# DOMESTIC VIOLENCE IN THE ISLAMIC PERSPECTIVE

# THESIS

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#### ABSTRACT

Alfiatus Solikhah. Islamic View on Domestic Violence.

Domestic violence happens in all community, including Moslem community. It can be found in mass media that much domestic violence comes down on many families. The victim of the violence can be wife, husband, children, or servant. Based on some research, the most victims are women as wife. The most cases are done by men. Some Moslem with superficial ties to Islam does not know that abuse is unacceptable due to their weak faith, poor Islamic knowledge and lack of interaction with the Moslem community. Tragically some Moslem man actually uses Islam to justify their abusive behavior.

The most abusive verse is surah an Nisa': 34. There is word واضريوهن in this verse means hit or beat them. Some abusive men us this verse to justify their abusive behavior. In this thesis surah an Nisa': 34 explain deeper. Four exegesis books use to support the idea. Their exegetical hopes can give the explanation on term of واضريوهن, is there the concept of domestic violence in the Quran an what is the meaning of that term. As has been known, there was not Quranic terminology of the term nor in the Sunnah and also in the classical works. But it did mean Muslim or non-Muslim scholar did not keep their attention to discoursing this phenomenon.

Key word: Domestic violence and its exegesis

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#### CHAPTER 1

## **INTRODUCTION**

#### 1.1 Background

Islam has truly been described as a way of life complete in itself and comprehensive. Besides the plain and simple issues of doctrine, ritual and obligations which contains. Islam also claims superiority in respect of its injunctions. All its teachings, in one manner or another, tend to exercise a wholesome and healthy influence on the action of man and in society, of which he is an integral part.

By nature, man does not live alone. He cannot live alone. In fact he is destined not to live alone. Even Adam, when he was created, was not left to live alone. The Holy Quran state:

"Among His proofs is that He created for you spouses from among yourselves, in order to have tranquility and contentment with each other, and He placed in your hearts love and care towards your spouses. In this, there are sufficient proofs for people who think." (Quran 30: 21)

From the earliest times, Adam and his wife lived together naturally, with love and affection. This sense of mutual love and close relations between man and wife is considered to have been due to the physical creation to the left woman in the Garden out of the left rit of her sleeping husband, as narrated in a Hadis.<sup>1</sup>

The Quran indicates that in these ties of love and compassion, as are ingrained in both the spouses, lies the Islamic ideal of marriage, for it provides not only a means of multiplying the human race, but it also saves the married couple from falling prey to aberration and perversion and also provides an ample amount of mental equipoise of them. Marriage is a sacred duty. Islam does not permit celibacy. The Holy Prophet frequently admonished Moslem men and woman to live in a married state.

The prophet considered marriage for Moslem as half of his religion because it shields him from promiscuity, adultery, fornication homosexuality etc, which ultimately lead to many other evils like slander quarrelling, homicide, loss of property and disintegration of the family<sup>2</sup>. Islam considered marriage as social obligation. It is an act which is greatly admired by Allah and recommended by his Messenger because it is the natural relationship between man and woman, as the Holy Quran state:

"Glory to Allah, who created in pairs all thinks that the earth produces as well as their own human kind and (other), thinks of which they have no knowledge." (Quran 36:36)

This verse will show that man's creation in pairs, man and woman is of great significance. Man's relation with woman is not the same level as that of

Shahibuddin laming. Some Basic Themes in The Quran. Kuala Lumpur: A. S Noordeen. 2001. p

<sup>&</sup>lt;sup>2</sup> Ibid. p: 65

animals and other creatures. His animal desire and urge is permitted, unlike animals, to have gratification through proper and lawful channels. He cannot go to any woman and satisfy his sexual urge but is restricted by Islamic Shari'ah and the laws of all other known civilized cultures and societies. He is given the right to get his sexual satisfaction through a legal marriage with a woman carrying all the responsibilities, duties, obligations, and liabilities of that family and children for quite a long time, perhaps until the end of his active life, when even sexual desire has died out.

The Quran in addition mentions other objectives and purposes of human being created in pairs as mentioned below:

#### a. Protection of moral and purity.

It is to protect the morals of the people and therefore forbid adultery and fornication<sup>3</sup>. It compels both man and woman to discipline their natural desires in a way that protects them from indecency and obscenity and their culture from mischief and wickedness. Both man and woman who got marriage build fortresses within protection of those fortresses. This is the most important thing in the sight of Allah or in other word, protection of morals, purity, and chastity in conjugal relations. Husband and wife are locked in the fortress of marriage for this purpose, so that they may satisfy their natural desires within the determined limits of Allah.

<sup>&</sup>lt;sup>3</sup> Shahibuddin laming. Some Basic Themes in The Quran. Kuala Lumpur: A. S Noordeen. 2001. p

<sup>: 66</sup> 

This undoubtedly shows that the Islamic religion has given more importance to the preservation of morals and chastity than all things. Though it tries to strengthen the fortress of marriage as far as possible, when there is a fear that upholding the sanctity of the marriage will create a danger to morals and chastity, it links it preferable to break those ties of marriage for the preservation of this valuable property.

#### b. Love and mercy.

The second important objective of marriage is that the conjugal relations between the sexes should be based on a mutual feeling of love, mercy, and kindness for each other. So that they may, through their mutual cooperation, fulfill to the maximum the objects of culture and civilization as related to marriage and so that they may also enjoy that comfort, pleasure, peace, and happiness the attainment of this is vital to fulfilling the nobler and higher purposes of culture.

Marriage in Islam is very important, and Islam does its best to support and protect family life and to save it from any break. The family is the foundation of society. If it is strong, it will be good, but if three is anything wrong with it, this will cause trouble in the society. In marriage role, a husband has to treat his wife well and be kind to them because man and woman are to be one of kindness, mutual respect, and caring<sup>4</sup>. The woman is not a plaything or a toy for the enjoyment of man. She is a person and a spiritual and moral being. It is desirable and vital for the function for which

<sup>&</sup>lt;sup>4</sup> Janet Zollinger Giele. Woman and The future. New York: The Free Press. 1978. p: 146

man is created that he should also establish a spiritual and moral relationship with her on a sound and perpetual basis. This will invite greater cooperation between them and help in making family life possible<sup>5</sup>.

But nowadays there are many cases of woman abuse. In the mass media, there are many cases of domestic violence. Domestic violence exists in all quarters of society. This section was created to specifically address domestic violence within Moslem community. The most cases are done by men. Some Moslem with superficial ties to Islam does not know that abuse is unaccepted table due to their weak faith, poor Islamic knowledge and lack of interaction with the Moslem community. Tragically some Moslem man actually uses Islam to justify their abusive behavior.

There are some verses that abused by Moslem man to justify their abusive behavior, but the most abuse verse is ayah 34 of surah 4:

ٱلرِّجَالُ قَوَّامُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا مِنْ أَمْوَ لِهِمُّ فَٱلصَّلِحَتُ قَنِتَتَ حَنفِظَتُ لِلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ وَٱلَّتِي تَخَافُونَ نُشُوزَهُ لَ فَعِظُوهُ لَ وَآهْجُرُوهُنَّ فِي ٱلْمَضَاحِعِ وَآضْرِبُوهُرُ أَفَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُواْ عَلَيْنَ سَبِيلاً إِنَّ ٱللَّهَ كَانَ عَلِيًا كَبِيرًا

"Men are the protectors and the maintainers of women because Allah gave them more to the one than the other, and because they support them from their means. So devout woman are extremely careful and attentive in guarding what cannot be seen in that which Allah is extremely careful and attentive in guarding. Concerning woman whose rebellious (nusyuz) you fear, admonish them, then refuse to share their beds, then hit them, but if they become

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<sup>&</sup>lt;sup>5</sup> Shahibuddin laming. Some Basic Themes in The Quran. Kuala Lumpur: A. S Noordeen. 2001. p: 66

obedient, not to seem means of annoyance against them, for Allah is Most High, Great." (Quran 4: 34)

That verse charges men with the task of financially and physically protecting and caring for their wives and families, since Allah has made men physically stronger than women, which is the interpretation of most scholars. Women, in return for that care, should be careful in guarding their fidelity and morality at all times when no one can see them in obedience to Allah. Instructions are then given regarding women who rebelliously ignore Allah's commands about sexual fidelity and become sexually disloyal to their husbands. The husband is instructed first to admonish his wife or talk to her, and then to refuse to share her bed. Should those measures fail, the last instruction is often translated as "hit her".

From those verses Moslem knows that hit their wife is halal to do. But is it means that Islam allows woman abuse? Is that means that Islam allowed the domestic violence? Because of these, the researcher want to explain the domestic violence in the Islamic view and researcher will add some opinion from mufassir.

#### 1.2 Identification of the Problem

The researcher wants to explain "Domestic Violence In The Islamic Perspective" in this thesis. The explanation will begin with the true meaning of the word in the Quran verse that allowed hitting wife. After that the researcher will add some opinion from *mufassir* and the researcher concern to four *mufassir*.

#### 1.3 Statement of the Problem

Domestic violence is an on going, debilitating experience of physical psychological, and or sexual abuse. Although Islam promises woman protection from such problem, the reality in many Moslem homes is different.

According to the background that some Moslem men abuse their wives, researcher can formulate the problems to discuss, there are:

- How is domestic violence in Islam?
- What is the true meaning of word واضربوهن in Quran verse 34 of surah
   an Nisa'?
- What is the *mufassir* opinion about that?

#### 1.4 Objectives of the Study

The objectives of this research are:

- To find out the true meaning of word واضربوهن "hit them" in the Quran verse 34 of surah an Nisa'.
- To explain the Islamic view on domestic violence.
- To find out the *mufassir* opinion about the verse

## 1.5 Significance of the Study

The study is particularly important because from this analysis, researcher can find the true opinion about domestic violence. Many people

want to have happy family, so that they have to know how the domestic violence is in the Islamic view. And this research hoped for giving the profit to all of society especially for Moslem society.

#### 1.6 Research Methodology

This thesis is the library research. The researcher will look for the data source. It is by study and analyze carefully with the general explanation. The method used in this study is descriptive qualitative method. It is analyzed the problem, by collecting the information of the present event to describe certain situation or condition.

The researcher will explain the true meaning of "hit them" in the Quran first and then the some cases of domestic violence. After knowing the true meaning of that, the researcher will add some opinion from *mufassir*.

#### 1.7 Data Source

This research needs two data source, they are:

#### a. The primer data source

The data is very important in writing this thesis, so that the researcher needs some data to support the authentic of the research. For the primer data researcher needs holy Quran and some of tafsir collection books such as tafsir al Misbah by Quraish Shihab, tafsir al Munir by Wahbah Zuhaily, tafsir al Azhar by HAMKA, and also Ruh al Ma'ani by al Alusy.

#### b. The secondary data source

This research is also need the other data source to complete it. For the secondary data source, the researcher use some books that talking about the problem which will analyze in this thesis.

#### 1.8 Discussion Systematic

Chapter I is introduction that consists of background, identification of the problem, statement of the problem, objectives of the study, significance of the study, research methodology, data source, and discussion systematic. In the chapter II the researcher will explain the tafsir and its development. It consists of the definition and kind of tafsir and also the history of tafsir development. Chapter III consists of two subtitles they are the common review of domestic violence and the domestic violence in the Islamic perspective. In the common review there will be explained the causing factors of domestic violence, forms of domestic violence, and theory of domestic violence. Whereas domestic violence in the Islamic perspective consists of the relationship between husband and wife and also the true meaning of فضر بوهن 9.

Chapter IV is an analysis. In this chapter the researcher will analyze the domestic violence based on some mufassir opinion about that. The last chapter is chapter V, it consists of conclusion. In this chapter the researcher will conclude some explanation above.

#### **CHAPTER II**

#### TAFSIR AND ITS DEVELOPMENT

Holy Quran as Moslem holy book which has its authentic and large sciences discussion will never dry from the exegesis. Holy Quran is the book (al kitab) that revealed toward Prophet Muhammad peace be upon him, which contain of anything about faithfully, science, histories, philosophy, and also regulations that arrange human behavior. Holy Quran will always needed by all of human being from the beginning revelation until the end of time.

As the principle book or law for its followers, Holy Quran has abstract meaning and also signs which only understood by several people who have competence on it. To find out the meaning of some verse in Quran, some people use exeges method to it.

#### 1. The Definition and Kinds of Tafsir

Tafsir (exegesis) of the Quran is the most important science for Moslem. All matters concerning the Islamic way of life are connected to it in one sense or another since the right application of Islam is based on proper understanding of the guidance from Allah. Without tafsir there would be no right understanding of various passages of the Quran.

word *tafsir* is used for explanation, interpretation, and commentary on the Quran, comprising all ways of obtaining knowledge, which contributes to the proper understanding of it, explains its meanings and clarifies its legal implications<sup>6</sup>. The word *mufassir* is the term used for the person doing the *tafsir*. It also called by exegete or commentator.

Tafsir in the language of the scholars means explanation and clarification. It aims at knowledge and understanding concerning the book of Allah, to explain its meanings, extracts its legal rulings and grasps its underlying reasons. Tafsir is very important for Moslem. There are a number of reasons why tafsir is very important, but the basic reason is the following: Allah has sent as a book of guidance to mankind. Man's purpose is to worship Allah, to seek His pleasure by living the way of life Allah has invited him to adopt. He can do so within the framework of the guidance that Allah has revealed concerning this, but he can do so only if he properly understand its meanings and implications.

Tafsir can divided into three basic groups<sup>7</sup>, there are tafsir bi al riwayah or also known as tafsir bi al ma'tsur, tafsir bi al dirayah or also known as tafsir bi al ra'yi, and tafsir bi al isyarah. Tafsir bi al ma'tsur is meant all explanations of the Quran which can be traced back through a chain of transmission to a sound source as the Quran itself, the explanation of Prophet, or the explanation by companions of the Prophet (to some extent).

<sup>&</sup>lt;sup>6</sup> Azzarkasyi. Al Burhan Fi' Ulum al Qur'an. Beirut: Dar Ihya Qutub Al'arabiyah. 1957. p: 13

Naturally, the explanation of the Quran by the Quran and the explanation of the Quran by the Prophet are the two highest sources for *tafsir*, which cannot be matched nor superseded by any other source. Next to this rank the explanations by *shahaba*, since the *shahaba* were witnesses to the revelations, were educated and trained by the Prophet himself and were closest to the period of the first Moslem *ummah*. Of course all report of explanations by the Prophet or by *shahabah* must be sound according to the science of *riwayah* and *ulum al hadits*.

The interpretation of the Quran by the Quran is the highest source of tafsir. Many of the questions which may arise out of a certain passage of the Quran have their explanation in other parts of the very same book, and often there is no need to turn to any sources other than the word of Allah, which in itself contains *tafsir*. To seek to explain an ayah from the Quran by referring to another ayah from the Quran is the first and foremost duty of the *mufassir*. For example a case in point is the detailed explanation of surah 5: 2 by surah 5: 4, concerning permissible and prohibited meat. Another example of explanation of one ayah in the Quran by another concerns a question which might arise from surah 44: 3, it is explain in surah 97: 1.

"We sent it down during a blessed night." (Quran 44: 3)

Which night is this blessed night, in which the Quran was sent down?

The answer is explain in the other surah:

"We have indeed revealed this in the lailah al qadar." (Quran 97: 1)

The third example is the explanation of surah 2: 37 by surah 7: 23:

"Then learn Adam from his Lord words of inspiration, and his Lord turned toward him, for He is Oft Returning, Most Merciful." (Quran 2: 37)

These "word of inspiration" are are explained by the Quran as follows:

"Our Lord! We have wronged our own souls. If Thou forgive us not and bestow not upon us Thy mercy, we shall certainly be lost." (Quran 7: 23)

The second kind of tafsir, after tafsir bi al ma'tsur is tafsir bi al ra'yi. It is not based directly on transmission of knowledge by the predecessors, but on the use of reason and ijtihad. Tafsir bi al ra'yi does not mean interpretation by someone opinion, but deriving an opinion through ijtihad based on sound sources<sup>8</sup>. While the former has been condemned already in the hadits, the latter is recommendable, when used in its proper place as sound ijtihad. Tafsir bi al ra'yi on the other hand has been declared haram<sup>9</sup>.

The third kind of tafsir is tafsir bi al isyarah. By this is meant the interpretation of the Quran beyond its outer meanings, and the people practicing it concern themselves with meanings attached to verses of the

<sup>9</sup> Ibid. p: 132

<sup>&</sup>lt;sup>8</sup> Ahmad Von Denffer. 'Ulum al Qur'an: An Introduction to the Sciences of The Qur'an. London: The Islamic Foundation. 1989. p: 132

Quran, which are not visible to anyone, but only to him whose heart Allah has opened 10. This kind of tafsir is often found with mystically inclined authors. While it must not be denied that Allah guides to the understanding of the Quran whom He pleases and as He wills, it has to be said that tafsir bi al isyarah is not a matter of science and scientific principles, which may be acquired and then used, as are the other branches of 'ulum al Quran and tafsir.

#### 2. The History of Tafsir Development

Tafsir or Quran exegesis was appeared since it revealed to the Prophet Muhammad. It is the fact which could not protested by anyone, nor West and East historian<sup>11</sup>. When the Quran revealed, Prophet Muhammad as a *mubayyin* (someone who gives explanation) the meaning and the content of the Quran especially some verse which have abstract meaning toward his *shahabah*.

Prophet Muhammad explained the Quran to them trough his said, his action, and also his agreement (taqrir). Some of shahabah are the Arab who have many specialities, such as good memorizing, brilliant, and knowledge of literature<sup>12</sup>. That condition makes them easier to understand what Prophet said to them. In the Prophet era, tafsir requirement is still rare. After Prophet Muhammad passed away on 11 H (632 M), shahabah more active to learn the Quran deeper and deeper by orally riwayah from one shahabah to another, especially shahabah who ever heard hadits and tafsir from the Prophet.

<sup>&</sup>lt;sup>10</sup> Ibid. p: 134

<sup>&</sup>lt;sup>11</sup> Nashruddin Baidan. *Perkembangan Tafsir al Qur'an di Indonesia*. Solo: PT Tiga Serangkai Pustaka Mandiri. 2003. p: 4

<sup>12</sup> Ibid. p: 8

The exegesis in this era is so simple, there is no title, subtitle, or etc. Their exegesis is horizontal, it means that the explanation is too wide and global. It is not deep and focuses on one subject. It also called that their explanation is global explanation. There are some *shahabah* were best known for their knowledge of and contribution to the field of *tafsir*, such as Ibnu Mas'ud, Ibnu Abbas, Ubay bin Ka'ab, Zaid bin Tsabit, and etc.

Ibnu Abbas or Abdullah ibnu Abbas is considered to be the most knowledgeable of the Companions in *tafsir*<sup>13</sup>. He has been called "*tarjuman al quran*", the interpreter of the Quran. Since he was related to the Prophet, being his cousin, and his maternal aunt Maimuna being one of the Prophet's wives, he was very closed to the Prophet Muhammad and learnt much about the revelation. It is said that he saw the Angel Jibril twice. Apart from his detailed knowledge of everything concerning *tafsir*, he is also given the credit for having emphasized one of the basic principles of *ilm al tafsir* which has remained important to this day, namely, that the meaning of words, especially of unusual words in the Quran ought to be traced back to their usage in the language of pre Islamic poetry.

In this modern era, tafsir has grown wider. Some *mufassir* explain the Quran by the developing Islamic knowledge. Because of that some of them hook the Quran teachings with the sosio cultural in this era with explain that Islam teachings will never contradictory with science and modernity. Islam is a universal religion, which accordance with all nation, race, and accordance

<sup>&</sup>lt;sup>13</sup> Ahmad Von Denffer. 'Ulum al Qur'an: An Introduction to the Sciences of The Qur'an. London: The Islamic Foundation. 1989. p: 128

with the modernity era. Because of that, some *mufassir* explain the Quran based on the explanation before and accordance to this modern era.

Some *tafsir* in this era are the combination between *riwayah* (*ma'tsur*) and *dirayah* (*ra'yi*). Besides that, there is a new method to exegetes the Quran. There is *maudlu'i* method. It is the proof that *tafsir* in this era become wider and wider. There are many modern mufassir, but the first person who spread modernization and announces rational and objective Islamic teaching is Syekh Jamaluddin al Afghani (passed away at 1314 H/1896 M)<sup>14</sup>. His teaching continued by Syekh Muhammad Abduh (passed away at 1323 H/1905 M). He has give spirit to the next *mufassir* to follow his way to continue the modern thought.

Among numerous *mufassir* in this twentieth century, two are outstanding. They have greatly influenced thinking of Moslems all over the world<sup>15</sup>. They are Sayid Muhammad Rasyid Ridha with *al Manar* and Prof. Sayid Quthub with *fi Zilal al Qur'an*.

<sup>14</sup> Nashruddin Baidan. *Perkembangan Tafsir al Qur'an di Indonesia*. Solo: PT Tiga Serangkai Pustaka Mandiri. 2003. p: 22

<sup>&</sup>lt;sup>15</sup> Ahmad Von Denffer. 'Ulum al Qur'an: An Introduction to the Sciences of The Qur'an. London: The Islamic Foundation. 1989. p: 140

#### **CHAPTER III**

## A. COMMON REVIEW OF DOMESTIC VIOLENCE

#### 1. Causing Factors of Domestic Violence

Domestic violence occurs across the world, in various cultures, and affects people across society, irrespective of economic status. Domestic violence is all of violence that has done by husband to his wife that causing physics abuse, psychology abuse, sexual, and economic, including threat, and also freedom seizure that happened in the household or family. Domestic violence is repetitive and life-threatening, it tends to worsen over time and it destroys the lives of women and children. Besides that, the relationship between husband and wife is colored by verbal torture as like no more emotional harmful, disloyally, and using power to control a wife.

According to the Indonesian law number 23 section I 2004<sup>16</sup> domestic violence is all actions to someone else which causing a misery or physically suffering, sexual, psychology, and also household neglecting including a threat to do something, compulsion, and freedom seizure in the household. Domestic violence can include a number of different behaviors, and there is no single criminal offence of domestic violence.

Many Muslim women feel compelled to stay in abusive relationships, as it is wrongfully believed that they are supposed to

<sup>16</sup> Undang-Undang RI no 23 tahun 2004 tentang Penghapusan Diskriminasi Terhadap Perempuan.

unconditionally obey their husbands. Women feel pressured to not bring shame to their family by revealing the abuse in their marriage and believe that it is their responsibility alone to maintain peace in the home. Lack of social support for abused and divorced women contributes in perpetuating this problem. Lack of courage to take a strong & purposeful stand against abusive men also perpetuates violence as it is unaddressed.

Rather than offering protection and help to battered women, most imams and community leaders, who are not trained in handling this complex problem, often advise women to return to their violent homes and be better wives by trying harder to please their husband implying that the women are somehow responsible for the abuse, that if they really were good they would not get abused. Nothing can be further from the truth. Hence abused women often end up feeling abandoned by their own family, friends & community.

Today there is much domestic violence that happened in the society. According to a survey of 63 Muslim community workers, leaders, and individuals done in 1993 by the North American Council for Muslim Women, domestic violence (including everything from hitting to incest) against Muslim women and children occurred in ten percent of the population of Muslims<sup>17</sup>. According to the Women Minister, about 24 million women in Indonesia had abused. In 1998 the minister found 39,7% unworking wife abused and 35,7% working wife abused. In 2000 found

<sup>&</sup>lt;sup>17</sup> Sherman, Lawrence W. and Richard A. Berk. *The Minneapolis Domestic Violence Experiment*. Police Foundation, 1994

that violence has done by husband to wife because of stereotype that men are masculine and women are feminine. Beside that husband feel frustration because his wife get the bigger salary than himself<sup>18</sup>.

World Health Organization (WHO) had done a study about women health and domestic violence in 30 November 2005. They found 14.000 women from many countries got domestic violence<sup>19</sup>.

The domestic violence will never happen without motive. In our country Indonesia, woman abuse is the one of negative culture that unconsciously hereditary. There are a number of factors that make many Moslem men abusive:

a. For cultural reasons.

Some Moslem men accept the idea that it is normal to hit his wife and that she is no more than a piece of his property<sup>20</sup>. Many men believe that their wives are weak and they must obey all his questions. When the wife disobeys to them, they have a big power to do anything to them.

- b. The society grows their children up with growing conviction that a son must be strong, brave, and has no tolerance.
- c. Men and women are placed at the different position in the society.

A culture which said that man is superior and woman is inferior. They consider that position of woman is lower than man or under the

<sup>&</sup>lt;sup>18</sup> Sherman, Lawrence W. and Richard A. Berk. The Minneapolis Domestic Violence Experiment. Police Foundation. 1994

19 Ibid

authority and man control. The weak woman position in the society is the consequence of patriarchic value that grows through socialization and reproduction in the all shape by the society or country. In the patriarchy system, woman disturb by some negative massages or despising their present. Their sexual body is considered as a dangerous threat for men power and their tremendous. It is become the reason to justify verbal and physically abuse to women.

## d. The perception about domestic violence must be closed problem.

It is because of domestic violence is a family problem not a social problem. Domestic violence that happened to women sometimes becomes a private problem that never is up to surface. Although it happened every time, it always considered as private problem. From that perspective, domestic violence looks like private responsible and women considered as person that must responsible to make it better. Actually it dictated by social norms or developing method that can be accepted from the unlooked suffer.

#### e. The wrong understanding in religious teaching.

This wrong understanding is about the rule to give an education to wife, wife obedience to her husband, which is causing a perspective that, man is the woman controller. Actually men are the protectors of women. They have bigger power than women and because of these power, they must protect women as a weak creatures. Man as husband must give a living, protect and also mercy to women as wife.

#### f. Husband's personality that not stable.

Personality traits include sudden bursts of anger, poor impulse control, and poor self esteem. A man who abuse their wives, arguing that they have borderline personalities which are developed early in life<sup>20</sup>.

#### g. Miscommunication between husband and wife.

Sometimes it can happen in the household. When troubles come husband and wife do not care about this. Sometimes they believe that the trouble will be solve by it self. Actually when the trouble do not solved as soon as possible this will make it bigger then before. The husband and wife do not have a good communication till they can not solve this trouble well.

#### h. Have no ability to control emotion.

Some Moslem husbands abuse their wives as a result of frustration resulting from economic hardship, political oppression, or an inferiority complex<sup>21</sup>.

Besides that, the factor that becomes the motive of domestic violence is the power of man and woman also the gender discrimination in society. A husband has authority, has big influence for wife and family, and also he is a decision maker. The different role and position between wife and husband is hereditary from each generation, and some of societies believe that religion

<sup>21</sup> www.ilalang .wordpress.com

<sup>&</sup>lt;sup>20</sup> D. G. Dutton dan A. J. Starzomski. "Borderline Personality in Perpetrators of Psychological and Physical Violence". Violence and Victims. 1993. p: 327 (www.google.com)

teaches that. This reason is the cause of society thinks that husband has more power to control anything in the household.

In some relationships, violence arises out of a perceived need for power and control, a form of bullying and social learning of abuse. Abusers' efforts to dominate their partners have been attributed to low self-esteem or feelings of inadequacy, unresolved childhood conflicts, the stress of poverty, hostility and resentment toward women, hostility and resentment toward men, personality disorders, genetic tendencies and sociocultural influences, among other possible causative factors. Most authorities seem to agree that abusive personalities result from a combination of several factors, to varying degrees.

#### 2. Form of Domestic Violence

Domestic violence is an ongoing, debilitating experience of physical, psychological, and sexual abuse in the home. Although Islam promises women protection from such problems, the reality is different. The most common form of abuse is emotional and mental abuse. Domestic violence also known as domestic abuse, spousal abuse, or intimate partner violence occurs when a family member, partner or ex-partner attempts to physically or psychologically dominate another. Domestic violence often refers to violence between spouses, or spousal abuse but can also include cohabitants and non-married intimate partners. Domestic violence occurs in all cultures, people of all races, ethnicities, religions, sexes and classes can be perpetrators of domestic violence. Domestic violence is perpetrated by both men and women.

Domestic violence has many forms, including physical violence, sexual abuse, emotional abuse, intimidation, economic deprivation, and threats of violence. This is including verbal threats to divorce the wife, to remarry, or to take the kids away if she does not do exactly as she is told, intimidation and threats of harm, degradation, humiliation, insults, ridicule, name calling and criticism, false accusation and blaming her for everything, ignoring, dismissing, or ridiculing her needs, and etc.

Emotional abuse can take place in public or at home. Women who are being emotionally abused often feel as if they do not own themselves. They may feel that their significant other has nearly total control over them. Women undergoing emotional abuse often suffer from depression, which puts them at increased risk for suicide, and eating disorders. The emotional abuse of men is characterized by low self esteem. Typical patterns of abuse involve humiliation and the undermining of perceived competence, especially in front of other people<sup>22</sup>. Although it's completely contrary to the example of Prophet Muhammad, peace be upon him, the Muslim community nonetheless tends to dismiss the seriousness of mental abuse, rationalizing it as a petty argument between husband and wife, and saying it's not serious unless he hits her. In reality, mental abuse does severe psychological harm to many Muslim women. It destroys their self-esteem and makes them question their self-worth; some have mental breakdowns and go insane.

<sup>&</sup>lt;sup>22</sup> D. G. Dutton dan A. J. Starzomski. "Borderline Personality in Perpetrators of Psychological and Physical Violence". *Violence and Victims*. 1993. p: 329 (www.google.com)

Furthermore, psychological abuse can lead to physical abuse. When people talk about domestic violence, they are often referring to the physical abuse of a spouse or intimate partner. Physical abuse is the use of physical force against someone in a way that injures or endangers that person. Physical abuse is including pushing, shoving, choking, slapping, punching, kicking, and beating, assault with a weapon, tying up, refusing to help her when she is sick or injured, physically throwing her out of the house, and etc. Physical abuse escalates in frequency and severity.

The third form of abuse is sexual abuse, involving forced, violent sex. For example, a wife may not want to have sex for health reasons, but the husband may force her anyway. Sexual abuse is divided into three categories:

- a. Use of physical force to compel a person to engage in a sexual act against his or her will, whether or not the act is completed<sup>23</sup>.
- b. Attempted or completed sex act involving a person who is unable to understand the nature or condition of the act, unable to decline participation, or unable to communicate unwillingness to engage in the sexual act, e.g., because of underage immaturity, illness, disability, or the influence of alcohol or other drugs, or because of intimidation or pressure.

<sup>&</sup>lt;sup>23</sup> www.en.wikipedia.org

#### c. Abusive sexual contact.

The fourth form of domestic violence is economic abuse. Economic abuse is an action that limits the wife to work inside or outside house to getting money or things, including let the wife exploitation while the husband did not give a living to the family<sup>24</sup>. A part of husband did not give his salary to his wife because the wife has her own salary. Economic abuse also including a husband who hides his salary from the wife, takes the wife's wealth, and do not allow the wife to grow up her career.

The fifth form of domestic violence is social abuse. Social abuse is including isolating the victim from social networks and supports either by preventing the victim from having contact with her family or friends or by verbally or physically abusing her in public or in front of others<sup>25</sup>. It may be continually putting friends and family down so she is slowly disconnected from her support network.

The sixth form of domestic violence is controlling behavior. It includes dictating what she does, who she sees and talks to, where she goes, keeping her from making any friends or from talking to her family, or having any money of her own. This can include preventing her from going to work, not allowing her to express her own feelings or thoughts, not allowing her any privacy, forcing her to go without food or water.

<sup>24</sup> Ibid

<sup>&</sup>lt;sup>25</sup> Ibid

The other form of domestic violence is spiritual abuse includes ridiculing or putting down her beliefs and culture, or preventing her from belonging to, or taking part in a group that is important to her spiritual beliefs, or practicing her religion.

Separation violence often after the relationship has ended violence may continue<sup>26</sup>, this can be a very dangerous time for the victim because the perpetrator may perceive a loss of control over the victim and may become more unpredictable. During and after separation is often a time when violence will escalate leaving the victim more unsafe than previously.

Stalking, sometimes the victim is stalked by the perpetrator either before or after separation. Stalking includes loitering around places she is known to frequent, watching her, following her, making persistent telephone calls and sending mail including unwanted love letters, cards and gifts although the relationship has ended. Stalking is a criminal offence, under the stalking legislation more than one type of behavior has to occur, or the same type of behavior has to occur on more than one occasion.

Domestic violence also has an enormous effect on the children in the family. Nearly three-quarters of children considered at risk by Social Services are living in households where one of their parents/careers is

<sup>&</sup>lt;sup>26</sup> D. G. Dutton dan A. J. Starzomski. "Borderline Personality in Perpetrators of Psychological and Physical Violence". *Violence and Victims*. 1993. (www.google.com)

abusing the other. A high proportion of these children are themselves being abused - either physically or sexually - by the same perpetrator

## 3. Theory of Domestic Violence

There are many different theories as to the causes of domestic violence<sup>27</sup>. These include psychological theories that consider personality traits and mental characteristics of the offender, as well as social theories which consider external factors in the offender's environment, such as family structure, stress, social learning. As with many phenomena regarding human experience, no single approach appears to cover all cases.

Psychological theories focus on personality traits and mental characteristics of the offender. Personality traits include sudden bursts of anger, poor impulse control, and poor self esteem. Various theories suggest that psychopathology and other personality disorders are factors, and that abuse experienced as a child leads some people to be more violent as adults. Studies have found high incidence of psychopathic among abusers. Dutton has suggested a psychological profile of men who abuse their wives, arguing that they have borderline personalities between psychotics and neurotics, which are developed early in life<sup>28</sup>.

Social theories looks at external factors in the offender's environment, such as family structure, stress, social learning, and includes rational choice

<sup>&</sup>lt;sup>27</sup> D. G. Dutton dan A. J. Starzomski. "Borderline Personality in Perpetrators of Psychological and Physical Violence". *Violence and Victims*. 1993. (www.google.com)

<sup>&</sup>lt;sup>28</sup> D. G. Dutton dan A. J. Starzomski. "Borderline Personality in Perpetrators of Psychological and Physical Violence". *Violence and Victims*. 1993. (www.google.com)

theories. Social learning theory suggests that people learn from observing and modeling after others' behavior. With positive reinforcement, the behavior continues. If one observes violent behavior, one is more likely to imitate it. If there are no negative consequences victim accepts the violence, with submission, and then the behavior will likely continue. Often, violence is transmitted from generation to generation in a cyclical manner.

#### B. DOMESTIC VIOLENCE IN THE ISLAMIC PERSPECTIVE

We know that Islam condemns violence in every form, be it at the personal, social or national level. *Dhulm* the all-encompassing term used for abuse or cruelty in the Quran is best translated as putting asunder anything from its natural state. This includes causing harm and misuse, misusing or abusing the natural elements in the environment; wastage of any kind is it water, food or wealth. The Quran is clear on the importance it gives to respecting human life, relationships, property, and the environment. There are numerous verses that warn us against causing harm, creating an environment of oppression and aggression; and caution us against being harsh, cruel or unjust. The concept of *dhulm* then includes all forms of domestic violence and abuse.

In the Islamic perspective, violence is doing criminal or *jarimah* to the other person. Criminal is an action that trespass on the regulation that arrange the relationship between human and their God, theirselves and the other

person. Domestic violence is a kind of criminals and criminal is a bad action or al qabih and al qabih is everything that forbidden by Syari'ah.

For example, a husband who accused his wife doing *zina* without having proof ( *qadzaf* ) will get punishment. He will be lashed 80 times according to surah an Nur verse 4:

"And who accuse a good woman doing zina and they have no four witnesses. Lash them eighty times. And do not accept their evidence forever and they are the fasiq man." (Quran 24: 4)

A husband who did not give a living for his wife and his children, whereas he has enough income, he will be compelled by government to give a living for his wife and his children. If he does not want to do it he will get a punishment. In this two cases, a husband will get punishment because he had done a criminal or he trespass on the law.

On the contrary, a husband who doing polygamy did not considered as doing criminal or doing domestic violence. It is because Islam permits polygamy provided that not more than four wives. It is based on Allah's regard surah an Nisa verse 3:

"And if you fear can not doing just to the orphan's right, so marry the other women whom you like: two, three, or four. And if you fear can not doing just

to them, just marry one woman or servant that you have. That closer to not to doing torture." (Quran 4: 3)

On the contrary, when a husband hurt his wife with causing pain or hurt, it includes doing violence. Since there are some people believe that it is halal to hit their wives, many people hit their wives when they do something wrong. They believe that Islam allows husband to hit his wife. Is that true that Islam allowed domestic violence? Is it right that surah 4 verse 34 is a license to doing domestic violence? To answer all those questions the researcher will explain the true interpretation of abused verse about hitting wife.

## 1. The Relationship Between Husband and Wife

Household life is in the context to build Islamic *Syariah* in the direction of Allah's blessing. Husband and wife have to fit out one each other and cooperate to build a happy family. To build a happy family, needed a clear relationship between husband and wife and their duty and authority can not be put in a par. A husband entitled to claim his rights. On the contrary a husband has duty to educate his wife and children, give a living, and threat them well.

In Islam, the relationship between a husband and his wife is all about affection, respect, faithfulness, cooperation in being loyal to Allah, and contribution to the building of a wholesome society. Even in times of dispute, mutual understanding and fairness should be the dominant arbitrators.

The ideal pattern of husband and wife relationship based on the Quran is the pattern of relationship that based on mu'asyarah bi al ma'ruf (good intercourse). It based on surah an Nisa' verse 19:

"O you who believe! It is not lawful for you to inherit women by force. Nor may you treat them harshly so that you can make off with part of what you have given them, unless they commit an act of flagrant indecency. Live together with them correctly and courteously. If you dislike them, it may well be that you dislike something in which Allah has placed a lot of good." (Quran 4:19)

The other verse mentioned that the relationship between husband and wife based on *sakinah*, *mawaddah*, *wa rahmah* (peaceful, love, and mercy). It based on the surah ar Ruum verse 21,

"And among His signs is that He created mates for you from yourselves that you may find comfort and repose in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect." (Quran 30:21)

And also the balancing between rights and obligation based on surah al Baqarah verse 228.

وَٱلْمُطَلَّقَتُ يَتَرَبَّصْ َ بِأَنفُسِهِنَ ثَلَثَةَ قُرُوٓ ۚ وَلَا يَحِلُّ لَمُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِي وَٱلْمُطَلَّقَتُ يَكَتُمْنَ مَا خَلَقَ ٱللَّهُ فِي اللَّهِ وَٱلْيَوْمِ ٱلْاَحِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَ فِي ذَٰ لِكَ إِنْ أَرَادُوٓ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْاَحِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَ فِي ذَٰ لِكَ إِنْ أَرَادُوۤ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْاَحِرُوفِ ۚ وَلِلرّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَٱللَّهُ عَزِيزٌ حَكِيمً إِصْلَنَحًا ۚ وَلَهُنَّ مِثْلُ ٱلَّذِي عَلَيْهِنَّ بِٱلْمُعُولُوفِ ۚ وَلِلرّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمً



"Women for whom the process of divorce has begun (begun by the husband) should wait by themselves for three menstrual cycles; and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. Their husbands have the right to take them back within that time, if they desire to be reconciled. Women possess rights similar to those held over them (their obligations) to be honoured with fairness; but men have a degree above them (in both rights and obligations). Allah is Almighty, All-Wise." (2:228)

Those all verses give the understanding that Allah wants the marriage and the relationship between husband and wife flow with the pattern of harmony interaction between husband and wife, peaceful, and balancing of rights and obligation. In the other word, can be said that mu'asyarah bi al ma'ruf, sakinah mawaddah wa rahmah, and the balancing of rights and obligation are the moral foundation that must be made as a guidance in all things which concern to the wife and husband relationship<sup>29</sup>.

Mu'asyarah bi al ma'ruf means that a husband must be fair to maintained time for wife, gives a living, and soft in talk to her. A husband should be a humble man, not arrogant, and willing to help his wife and

<sup>&</sup>lt;sup>29</sup> Abd. Moqsid Ghozali, dkk. *Tubuh, Seksualitas, dan Kedaulatan Perempuan*. Jakarta Selatan : Rahima.2002. p:107.

family<sup>30</sup>. A husband has to love his wife and treat her well because woman is the weak creature and needs somebody else to prepare anything she needed about. Prophet Muhammad allegorized woman as a captive or loan that entrusted by Allah.

Allah has indeed created man and woman to be the natural counterparts of the other, they are natural companions. Allah has destined that they will find comfort and repose with one another. Finally Allah tells us that he has put love and compassion between them. The first foundation for a Muslim marriage is Islam. The second foundation of a Muslim marriage is that the physical, emotional and mental bonding and companionship must be firmly based upon love and compassion, only then can husband and wife truly find comfort in one another. The above are what a man and a woman must seek to maintain in their lives in order to fulfil Allah's destiny for his creation.

The Quran clearly indicates that marriage is sharing between the two halves of society, and that its objectives, perpetuating human life, are emotional well-being and spiritual harmony. Its bases are love and mercy<sup>31</sup>. The rules for married life in Islam are clear and in harmony with upright in human nature. In consideration of the physiological and psychological make-up of man and woman, both have equal rights and claims on one another.

In the other verse, a wife is allegorized like clothes for husband.

<sup>30</sup> Sinta Nuriyah, dkk. Wajah Baru Relasi Suami-Istri. Yogyakarta: LKiS. 2003. p:11

<sup>&</sup>lt;sup>31</sup> Garnet Publishing Limited. Understanding Islam. 2000. p:46.

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَ إِلَىٰ نِسَآبِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَهُنَّ عَلِمَ ٱللَّهُ أَنْكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُ أَفْآكِنَ بَيشِرُوهُ قَ وَٱبْتَغُوا مَا كَنتُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَرُوهُ وَتَا يَتَبَيْنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ كَتَبَ اللَّهُ لَكُنْ وَكُلُوا وَٱشْرَبُوا حَتَىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ثَمَّ اللَّهُ لَكُنْ وَكُلُوا وَٱشْرَبُوا حَتَىٰ يَتَبَيِّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ثُولُونَ فِي ٱلْمَسَيحِدِ أَيلًا عَلَيْم وَلَا تُعْرَبُوهُ وَاللَّاسِ لَعَلَّهُمْ يَتَقُونَ فِي ٱلْمَسَيحِدِ أَيلَكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا أَكُذَ لِكَ يُبَيِّنُ اللَّهُ ءَايَتِهِ عَلِيّاسِ لَعَلَّهُمْ يَتَقُونَ فِي ٱلْمَسَيحِدِ أَيلَكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا أَكَذَالِكَ يُبَيِّنُ اللَّهُ ءَايَتِهِ عَلِيّاسٍ لَعَلَّهُمْ يَتَقُونَ فِي ٱلْمَسَيحِدِ أَيلًا لَكُهُ عَلَيْكَ مُدُودُ اللّهِ فَلَا تَقْرَبُوهَا أَكُذَالِكَ يُبَيِّنُ اللَّهُ عَلَيْهُمْ يَتَقُونَ فِي اللّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلَيْكُ مُ لَعُلُمُ لَا اللّهِ لَعَلَيْمُ مَا لَعُلَيْكُ مَا لَعَلَيْكُ مَا لَعُلَيْكُ مُ لَوْلِكُ لَكُونُ وَاللّهُ لَعُلَا لَعْلَيْكُ مُ لَلْ اللّهُ عَلَيْكُ مَا لَا لَهُ مِنْ اللّهُ لَقُورَ اللّهُ اللّهُ لِلْكُولُ اللّهُ اللّهُ اللّهُ عَلَيْكُ مَاللّهُ لَكُولُ اللّهُ لَلْ اللّهُ عَلَيْكُ مُ لَلْكُولُ اللّهُ الْفَالِقُولَ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللللهُ الللّهُ الللّهُ الللهُ الللّهُ اللّهُ الللهُ اللّهُ الللللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ الللهُ اللللهُ الللهُ الللهُ الللهُ اللللهُ الللهُ اللهُ ال

"On the night of the fast it is lawful for you to have sexual relations with your wives. They are clothing/covering (libaas) for you and you for them..." (Quran 2:187)

Libaas is used for the covering term above, in this context it would seem to imply intimacy and closeness, concealment of faults, confidentiality and an adornment for one another. We act as a covering and protection for each other from fornication and any other such danger by sexually fulfilling one another. It is clear that husband and wife must seek to sexually fulfil each other whenever needed in order to remove that need or want from one another, in this way can they help one another.

A wife has rights to be treated well in accordance with *syari'ah* and she has rights to free from any hurt one another<sup>32</sup>. But a husband has more rights than his wife, because of that a wife must be obeys to her husband. It is because of husband has responsibility to gives *mahar* and living for their prosperity. Besides that, a husband has responsibility to gives protection, safety, and pleasant for his family.

<sup>32</sup> Garnet Publishing Limited. Understanding Islam. 2000. p. 47

From the understanding above, can be known that husband has some obligations for his wife. A husband is responsible for the protection, happiness and maintenance of his wife. He is responsible for the cost of her food, clothes and accommodation. Although she may have to cook, he has to buy her the raw materials and cooking and kitchen facilities, as may be required and applicable<sup>33</sup>. He may also have to buy her two sets of clothes or more each year, providing the types of clothing suitable for the seasons. However, the number of sets of clothes and their quality depend on the husband means and social requirements. A wife is also entitled to a comfortable, independent accommodation, suitably furnished and provided with basic sanitation facilities<sup>34</sup>. She is not obliged to stay with the husband's parents or relatives as he is not obliged to live with hers. She is also entitled to enjoy herself with her husband in a relaxed atmosphere, free from the embarrassment caused by the presence of another adult in the household The cost of smoking or of a forbidden fruit or drink is not to be provided by the husband.

In addition to providing these material needs, a husband has to be kind, understanding and forgiving, and must treat his wife in a tender and loving manner. He not only should avoid hurting her but should bear with her if she ever does something disagreeable, so long as this clemency does not spoil her and she does not habitually behave out of bounds. A husband should also see to it that his wife has sufficient knowledge of her religious

<sup>33</sup> Sinta Nuriyah, dkk. Wajah Baru Relasi Suami-Istri. Yogyakarta: LKiS. 2003. p: 15 34 Husein Muhammad, Islam Agama Ramah Perempuan, Yogyakarta: LKiS, 2004, p. 242

obligations and encourage her in observing her devotional duties. Of special importance are the rules pertaining to the menstrual period. During this period, as well as during the period of postnatal discharge, the obligation of mandatory prayer is lifted; and coitus is forbidden. The prohibition of coitus is lifted when the blood discharge has stopped and the woman has had the ablution of a full bath.

The management of the household is the wife's primary responsibility. She has to take care of meal preparation, house-cleaning and laundry. Whether she undertakes these tasks herself or has them done under her careful supervision, it is her task to manage them in the best interests of the family<sup>35</sup>. She may expect some cooperation from her husband, but this should depend on what he can afford to do. What is important is the mutual goodwill and love which will no doubt stimulate each party to alleviate the burden of the other as much as possible. A wife must be faithful and devoted to her husband. Her loyalty is due to him first, even before her kin. She should avoid associating with undesirable or suspicious elements and should not entertain alone any male friends. The wife has to create a home a soft relaxing atmosphere in which she and her husband can live together smoothly, happily and enjoyably. The way in which this is to be achieved depends on her taste and their means and upon prevailing values and conditions. The wife should not be too demanding; she must be contented, and appreciative of any kind gesture her husband may extend to her. She

Yogyakarta: Suluh Press. 2005. p: 127

<sup>35</sup> Muhammad Sa'id Ramadhan al Buthi. Perempuan Dalam Pandangan Barat dan Islam.

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should not insist on buying expensive clothes or luxurious peices of

furniture beyond her husband's means.

The wife should take care of herself in order to appear always

cheerful, charming and attractive to her husband. She should always smell

good and may reasonably apply cosmetics but should avoid excessive use of

it<sup>36</sup>. Such excess is not only financially unwise but also psychologically

harmful. It makes her beauty appear to be merely artificial.

In managing the household, the wife should economize and avoid

extravagance. She is not to give of her husband's wealth except within the

degreee he approves of. Whatever she gives within this degree, she will

share in its divine reward; and what she gives away beyond it will be to the

advantage of her husband and to her own disadvantage on the Day of

Judgment.

In order to ensure an atmosphere of harmony and to promote a

cheerful and successful life in the newly established nest of the newlyweds,

Islam has provided guidance in defining the relationship between husband and

wife and in distributing the rights and obligations arising from this

relationship.

<sup>36</sup> Muhammad Sa'id Ramadhan al Buthi. Perempuan Dalam Pandangan Barat dan Islam.

Yogyakarta: Suluh Press. 2005. p: 130

# 2. The True Meaning of واضربوهن

ٱلرِّجَالُ قَوَّامُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُواْ مِنْ أَمْوَالِهِمْ فَالَصِّلِحَاتُ قَلِيَتَ تَخَافُونَ نُشُوزَهُرَ فَعِظُوهُرَ فَاللَّهُ وَٱلَّذِي تَخَافُونَ نُشُوزَهُرَ فَعِظُوهُرَ فَالصَّلِحَاتُ قَلِيَتَ تَخَافُونَ نُشُوزَهُرَ فَعِظُوهُرَ فَالصَّلِحَاتُ وَالَّذِي تَخَافُونَ نُشُوزَهُرَ فَعِظُوهُرَ وَاللَّهُ كَانَ وَالْمَجُرُوهُنَ فِي ٱلْمَضَاحِعِ وَآضْرِبُوهُرَ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْعُواْ عَلَيْنَ سَبِيلاً إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا هَا عَلَيْنَ سَبِيلاً إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا هَا عَلَيْنَ سَبِيلاً إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا هَا اللَّهُ اللَّهُ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْ اللَّهُ عَلَيْنَ عَلَيْنَ اللَّهُ عَلَى اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَيْنَ عَلَيْنَ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْنَ عَلَيْنَ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْعَلَيْلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُونَ أَنْ اللَّهُ عَلَى اللَّهُ الْعُلَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَيْلُ عَلَيْ عَلَى اللَّهُ الْمُعْلَقِي الْمُعْمَالِقُولُ اللَّهُ الْمُؤْمِلُ اللَّهُ اللَّهُ الْمُعْلِقُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّ

"Men are the protectors and the maintainers of women because Allah gave them more to the one than the other, and because they support them from their means. So devout woman are extremely careful and attentive in guarding what cannot be seen in that which Allah is extremely careful and attentive in guarding. Concerning woman whose rebellious (nusyuz) you fear, admonish them, then refuse to share their beds, then hit them, but if they become obedient, not to seem means of annoyance against them, for Allah is most High, Great." (Quran 4: 34)

Men or husband are *qawwamun*, the leader and the maintainer of woman. The leadership in those verse does not mean a trustee or an oppression. Men and women position are like anatomy position in the body<sup>37</sup>. Each part has different function. Ears can not replace eyes position and so do heart can not replace the bowels position. But it does not mean that heart is more important than bowels. That also men and women, they have their own duty in the life. One is not more important than another. Men are the guardians and maintainers of women, this is the decree of Allah that must be established if at all possible. That is, this is how Allah decrees that it should be. It is not for men, women or society at large to dictate otherwise.

<sup>&</sup>lt;sup>37</sup> Fada Abdur Razak al Qashir. Wanita Muslimah. Yogyakarta: Darussalam. 2004. p:131

Women are therefore required to be devoutly obedient to their husbands, in that they should seek to obey them in matters that are not forbidden. This is distinct from slavishly obedient which would imply absolute obedience of any command be it right or wrong<sup>38</sup>. We can notice that because of the underlined 'therefore/so' that it is as a result of the role of the husband that the wife owes him this kind of obedience, and of course the guarding in the husbands absence what Ailah would have them guard.

A husband's duty is to give a living, guard, and to protect the wife from any problem that can broke their relationship. A wife's duty is to obey what her husband tell to her. However there are some differences between them, a wife can make a trouble in the family life<sup>39</sup>. In this universe someone will never find the perfect husband or wife. The husband's act is not always right so do the wife's act. When a husband found his wife do a mistake it does not mean that he can hit his wife directly. Some Moslems know hitting wife is halal to do. But there are roles to hitting wife. Before hitting there are some steps to giving punishment to *nusyuz* wife.

The first step is admonishing them, in the right time and with the right word till not make an annoyed. When the first step is not working and she still disobey, Quran said leave her not out from house but just refuse them to share a bed. Quraish Shihab said in his book Tafsir al

38 Ibid. p: 135

<sup>39</sup> Fada Abdur Razak al Qashir. Wanita Muslimah. Yogyakarta: Darussalam. 2004. p:132

Misbah when a husband refuse to share a bed with his wife, a husband allowed not talking her three days to show the annoyance to her<sup>40</sup>. For the last step is *hit or beat her*. This last step is the most abused by some Moslems to justify their bad behavior to their wives.

Some Moslems know that hit his wife is halal to do, but they must know the rule and the limit. In surah an Nisa' verse 34 mentioned that a husband could hit his wife. When look at this verse, can be known that hitting wife is halal to do. But is it means that hitting wife is Quran's suggestion? Hitting wife is the last step to giving punishment for a wife and can not be understood that hitting wife is the Quran's suggestion to doing violence to woman. In this verse, the word واضربوهن or hit them is hitting without causing pain or hurt. Quraish Shihab said that hit in this verse is hitting wife without causing pain or hurt but show the firmness<sup>41</sup>. The word واضربوهن is taken from word ضرب that have many meaning. Dharaba when it translated with hit, it is not always translated with hurt or doing violence. Someone who walks on the earth or musafir called

which translated with hit on the earth. The word hit is not always

<sup>40</sup> M. Quraish Shihab. *Tafsir al Mishbah: pesan, kesan, dan keserasian al Qur'an*. Tangerang: Lentera Hati. 2002.p: 423

M. Quraish Shihab. Tafsir al Mishbah: pesan, kesan, dan keserasian al Qur'an. Tangerang: Lentera Hati. 2002. p: 431

translated with hurt but it is not always translated with good thing. Prophet Muhammad reminds his followers not to hit face and not to hurt.

Some *Ulama*' said that the first and second step is for a husband; meanwhile the third step is for an author<sup>42</sup>. Based on this statement, the big Ulama' Atha' gives his opinion that a husband could not hit his wife, just angry to her. Ibnu al Arabi gives a comment to Atha's opinion that the understanding is based on the Prophet criticism to the husband who hit his wife. It is based on hadis "the honor man does not hit his wife". Some Ulama' agree with Atha' opinion and they refuse the metafora understanding about hadis that allowes husband hitting his wife. If surah an Nisa' verse 34 taken for a licence to hitting wife, so it must be relevant with with hadis that forbid hitting and hurt wife. It is not also for everyone who said that hitting is for an insult or dishonor act.

Actually hit or beat in the surah an Nisa' verse 34 is translated by

The means that hit without causing pain or hurt. Doctor

Wahbah Zuhaily said in his book that hit them in this verse is hitting without hurt. He explain it more clear that hitting without hurt is hit three times with hand on the arm or with *siwak* or using a thin wood<sup>43</sup>. He add his opinion that hitting wife in this verse is halal to do because the purpose is for the better relationship between husband and wife not for the other.

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<sup>42</sup> Ibid n: 432

<sup>&</sup>lt;sup>43</sup> Wahbah az Zuhaily. *Tafsir al Munir:fi al Aqidah wa asy Syari;ah wa al Manhaj*. Beirut: Dar al Fikr. 1991. p: 56

In the one hadis that *ruwiya* by Jabir bin Abdullah, prophet Muhammad said: "Be obedient to Allah in the woman concern because they are a massage from Allah. Allah allows their *farji* for you with His name. And when they disobey to you in the bed, hit them without causing pain or hurt. And you as men your duty is to give them the best clothes and living".

A man or husband is hoped not to repeat hitting his wife in the same part of body. He also advised husband to not to hit his wife's face because face is a place for all beauty and kindness. Besides that husband also advised to hit his wife as light as possible and not to hit his wife with a stick or whip. This beat is purposed to give an education and understanding to a wife and not to hurt or torture her, as like had done by jahiliyah<sup>44</sup>.

Although hitting wife is allowed, some Ulama' agree to not to do it. According to them leave it is better than do it. This is based on some hadis that forbid hitting wife. While Sayyid Mahmud al Alusy said that the word فربا غير المبرح it means a beat which ot dangerous, not break the bone, and not give a bad effect<sup>45</sup>. From this translation can be known that hitting wife could be done when the beat is not making a wound and not make a bad consequence for a wife.

**44** Ibid. p: 54

<sup>45</sup> Syihabuddin Sayyid Mahmud al Alusy al Baghdadi. Ruh al Ma'ani fi tafsir al Quran wa as Sab'i al Matsani. Beirut: Dar al Fikr. 2003. p: 30

Based on the story, the beginning of allowing hitting wife that there is shahabah he is a teacher (naqib) who teach Anshar, his name is Sa'ad bin Rabi' bin Amr. He has quarrel with his wife, Habibah binti Zaid bin Abu Zuhair. Once day Habibah disobey (nusyuz) to her husband, and he slap her face. So Habibah comes to Prophet Muhammad with her father and tell what was happened to her. Prophet Muhammad answers it directly: "Let her to retaliate her husband". It means that Prophet Muhammad allows Habibah to hit her husband as his punishment. But when Habibah and her father leave Prophet Muhammad, he said "Come back here, Jibril is coming". And this verse 4: 34 revealed and He said "Our desire is different, Allah's desire is different, so Allah's desire is better".

When look at that story Rasulullah himself dislike to hit wife till he said to Habibah to retaliate her husband. But after this verse revealed, Rasulullah obey to what Allah said. There are four reasons for husband to hit his wife<sup>46</sup>. The first reason is the wife does not want to use a make up while her husband wants it. Second is she does not want to come to bed when her husband called her, she leaves pray, and the last reason for husband hitting his wife is the wife goes out without permission. For this four reasons a husband has a right to hit his wife when he angry.

It shows that sometimes wife must get a beat. This is to educate them but the honour man will never hit his wife. Hamka said that a man

46 Ibid. p: 30

who hit his wife is a rude man<sup>47</sup>. It must be understand that hitting license allowed just for the forced condition. Prophet Muhammad dislike to hit his wives and he never hit his wives.

<sup>47</sup> Hamka. Tafsir al Azhar juz 5. Jakarta: Pustaka Panjimas. 2005. p: 64

#### **CHAPTER IV**

### **ANALYSIS**

In the household context, domestic violence often happens. It can happen to women as wife, children, servant, or family. For example, there is a husband who hit his wife for any motives, or a mother who hit her children because they are not exactly do what she has told to them, or a servant that abused because she can not finished her work well. Actually all of this domestic violence must get punishment because it is including to criminals.

But it must be underline that in the household context, a husband has a duty to educate his wife and children till they obey to Allah swt. It is based on Allah's regard in surah at Tahrim verse 6:

"O you who believe take care yourselves and your family from the hell fire that the fuel is from human being and stones....." (Quran 66: 6)

There are many ways to educate wife and children. Sometimes a husband has to hit his wife or children. In the context of education, hitting is allowed with the certain limit and based on the clear norms. When a wife disobey to her husband or *nusyuz*, for example she do not want to serve her husband in a bed while she does not sick or menstruation, a husband has a right to educate her by some ways that Islam teach to him.

Verse 34 of an Nisa is one of the most important verses for husband and wife relationship in Islam. In most translations, it explicitly gives permission to men to beat their wives if they fear "rebellion," or *nusyuz*. Many interpretive problems have arisen regarding the occasions on which beating is appropriate, the type of beating prescribed, and whether beating remains discountenanced even if acceptable.

At first glance this verse may appear as if promoting physical abuse of women. But when reading surah 4:34 carefully one realizes that it actually prohibits abuse and beating of women by using the best psychological approach.

The advise to first talk and then avoid sexual contact, provides the necessary time and space for both parties to cool off, reason, examine the problem and reach a favorable agreement for both of them.

Abuse of a wife will not happen if the man learns to follow the clear commandments of God in this verse and in the order decreed. Abuse will only happen when a man does not follow these commandments, and thus fails to cool off and reason with himself or with his wife.

Surah 4, entitled "The Women," is one of the longest chapters in the Quran. It deals with many of the rights and responsibilities of women, rights that were first available to western women only a few decades ago, and some that still aren't. The theme of this Surah is to defend women's rights, and countering injustice and oppression of women. Thus, any interpretation of verses in Surah 4 must be in favor of the women, not the other way around.

Unfortunately surah 4:34 is extremely abused by many of the so-called "Muslim" men in the world. While disregarding their own obligations and their own righteousness, these men only focus on the third step of handling this difficult condition as described in surah 4:34, skip the first two necessary steps and give them the excuse to beat their wives. They find support for their misguided and biased views, and for treating their spouses unjustly, in the fabrications of the so called Hadith and Sunna. They thus misrepresent the true Islam (Submission), and divert people from this perfect and just religion for all.

We have to remember that the right given to the man in 4:34, can only be claimed when you have a situation with a righteous man on one hand dealing with a situation in which his wife repeatedly commits *nusyuz* which is an unrighteous, wicked, and rebellious act. Abusing this law and the attempt to apply it to regular daily marital disagreements is not warranted by the strong and selective wording of the verse. Furthermore, for a man to demand or claim this right, he must first give that woman all the rights God has given her and follow all aspects of the commandment without skipping any part of it. God clearly says in the Quran that He has decreed for the men and the women rights and obligations equitably (2:228).

In reality, a believing husband would most probably never come to the stage where he would actually lay a hand on his wife. He would be much too careful to examine his own motives first, as a God fearing man, before exercising this right. As we see in the verse immediately following 4:34, when the marriage

reaches this stage it's on it's way to end, as the very next words in the Quran reads;
"If a couple fears separation..."

Most women in the world today do not enjoy the protection surah 4:34 grants them. Instead they are unjustly abused, verbally and physically, by unrighteous men in unrighteous ways, and get beaten up for the most trivial of reasons, or for no reason at all. According to 4:34 even if the husband has a good reason, he is not allowed to lay a hand on his wife until he has passed all the previous steps.

The woman's responsibility in a marriage starts the day she chooses a husband. If she wants to enjoy her God given rights, she must obey her God given commands, and choose a believing husband. Thus, she can expect from him to treat her in accordance with God's decree, and not transgress against her. She can expect from a believing husband that he will heed any reminder she gives him, if he forgets. If she chooses to disregard God's commands, she has to know that there will be consequences.

If women expect the men's deeds to have consequences, they should expect the same for themselves. These consequences are however well controlled to protect the women from the outrage of the angry husbands as we can find in God's law for the believers in 4:34.

We also learn that one of the traits of the righteous is that they suppress anger.

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَنظِمِينَ ٱلْغَيْظُ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ \* وَٱللَّهُ سُحُبُ اللَّهُ سُحُبُ اللَّهُ سَحُبنِينَ ﴾ وَٱللَّهُ سُحُبنِينَ ﴾

"... They are suppressors of anger, and pardoners of the people. GOD loves the charitable." (Quran 3: 134)

The nature and essence of a healthy relationship between a husband and wife is beautifully expressed in the following verse from the Quran:

"Among His proofs is that He created for you spouses from among yourselves, in order to have tranquility and contentment with each other, and He placed in your hearts love and care towards your spouses. In this, there are sufficient proofs for people who think." (Quran 30: 21)

فَاسْتَجَابَ لَهُمْ رَبُهُمْ أَنِي لَا أُضِيعُ عَمَلَ عَنمِلِ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ أَبَعْضُكُم مِّن بَعْضَ فَالَّذِينَ هَاجَرُواْ وَأُخْرِجُواْ مِن دِيَرِهِمْ وَأُودُواْ فِي سَبِيلِي وَقَنتَلُواْ وَقُتِلُواْ لَأَكْفِرَنَّ عَنْهُمْ سَيْعَاتِمِمْ وَلَأَدْخِلَنَّهُمْ جَنَّتٍ تَجَرِى مِن تَحَيِّمَا ٱلْأَنْهَئرُ ثُوَابًا مِّنْ عِندِ ٱللَّهِ وَٱللَّهُ عِندَهُ حُسْنُ ٱلنَّوَابِ

"Their Lord responded to them: "I never fail to reward any worker among you for any work you do, be you male or female, you are equal to one another......" (Quran 3: 195)

When facing difficult times, even if the man dislikes his wife, God has decreed:

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا سَحِلُ لَكُمْ أَن تَرِثُوا ٱلنِّسَآءَ كَرْهَ ۖ وَلَا تَعْضُلُوهُ نَ لِتَذَّهَبُوا بِبَعْضِ مَآ ءَاتَيْتُمُوهُ نَ إِلَّا أَن يَأْتِينَ بِهَاحِشَةٍ مُّبَيْنَةٍ ۚ وَعَاشِرُوهُ نَ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُ نَ فَعَسَىٰ أَن تَكْرُهُوا شَيَّا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴾ "O you who believe, it is not lawful for you to inherit what the women leave behind, against their will. You shall not force them to give up anything you had given them, unless they commit a proven adultery. You shall treat them nicely. If you dislike them, you may dislike something wherein God has placed a lot of good." (Quran 4: 19)

In reality, the Quran and Sunnah provide clear instructions on what procedures a husband must use in conflict situations where the husband is innocent and the wife is rebellious and at fault.

- The first step is a peaceful discussion between the two of them about the problem and solutions. This is intended to soften hearts and eliminate misunderstandings.
- 2. If this doesn't work, the next step is for the husband to tell his wife his expectations in a firm, decisive manner.
- 3. If the rebelliousness and disobedience continues, the husband is supposed to leave the bed, which is really a punishment for both of them for not being able to resolve their differences.
- 4. The fourth step is hit them without causing pain.

For this fourth step many people consider that they can hit their wives as like as possible. Because of this step many domestic violence happens in many country. Abusive men are completely disregarding the Islamic teachings of kindness, mercy, gentleness, and forgiveness, just as they are disregarding the example of Prophet Muhammad, peace be upon him, who never hit a woman and was extremely gentle and compassionate with his family.

Based on Quran, a husband allows to hit his wife but the context of hit in the Quran verse mean that hit wife without causing pain. Once a number of women came to the prophet, on whom be peace, to complain that their husbands had beaten them. The prophet announced that men who beat their wives are not good men. The prophet also said, "Do not beat the female servants of Allah."

Allah knows that life is not always a bowl of cherries. And so He stipulates that a man must be kind to his wife even if he happens to dislike her. Allah offers a good reason as to why men should not dislike their wives. Allah says that He has placed much good in women.

In this regard the prophet Muhammad, on whom be peace, said that no believing man should hold a grudge against a believing woman. So what is a husband to do if he dislikes some things about his wife? This is bound to occur, since no human being is perfect. The prophet instructed that men should look for the agreeable traits in their wives rather than focus on their faults.

Once the prophet, on whom be peace, was asked what are the obligations of husbands toward their wives. He replied: "Feed her when you eat, and provide her clothing when you provide yourself. Neither hit her on the face nor uses impolite language when addressing her"

The prophet equated perfect belief with good treatment to one's wife when he said: "The most perfect believer is one who is the best in courtesy and amiable manners, and the best among you people is one who is most kind and courteous to his wives". Finally, the prophet, the best example of conduct said: "The best among you is the one who treats his family best."

Some of the last words of the prophet delivered during the farewell pilgrimage enjoin that men should hold themselves accountable before Allah

concerning the question of how they treat their wives. Therefore his advice to all men is as follows: "You must treat them with all kindness."

## **CHAPTER V**

### CONCLUSION

In Islam the marriage of a man and a woman is not just a financial and physical arrangement of living together but a sacred contract, a gift of God, to lead a happy, enjoyable life and continue the lineage. The main goal of marriage in Islam is the realization of tranquility and compassions between the spouses. For the attainment of this supreme goal, Islam defined certain duties and rights for the husband and wife.

Most women in the world today do not enjoy the protection surah 4:34 grants them. Instead they are unjustly abused, verbally and physically, by unrighteous men in unrighteous ways, and get beaten up for the most trivial of reasons, or for no reason at all.

When a wife done a mistake a husband could not hit her directly. There are some ways to educate her till her obey to her husband. When some one hit his wife and said that it is allowed in Islam, he must knows what the true meaning of the verse is.

A believing wife and a believing husband will never get to the point where beating of the wife enters the picture. A believing couple will consult one another and agree on the best way to solve their differences as surah 4:34 and the whole scripture recommends.

Explicitly, this verse shows the husband's validity to doing violence to his wife. But when reading surah 4:34 carefully one realizes that it actually prohibits

abuse and beating of women by using the best psychological approach. From the explanation before, the word واضربوهن in this verse is meant by hitting without

hurt and causing pain. This hit does not include into violence.

From the *mufassir* opinion above, can be concluded that there are some notes from the *mufassir* about the hit. First, the hit or beat could not course to the wife's face because face is the place of all beauty. Second, the hit must not hurt wife and must not causing pain. Some *mufassir* give advise to use the lightest thing for example using handkerchief or *siwak*. Third, hitting is done to give an education to the wife not to despise her. Fourth, hitting is done during giving the benefit for the household totality.

The notes above show that some mufassir disagree to doing violence in the household especially toward wife. Abuse of a wife will not happen if the man learns to follow the clear commandments of God in this verse and in the order decreed. Abuse will only happen when a man does not follow these commandments, and thus fails to cool off and reason with himself or with his wife.

On my own opinion, Quran has established the right ways to make happy family. Islam never supports its followers to doing violence. It is clear that he has no basic who said that this verse is the license to doing violence. In the principle Islam is the peaceful religion. Islam also said that violence is the humanity norms infringement.

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