

A Close Study on Domestic Violence Against Women: Islamic Perspectives and Remedies

Maulana Akbar Shah @ U Tun Aung**
Phoo Pwint Thu Aung*

ABSTRACT

Women empowerment refers to the process of giving women the power to take control of their lives, rights, and decision-making. It is about creating a society where women are treated equally, with respect, and have access to the same opportunities as men. It involves promoting women's education, encouraging their participation in politics, and breaking down gender stereotypes. However, prevailing information of domestic violence against women is rampant in many places around the world. Domestic violence is a form of abuse that can occur in any intimate relationship. It can take many forms, including physical, emotional, sexual, and financial abuse. It is crucial to protect individuals from domestic violence, especially women, who are most often the victims of this type of abuse. Islam recognizes the rights of women and emphasizes their equality with men. Women have the right to own property, inherit, and engage in business. The religion also promotes modesty and respect for women, including the obligation to protect them from harm. As well as Islam addresses domestic violence through teachings of respect, communication, patience, and consent between spouses. It prohibits harm, emphasizes gender equality, and encourages seeking guidance from knowledgeable sources and family support. By promoting these principles, Islam aims to prevent domestic violence, foster healthy relationships, and ensure the well-being and dignity of all family members. The United Nations has recognized the severity of this issue and has implemented various initiatives to combat domestic violence. We must all work together to ensure that everyone is safe and free from abuse in their own homes. Their motto for this effort is "Women's Rights are Human Rights," which was famously declared by Hillary Clinton during her speech at the 1995 United Nations Fourth World Conference on Women in Beijing, China. The UN has since adopted this statement as a guiding principle for their gender equality and women's empowerment efforts worldwide. It is essential to emphasize the role of education and communication in protecting women from domestic violence. By educating individuals on what constitutes abuse and how to recognize the signs, we can empower them to take action and seek help. Additionally, open and honest communication between partners can prevent misunderstandings and potential conflicts that may escalate into violence. We must continue to prioritize education and communication as solutions to combat domestic violence and ensure the safety and well-being of all individuals, particularly women. The qualitative research methodology is applied in this research and the article will be published in an index journal at the earliest.

Keywords: Islam, rights, Responsibility, women, education, communication, violence

INTRODUCTION

In our society, the issue of domestic violence against women is a recurring concern. This form of mistreatment is commonly known as domestic abuse or intimate partner violence, characterized by a repeated pattern of behaviour aimed at gaining power and control over an intimate partner. It encompasses various forms of harm, including physical, emotional, sexual, economic, and psychological actions or threats that exert influence over the victim. Domestic abuse arises from the violent actions of a spouse whose behaviour is unpredictable and profoundly

** Associate Professor, Department of Fundamental and Interdisciplinary Studies, AHAS Kulliyah of Islamic Revealed Knowledge and Human Science, International Islamic University Malaysia.

* Ph.D. Candidate, International Islamic Thought and Civilization (ISTAC), IIUM, Malaysia.

distressing, pushing the limits of one's endurance. The suffering endured through such torment is immensely grave, leaving indelible scars and long-lasting trauma for the survivor to overcome. The perpetrator's violent conduct stems from an inability to manage their anger, driven by a psychopathic mindset that inflicts immeasurable harm upon their spouse.¹

The psychological state of individuals prone to violence is often fragile and uncertain, rendering them incapable of managing their envy towards others, leading to their own misery due to their cruel actions. Misunderstandings and impoverished conditions typically mark their lives, as they perpetually experience unnecessary feelings of envy towards others and never find joy in witnessing the happiness of others. In certain instances, the oppressive inclination towards violence becomes intertwined with alcoholism, drug addiction, and substance abuse. When under the influence of alcohol and drugs, the perpetrator exhibits inhumane behaviour towards their spouse, unaware of the magnitude of their torment or the profound impact endured by their victims.²

Based on research conducted by the European community, it has been observed that a significant percentage of men, ranging from 27 to 40 percent, along with a smaller percentage of women, ranging from 4 to 24 percent, engage in alcohol consumption while perpetrating violence against their spouses. These individuals have been exposed to acts of violence and abuse within their environment since their early childhood, resulting in the internalization of aggression and a predisposition towards violent behaviour. Growing up amidst aggressive and criminal influences, whether within their own families or in their immediate neighbourhoods, has shaped their mindset with destructive tendencies deeply ingrained in their unconscious mind.³

These nefarious wrongdoers pose a grave threat to the youngsters in the vicinity as they can unwittingly absorb the ways of crime and harassment, either directly or indirectly. Any child who acquires knowledge of bullying and violent behaviours during their formative years tends to carry those patterns and mindsets well into adulthood.⁴

From a psychological standpoint, when a child grows up in a household where parents engage in constant quarrels and fights or an intimidating environment, they inadvertently internalize the aggressive and fierce behaviour displayed by their caregivers. As a result, this violent disposition unexpectedly emerges within them when they encounter individuals with hot tempers or witness extreme behaviour. Additionally, when under the influence of alcohol or drugs, these tendencies are further amplified. Consequently, they seek solace from their uncontrollable and turbulent mind through such means.⁵

Paradoxically, certain children subjected to domestic abuse bear witness to criminal acts and the anguish endured by their siblings and family members throughout their lives, causing them to distance themselves from the realm of this horrifying environment, leading to their own suffering and unhappiness. Their primary aim becomes avoiding further exposure to such felonious scenes, prompting them to abstain from involvement.

¹ Rachel Louise Snyder, *No Visible Bruises*. (London: Scribe Publications Pty Limited, 2019). 23-30.

² *Ibid.*, p. 40-45.

³ Gil-González, D., Vives-Cases, *Alcohol and intimate partner violence: Do we have enough information to act?* *European Journal of Public Health*, Volume, 16 (3), 2006) p. 278-284. <https://doi.org/10.1093/eurpub/ckl016>.

⁴ Jane Moncton Smith, *In Control, Dangerous Relationship and how they end in Murder*. (London: Bloomsbury Publishing, 2021), p. 163-189.

⁵ *Ibid.*, p. 77.

Instead, they embark on a mission to aid those trapped within the cycle of crime and misconduct, helping them break free from this environment.⁶

Avoiding peril and a corrupt environment hinges on an individual's comprehension and wisdom. The enlightened often maintain composure and serenity in the face of discontent and frustration, while those who succumb to defeat and disillusionment tend to embrace wickedness and transgressions.⁷

Similarly, individuals who struggle to navigate challenging circumstances and confront domestic violence find themselves submerged in a sea of oppression and despair, primarily stemming from their limited communication abilities and failure to comprehend opposing perspectives. The incidence of domestic abuse often arises from an incapacity to effectively engage in dialogue, ultimately resulting in the dissolution of marriages and even tragic acts of homicide within families.⁸

DEALING WITH WOMEN FROM ISLAMIC PERSPECTIVES

The Prophet Muhammad (peace be upon him) is the most excellent human being on earth and an outstanding model whose performance is still remembered in the hearts of every Ummah and applicable in any field of human engagement. In parenting and family management, the Prophet is known as the best husband and father, dealing with the wives and children in the finest manners.

The wives of the Prophet narrated on many occasions that the Prophet never canes them in his lifetime. Aisha, the wife of the Prophet, narrated that the Prophet is the living Quran, for he lives his life according to the teachings of the Quran. The Quran is bestowed to mankind for the benefit of human beings; whoever reads, understands and acts in accordance with the principle of the Quran will be successful in this world and the hereafter.

Allah SWT is the Creator of the universe and mankind, including man and woman. They are created to support each other so that they live on earth peacefully and happily. Allah SWT says in Surah Ar Rum, Aya 21, that: “(And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy...)” here we can understand the purpose of creation of mankind.⁹

The same goes for Surah An Nisa, verse No. 18, Allah SWT says: (you who have believed, it is not lawful for you to inherit women by compulsion. **And do not make difficulties for them** in order to take [back] part of what you gave them unless they commit a clear immorality. **And live with them in kindness. For if you dislike them - perhaps you dislike a thing, and Allah SWT makes therein much good.**)” Through this verse, men should know the punishment of Allah SWT if they do wrong dealing with women.¹⁰

The same goes in Surah al Baqarah, verse No. 187, where Allah SWT says: “(They are clothing for you and you are clothing for them....)” Here, clothing means protection, and man is the protector of women and vice versa.

⁶ Michael P. Johnson, *A Typology of Domestic Violence*, (Boston, Massachusetts: Northeastern University Presses, 2008), p. 105-109.

⁷ Joan McCord, Nancy A. Crowell, *Juvenile Crime, Juvenile Justice*. (National Academies Press, 2001), p. 25-30.

⁸ *Ibid.*, p. 30-35

⁹ Al Quran, Surah Ar Rum, verses 21.

¹⁰ Al Qura, Surah An Nisa, verse No. 19

In Surah Taubah, verse No. 71, where Allah SWT says: The believing men and believing women are allies of one another. In this verse, Allah SWT mentions the word, allies, meaning one needs to support another who is allied; that is why both men and women must know the significance of alliance and support each other.¹¹

When men study the notions of the above verses from the Qur'an, they understand the clear message that they are responsible for maintaining the marriage intact. Women must also support them accordingly to establish a happy marriage. We can find many axioms in the hadiths of the Prophet Muhammad (peace be upon him), emphasising the significant role of man in maintaining a good household.

The Prophet (peace be upon him) said that noble men treat their wives well, while lowly men treat women cruelly and arbitrarily. There is a hadith, there is a companion who asked the Prophet (PBUH) about their wives. The Prophet said, "Give your wives equal food and clothing as you dress and eat. Furthermore, the Prophet (peace be upon him) continued to say, "How much more ridiculous would it be if a man who physically assaults his wife and even sleeps with her in the same night is a very shameful act?"¹²

There are several ahadith of the Prophets advised us to look after the benefits and welfare of the wife. Abu Hurairah (may Allah SWT be pleased with him) narrated that the Messenger of Allah SWT (peace and blessings be upon him) said: "The most complete of the believers in faith is the one with the best character. And the best of you are those who are best to their women."¹³

Ibn Abbas (may Allah SWT be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "The best among you is the best towards his wife, and I am the best of you to my wives."¹⁴

Abu Hurairah (May Allah SWT be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "A believer must not hate a believing woman (i.e., his wife); if he dislikes one of her traits, he will be pleased with another."¹⁵

Abdullah ibn `Amr ibn Al-`As (May Allah SWT be pleased with them) narrated that the Prophet (peace and blessings be upon him) said: "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is (to have) a pious wife."¹⁶

Looking at one of the episodes will tell us about how our Prophet cares about the wife. It is the marriage of Fatima binti Kase from one of the hadiths that the Prophet said: she was proposed to marry by Osama bin Zeid, Mu'awiya and Abu Jam. When Fatima wanted to get advice from the Prophet, his Holiness said that Mu'awiya was very poor and could not meet his needs. Abu Jam is a woman beater. Therefore, he suggested you marry Osama bin Zaid, who is average.¹⁷

By reading the hadiths mentioned above, we can understand the important role of women in Islam and how men should take care of women who can help the husband in many ways to build a successful family. In this way, many difficulties can be overcome while maintaining love, peace and joy in the family.

¹¹ Al Quran, Surah Taubah, verse No. 71

¹² Sunan Ibn Majah: Vol. 3, Book 9, Hadith 1851.

¹³ At-Tirmidhi and authenticated by Al-Albani).

¹⁴ Sunan Ibn Majah 1977, In-book reference : Book 9, Hadith 133,

¹⁵ Muslim, Kita Ar Ridah, Chapter Wasayatun Nisa, Hadith 1469.

¹⁶ Riyad as-Salihin 280, an Introduction, Hadith 280.

¹⁷ Ibid, p. 116.

Under all these circumstances, we can conclude that Islam denounces and does not allow all types of malicious acts against women, such as domestic violence, torture against women, trafficking of women, forcing women into slavery and prostitution business, etc.; at the same time, the religion of Islam is well known for promoting women's rights and observing their values since its establishment 1400 ago. Muslims recognize the topical claims of women's rights by Western organizations, United Nations agencies, and International NGOs and are ready to support them to achieve the targeted goal successfully.

THE UNITED NATIONS DECLARATION ON THE ELIMINATION OF HUMAN RIGHTS ABUSES AGAINST WOMEN

On December 20, 1993, the United Nations issued a statement on eliminating violence against women following UN General Assembly Resolution 48/104. It is necessary for all UN member countries to follow this declaration and to take action against those who do not follow these laws. This declaration protects women from violence, their safety and equal rights, and the preservation of human dignity.¹⁸

The core objective of the declaration is to protect women from violence, their safety and equal rights, and the preservation of human dignity.

It aligns with the international human rights declaration that every woman has the right to participate according to their merit and skill in various fields such as business, politics, society, culture, etc.

The principal concern of the United Nations is violence against women makes it difficult for the principles of equal rights and peaceful life. As it also interferes with the development of women's lives, all countries must effectively punish those who violate the law. Indeed, the act of violence against women abolishes their rights and freedom, as well as the tendency to dominate women and prevent the development of their lives.

Especially women belonging to minority groups, various ethnic groups, refugee women living in foreign countries, internally deserted women, women in underdeveloped areas, women in prisons, older adults, and women living in war zones are especially vulnerable to violence. In addition, family Violence against women at home and in the community cannot be ignored, and the officials have a special responsibility to take serious measures to prevent it. Legal offices of every country are encouraged to effectively define the strict laws against the violation of women's rights, and these laws will be able to take specific action against those who commit violence against women.¹⁹

Declaratory text (1)

Violence against women is an unrealistic ideology based on gender differences, and as a result, women are physically, sexually and psychologically injured, threatened with the danger of life and unfair judgment inside their household and in their environment.²⁰

¹⁸ Manjoo, Rashida; Jones, Jackie, *The Legal Protection of Women From Violence: Normative Gaps in International Law*. (London: Abingdon: Routledge, 2018), p. 13.

¹⁹ Declaration on the Elimination of Violence against Women – UN Documents: Gathering a body of global agreements". un-documents.net. Retrieved February 24, 2010.

²⁰ <https://www.ohchr.org/en/instruments-mechanisms/instruments/declaration-elimination-violence-against-women>

Declaratory text (2)

In addition to the factors mentioned in paragraph (1) of the principle of violence against women, the trafficking of female children, sexual slavery, arguing for Mahr or Daory, sexually assaulting wife, Female genital mutilation, unlawful acts in the name of religion that harm women (if the husband dies, wife is forced to die along with the dead husband, Hindu culture); sexual violence against any woman in the community, outside the home, and forcing women to serve unjustly in terms of gender difference in the workplace, whether an organization or the state commits it.²¹

Declaratory text (3)

Women's rights are like human rights; they are entitled to equal rights with men in every field of civilization, such as political, social, economic and cultural areas. In addition, they have the same rights; the right to live, freedom of decision-making, right to receive safety and security, right to protection by law, right to be exempted from the principle of level discrimination, right to enjoy in both mind and body, right to enjoy relevant rights in the workplace, right to exemptions from inhumane acts.²²

Declaratory text (4)

The state has an important responsibility in preventing and protecting women from violence. Systematic laws must be established to prevent these incidents, and the country that does not yet have laws must immediately develop relevant laws. It is important for the state not to be involved in violence against women and to take direct action if it happens.

Whenever there is sexual violence, the state must investigate and punish the criminal as soon as possible. Legal activities in the country must also be properly prepared. In addition, strategic plans for women's violence prevention and suppression must be drawn up, and the government administrations need to make a public awareness campaign through non-governmental organizations and local communication networks.

Regarding the prevention of violence against women, the memorandum of cooperation among governments and international law firms is established, and provision of training for women and girls, arranging medical treatment for those who are physically abused or received mental disorders, etc.

Governments must allocate funds from the national budget to prevent violence against women. At the same time, the law ministry, administrative officials, legal experts in this work, security police officers in charge of the prevention of crimes, special investigation teams, crime inspection experts, and medical doctors are responsible for preventing crimes, providing training and necessary measures.

The universities and schools of law providing teaching of principles of violence against women should set up research units engaging in the collection of information, study analysis according to the pattern of crimes, the importance of crimes, in-depth nature of crimes, the behaviour of criminals and victims, general result of the crimes, prevention of such crimes. Governments must deliberately collaborate to distribute research information to relevant stakeholders to manage the issues properly.

Governments, in advance, prepare anti-terrorist campaigns and despatch a list of annual reports to the International Human Rights Organization and other relevant unions. In particular, if a country communicates with other countries and cooperates, prevention and suppression of violence against women will be successful.²³

²¹ Ibid,

²² Ibid,

²³ Ibid,

Declaratory text (5)

The branch offices of the United Nations in its member countries must communicate with the respective national governments, carry out collaborative activities on violence against women, and provide warning activities for the prevention of women's violence while holding meetings, workshops, and conferences before the end of the year. Financial support for educational activities in various townships must be made available, and the activities must include the preparation of technical support, collection and maintaining statistics reports on violence against women and preparation of monthly and yearly situation reports, gathering information about the activities of NGOs and relevant organizations. etc. if every respective office work continuously and timely on the issue of violence against women, they will be able to settle it in due course of time.²⁴

INVESTIGATION OF THE MINDSET OF THE PERPETRATORS (PSYCHOPATHS) WHO ABUSE WOMEN

In the study of psychopathology, people with mental disorders can act violently against anyone or themselves are called psychopaths. They are usually dissatisfied with their current situation and tend to act against what they are supposed to do.

From the perspective of psychopaths, they don't tend to adapt to others and always think that something is continuously wrong in their minds. It's like doing something more extreme than needed and acting something special unexpectedly. Such action is done suddenly, shocking and harming people in their environment.²⁵

Doing so leads them to deceive themselves and others, and they usually cheat people around them while reaching their goals and objectives. They usually deceive the public with extraordinary actions and make their wishes convenient. However, psychopaths often use violence against innocent and weak women to fill their own pockets. Extreme psychopaths often kill their friends and family and mass-kill schoolchildren to relieve themselves.²⁶

According to research, anyone can be a psychopath. Usually, they are not very dangerous, but some are quick-tempered and can do something unbelievable.

Common situations found in normal psychopaths are a lack of enthusiasm, no compassion, easy to get depressed, easy to get frustration, sometimes doing very brave work, and easy to get angry. They have a big egoistic, dangerous desire and act suddenly on something so huge without thinking.²⁷

But there is some kind of good spirit in them, and they are sometimes zealous. They sometimes show remarkable talent, doing something impossible, having the ability to observe people well, and being elegant in talking to people. Thus, they are usually considered psychopaths, but they are also often seen as successful.

Psychopaths can convince their wives or best friends with the most absurd story or conspiracy. The bottom line of that lie is to get their main plot goals out of reach. Their stories are so believable that it's too hard to say they are not true.²⁸

Their relationship and comfortable appearance makes it very difficult to catch them cheating. No matter how learned you are in front of their lies, you may bow down and become modest. It can even haunt your beliefs, confuse you, and make you lose your goals. They always find problems with their partners, making it difficult for them to oppose them. They are often afraid of fighting.²⁹

²⁴ Ibid,

²⁵ James Silver, JD, *Almost a Psychopath*. Minnesota: Harvard Medical School, Hazelfan Publishing, 2021), p. 25-30.

²⁶ Ibid., p.50-55.

²⁷ James Fallon, *The Psychopath Inside*. (New York: Penguin Group Publishing, 2013), p. 38-45.

²⁸ Ibid., p. 45-50.

²⁹ Halima Hakkanen, *Psychopath and Law, A Practitioner Guide*. (New Jersey (United States): Wiley Blackwell Publication, 2012), p. 30-38.

Their brains are often confused when examining them, and they know it's terrible when they are lying to others. There are cells in the brain that make up a person's normal mood; it is irregular. As a result, their mental state is often unstable, and they can't stay consistent with themselves; thus, they often change their mind.

For example, the wives who live with them often fight because of domestic violence. In the end, they put their lives at risk. Marrying such a person will bring bad luck because he always finds problems with his wife, and as a wife, it is not easy to divorce him, for he always threatens her.³⁰

Sometimes, he thinks his wife is regarded as the cause of his uncomfortable life, and it is deserved to beat his wife. They tend to think that they are innocent. Although his wife was in pain, crying and screaming, being life-threatening, he thinks that even her death is not his responsibility. He firmly believed that everything was the wife's responsibility and that it was worth punishing them.

If the wife can't stand her suffering anymore, she beats him back, or if she retaliates with the help of her relatives or friends, the psychopath often acts as if he does not commit any mistake. He often apologizes to his wife and makes many promises that he will not do it in the future. However, He remains a silent psychopath, and if the situation is good, he often abuses his wife in the same way as before.³¹

PROTECTION AGAINST THE MENTALLY RETARDED

If you become aware of the signs and patterns indicating that you are dealing with a psychopath who may pose a threat to your safety, it is crucial to seek help immediately. Don't hesitate to reach out to the authorities or people who can provide protection. Be aware that when they realize you've sought assistance, they might resort to self-harm or even make threats of harm towards themselves. Nevertheless, it is of utmost importance to act promptly and ask for help without delay.³²

They are very good at pretending to be an innocent person, and if they do something bad against you and you come to know it, then they'll put you in physical danger. At first, they prove themselves to be very good, and then they will show their true colours. If there is a maniac, either husband or wife, it is very dangerous, and you must find a way to protect yourself and your family members. This type of sick person is different from a normal person who acts immediately according to their will, for they do not have a decent mindset; thus, you must try your best not to fight back with him as much as you can.³³

Maintaining a composed demeanour and not revealing fear is crucial when dealing with individuals who exhibit problematic behavior. Understanding the signs and patterns of such individuals is essential, as is knowing whom to seek assistance from. These individuals often display a significant level of selfishness, taking advantage of others and disregarding their boundaries. They tend to exert pressure, especially if they recognize your empathetic nature and willingness to listen. However, it is essential to be aware of your own limits and boundaries. Once they realize that you are no longer willing to provide them with the help they seek, they may resort to coercion, torture, or persistent pleas to get what they desire. It's important not to let their actions intimidate you. In dealing with such situations, remaining cool and calm allows you to think rationally and make informed decisions. Remember that reaching out for assistance from appropriate authorities or support networks is a valid and essential step. Don't hesitate to seek help when necessary, as addressing these issues promptly and efficiently is crucial to maintaining your well-being and safety, regardless of your health or strength.³⁴

³⁰ Ibid., p. 46-49.

³¹ J. Reid Meloy, *The Mark of Cain, Psychoanalytic Insight and the Psychopath*. (New York: the Analytic Press, 2001), p. 155.

³² Ibid., 158.

³³ Loretta Kopalman, John C Moskop, *Ethics and Mental Retardation*. (Carolina: CIP Publications, University School of Medicine, Greenville, USA, 1984), p. 171-175.

³⁴ Ibid., p. 175-180.

At that moment, summon your inner courage and confront him with confidence. By doing so, he may become more receptive and plead for you not to harm him. However, it is crucial to seek assistance and not bear his interference any longer. If someone at home exhibits psychopathic tendencies, establish clear boundaries and lines of discipline that you refuse to tolerate. Should he dare to cross those boundaries, take decisive action to demonstrate your seriousness and ensure he understands the consequences of his actions. If his constant disturbances and torment leave you with no other choice, leaving him is the best course of action. When you decide to leave, be cautious not to share your contact number with him. Changing your number promptly is advisable to safeguard yourself from any physical or psychological danger posed by the psychopath. Additionally, remove all social media connections with him to eliminate any avenues of disturbance.

Remember, the disorder exhibited by psychopaths can only be addressed by a psychiatrist, though they may refuse to consider seeing a psychologist. While they may sincerely believe they are fine, it's evident that they are truly unwell, making it challenging to live with them due to unbearable circumstances. If you have endured much suffering from their torture and have firmly chosen to leave, do not inform them of your decision. Instead, prepare yourself by gathering all essential documents and confide in only your parents or someone you trust. Relocate to live with your parents and siblings, who can offer protection and support.³⁵

It's essential to safeguard all documentation and photographic evidence of the violence and torture you've endured, as well as a list of the properties unlawfully taken from you. These pieces of evidence will be crucial if the matter escalates to court for conflict resolution. Upon leaving the situation with the psychopath, the first step is to report the abuse to the police and inform your immediate family members. Official authorities are equipped to handle criminal cases, and your family's support can aid in ensuring your protection and safety.³⁶

THE LINK BETWEEN INDIVIDUALS PERPETRATING DOMESTIC VIOLENCE AND A LIMITED LEVEL OF EDUCATION.

Lack of education contributes significantly to domestic violence against women. According to a research report conducted in 2014 on 851 staff members of Tiviyan Medical University, it was found that only 5% of domestic violence perpetrators had received any formal education. The World Health Organization's report indicates that approximately 20% of women worldwide are victims of domestic violence.³⁷

The consequences of such violence can be devastating. The report reveals that some women subjected to violent treatment become disabled, sustain severe injuries, endure acid attacks on their faces, face divorce, experience complete economic collapse, and, in some cases, lose their lives.³⁸

Many of the women who suffer from domestic violence lack knowledge in managing family affairs and parenting. They often have limited education, typically at the primary level or may be illiterate. Additionally, they may lack understanding of legal processes, inheritance laws, and their rights and responsibilities as wives, spouses, and parents. The combination of illiteracy and lack of knowledge exacerbates their suffering and the burden of violence they endure.³⁹

The majority of domestic violence perpetrators are men who exhibit violent behaviour towards their partners, disregarding the painful experiences of the victims. These men often develop their aggressive attitudes by witnessing violence in their own homes or experiencing conflicts and street fights in their surroundings. Moreover, the men involved in the violent torture against their wives often struggle with poor economic conditions. A significant portion of them have meagre incomes and lack stable employment, forcing them to take any available job. Their financial struggles result in inadequate access to good food and proper nutrition, leaving them exhausted and impatient. Additionally, many of these

³⁵ Ibid., p. 185-187.

³⁶ Ibid., p. 188-190.

³⁷ Ruth Macklin, *Mental Retardation and Sterilization*. (New York: Springer Publication, 1981), 48-55.

³⁸ Ibid., 123.

³⁹ Ibid., p. 167.

men bear the burden of heavy loans due to their limited income. These accumulated problems and financial strains contribute to their propensity for violence.⁴⁰

Furthermore, the root causes of these unfortunate circumstances can be traced back to a lack of critical thinking skills, exacerbated by a dearth of knowledge and education. If both the husband and the wife possess intellectual capacity and are well-educated, they are more likely to exhibit a sense of responsibility and maintain a balanced psyche, which can prevent domestic violence from taking place within their homes. By addressing these educational and intellectual deficiencies, it becomes possible to avoid acts of domestic violence altogether.⁴¹

THE CONNECTION BETWEEN INDIVIDUALS WHO ENGAGE IN VIOLENCE AND THEIR COMMUNICATION DEFICIENCIES

For their marriage to flourish and bring happiness to both partners, effective communication and meeting each other's needs while residing together are absolutely essential. Their harmonious household could serve as an inspiring example to many, as they support each other in every aspect of their married life, becoming a cherished and emblematic family that others look up to.⁴²

Unfortunately, incidents of domestic violence against women are frequently reported in the news and media, highlighting the lack of understanding regarding the significance of good communication within families. When a relationship fails to grow fruitfully, it often indicates underlying issues in the family that can lead to an unsuccessful marriage. On the other hand, when there is open and respectful communication, it allows both partners to express their desires, understand each other better, and foster a secure and flourishing relationship, leading to a wonderful and prosperous marriage life.⁴³

The foundation of a successful family lies not only in the standard of education and a good family background but also in the willingness to make sacrifices for each other and uphold the values of understanding. The couple takes their religious duties seriously, and they adhere to the basic requirements of a standard family, which further strengthens their bond.⁴⁴

Inside and outside of their family, their relationship thrives because both spouses consistently practice good communication. This commitment to effective communication creates a positive and nurturing environment for their marriage to flourish and prosper continually. Effective communication has the power to transform the present moment into a pleasant experience, as it hinges on using good and sweet language that encourages listeners to respect and engage with the speaker. When listeners show their respect and attentiveness, the atmosphere becomes warm, and their relationship improves.⁴⁵

There are two main styles of speaking that speakers can employ: oral communication and symbolic communication. Within oral communication, there are various approaches a speaker can take to convey their message. Speaking with correctness and serenity instils a sense of stability and fascination in the listener. Depending on the situation, a speaker might raise their voice when rushed or angry while adopting a slower, measured pace in favourable circumstances. Lack of

⁴⁰ Arnol Birenbaum, *Immunity Service for the Mentally Retarded*. (Washington DC: Albert Einstein College of Medicine, Roman Allanheld Publication, 1985), p. 76-77.

⁴¹ *Changing Patterns in Residential Services for the Mentally Retarded*, Washington. DC. 1976), p. 217-233.

⁴² Dudley D. Cahn, Sally A Lloyd, *Family Violence from a Communications Perspective*. (London: Sage Publication, 1996), p. 78.

⁴³ *Ibid.*, p. 98.

⁴⁴ *Ibid.*, Dudley D. Cahn, Sally A Lloyd., 145.

⁴⁵ Ivan Herrera, Peco, *Care in the Age of Communication; Health, Education and Healthy Lifestyles*. (Basel, Switzerland: European Journal of Investigation in Health, Psychology and Education, 2021), p. 23-25

interest or speaking in a whisper indicates a need for caution. Speaking with seriousness or impatience signifies a matter of great importance, whereas playful banter indicates a comfortable and joyous moment among individuals.⁴⁶

On the other hand, there is personal symbolism, where individuals use symbols to convey personal meaning, representing their experiences, aspirations, and innermost thoughts. This unique language adds depth and richness to human communication, offering a powerful tool for expression and understanding. Body language, which includes gestures, eye contact, facial expressions, and posture, plays a significant role in symbolic communication. For instance, a happy speaker may exhibit smiling, open posture, leaning forward, maintaining eye contact, nodding, and using a soft tone, all of which indicate their comfort with the person they are interacting with. When a speaker shows warmth on their face, speaks openly and clearly, it signifies that they genuinely like the person they are talking to. Conversely, sarcastic, mocking, or cynical remarks imply that the speaker does not hold favourable feelings toward the individual they are engaging with.⁴⁷

During conversations, it's essential to avoid excessive use of the word "I" as it may come across as self-promoting and imposing. Similarly, the frequent use of "you" with a harsh tone can offend or frustrate the listener. Instead, it's better to use "I and you" sparingly and with a soft tone to make the conversation more acceptable to the other person. One common mistake in relationships is not discussing important issues with one's partner, assuming they already know about them. This can lead to misunderstandings. It is crucial to openly communicate the problems you are facing with your partner, as they cannot understand unless you tell them. Honest and open communication can prevent misunderstandings from occurring.⁴⁸

When the husband speaks to his wife, it is important for her to listen carefully. This shows the husband that his wife is serious about what he is saying. Waiting until the conversation is over before responding demonstrates attentive listening, and this kind of response can strengthen their relationship.⁴⁹

Sometimes, a wife should talk to her spouse after assessing his condition or listening to his tone to see if he is well. If he sounds soft and tired, she can express her concern by saying something like, "You look too tired. I'll bring you a cup of coffee, and then we can talk." Showing care and love in this way can nurture a healthier marriage.⁵⁰

It's important not to interrupt each other while speaking, as it can be very annoying and disrupt the flow of communication. Allowing the speaker to finish their speech before responding shows respect and consideration. By practising this, love and care between spouses can flourish, and their relationship will remain stronger and healthier.⁵¹

Lastly, it's crucial to avoid using language that stops the other person from speaking, such as saying, "Don't talk like this," "Shut up your mouth," or "It's better you stop talking right away." Such words can disturb the speaker's mindset and create unnecessary tension in the conversation. It's better to choose words that promote understanding and respect.⁵²

ISLAMIC APPROACH TO DOMESTIC VIOLENCE

In accordance with the Quran and Islamic teachings, everything in existence is created in pairs, exhibiting a profound balance and symmetry. Day and night, light and darkness, and man and woman all possess unique attributes that are essential for recognition and sustainability. When spouses recognize and value each other's distinctive qualities, they can create a successful family and contribute to the beauty of society.

⁴⁶ Ibid., p. 26.

⁴⁷ Ibid., p. 30

⁴⁸ Jenny Piening, *The Communicay Book, 44 Ideas for Better Conversations*. (New York: Published by WW Norton Company, 2020), p. 37.38.

⁴⁹ Ibid., p. 40.

⁵⁰ Ibid., p. 40-45

⁵¹ Brent D Ruben, *Meditation Information and Communication*. (NewYork: Routledge Publication, 2019), p. 35.

⁵² Ibid., p. 45.

In Surah Hujurat (Chapter 49), verse 13, Allah SWT emphasizes that human beings are created in pairs—man and woman—to come to know one another. Through this union, families, relatives, tribes, and nations are formed, fostering a sense of interconnectedness and cooperation. The recognition that they all come from one family encourages mutual support and collaboration. The ultimate measure of greatness lies in being responsible and loyal to Allah SWT Surah Ar-Rum (Chapter 30), verse 21 further underscores Allah SWT's plan by instilling love and affection between man and woman, leading them to support, love, and build a peaceful family life together.⁵³

This attraction between them is a natural and instinctive inclination that draws them closer to one another. However, Islamic law, guided by the Holy Quran, dictates that man and woman should live together only after they have been officially solemnized in marriage. By adhering to these divine principles, man and woman can establish a strong foundation for a harmonious family life and contribute positively to their communities and society as a whole. The Quran's wisdom promotes a balance and purpose in the relationships between spouses, fostering love, understanding, and cooperation to enrich the lives of individuals and strengthen the bonds of humanity.⁵⁴

"When men and women enter into marriage, they assume the sacred duty of protecting and supporting one another, as mentioned in Surah 2:187. This bond of loyalty, responsibility, patience, and prevailing love is intended to bring about love, peace, and prosperity in their lives. However, it is essential to recognize that not every family attains such tranquillity, as some may face bitter life experiences that lead to the breakdown of the family. Unfortunately, differences in opinions, circumstances, and family backgrounds can contribute to this unfortunate outcome.⁵⁵

Experts have pointed out various uncertain differences that may arise between spouses, but the most probable causes of marriage collapse are misunderstandings and unmet expectations. What might appear as insignificant misunderstandings can escalate into severe disputes, and if not resolved, they can lead to devastating consequences. Hence, it is crucial for spouses to acknowledge the significance of addressing frequent disagreements and clashes, as neglecting them can lead to escalating conflicts, suffering, and even tragic outcomes like homicide.

Wise and mature couples can prevent their marital life from falling apart by addressing issues with understanding and empathy. Alternatively, seeking guidance from family elders can help resolve disputes and maintain harmony within the family. By taking these steps, we can potentially prevent the initiation of domestic violence against women in the home."⁵⁶

When considering the development of misunderstandings between spouses, the primary cause of disputes often stems from differences in opinions. In certain situations, couples are capable of managing these misunderstandings by forgiving and rectifying mistakes while focusing on their shared future objectives. Unfortunately, some couples experience the unfortunate outcomes of divorce and domestic violence. To address such issues, psychiatrists often delve into the perspectives of both spouses. Failed marriages frequently reveal that communication weaknesses and lack of education play significant roles. Critical factors in marital conflicts are often the absence of forgiveness, intolerance, and religious teachings.⁵⁷

However, the resolution of these problems ultimately depends on the commitment of the couple to work on them. Recognizing that everyone makes mistakes and that humanity is inherently flawed, understanding and reconciliation become essential while also considering the well-being of their children. Shifting from condemnation to cheerfulness and accusation

⁵³ Al Quran, Surah Hujurat (Chapter 49), verse 13, Surah Ar-Rum (Chapter 30), verse 21.

⁵⁴ Al Quran, 24:32, 25:74, 40:8, 30:21, 5:5.

⁵⁵ Al Quran, Surah, 2: verse, 187.

⁵⁶ Ashton, Applwhite, Cutting Loose, Why Somen who end Their Marriage Do So Well. (New York: HarperCollins Publishers, 1997), p. 46.

⁵⁷ Ibid., p. 57-50.

to compassion can bring contentment back to the family. Avoiding egocentric behaviour, acknowledging each other's perspectives, and engaging in open discussions foster conflict resolution in marriage.⁵⁸

Furthermore, when the wife makes a request, the husband should try to fulfill it if possible. If not, he should communicate his incapability to his wife, and she should refrain from exceeding the limits of his financial ability. In cases of doubt or suspicion, accusations without evidence should be avoided. Instead, a thorough investigation can be conducted with the assistance of close family members, aiming to resolve doubts peacefully.

In such investigations, it is important to approach the matter diplomatically, using appropriate language to settle the issue without resorting to further disputes or violence. By adopting these principles and practices, spouses can work together to foster understanding, strengthen their bond, and build a healthier and happier family life.⁵⁹

To settle such issues peacefully, it is essential to approach them with a calm mind and seek proper consultation. Thoroughly investigating each step of the dispute can pave the way for a resolution. It's natural to feel emotional and angry during conflicts, but it's important to control these emotions when making final decisions, as decisions made in an emotional state often prove to be wrong. From the turbulence of disagreements to the tolerance of understanding, seeking the mercy of God can help resolve conflicts in a marriage. Islamic teachings advise against unwanted anger and misfortune caused by negative influences such as Satan and negative intentions from others. Avoiding these destructive elements is advisable.⁶⁰

If someone feels overwhelmed by anger, it is advised to take a moment to calm down. Even if the anger continues to grow, it's recommended to take a break and step away from the situation. The advice of Prophet Muhammad, peace be upon him, is to avoid making decisions in moments of anger, as they often lead to regrettable outcomes. Decisions made during peaceful moments tend to be wiser, while decisions made in anger are usually misguided. Remaining silent during moments of anger is also a prudent course of action. When feeling disturbed by negative influences, like Satan, taking a bath or making an ablution can help subside the anger, as the body temperature cools down with water.⁶¹

CONCLUSION

The Islamic teaching guides us that unwanted anger and misfortune are brought by Shitan, awful people around us and negative intentions; thus, avoiding these three destructive elements is advisable. If someone is so angry, he must sit down for a while till his anger disappears; even if he keeps growing angry, he should lie down; this is the advice from the Prophet Muhammad, peace be upon him. You will be regrettable for your unfavourable decision made during the stage of anger. The decision made during a peaceful moment proved to be good, for it is generally wrong when one is angry and advisable to keep yourself silent during the stage of anger. It would be best if you took a bath or made an ablution if you are disturbed by Shaitan because the anger subsides when the body temperature is down due to a bath.⁶²

Building a successful and fulfilling family requires a combination of intelligence, empathy, and dedication. The ultimate goal of marriage is to create a sustainable and prosperous union that lasts a lifetime. In the context of Muslim couples, this successful marriage is seen as a divine blessing from Allah SWT on Earth, and it is the responsibility of both husband and wife to maintain it. For Muslim couples, fulfilling their religious obligations (Fardu Ain) is paramount. This includes making a solemn pledge to their faith, performing obligatory prayers (Salat), observing fasting during Ramadan, giving alms (Zakat), and, if possible, undertaking the pilgrimage to Mecca (Hajj). In addition to these individual duties, they must also attend to their communal responsibilities (Fardu Kifaya), which involve taking care of the needs of their family, relatives, and society as a whole. A crucial aspect of their responsibility lies in nurturing their children and imparting moral values, providing them with quality, education, and fostering positive relationships with their neighbours and relatives. As

⁵⁸ Ibid., p. 58.

⁵⁹ Matthew Fray, *This is how your Marriage Ends*. (London: Souvenir Press, 2022), p. 78-90

⁶⁰ Ibid., p. 98.

⁶¹ Ibid., p. 112

⁶² Ibid., p. 122.

parents, they aim to raise their children to become self-sufficient and competent individuals who can thrive independently in the future.

When parents witness the success and growth of their children, they experience immense happiness, recognizing their role in guiding their offspring's journey in this world. This feeling of fulfilment aligns with the teachings of the Holy Quran, where Allah SWT promises great rewards and forgiveness for those who lead righteous lives, whether they are men or women, believers or Muslims, patient or charitable. In conclusion, creating a successful family necessitates intelligence, empathy, and adherence to religious duties. By fulfilling their responsibilities to Allah SWT and society and by nurturing their children with care and guidance, couples can experience the joy and contentment that comes with being true believers and responsible parents, according to the Holy Quran, Surah al Ahzab, verse 33 (And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah SWT and His Messenger. Allah SWT intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification).⁶³

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⁶³ Al Quran, , Surah al Ahzab, verse 33.

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