Physical Abuse in Pakistan: An Islāmic Perspective on Violence in Interpersonal Relationships

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Abstract

Marriage is the sacred contract and the role of every individual in this contract is clearly described in Sharī'ah. Islām gives importance to respect, rights and duties in spousal relationships and discourage any kind of violence. In spousal relationship, Women's physical violence is frequently the most widespread type of violence. It is accepted as normal in Pakistani society to beat, despite the negative effects on her physiological and physical health. In no case violence against wives encouraged or allowed in Islām. Sometimes ayah 34 of Surah *Nisa* is cited to justify the merciless rule of patriarchal men who demand obedience from their wives to the point of disciplining through physical punishment. Abusive behavior falls into the category of oppression and Sharī'ah condemns the oppressors very strongly. Perpetrators must be punished according to Sharī'ah rulings and state law. This research particularly discusses verse 34 of Surah *Nisa* and gives possible solutions in Islām for offenders and victims of physical abuse. This endeavor employs a qualitative research methodology to analyze textual content of the Qur'ān and Sunnah.

Keywords: Physical Abuse, Violence, Sharī'ah, Pakistani society

The cases of Domestic Violence are reported through different modes of media in Pakistan on a larger scale. Unfortunately, these cases are increasing day by day. Pakistan is an Islāmic country and the majority

of its population is Muslim. It is important and need of time to understand the concept of Physical Abuse in a border scenario to address this subject. Islām is Deen of peace that teaches it followers to be cooperative and loving to, not only Muslims but to the non-Muslim community as well. The religion with such teaching must have defined the rights of partners as well. Islām says that marriage is a sacred relationship and is a prime unit of society. Therefore, it is important to study Physical Abuse in light of Islām.

Methodology

Descriptive and Analytical methodology is applied in this study. In order to collect data on physical abuse and its protection and prevention in Sharīʻah; primary and secondary sources are used. Primary sources, Qur'ān, teachings of Ḥadith, and juristic opinion are used. Secondary sources; books of eminent scholars, encyclopedias, dictionaries, research journals, magazines, and articles of newspapers are also consulted to establish clear findings for the dissertation.

Literature Review

Physical abuse is when one person intentionally hurt or causes injury to other person. Physical abuse is defined by United Nations as "Abuse that involves hurting or trying to hurt a partner by hitting, kicking, burning, grabbing, pinching, shoving, slapping, hair pulling, biting, denying medical care or forcing alcohol and/or drug use, or using other physical force."[1] Physical aggression, such as biting, slapping, beating, or even strangulation is examples of physical abuse. Accidents are frequently used to cover up injuries that were intentionally caused. Sometimes, women suffer severe injuries and even pass away because of physical torture.[2]

The most frequent kind of family victimization is physical violence.[3] Both men and women can commit and suffer from intimate partner abuse. However, males are more frequently the offenders and

[1]Nations. What Is Domestic Abuse? United Nations. (2021). https://www.un.org/en/coronavirus/what-is-domestic-abuse

[2]M.C.Ellsberg, R.Pena, A.Herrera, J Liljestrand,& A.Winkvist, "Wife abuse among women of childbearing age in Nicaragua," *American journal of public health* 89, no.2, (1999): 241-244.

[3] Kallstrom, A., Hellfeldt, K., Howell, K. H., Miller-Graff, L. E., & Graham-Bermann, S. A. "Young adults victimized as children or adolescents: Relationships between perpetrator patterns, poly-victimization, and mental health problems," *Journal of interpersonal violence* 35, no. 11, (2020): 2335-2357.

females are the victims.[4] Women are the victims of domestic violence, which includes physical abuse from spouses, in-laws, and, in some cases, brothers and parents.[5]

Prevalence of Physical Abuse in Pakistan

During lockdown in Pakistan, a Radiological assessment of domestic violence is reported in a study conducted in 2020 by Khan et al. The study discovered a sharp rise in physical abuse cases, which was demonstrated by the ratio of 50–55 instances per day and by the fact that 60% of the women in the radiology department had rib, arm, leg, and head fractures.[6] A cross-sectional study in Pakistan revealed no link between younger age and the prevalence of domestic violence. According to the findings, in Pakistani society, a woman's age has no bearing on her ability to protect herself from domestic violence. As a result, women's abuse occurs at all ages.[7]

Physical violence against women is prevalent in rural Pakistan at 56 percent. In contrast, metropolitan environments have a lifetime prevalence of 57.6 percent.[8] By the end of 2019, the Punjab High Court was still hearing 83,920 cases of physical abuse against female, including honor killings, acid attacks, kidnappings, sexual assaults, and rape, while there were 177,880 cases still outstanding in Pakistan's district courts. With a backlog of 197,515 cases in Pakistan's district courts, the Peshawar High Court had just under 37,000 cases that were unresolved. The alarmingly high rate of acquittals in cases of gender-based violence indicates ineffective enforcement of the law and a lack of effective prosecution.[9]

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[4] Ravneet Kaur, & Suneela Garg, "Addressing domestic violence against women: An unfinished agenda," *Indian journal of community medicine* 33, no.2 (2008): 73–76.

[5] Parveen Azam Ali & Maria Irma Cucio Bustamante , "Violence against women in Pakistan: a framework for Analysis," *Journal Pakistan Medical Association* 58, no.4.(2008):198–203.

[6] Shehzad Khan, Bakht Rokhan, Tariq Alam, Sadia Imtiaz,Majid Iqbal & Salma Liaqat, "Radiological assessment of domestic violence during COVID-19 lockdown In-depth Study of Pakistani Population," *Pakistan Journal of Radiology* 30, no.4, (2020): 240-245.

[7] Salman Ahmed Shaikh, "Islam and Human Development," *International Journal Excellence in Islamic Banking and Finance*. (2014). https://mpra.ub.uni-muenchen.de/53800/1/MPRA_paper_53800.pdf

[8] Hina Hussain, Sadiq Hussain, Samar Zahra & Talib Hussain, "Prevalence and risk factors of domestic violence and its impacts on women's mental health in Gilgit-Baltistan Pakistan," *Pakistan Journal of Medical Sciences* 36,no. 4 ,(2020):627–31

[9] Hamida Khatri, Domestic Violence in Pakistan from 1990-2020: A Mixed Method Approach. Harrisburg University of Science and Technology. (2020). https://digitalcommons.harrisburgu.edu/isem_dandt/2/

Women's physical violence is frequently the most widespread type of violence against women, and it is entrenched in a patriarchal social order. Throughout their lives, women are psychologically and economically dependent on men. Killing, rape, spousal violence, acid attacks, honor killing, *Vani*, kidnapping, and abduction, are ways to physically injure a woman. Statistics reveal that men physically assault women in a variety of ways. Wife beating is so frequent in our society that it is accepted as customary.

Sharī'ah Perspective on Physical Abuse

Physical abuse is severely condemned in Islām except for a valid reason. Physical abuse includes physically hitting and injuring. Violence and coercion, used as a means of control in the home, are oppression and is not accepted in Islām. Sometimes an ayah is often cited to justify the pitiless rule of patriarchal men who demand obedience from their wives to the point of disciplining through physical punishment. Qur'ān says;

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُواْ مِنْ أَمْوَٰلِهِمْ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُواْ عَلَيْهِنَّ سَبِيلًا إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا".[10]

"Men shall take full care of women with the bounties which God has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions. And the right-eous women are the truly devout ones, who guard *the intimacy which God has [ordained to be] guar-ded. And as for those women whose ill-will you have reason to fear, admonish them [first]; then leave them alone in bed; then beat them; and if thereupon they pay you heed, do not seek to harm them. Behold, God is indeed most high, great."*

This ayah was revealed in the context of Saad Bin Ar-Rabee and his wife Habiba Bint-e-Zaid, according to Muḥammad bin Ahmad Al Ansari Al Qurtubi. Both were from Ansar and Saad was a tribal head. Saad once slapped his wife for her disobedience. Her father complained to the prophet (S.A.W) and said that my daughter sharing his bed and he slapped her. The Prophet (S.A.W) asked her to take Qiṣaṣ, which allowed her to hit her husband. Then the prophet called them back and said, "Gibreil came to me, we intended something, Allah intended something else, and that which

[10]Surah An-Nisa:34

Allah has intended is better," and then he lifted the retaliation. So that was the time and situation in which this ayat was revealed.[11]

The apparent meaning of the word '*daraba'* and the Qur'ān and Sunnah's deep teachings of justice has made many classical jurists to ponder over the ayah 4:34.[12] The meaning of '*idribuhunna'* as 'beating' is based on the different meanings of its origin '*daraba*' in another place in the Qur'ān.[13]Among these meanings are "to travel the earth, to beat, to set up, to give examples, to take away, to condemn, to seal, to cover, to explain, to have sex, and others".[14] The famous early Makkan jurist Ata ibn Abi Rabah considered '*daraba'* a symbolic gesture reflecting one's anger, he said, "A man does not hit his wife. He simply expresses that he is upset with her".[15]

The medieval master of ḥadith, Ibn Hajar had the opinion that despite the apparent meaning of the ayah, the Prophet's example is sufficient evidence that beating of the wife is disliked by him.[16] Contemporary scholar Abu Sulayman concluded that '*daraba'* in this context means temporary separation. This argument is in line with the example from the life of the Prophet (S.A.W). When he entered into a dispute with his wives, he separated from them temporarily before giving them the option of either staying with him or freeing themselves through divorce. In another case when his wife 'Āyesha was falsely accused of adultery, he allowed her to stay with her parents at her request until divine intervention cleared her of the accusation.[17] Badawī permits a husband to gently beat his wife that leave no visible physical injury or harm to her body or leaving any form of mark in an effort to salvage the marriage

[11]Al-Qurtubi, *Al jami'Al Akham ul Quran*(Zia ul Quran publications. Lahore,2012),Vol 3, p.179

[12]Azizah Y. al-Hibri, "An Islamic perspective on domestic violence," Fordham *International Law Journal*, 27, (2003):195.

[13] Ibid.

[14] Hans Wher, *A dictionary of modern written Arabic*, ed. Wiesbaden: Spoken Language Service Inc. (1976).

[15] Tesneem Alkiek, Omar Suleiman ,& Jonathan Brown. *Islam and Violence against Women: A Critical Look at Domestic Violence and Honor Killings in the Muslim Community*. Yaqeen Institute, May, 22. (2017).
https://yaqeeninstitute.org/read/paper/islam-and-violence-against-women-a-critical-look-at-domestic-violence-and-honor-killings-in-the-muslim-community

[16] Ibid.

[17] Abdul Hamid AbuSulayman, *Martial discord: Recapturing the full Islamic spirit of human dignity*. (Herndon, VA: International Institute of Islamic Thought,2003)

under extreme situations and anytime greater harm, such as divorce, a possible alternative.[18]

Ibn ‘Arabi, Qurtubi, Ibn kathir, Muḥammad Shafi Usmani all discussed the three levels of Qur’ānic strategy described in the above ayah. First and foremost, she should be advised that her husband's rights are declared by Allah and that Allah has made it mandatory for both husband and wife to have a comfortable and loving life together. Second, prevent close ties with wife by leaving the beds, rooms, or just avoiding physical touch, in order to make her recognize the severity of the problem. Finally, to use coercion against her by permitting someone to beat her. All traditionalists accept the term ‘*wadribohunna’* as allowing men to beat their wives, yet all of these muffasreen have very clear opinion that this beating will be with the purpose, intention, and essence of retributive measure rather than punishment measure. Hasan Basri says beat by not leaving any scars on the body, while Ibn-e-Abbas compares it to the touch of a *Miswāk* a light wooden stick used to scrub teeth.[19]

Direct examples from the life of Ḥazrat Muḥammad (S.A.W) and extensive documentation in the ḥadith collections established that marriage is based on care, respect, kindness, love and mutual consultation, and fairness. It is narrated by Ḥazrat ‘Āyesha (R.A)

"ما ضرب رسول الله ﷺ شيئاً قط بيده، ولا امرأة ولا خادماً"[20]

"The Messenger of Allah never beat any of his servants, or wives, and his hand never hit anything."

"خَطَبَ النَّبِيُّ ﷺ . ثُمَّ ذَكَرَ النِّسَاءَ فَوَعَظَهُمْ فِيهِنَّ ثُمَّ قَالَ : إِلاَمَ يَجْلِدُأَحَدُكُمُ امْرَأَتَهُ جَلْدَ الأَمَةِ وَلَعَلَّهُ أَنْ يُضَاجِعَهَا مِنْ آخِرِ يَوْمِهِ" [21]

“The Prophet delivered a sermon then he mentioned women and admonished (the men) concerning them. he said: 'How long will one of you whip his wife like a slave, then lay with her at the end of the day”. It is reported by Bahz bin Hakim he said messenger of Allah advice us:

"وَلاَ تُقَبِّحِ الْوَجْهَ وَلاَ تَضْرِبْ" [22]

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[18]Jamal Badawi, “The Status of Women in Islam,” https://www.islamland.com/uploads/books/The-Status-of-Women-in-Islam-Jamal-Badawi-_eng.pdf

[19]Ibn Kathir, *Tafsir Ibn Kathir* ,(Riyadh:Darussalam,2003), Vol. 2, p.445

[20] Ibn Majah, *Sunan Ibn Majah*,The Book on Marriage, Chapter: Hitting Women ,Ḥadith no. 1984

[21] *Sunan Ibn Majah*, Chapters on Marriage. Chapter: Hitting Women, Ḥadith no.1983.

"Do not revile her (woman) face, and do not beat her." The famous Andalusian scholar, Ibn Rushd was questioned if a man might beat and imprison his wife if he discovered her engaging in indecent actions in bed with a foreign man. He responded that he could forgive or divorce his wife, but anything beyond that would be a crime and sin.[23] According to Qardawī, "hitting (one's wife) on the face is forbidden since it is an insult to her dignity and endangers the most beautiful portion of her body".[24]

Numerous examples of Muslim behavior toward fellow Muslims can be found in the Qur'ān and Ḥadith. Remarkably, in all the ḥaditha presenting Prophet (S.A.W), as the spiritual and political leader, continuously exhorted people to respect their wives and abstain from using the option of physical violence as much as it can be. Jurists and scholars have a clear opinion on this. Religion as a whole is justice, compassion, prosperity, and wisdom. Therefore, anything that goes against this and causes unfairness, cruelty, harm, or folly cannot, therefore, be said to be a part of the religion.

Dealing with Abusive Relationships

Marriage is supposed to be built on tenderness and tranquility but sometimes marriage turns into a source of pain for the couple. Islām provides comprehensive guidelines for resolving these conflicts. The wife of Thabit Ibn Qays, Shimmas was the daughter of Sahl. She was hit by Thabit Ibn Qays, breaking some of her body parts. She visited the Prophet (S.A.W) the following morning and voiced her complaints about her husband. Thabit ibn Qays was called by the Prophet (S.A.W). He said to him

"خُذْ بَعْضَ مَالِهَا وَفَارِقْهَا. فَقَالَ وَيَصْلُحُ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ : نَعَمْ. قَالَ فَإِنِّي أَصْدَقْتُهَا حَدِيقَتَيْنِ وَهُمَا بِيَدِهَا فَقَالَ النَّبِيُّ ﷺ: خُذْهُمَا فَفَارِقْهَا" [25]

"Take a part of her property and separate yourself from her. He asked: Is that right, Messenger of Allah? He said: Yes. He said: I have given her two gardens of mine as a dower, and they are already in her possession. The Prophet (S.A.W) said: Take them and separate yourself from her."

[22] Abu Dawud, *Sunan Abi Dawud* ,The Book on Marriage , Chapter: The Rights Of A Woman Upon Her Husband,Hadith no. 2143

[23] Abu El Fadl, K. *The search for beauty in Islam: A conference of the books.* (Lanham, MD: Rowan & Littlefield,2006)

[24] Yousuf Al-Qardawi, *The lawful and the prohibited in Islam*. (Indianapolis, IN: American Trust Publications,1984), p.223.

[25] *Sunan Abi Dawud*, Kitab Al-Talaq. Chapter: Regarding Khul, Ḥadith no 2228

"امْرَأَةَ، الْوَلِيدِ بْنِ عُقْبَةَ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْوَلِيدَ يَضْرِبُهَا وَقَالَ نَصْرُ بْنُ عَلِيٍّ فِي حَدِيثِهِ شْكُوهُ قَالَ قُولِي لَهُ قَدْ أَجَارَنِي قَالَ عَلِيٌّ فَلَمْ تَلْبَثْ إِلَّا يَسِيرًا حَتَّى رَجَعَتْ فَقَالَتْ مَا زَادَنِي إِلَّا ضَرْبًا فَأَخَذَ هُدْبَةً مِنْ ثَوْبِهِ فَدَفَعَهَا إِلَيْهَا وَقَالَ قُولِي لَهُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَارَنِي فَلَمْ تَلْبَثْ"[26]

"Once Al-Waleed ibn Uqbah's wife came to the Prophet (S.A.W) and complained, O Messenger of Allah! Al-Waleed hit me!. The Prophet responded, Say to him: The Prophet has protected me. She returned again saying, He did not give me anything except more beatings! The Prophet then tore a piece from his garment (as a symbol of proof for his protection) and said, Say to him: Verily, the Messenger of God has given me protection. She came back and said, He did not give me anything except more beatings!. The Prophet then raised his hands and said: O God, you must deal with al-Waleed for he has sinned against me twice. In the farewell Hajj sermon, Prophet Muḥammad (S.A.W) advised that:

"وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً أَلاَ إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا" [27]

"And indeed I order you to be good to the women, for they are but captives with you over whom you have no power than that, except if they come with manifest *Fahishah* (evil behavior). If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them. Indeed you have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to treat on your bedding (furniture), nor to admit anyone in your home that you dislike." Sometimes wives are abusive and it is difficult to live with her. Allah is commanding in Qur'ān;

"وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُواْ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا"[28]

"And live with them in the best way. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good."

Islām sees the home as a place where each family member can feel secure. From an Islāmic perspective, a marriage is a commitment that is

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[26] Imam Ahmad, *Musnad Ahmad*, Ḥadith no 1304 &1305

[27] Imam Tirmidhi, *Jami` at-Tirmidhi*, The Book on suckling,Chapter on the rights of a woman against her husband, Hadith no 1163

[28] Surah Nisa:19

founded on love and compassion. Islām commands husbands that even if they don't love their wives, it's possible that Allah make her/his spouse highly beneficial for him/her. Marriage is a sacred covenant that shouldn't be broken at the whim of a fleeting mood.[29] The marriage contract is broken when a wife is physically abused, and that is grounds for an immediate divorce. The Othman courts Sharī'ah records also provide proof of the power of women to seek retribution when subjected to violence. The Aleppo Sharī'ah courts ruled against violent husbands in numerous domestic violence instances in 1687.[30]

When people live together, it is natural for conflicts to arise between them, but Islām provides comprehensive guidance for resolving these conflicts. Qur'ān and Sunnah have clarified the boundaries and limits of all human beings. No one is allowed to cross these limits. Islām has given the best way to resolve every dispute with Justice.

Penalty for physical abuse

Islām forbids domestic violence. The judge or imam has the authority to punish perpetrators according to Sharī'ah. The imam has sole authority in deciding the proper level of *tazir*. Prophet Muḥammad (S.A.W) said:

"اتقوا الظلم، فإن الظلم ظلمات يوم القيامة، واتقوا الشح فإن الشح أهلك من كان قبلكم، حملهم على أن سفكوا دماءهم واستحلوا محارمهم"[31]

"Beware of injustice, for oppression will be darkness on the day of resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful." The most extreme instance of a wife's resistance is "beating", permitted if all other tactics fail. He describes it as lightly hitting with the hands while avoiding the face and other delicate areas. He stresses that the husband should never use a stick or any other object that could inflict pain or harm.[32] Syrian jurist Ibn 'Abidin said that *tazir* (discretionary physical punishment) is necessary for a 'man who hits his wife excessively' and 'breaks bone', 'burns flesh,' etc. Despite the fact that Ibn 'Abidin doesn't

[29]Syed Qutb, *In the shade of the Quran*. Trans: MA Salahi. (The Islamic Foundation, Leicester, 2003)

[30] Semerdjian, E. *The Ottoman Empire*. Encyclopedia of Women and Islamic Culture: Family, Law and Politics, 2, (Leiden, The Netherlands: Koninklijke Brill NV,2004) pp. 121-123.

[31] Yahya Bin Sharaf Al-Nawawi, *Riyad as-Salihin*،The Book on miscellany, Chapter: Unlawfulness of Oppression and Restoring Others Rights, Hadith no 203

[32] Al-Qaradawi, *The lawful and the prohibited in Islam*, p.223.

specify what shape the penalty should take, there is proof that Muslim jurists routinely rebuked males who do violence against their wives and Sharī‘ah court backed their position.[33]

Ibn Rushd, responded to a question about whether a husband who witnessed his wife engaging in lewd behavior with a other man in bed could beat and imprison her by saying that the husband could divorce or pardon his wife, but anything beyond that would be prohibited.[34]If the husband transgresses this legal prescription by doing the second or third step (when the first is sufficient), his action is forbidden by Islāmic law, and he is required to make restitution.[35]

Al-Mahdi al-Wazzani, a Moroccan jurist, thought about the sexual and physical abuse a husband could subject his wife to and allowed courts to step in if the wife register complaint. The husband would be found guilty of abusing his wife and might receive a warning or go to jail, depending on the severity of the abuse, while the wife would be given the option of divorce and full payment of her dower. [36]If there are visible signs of the abuse on her body or if she produced two witnesses then according to fatwas issued by Sheikh Al-Atrash of Al-Azhar University in Egypt, a Muslim woman may use force against her violent husband in self-defense.[37] According to Egyptian jurist Ahmad al-Dardir, anyone who strikes a lady and leaves an injury or mark on her body shall face legal repercussions.[38] Mufti Tariq Masood said that if a husband injures his wife and breaks his bone or teeth it is compulsory for him to pay *Qiṣaṣ*. There is no discrimination of gender and *Qiṣaṣ* are applicable to all.[39]

In Islām, women are seen as loving equals. In the midst of a historically extremely sexist environment, the Prophet (S.A.W) lectured

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[33] Semerdjian, The Ottoman Empire. *Encyclopedia of Women and Islamic Culture: Family, Law and Politics*, 2 (Leiden, The Netherlands: Koninklijke Brill NV,2004), pp. 121-123.

[34] Abu-e- Fadl, *The search for beauty in Islam: A conference of the books*, 2008

[35] Abd al 'Ati, H, The Family Structure in Islam, (American Trust Publications, Indiana, USA,1977), p. 158

[36] Al Mahdi Al-Wazzani, *Al-Nawāzil al-jadīdah al-kubrā,* ed. ʿUmar b. ʿAbbād (Wizārat al-awqāf wa-al-shuʾūn al-islāmīyah, 1997).Vol 3 p.447

[37] Nadia Abou el Magd, Domestic violence fatwa stirs outrage. The National. Retrieved July 3, 2009. https://www.thenationalnews.com/world/mena/domestic-violence-fatwa-stirs-outrage-1.503419

[38] Al-Hibri, A. Y, "An Islamic perspective on domestic violence," *Fordham International Journal*, 27, (2003): 195.

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fearlessly on the value of women, praising their distinctive contributions to the family and society, denouncing women's maltreatment, and advocating for their rights. If hurting another person is forbidden, then a husband hurting his wife is even more strictly forbidden because the law gave the husband the duty to care for and treat his wife with kindness.

Analysis and Conclusion

Abusive person use different means to hurt a person and physical abuse is the common form of abuse used in Pakistani family system. The social structure and family system of Pakistan is unique in its features but mostly people are dependent on each other, and this complete dependency sometimes make them vulnerable. Mostly women and children are victims of physical abuse. Conflicts and disagreements causes man to hit his wife. Physical violence against women had long-term consequences not only for their lives but also for the lives of their families. Physical violence causes an imbalanced mental and physical degeneration, resulting in long-term damage to the abuse's self-esteem and confidence.

A general guideline known as the rule of harm prevention exists in Sharī'ah. This broad guideline of not causing harm applies to women and all other humans who should be protected from any action that may have a negative impact on their life and possibilities of development or improvement, or that may cause them physical or psychological harm. Sharī'ah condemns all forms of oppression. In Pakistan, gender inequality and domestic abuse are deeply ingrained cultural and societal conventions that are unrelated to any Islāmic beliefs. Islāmic law states that a woman or man's legal right to safety, security, and protection from harm is not violated by marriage. Abuse and violence against a spouse is far worse. Islāmic techniques would be immensely beneficial in addressing and decreasing the reasons and factors that contribute to domestic violence.

In the event of family conflicts, Qur'ān instructs us to treat our relatives with respect and not to disregard them. Abuse of any kind is prohibited in Islām, and the abuser is severely punished. Sharī'ah has established universal fundamental human rights for humanity, which must be recognized and honored under any and all circumstances. In Islām, women are seen as loving equals. Women's physical violence is frequently the most widespread type of violence against women. It is clear that hitting or beating a woman in a symbolic, peaceful manner is included in the definition of hitting or beating under Islāmic law. Any abusive beating that produces physical scars on the woman is illegal. For Muslims, Prophet Muḥammad never struck women or treated them brutally or disrespectfully, and he firmly prohibited others from doing the same. He said that Muslim men should treat women with love and respect and remember that women are entrusted to them by Allah during his final trip.

Numerous examples of Muslim behavior toward fellow Muslims can be found in Qur'ān and Ḥadith. Remarkably, in all the ḥadiths that deal with this issue the Prophet (S.A.W), as the spiritual and political leader, continuously exhorted people to respect their wives and abstain from using the option of physical violence as much as it can be. Jurists and scholars have a clear opinion on this. Religion is equity, kindness, wealth, and knowledge. As a result, nothing that contradicts this and results in unfairness, cruelty, injury, or foolishness may be considered to be a part of the faith.

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