid Alvi , Dr, Islam ka Muashrti Nizaam , Almaktaba Ilmiyya Lahore, 1998, pp: 509

¹⁰⁵: Mashwarat Khandaanee Istehkaam Ka Bunyadi Usool. Tuesday,25 Rajab 1445H 6-2-2023, assesses on 2nd August, 2024 from <https://montdatabaway.com/urdu/>

couples and individuals who seek conflict resolution therapy can improve their problem-solving, emotional intelligence, and effective communication skills. Relationships may be developed and strengthened by confronting problems head-on and coming up with *win-win solutions*. Individuals can learn how to communicate their demands, listen intently, and cooperate to discover common ground via conflict resolution analysis. The reduction of discords and frictions between individuals and groups is usually achieved through active strategies such as Conciliation, Negotiation, and Bargaining.

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It is important to explain to ordinary people that laws and legal rulings are meant solely for resolving disputes and protecting rights. However, to lead a pleasant life and create a flourishing home, one needs to practice piety and uphold exemplary morals. Islamic counseling, in essence, helps individuals move beyond the struggle for legal rights and introduces them to the heights of piety and benevolence.¹⁰⁷

If the eminent figures within society fail to direct their attention toward this escalating issue and embark upon earnest endeavors to devise a resolution, the collective well-being of the community shall inevitably suffer critical impacts. The counselor analyzes their psychology and makes them recognize the strengths of other persons. The experience of these counseling centers shows that they help resolve many conflicts and mend broken hearts, thereby saving many families from falling apart.

Recommendations:

- ❖ There is a need to establish family counseling centers by Islamic law and to try to resolve family disputes through these centers rather than courts.
- ❖ Arbitration Councils should be established at the Union Council level to mediate before divorce, preventing issues related to iddah and the state of the divorce.

¹⁰⁶ : ibid : APA Dictionary of Psychology ,pp: 232

¹⁰⁷ : Family Council Centrus ka Qiyaam , dr. Muhayyuddin Ghazi, Mahnaama Hijab , Islami Shumaara Sept, 2023 accessed from <https://hijabislami.in/%D9%81%DB%8C%D9%85%D9%84%DB%8C-%DA%A9%D9%88%D9%86%D8%B3%D9%84%D9%86%DA%AF-%D8%B3%DB%8C%D9%86%D9%B9%D8%B1%D8%B3-%DA%A9%D8%A7-%D9%82%DB%8C%D8%A7%D9%85>

- ❖ The counseling committee should include individuals who know Islamic family laws, who are wise, patient, tolerant, and are interested in counseling.
- ❖ As this is a pressing need of the present time it would be beneficial if some of the committee members are also familiar with national laws and trained in counseling. In this way, many family disputes can be resolved before they reach the national courts.
- ❖ It is recommended that counselors should address the prevalent misunderstandings regarding Islamic family teachings. Counselors should be well-informed about these misconceptions. For instance, in the context of marriage, caste and community are often wrongly linked to the concept of '*kafa'a*' (compatibility), when in fact, '*Kafa'a*' pertains to harmony and is not related to caste or community.
- ❖ A counselor should not be limited to explaining only Islamic family laws, but should also present ethical teachings. The scope of the law is very limited, whereas ethical teachings are much broader.
- ❖ Key issues concerning marriage and divorce should be incorporated into school and college curricula, particularly within Islamic Studies, beginning at the secondary education level.
- ❖ Efforts should be made to increase general awareness among married individuals about their mutual rights and responsibilities, potentially utilizing electronic media for outreach.
- ❖ Pre-marital education for both men and women should be provided through various channels, including community-based organizations, adult literacy programs like the National Commission for Human Development (NCHD), and orientation programs. Training institutions should be utilized to educate as many people as possible.
- ❖ Mosques, Madaris, and other educational institutions should actively fulfill their roles as social institutions, regularly offering guidance on family matters.
- ❖ Professionals working in this field should aim to fully understand both Islamic and psychological principles to effectively address the needs of their clients.

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- ❖ In the case of group counseling, individuals with different skills should be included in the committee, such as professional counselors, legal experts, religious scholars, and women, among others.



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