



## Prophet(SAAS) as a Family Man: Reclaiming the Prophetic Family Ethics to address Domestic Violence in Jammu and Kashmir

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### ABSTRACT

This paper examines the role of Prophet Muhammad (SAAS) as a family-oriented individual and social reformer to develop a faith-based, rights-oriented approach to address domestic violence in Jammu and Kashmir. Drawing on Quranic teachings, hadith, and data on domestic violence cases, the research investigates how Muhammad (SAAS) values can guide efforts in prevention, protection, and survivor-focused care. The methodology includes a rapid review of incidents. The results indicate that various systems including religious guidance, healthcare, women's organizations, and law enforcement often function independently, leading to mixed message and delay in assistance. The paper argues that implementing Muhammad (SAAS) values such as mercy, consultation (Shura), fair maintenance, and a zero tolerance stance on harm (la darar) in conjunction with domestic violence legislation can realign expectations within families and communities. A proposed four-pillar framework comprises: (1) Khutbah (sermon) modules emphasizing non-violence, mutual kindness, and bystander responsibility; (2) premarital and marital counselling focusing on Muhammad (SAAS) communication and conflict resolution; (3) referral pathways from mosques connecting survivors to medical and shelter services while ensuring confidentiality; and (4) coordinate case management that incorporates risk assessment and safety planning in line with local laws. Metrics for implementation include response time, frequency of repeat incidents, service engagement, and survivor satisfaction. The paper also acknowledges potential risk, such as victim-blaming or misinterpretation of religious texts, and proposes measures like clergy training, integrating survivors perspectives in program design and independent oversight. By framing survivor dignity within the

context of Islamic ethics and constitutional rights, the paper present a culturally relevant strategy for reducing domestic violence in Jammu and Kashmir.

**Keywords:** Domestic Violence, Prophet Muhammad (SAAS), Sunnah, Family Ethics, Jammu and Kashmir

### I. INTRODUCTION

Domestic violence is a national issue that affects women's of all ages, races, religion and economic status with data showing a devastating effects of domestic violence on the lives of women. It is a serious human rights threat and has impacted women's in every society rich and poor, developed and industrialised. It is weaponised as a tool for subjugating women and suppressing their rights. Domestic Violence (DV) is a widespread issue that crosses cultural and religious boundaries. It is the crime against women that is connected to their disadvantageous position in society. Violence against women in their matrimonial households is referred to as domestic violence. It is acknowledged as one of the major obstacles to women's empowerment, with serious repercussions for women's health, their tendency to seek medical attention, and their adoption of family norms. In the conflict-ridden region of Jammu and Kashmir, this problem is intensified by years of militarized strife, political instability, economic hardship, and mental trauma. Local NGOs report a troubling increase in incidents of intimate partner violence, which often go unreported due to social stigma, entrenched patriarchal norms, and an ineffective justice system.

Conservations about Islam and gender often fall into extreme views: one that distorts religious texts to rationalize patriarchal abuse, and another that rejects religion as inherently oppressive. This paper seeks a middle ground,



rooted in the authentic sources of Islam the Qur'an and the genuine traditions of Prophet Muhammad (SAAS). It suggests that the Prophet Muhammad (SAAS) life provides not only spiritual guidance but also practice examples for establishing families founded on mercy (rehmah), a term intimately linked to the concept of womb (rejm).

By reclaiming the narrative of Prophet (SAAS) as a family figure, this research aims to equip activists, religious scholars (Ulema), social workers, and policymakers in Jammu and Kashmir with culturally and religiously appropriate strategies to fight domestic violence within the framework of Islamic tradition.

### Domestic Violence in Jammu and Kashmir

The domestic violence is one of the burning issues that have enveloped the society of the region of Jammu and Kashmir. In recent years the cases of domestic violence are increasing day by day with different causes attached to it by different classes of society e.g the religious scholars are attaching such incidents to ignorance and lack of religious knowledge while the liberal ones find its roots to religious extremism and others link it to poverty and illiteracy. Every year such incidents are increasing and steps taken by the government are not able to combat this issue. Various factors are attached to it, the primary being the dowry, interference from the in-laws and misunderstandings, alcohol and substance abuse, forced and early marriages, social silence and cultural acceptance etc<sup>i</sup>. There are other reasons linked to it like giving birth to baby's illicit relationships and employment. The women who are working either in private institutions or government institutions are facing taboos for not taking care of their homes as the traditional women did. They are supposed to not work as their financial responsibility lies on the shoulder of their husbands. Throughout history women have faced injustice from the society for not being able to work outside their homes as doing the same is considered as shameful act for both their in-laws as well as for their parents. Those women who are taking care of their families as housewives are facing financial issues and are repeatedly facing atrocities and insults for not contributing financially to their families. Such societal behaviour intensifies the violence and abuse that she is already experiencing<sup>ii</sup>.

Kashmir, being the disputed territory, has been actively fighting with terrorism for the past three decades; the armed conflict has left the society shattered in pieces, driven by chaos and conflict. A

study done by Medecins Sans Frontieres in mid 2005 reveals that women are among the worst sufferers of sexual violence in the world. These cases of sexual violence mostly go unreported because of the fear of social stigma<sup>iii</sup>. This has inflicted immense psychological stress on women and also on families.

The problem of domestic violence in Jammu and Kashmir is deeply rooted in its social fabric based on patriarchy. For centuries, they have been subjected to subordinate positions leaving them vulnerable to exploitation and mistreatment. The critical factor contributing to the rise of domestic violence in Kashmir is the lack of effective institutional mechanisms to address the problem. Domestic violence that women are facing is also attributed to lack of knowledge both religious and secular, lack of awareness, societal pressure and taboos.

### The Muhammad (SAAS) Model: A Blueprint for a Merciful Household

Before the advent of Islam the women's in pagan Arab were treated as slaves. They used to bury their female children alive, make women dance in naked in the vicinity of Kabah during their annual fairs, and used to treat women as mere chattels and objects of sexual pleasure. Unlike other religions which considered women as being possessors of inherent sin and wickedness and men as a possessor of inherent virtue and nobility. In contrast Islam regards both men and women as being the same essence created from single soul. The Quran says:

O mankind! Reverence your guardian Lord, who created you from a single person, created, of like nature, his mate, and from this pair scattered (like seeds) countless men and women. Reverence Allah, through whom you demand your mutual (rights), and reverence the wombs (that bore you, for Allah ever watches over you)<sup>iv</sup>

Islam provides guidance in all spheres of life be it political, economic and social etc. It strives for a just and balanced society and welfare of all. Islam gives family a unique and central position in the social fabric, forming the cornerstone of society. In Islam men and women are equally treated in terms of their relationship with Allah and both are promised equal rewards for their deeds. The Quran says:

"And for women are rights over men similar to those of men over women"<sup>v</sup>

It emphasizes for equality of all individuals, defining a clear roles and responsibilities for all. The life of Prophet



Muhammad (SAAS) presents an ideal role model for family life by demonstrating love, respect, mercy, and compassion for his wives and children and even helping with household duties.

The Qur'an presents the Prophet (SAAS) as a "mercy to the world". Quran says that "we have sent you (O Muhammad SAAS) not but as a mercy for the Alamin (mankind, jins and all that exists)".<sup>vi</sup> A quality that he prominently displayed in his domestic life.

### Relationship with His Wives: Equity, Not just Equality

Authoritarian dominance in relationships, especially towards wives, is a multifaceted problem; this causes some potential consequences for example

1. Emotional abuse: continuous controlling behaviour can cause anxiety, depression, and it also diminished self-worth.
2. Loss of Identity: women might feel compelled to give their passions, objectives, and social connections.
3. Isolation: controlling partners frequently cut off their wives from supportive networks and this cause the mental stress.
4. Fear and anxiety: living under such control can be a traumatic experience. And it also cause adverse effect on children's too.
5. Social and economic consequences: women may struggle with financial dependence and limited access to resources and these scenarios can be extremely challenging.

The Prophet (SAAS) said, "Women are twin halves of men"<sup>vii</sup>. In a stunning simile, the Quran highlights the fundamental unity of men and women; "you are a garment for your wives, and they are a garment for you" (2:187). In the same way that a garment conceals our nudity, a husband and wife ensure each other's chastity by entering into a marriage. The clothing provides comfort to the body, and the husband and wife both find solace in each other's company. "Wives are to their husbands what their husbands are to them, and the garment is the elegance, beauty, and embellishment of the body."

The Prophet (SAAS) interactions with his wives challenge any notion of authoritarian dominance. Prophet's (SAAS) behaviour with his wives was based on mercy and compassion. He saw helped them in their household chores and treated them equally. He saw not only emphasized equality but also advocated for equity, clearing and defining roles for each individual according to his

capacity. The Quran says, "Men will be rewarded according to their deeds and women equally according to theirs."<sup>viii</sup>

### Kindness and Playfulness

Many Hadiths illustrate his playful nature with his wife Aisha (ra), where he listen to her ideas and shared light moments. He stated, "The best of you are those who are best to their wives".<sup>ix</sup>

Before the advent of Islam, menstruating women were pariahs: exiled, cursed, untouchable.

Aisha (ra) reported: I would drink when I was menstruating, then I would hand it (the vessel) to the Apostle (SAAS) and he would put his mouth where mine had been, and drink, and I would eat flesh from a bone when I was menstruating, then hand it over to Apostle (SAAS) and he would put his mouth where mine had been.<sup>x</sup>

Then Allah said: "so keep away from women during menstruation.." (2:222)

The world translates it as "shun." But the Prophet (SAAS) showed us the actual Divine meaning. It's not isolating women nor exiling and not emotionally distancing from them. It was only intercourse that was restricted and everything else stayed normal, and we have a great example of our beloved Prophet (SAAS). He (SAAS) used to show more affection during these days. Aisha (RA) said: "I would drink when I was menstruating, then hand the cup to the Prophet (SAAS) and he would put his mouth where mine had been." (Muslim) even more profoundly: Aisha (RA) also narrated: "the Prophet (SAAS) would recline in my lap while I was menstruating, and he would recite the Quran."<sup>xi</sup> (Bukhari). This wasn't just love; it was his kind behaviour every men should follow him.

The Prophet (SAAS) had a playful and kind nature towards his wives and he (SAAS) used to play with them. The following hadith illustrates this beautifully;

Narrated by Aisha (ra); while she was on a journey along with the messenger of Allah (saw): I had a race with him (the Prophet (SAAS)) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet (SAAS)) and he outstripped me. He said: this is for that outstripping.<sup>xii</sup>

### Consultation (Shura)

He regularly involved his wives in significant decisions. For instance, he accepted his wife umm Salama's (ra) strategic suggestions regarding the treaty of Hudaibiyyah. Umm Salama's crucial counsel: when Umm Salama



noticed the anxiety and reluctance of his companions, the Prophet (SAAS) retreated to his tent to consult his wife, Umm Salama (ra). She offered valuable guidance: she acknowledges the turmoil of the companions, realizing that their grief was hindering their actions and that merely reiterating the command would not suffice.

She suggested an alternative approach: she recommended that the Prophet (SAAS) proceed with the rites quietly, without speaking to anyone. The believed that once the companions observed his actions, they would be inspired to follow suit.<sup>xiii</sup>

### Zero Tolerance for Abuse

In His farewell sermon, he emphasized, "O people! You have rights over your women and your women have right over you... Treat your women well and be kind to them, for they are your partners and committed helpers<sup>xiv</sup> explicitly advising against harming.

It was narrated that Anas (ra) said: "the messenger of Allah had a Persian neighbour who was good at making soup. He came to the messenger of Allah one day when Aisha (a) was with him, and gestured to him with his hand to come. The messenger of Allah gestured toward Aisha (ra): 'what about her?' and the man said 'no', So Allah's messenger (may peace be upon him) then said 'no'. He returned another time to invite him and Allah's messenger (may peace be upon him) said, "and her too". The man said yes on this third occasion, and they then stood eagerly to go out together to the man's house.<sup>xv</sup>

Prophet (SAAS) said: 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<sup>xvi</sup>

Prophet (SAAS) said: "A believer must not hate believing women (i.e., his wife); if he dislikes one of her traits he will be pleased with another."<sup>xvii</sup>

### Relationship with Children and Daughters

Dignity and affection in a society that valued sons above all, the Prophet (SAAS) change the perception of daughters. In Jahiliyyah Arabia girls were buried alive and were considered as a burden on their family. The Prophet (SAAS) gave equal rights to women and emphasized..for love, care and respect towards women. The Prophet (SAAS) said, "if any has a female child, and does not bury her alive, or slight her, or prefer his male children to her, Allah will bring him into paradise. He publicly demonstrated love for his daughter Fatimah, standing up for her, kissing her, and

offering her His seat, countering the son preference prevalent at the time. Prophet (SAAS) said: "whoever has three daughters and he accommodates them, show mercy toward them, Paradise is definitely guaranteed for him"<sup>xviii</sup>

### Kindness to Children

He was often seen showing affection to his grandsons Hassan and Hussein, and acknowledged. "He is not one of us who doesn't have mercy on our young"<sup>xix</sup>, exemplifying nurturing masculinity.

### Conflict resolution patience and dialogue

Although faced with marital challenges, he (SAAS) responded with patience rather than aggression, choosing isolation in moment of emotional tension rather than confrontation. When confronted with false rumours regarding his wife Aisha (ra) (the incident of ifk), he remained calm, waiting for divine guidance and justice rather than reacting violently.<sup>xx</sup>

Allah's Messenger (SAAS) went to Fatima's house but did not find Ali (R.A) there. So he asked, "Where is your cousin?" she replied, "there was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house." Allah's Messenger (saw) asked a person to look for him. That person came and said, "O Allah's Messenger (saw) ! He (Ali) is sleeping in the mosque." Allah's Messenger (SAAS) went there and Ali (r.a) was lying. His upper body cover had fallen down to one side of his body and he was covered with dust. Allah's Messenger (SAAS) started cleaning the dust. Allah's Messengers (SAAS) started cleaning the dust from him saying: "Get up! O Aba Turab. Get up! O Aba Turab (literally means: O father of dust)."<sup>xxi</sup>

### The Jammu and Kashmir context: A crisis compounded

The Prophetic (SAAS) model contrasts sharply with the harsh realities faced by many in Jammu and Kashmir.

### Normalization of Violence

Extended conflict has made violence a common method for resolving issues, which often seeps into domestic life.

### Mental Health Trauma

The prevalence of PTSD, anxiety, and depression among men often left untreated due to societal stigma can lead to frustration and



aggression at home. Allah (SWT) says: “when you divorce women and they have almost reached the end of their waiting period, either retain them honourably or let them go honourably. But do not take them (divorce women) only to harm them. Whoever does that, and then he has wronged himself. And treat not the verses (Laws) of Allah as a jest,” (2:231)

### **Economic Pressure**

High unemployment rates, particularly among men, contribute to feelings of inadequacy that may manifest as controlling or violent behaviour toward women and children.

### **Misinterpretation of Religion**

Some Patriarchal interpretations of Islamic texts, such as skewed reading of Quran 4:34, are misuse to justify abuse, neglecting the strict guidelines and Prophetic (SAAS) examples that accompany such verses.

### **Suggestive Measures**

#### **Theological and Educational Reform**

Training for imams and religious scholars, they should implement intensive workshops for local ulama to revisit the Seerah (Prophet (SAAS) biography) with an emphasis on family ethics, enabling them to deliver sermons and pre-marriage counselling that highlight kindness and the rejection of violence.

#### **Curriculum Integration**

Include lessons on the Prophetic (SAAS) family model in school and madrasa curricula to shape future generations understanding, Community engagement and advocacy and storytelling and media usage.

#### **Media Usage**

The social and print media should be used to inform people about the negative aspects of domestic violence. The teachings of Prophet (SAAS) should be widely circulated via social media.

#### **Joint Family System**

Now days most of the domestic violence cases are just because of joint family system, where women’s right are not safeguarded and with their privacy. Islam is a moderate religion, people should know what Allah says in Quran: Lodge them (divorce Women) according to what you reside out of your means, Do not harass them in order to make life difficult for them. [Surat Al-Talaq, 65:6],

Allah (SAW) says: Men are the protectors and maintainers of Women,” (4:34). Therefore, in the joint family system measures should be taken to safeguard women’s rights. Despite this strict action should be taken against those whose are involved in such a heinous crime and laws should be amended as per the changing circumstances and regional variations.

## **II. CONCLUSION**

The issue of domestic violence in Jammu and Kashmir is deep-rooted and intricate, while western framework can offer insights, they often lack cultural relevance and may be perceived as foreign agendas. Prophet Muhammad’s (SAAS) life present a vital and culturally resonant alternative. By shifting focus from politicized or patriarchal readings of scripture to the embodied practice of the Prophet (SAAS) as a compassionate partner, devoted father, and fair household leader, we can revitalize a narrative that is both authentically Islamic and fundamentally humane. Addressing domestic violence within this framework reflects a restoration of true Muhammad (SAAS) values contributing not only to individual family healing but also enhancing societal well-being by re-establishing the essential Islamic principles of mercy, compassion, justice, and dignity within the family’s foundational unit.

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<sup>iv</sup>Al quran 4: 1

<sup>v</sup>Ibid, 2: 28

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<sup>vii</sup> Abu- Dawud, hadith no. 236

<sup>viii</sup>Opcit al Quran, 04-32

<sup>ix</sup>IbnMajah, hadith no. 1977

<sup>x</sup>Sahih- Muslim, hadith no. 300

<sup>xi</sup>Sahih-al Bukhari 297, book 6, hadith 4

<sup>xii</sup>Opcit, SunanAbi-dawud, hadith no 2578



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