



Islam and its Role in Reducing Domestic Violence Against Women

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Abstract

In the contemporary world, violence has become a widespread phenomenon. In this regard, because women play a pivotal role in providing tranquility to the other family members, domestic violence against them has particular importance. Furthermore, this type of violence affects the entire family system and every member therein. Islam, as a religion, has greatly defended the rights of women. The verses of the Glorious Quran and the traditions of the Prophet and Imams (a.s) are full of commands and decrees that order men to treat their wives with the utmost love, compassion, and kindness. This research paper aims to briefly discuss topics such as domestic violence against women, the causes of the violence, the ill consequences of violence, Islam's view concerning violence against women, and ways of confronting it. Some methods of prevention that Islam has provided include, increasing one's spiritual and mental health, learning religious and ethical teachings, and applying methods of dealing with life stress. Similarly, reforming views towards women and beating women, reforming views regarding her responsibility within the home, and reforming behaviors towards the wife are some of the solutions that Islam has presented in confronting domestic violence against women.

Keywords: Violence against women, women, domestic violence, family, Islam

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Introduction

The family is a small, yet influential and capable unit of society. It should be a place of tranquility, it is therefore essential that the relationships between its members are such that it allows for security, happiness, and well-being to be established. In this regard, the role of women, being the mistress of the house, in providing tranquility to the family members is prominent, sensitive, and undeniable. This important role cannot be played unless the woman feels a sense of security and tranquility in the house.

The family must be considered to be the complete reflection of society, as it is influenced by social interactions. So, if the spirit governing society is based on oppression and inequality, the family will also be affected. Today, several evidence show that there are disorders in family relationships and the violence that stems from them. (Basharpūr, 1395 SH, 2)

Violence within the family is a bitter and unpleasant occurrence. Every day it unveils a new dimension of its destructive nature and, unfortunately, it has only increased and gotten worse during the 21st century in many societies, despite the extensive progress of man in numerous arenas. (Khānī et al., 1389 SH, 10)

Domestic violence usually occurs within the home, but it affects the lives of women in all areas. (Mirzā'ī, 1393 SH, 62) In general, statistics of violence are very high and it is not only women who are subjected to social and domestic violence. However, if we were to look especially at women, we would find that a large number of women, every day, are either hit, injured, or tortured by men. (Wardīniyyah et al., 1389 SH, 104)

Throughout the last few decades, sociologists noticed violence within the home as being an exception. They usually attributed such behavior to particular families who had financial difficulties, had a low cultural background, or who were going through a family crisis, such as divorce. However, current research findings indicate that violence is present in all types of families, regardless of their financial and social status, with the main victims being women and children. (Raīsī & Ḥusayn Chārī, 1391 SH, 8)

Attention to the teachings of Islam regarding the status of women in the family, the role of wives and mothers, and the

Islamic commandments on respecting the spouse and maintaining good conduct with them, on one hand, and raising awareness among men about the punishment for oppressing their wives, along with educating women on how to manage and organize matters to create peace in the family environment and control their husband's anger, on the other hand, can reduce the level of domestic violence against women. This article examines the role of Islam in reducing domestic violence against women. Just as men should behave well in their relationships with their wives, women must also uphold good conduct for the preservation of the family unit and the respect of their husbands, as the foundation of a shared life is based on mutual principles and standards.

Conceptual Analysis

Violence

Dictionaries have similarly defined violence, signifying a common meaning. For example, it has been defined as the absence of affection and kindness, harshness and aggression, an act accompanied by anger, physical and/or psychological harm, etc. (Anwārī, 1382 SH, 926) In the English Oxford dictionary, violence has been described as signifying violation, damage, hurt, anger, physical force aimed at hurting, etc. In the English language, this word has a negative connotation, therefore, if the Persian word *khashūnat* is a direct translation of it, it cannot be divided into having a positive and negative side. (Īrānpanāh, 1383 SH, 926)

In a technical definition, violence is a type of behavior that is based on either an apparent or hidden, yet perceived, motivation to physically harm someone else. What is also meant by it is a form of excessive aggressive behavior that causes specific harm to the victim. It is the act of a specific referent, i.e., a particular individual or group, that violates and attacks the life, wealth, and dignity of others (Alāsavand, 1390 SH, 1/158). In a general manner, violence can be defined as any form of bad behavior, be it verbal, physical, or emotional, done intentionally that causes physical, emotional, or psychological harm to another person. (Bustān & Dahqān Nejād, 1396 SH, 80) However, it must be noted that this definition can be applied to both violence against women and men. The 1993 UN Declaration on the Elimination of

Violence against Women defines violence against women to mean any act of gender-based violence that results in or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. (Jarchow, 2004, 3) Further, the concept of violence can include many instances, such as ignoring, degrading, hitting, confining women to the home, sexual exploitation, torture, and burying the wife alive after the death of her husband, a practice that still exists in some cultures. (Bustān, 1394 SH, 190)

Domestic Violence

One of the instances of violence is domestic violence. Domestic violence occurs when there is tension in the relationships between the members of a family. (Naīm, 1395 SH, 23) Any form of bad behavior towards the spouse, including psychological harm, threatening and instilling fear, mocking and degrading, severe and harsh criticisms, and physical harm, such as slapping, pushing, all the way to the use of a weapon, are to be considered as acts of domestic violence. (Crawford, 1992, 466)

Family

Family has been defined as a group of relatives; a group of individuals who have blood or affinity relations; a group of individuals who are related by blood or affinity, who stay under one roof, and who share a common guardian. (Şadrī Afshār, 1381 SH, 519)

Types of Violence against Women

Physical Violence

Violence against women in the form of physical harm can occur in many forms, such as hitting, torture, killing, etc. This kind of violence can be attributed to any form of unethical behavior towards women, examples can range from striking the body of a woman and go as far as sexual harassment and violence. Some of the results of physical violence include broken bones, muscle tears, wounds, cuts, bruising, internal injuries, brain injury, unintentional physical harm, miscarriage, and the death of the woman because of her injuries. (Muḥibbī, 1380 SH, 8)

It is worthy of note that because of the rich Islamic cultural heritage and the religious beliefs that govern an Islamic society, incidents of female harassment, especially those that lead to the death of the wife via the husband, are seen much less in Islamic societies as compared to that seen in Western societies.

Sexual Violence

Sexual violence occurs when a sexual act occurs through threat or illicit means. Rape, incest, sexual harassment, non-consensual penetration, inappropriate touching, trafficking, etc., are all instances of sexual violence. (Ibid)

Financial Violence

Not providing sustenance, placing women under economic pressure, and confiscating, usurping, or damaging her property are all instances of material harm. They also cause great psychological and mental harm to women. (Sālārīfar, 1389 SH, 102) One of the factors that increase this type of harm can be said to be the low literacy level of women in certain countries, the inequality of educational work opportunities, lower income as compared to men, and the absence of job security in the period after childbirth. (Khāqānī Fardī, 1394 SH, 82)

Psychological Violence

This type of harm and abuse can be directed towards both the husband and wife. It includes but is not limited to, acts such as degradation, mocking, swearing, wrongful accusing, threatening to divorce, taunting, etc., i.e., acts which result in the feelings, honor, and dignity of a person being trampled upon. A victim of abuse, to continue living, requires secrecy to be kept. This factor, in certain instances, is used as a means to maintain power and continue the abuse. A person who has or is the victim of abuse cannot easily tell someone else about their situation. Consequently, if their situation continues in this manner, they will develop a feeling of normality and acceptance towards it. Eventually, they will experience a deep sense of self-nothingness and worthlessness. (Ārifī, 1382 SH, 109)

A common element between the definitions of violence and abuse is intention being a fundamental factor. Threatening, upsetting, and injury are therefore secondary factors alongside

it. Some definitions place physical injury as the primary element, however, mental and identity injury are also witnessed within abusive behavior. Hence, it is the intention to cause physical or mental harm that is the criteria and motivator for abusive behavior. It must be noted that the definitions are concerned with the intention to cause harm and not the actualization of it. Therefore, it is possible for an abusive act not to result in physical harm but still be considered abusive. For example, if a husband throws something at his wife but it misses, no physical harm has taken place, but this act is still to be considered violent and abusive. While there is also no doubt that such an act causes mental and psychological harm to the wife. (Sālārīfar, 1389 SH, 179)

The Causes of Violence Against Women

The reasons and motivations for violence and abuse vary from person to person. In mapping out the reasons for violence against women, it must be kept in mind that some of these reasons are general, while others are specific regarding violence against women. Attention to this point may result in acquiring a reason closer to the fact and enable better and more precise solutions to be formulated.

I) Individual and Personality Causes

Physiological Causes

The superior strength of men can lead them to behave abusively and aggressively towards their spouses. The male hormone testosterone is a major factor in the aggressive behavior of men, i.e., the higher the level of it in the body, the greater the chance of aggressive behavior. Additionally, injury to certain areas of the brain and hormonal imbalances can also be counted as factors for the show of aggressive behavior. (Ibid, 144)

2. Psychological and Personality Causes

Another reason for the demonstration of violence is the psychological aspects that are related to it. A psychological outlook searches for the source of domestic violence within personality and psychological imbalances. Kaplan claims that some of the characteristics of wife abusers are, immaturity,

weakness, not having sufficient self-worth, poor problem-solving abilities, poor social skills, ineffective coping mechanisms, impulsive and dependent. Similarly, Muḥammad Khānī identifies two general characteristics for this type of behavior: 1. Personality and 2. Relational factors. The results of his findings show that men who abuse their wives in the true sense of the word are more likely to show signs of doubt, depression, uneasiness, hostility, OCD, paranoid thoughts, and psychosis. (Ibid)

3. Moral Weakness

In the perspective of Islam, the non-adherence of men to moral teachings is considered the most significant factor for the occurrence of domestic violence. Similarly, in research conducted on violence against women, it was shown that ethical shortcomings on the part of the husband were a major factor in this issue. (Ibid, 12)

II) Relational and Interactional Causes

Some of the reasons and causes of violence against women stem from the behavior and the interaction of the spouses toward one another. As violence is an interactive affair, instead of focusing on an individual and examining the individual causes of their behaviors, it would be more appropriate to focus, examine, and reevaluate the interactions between them, especially between spouses. Hence, sometimes violence is a tool used by men to curb the behavior of women and to create a sense of obedience and dependence within them. In some cultures, women are considered as illogical and unnatural beings, and men are actually then encouraged that in situations when rational reason does not work to resort to violence to ‘train’ women. (Ibid, 17) Many researchers have emphasized the role and importance of role models within the family structure. They believe that children learn marriage and parental skills through observation. For example, children, in the above scenario, will learn that violence and bad behavior is the norm. Furthermore, men who have been abused and treated badly in their childhood by their parents are more likely to treat their wives badly. (Amīrī, 1397 SH, 19)

III. Social and Economic Causes

Other major factors for domestic violence by men are matters

such as financial problems within the family, type of job, unemployment, the type of employment of the wife, etc. Unemployment and financial difficulties are the most influential factors in the arising of family disputes and the resulting violence. Naturally, there is a high probability that unemployed men engage in violence against women. An employed person, because of having greater self-confidence, the acts of violence are lesser.

Similarly, the perspective of culture on family, women, social structure, the governing law in society, and economic status could generally assist in explaining the causes of domestic violence. A lot of research that has been conducted in Iran has established this point that unemployment and not having sufficient income are two key factors for the occurrence of domestic violence, which ultimately could lead to divorce. (Kalāmī, 1378 SH, 50)

Consequences of Domestic Violence against Women

A reported 55% of women who experience abuse sustain physical injuries and, while it is difficult to pinpoint the mental effects of abuse, a reported 85% of those who were abused display various forms of negative emotions, such as anger, grief, fear, lack of trust, low self-worth, anxiety, depression, worry, shyness and embarrassment and so on. Alongside these negative emotions, 35% of these women were consuming drugs and alcohol or were seeking treatment. (Ṭabāṭabā'ī Nejad, 1392 SH, 16)

1. Physical Consequences

In physical violence, the perpetrator will either use his own body parts - hand, leg, etc. - or an item, such as a belt, rope, stick, or any household appliance that he can lay his hand on, to inflict injury upon his victim. In this form of violence, every part of the body can sustain injury, however, it is usually the face, head, neck, chest, ribs, stomach, and breasts that are subjected to injury. One of the main issues in evaluating physical violence and its consequences is the delayed reporting of it by the victim. In many instances, the victim for various reasons, like protecting the honor of the family and feeling shame, bears the abuse and does not report it to the police nor visit a clinic for treatment. Nevertheless, numerous physical consequences can occur because of domestic violence, of which some of the most important are, burns, knife

wounds and cuts, STDs, AIDS, physical and mental injuries to a child that cannot be recompensated, headaches and migraines, permanent or temporary traces of beating and burning, forceful miscarriage by the husband, birth of deformed child, retinal detachment and drug abuse. (NūrMuḥammadī, 1389 SH, 159)

2. Psychological and Mental Consequences

Some of the psychological consequences of violence can be said to be, low self-confidence, a feeling of guilt and blame from the victim, depression on the part of the victim and children, further cementing the irrational behavior of the perpetrator, loss of love and affection and creating a cold and untrusting relationship, a permanent sense of insecurity and transferring such to the children, developing children with personality disorders and who will be subdued. (Rāmpanāhī, 1384 SH, 43)

3. Social Consequences

Domestic violence is not a subject whose consequences remain only within the confinements of the family, rather it is natural for its negative effects and consequences to permeate into society. (NūrMuḥammadī, 1389 SH, 178) The most significant social consequences of domestic violence are, abnormal social interactions, the spread of crime, disorder, and aggressive behavior within society, an increase in the number of victims of abuse, the killing of innocent people, the oppression of the weak and vulnerable in society, increase in guardianless and ill-disciplined children, increase in STDs and HIV AIDS, sexual promiscuity and abuse and the weakening and breakdown of the family. (Rāmpanāhī, 1384 SH, 42)

Survey of Domestic Violence Statistics in the Countries of the World

Violence against women is a global concern. According to widespread reports, wife abuse is estimated to be 63% in Chile, 20% in Columbia, 62% in New Guinea, and 35% in the United States. (United Nations, 1994) It is also reported by the World Health Organization that between 20-50% of the global population of women have been abused and mistreated by their husbands. This statistic in New Guinea goes up to 67% for women living in rural areas and 56% for those living in suburban

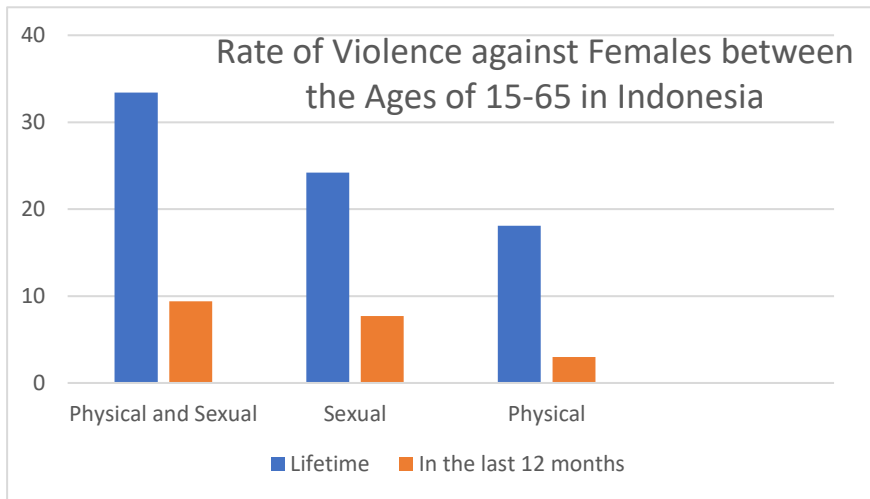
areas. In Chile, the rate of abuse is 63%, in Kenya 43%, in Japan 60%, and in Pakistan over 90%, in Belgium and Norway 25%, in South Korea between 12% and 38%, and in Malaysia 39%. Wife abuse is also reported in Indonesia. (Universe 2000, 4) According to statistics published by the European Union Agency for Fundamental Rights (FRA), violence against women is at a worrying level. This report shows that the rate of violence against women is higher in Northern Europe than in any other part. In Denmark, 52%, Finland 47%, Sweden 46%, and Holland 45% of women have been victims of physical or sexual abuse. From amongst 42000 random samples of women chosen from the 28 European Union member states, Violence Against Women (VAW) was the biggest cause of human rights infringements in Europe. It is reported that 1-in-3 women, from the age of 15 and above, are subjected to sexual abuse. (Website of the Judiciary of the Islamic Republic of Iran, Council for Human Rights, 1397 SH)

The British Ministry of Justice, in collaboration with the Office of National Records and the Home Office in Bolton, published an official statistic concerning violence against women in January 2013. This report, regarding sexual abuse, indicates that on average at least 85,000 women per year are raped or sexually abused and that every year 400,000 women are subjected to sexual harassment. Ikhwān writes in this regard, 'The number of women and girls who are trafficked into France by organized criminal networks is on the increase'. (Ikhwān, 1394 SH, 37)

In comparing the percentage of global rape victims, Nation Master has produced a diagram which shows that the UK, France, Germany, Canada, and Sweden are in the top 10 of these countries. The USA occupies the 13th position in this regard. This diagram, which shows the top 20 countries in this area, has not named any Islamic country within it. (Shādāmānī, 1396 SH, 76) This statistic indicates that with respect to violence, especially violence against women, Islamic countries are in a better state than those in Europe and that women in these countries experience more security.

Records show that in 2016, some women were subjected to physical or sexual violence in Indonesia. The chart below shows the rate of violence against women and girls between the ages of

15-65. These numbers show that 33.4% of women and girls in this age group have experienced physical and sexual violence from their husbands or others in their lives. 18.1% of women were subjected to physical abuse, while 24.2% of women were reported to be the victims of sexual violence. This high rate of physical and sexual abuse against women and girls indicates that society does not pay sufficient attention to females. (Yohana, 2017, 33)



Islamic Solutions to Eliminate Domestic Violence against Women

Islam and religious leaders attach great importance to human relations between people. Justice and kindness between all individuals are one of the core instructions of Allah. While, on the contrary, oppression, injustice, and threatening behavior have been strictly forbidden and come with definite and severe worldly and hereafter punishments.

Among the social institutions, it is the institution of the family that Islam views as being sacred, lofty, and desired. The relationships between the family members have been the subject of many moral teachings within Islamic texts. This shows the importance that Islam gives to this institution. Terms such as justice, kindness, and honorable have been cemented as the main

criteria for the relationships between family members, especially between the husband and wife. Acts such as oppression, threats, bad behavior, and compulsion are forbidden in this relationship. (Sālārīfar, 1389 SH, 244)

The Establishment and Extension of Mental, Emotional and Spiritual Health

A portion of violent behavior stems from emotional and mental factors, such as stress. This then allows for anger and negative emotions to be manifested. Therefore, it is of utmost importance that the mental and emotional health of an individual is cared for. Emotional and physical tranquility cannot be attained with mere material instruments. The cure for man's emotional and spiritual uneasiness, and the establishment of tranquility, can only be attained by him possessing an ultimate power and believing in a true and fixed origin. It is in this manner that said person can overcome the difficulties of life and expel traits, such as anxiety, worry, and uneasiness from himself. Many individuals, during times of difficulty and strife, become anxious and uneasy, which results in them manifesting violent behavior. In this regard, Allah says in the Glorious Quran, *"As persons having pure faith in Allah, not ascribing partners to Him. Whoever ascribes partners to Allah is as though he had fallen from a height, then [his corpse] is devoured by vultures, or [his remains are] blown away by the wind far and wide."* (Quran 22:31)

Therefore, it can be deduced from the above verse that the mental and emotional health of an individual is only possible through knowing God, the expansion of good moral traits, self-awareness, the controlling of lust and carnal desires, and guidance towards both worldly and Hereafter felicity. However, this does not entail that the role of clinics and consultations should be ignored. The establishment of foundations and clinics for consultations and guidance of families can play an effective role in decreasing domestic violence. (Āyatollahī, 1381 SH, 692)

Religious and Ethical Teachings

Another factor in the manifestation of violent behavior is the non-adherence of a person towards religious and ethical teachings; whereas, belief in God and having a religious

denomination can be influential in containing anger and bad behavior. So, Islamic teachings, such as belief in God, obedience to the Noble Messenger and his Ahl al-Bayt, belief in life after death, etc., can play a significant role in establishing desirable and pleasurable interactions within the family unit.

The stronger the adherence of an individual to religious teachings, the greater the restraint will be toward performing undesirable behaviors, such as violent acts. In addition, adherence to the teachings of religion will also result in an individual having a less stressful and worrying life. It has also been shown that beliefs, like contentment with God's plan and being completely dependent on Him, are also very effective in preventing domestic violence from occurring during financial difficulties. (Sālārīfar, 1389 SH, 248) Furthermore, religious families show a great deal less conflict and violence. (Mīrfardī, 1393 SH, 179)

Teaching the Principles of Appropriate Family Interactions

On many occasions, the emergence of problems and violence within the family stems from unintentional messages. These messages occur in the manner spouses attempt to establish desired interactions and when there is a deficiency in providing the needs or a failure in meeting the expectations of the other party. To prevent such scenarios from occurring, the education of both spouses at various stages, such as before marriage, the engagement period, the start of the marriage, and even at times during the first few years of the marriage, has shown to be very effective. (Sālārīfar, 1389 SH, 248) Allah says in the Glorious Quran, "*O you who have believed ... And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.*" (Quran 4:19)

The phrase "*And live with them in kindness*" portrays the meaning of having appropriate interactions from the side of the intellect, divine law, and common practice. This is a very broad meaning and, therefore, has many referents. Similarly, the same can be said for the opposite of this, that is, it includes every inappropriate behavior that results in physical or mental harm; it encompasses every form of violence. (Bustān, 1396 SH, 82)

Regarding patience and tolerance towards one's wife, the Noble Prophet is reported to have said, "*Know this! Any man who bears*

the ill-behavior of his wife with patience and forbearance, and who expects reward for this only from Allah, will, for each day and night, be given reward like that given to Prophet Ayūb."

Learning Techniques to Deal with Stress

One of the major factors for the occurrence of domestic violence is stress and anxiety – within the family and external to it - that effects the spouses. Work problems, financial difficulties, unemployment, and work pressures are some of the factors that create stress in men. Similarly, home management, raising, and taking care of the physical and mental well-being of the children can bring about stress in the wife. Therefore, appropriate techniques to combat and deal with stress can bring about calmness in the spouses, strengthen their emotional bond, and make them cooperate more within the home environment. Subsequently, techniques to deal with these issues must be taught to the spouses. Techniques could include, belief and dependence on God, understanding one's limitations and weaknesses, having a positive outlook within the family, viewing life as being structured, etc. Further, benefitting and making use of problem-solving methods should be given significant importance. (Sālārīfar, 1389 SH, 259)

Treating and Dealing with Domestic Violence

Reforming Attitudes Towards Women

Islam has many ordainments that show the honor of women. For example, it views both genders as being the best of creation and even places Paradise under the feet of the mother. It also forbids the husband from hurting his wife. The Noble Prophet (PBUHH) is reported to have said, *"Is a woman not but a sweet-smelling flower that is smelt by her husband?"* (Ṣadūq, 1413 AH, 2/113) Further, Allah has created both man and woman equally from the same human disposition and has made their potentials and aptitudes similar to each other. Women, just like men, have been provided with all the necessary tools to reach perfection, such as understanding, will, choice, the existence of a guide, and the ability to perform good deeds. And, by traversing the path of perfection, they can achieve the highest levels of it. All divine religions and prophets allocated a very high status and value to

women, and even at times saw them been worth more than gold and silver. However, it is important for a man not to expect endurance and a manly character from his wife. It is also necessary for him to interact with her in a manner that is suitable to her soft and gentle character; as she took a firm oath from him at the beginning of their marriage, one that signifies the observance of her spousal rights, such as treating her with kindness and honor. (Sālārīfar, 1389 SH, 141)

Correcting Attitude and Behavior Toward the wife (Beating the wife)

Islam strongly opposes the physical punishment of women. In this regard, the Noble Prophet (PBUHH) is reported to have said, *"The worst of your men are those who insult, are stingy and foul-mouthed, and those who hit their wives."* In another tradition, he (PBUH) is reported to have said, *"I am astonished at a person who hits his wife, while he is worthy of the beating." He is also reported to have said, 'Do not hit your wives with wooden sticks, as this act has retribution."* (Shaīrī, n.d., 158) In yet another tradition, the Noble Prophet is reported to have said, *"Whenever a man slaps his wife, Allah orders the angel who is in charge of the fire of Hell to slap, to slap in seventy times within the Fire. And whenever a man puts his hand on the hair of a Muslim woman and pulls it, will have his hands nailed with nails from the Fire."* (Nūrī, 1408 AH, 14/205)

Another tradition from the Noble Prophet (PBUHH) reports, *"Is it right for a person to hit his wife, thereafter to hug her?"* (Ḥurr Āmilī, 1409 AH, 20/167) Physical punishment and swearing are not suitable or appropriate ways to solve issues. Similarly, to hit a woman such that her skin turns red is extremely undesirable in Islam, let alone injuring or bruising her. It appears in Islamic sources that the hurting of the wife will result in the husband entering Hell and being admonished on the Day of Judgement. And, in retaliation for the pain that he caused, will be tormented many times over in the Hereafter. (Ibid)

A man who is aggressive with his family must take the repercussions and triggers of it into account, as it can lead to consequences such as a breakdown in social interactions, the break-up of the family and divorce, a prison sentence, and other legal punishments.

It is reported in a prophetic tradition, *"During the funeral of Saad ibn Maādh, his mother said to him, "O my son! Paradise be your abode!" On hearing this, the Noble Prophet (PBUH) turned to her and said, "Be calm! Do not speak about the affairs of Allah with such certainty, for your son is, at this moment, undergoing the pressure of the grave and in uneasiness." Surprised, the companions asked concerning the reason for this. The Noble Prophet (PBUHH) replied, "At home, he did not treat his family kindly." (Ṣadūq, 1375 AH, 1/310)*

Reforming the View Regarding a Woman's Responsibilities at the Home

A wife's activities within the home are of great value, as they are done out of love and without the expectation of material reward. Therefore, work must not be forced on her. Some men are of the impression that cooking, cleaning, managing the affairs of the house, and looking after the children are only the responsibilities of the wife. It is a result of this false impression that, when shortcomings are seen in the wife, he admonishes her. The Noble Prophet, with all his responsibilities, whenever he would enter the home after completing his social duties would assist his wife wherever needed, such as cooking, cleaning, laundry, grinding wheat, milking the camels, etc.

Once the Noble Prophet visited the house of Imam Ali and saw him cleaning lentils, while Lady Fatima was sitting next to him. The Noble Prophet (PBUHH) then said, *"Any man who assists his wife with the housework without seeking favor, Allah will write his name in the list of the martyrs, and for every hair that he has on his body a year of worship will be written for him, in which the days were passed in fasting and the nights in wakefulness. And he will be given the reward of a Ḥajj and Umrah for every step he takes in this regard." (Nurī, 1408 AH, 13/48)*

Recommendations

- Providing information and counseling in the field of marriage and choosing a spouse with an emphasis on matchmaking. In such a way that in the light of being equal in marriage and social and religious dimensions, men and women can continue their married life with mutual respect and a common worldview.

- Providing correct religious education in school curricula, especially in the field of social and family behavior patterns, which lays the groundwork for strengthening religious beliefs and encouraging the observance of religious orders regarding the observance of the inalienable rights of other human beings, especially women, and also reminding the system of auditing behavior in the Divine Court of justice will be effective in reducing crimes, including violence against women.

- Making efforts to institutionalize accepted religious values and norms within society, especially in families by introducing successful models in this field. For example, Friday prayer leaders, and cultural centers of mosques can play an important role in reducing violence by using religious speeches and distributing brochures on how to deal with women from the point of view of Islam.

- The media and educational facilities can also play a role in educating people on how to behave appropriately with their wives. This can be done by making movies and broadcasting speeches on topics such as the role of women in society and their status and position in Islam.

- Clearly explaining the grave consequences that abuse and violence will have on the family and society, and elaborating on Islam's unfavorable view concerning violent behavior. (Mirfardī et al, 1393 SH, 180)

Conclusion

Nowadays, the phenomenon of violence in the countries of the world, especially in the countries that claim to fight against violence against women, is a widespread problem. According to the available statistics, Western countries such as America, England, and Sweden have high ranks of violence against women. Domestic violence in Muslim countries due to Islamic orders is less common. The observance of religious teachings can play a great role in preventing men from abusing women. Anger and violence are aroused when the factors that control them are either weak or non-existent.

From the findings of this research, it can be concluded that if religious education, in the area of beliefs, has a positive impact on the belief system of an individual, and is then strengthened using

religious obligations and religious and social events, it can lead to the reinforcing of social interactions and the understanding of why it is necessary to observe social norms and laws. It can also be a factor in the increase of an individual's religiosity and spirituality. The above conditions can result in the solidifying of the sense of social unity amongst individuals and prevent them from partaking in acts of aggression and violence.

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