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Exegetes' Investigation of Intimate Partner Violence: Al-Tahrir Va Al-Tanvir as a Model

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Abstract

God mercifully and kindly spread out religions so that people can live in safety, comfort and happiness. Because humans are carefree and tend to perform self-destructive acts, religions warned against subjecting oneself or others to dangers, which leads to violence. This research throws light on violence as a phenomenon that violates human nature, because of the enormous damage it breeds. Quran warns against violence and offers preventive ways to avoid its lethal trap. Because of the abundance of Quranic verses warning against violence and its dangers to human life, this research studies family violence, by focusing on exegetes' opinions and discretion on verses relating to violence. Al-Tahrir va Al-Tanvir is used as a model to other exegetes who dealt with the Quranic verses which discussed intimate partner violence and its treatment. This research aims at analyzing and criticizing those exegetes, in order to strike a balance between them.

Keywords: Quran, Violence, Couple, Exegesis, Exegetes

1. Introduction

The increasing cases of family integration, and the spread of family violence (also called domestic violence) have bred negative financial and social results not only for individuals, but also for societies and countries. For this reason, an attempt has to be made to look for effective solutions and interventions that can keep the pieces of society together, and prevent any future effects of divorce and its consequences. This study aims to make this effort by investigating the exegeses of a number of Quranic verses that dealt with family violence, warned against its dangers and proposed solutions for it.

No one denies the increasing rate of violence inside the Muslim family. This violence may be committed by one of the spouses against the other, or by parents against their children. Since Islam plays a pivotal role in people's lives by improving safety and stability, it makes ceaseless attempts to

prevent damage and its causes. The Quran has in many occasions emphasized the necessity to avoid the causes of violence in general and domestic violence in particular, given that domestic violence spoils a Muslim's home environment. Take this Verse as an example: "And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect (Surah Ar-Rum, Verse 21)."¹ Intimacy is the core element in the family, therefore couples cooperate to maintain and reinforce intimacy in their lives, so that they can enjoy a satisfying life full of love and serenity.

There are apparently a few reasons behind domestic violence in Muslim families. On the one hand, people are ignorant of Sharia legislations and, on the other, people are influenced by other cultures as nations have come together thanks to modern globalization. Moreover, communication technology has caused couples to become indifferent in relation to their family tasks. In other words, one partner's indifference towards the other partner is the most well-known cause of ruining a happy home. The Muslim family is also faced with this problem, where the home has become a place for spouses to blame each other, disrespect each other and, occasionally, show physical and psychological aggression. This intense quarrel has forced couples to resort to legal organizations that can help them repair the damage caused by their partners. These organizations can also help address family disputes and modern issues, and make people become interested in the Quran. By resorting to the Quran, people's family life will be organized. This is due to the fact that the Quran corrects people's paths and remedies their pain. It is suitable for any time and place, for it was brought down by Allah, who is aware of what is appropriate for people, and what ensures them stability on earth.

2. The Study

First Issue: The Concept of Aggression in Language and Use

Language is a social phenomenon by which people satisfy their human needs. It takes two forms: 1. **Ordinary language**, which is used for conversation and communication, and 2. **scientific language**, which springs from the first form, but can be differentiated from the first by its approach. This form has been known by former experts as "terminology", which means a group of expressions signifying a certain meaning that can be communicated and perceived by those who listen to them.²

Aggression has been known by Al-Ain as "something against friendliness."³ Aggression, therefore, is something contradicting the intimacy desired by society. This is because aggression goes against friendliness. In this respect, Al-Khalil also condemned aggression arguing: "aggression is against friendliness and undoubtedly any reader of an Arabic speech is aware of the contrast between the two concepts. That is, friendliness is a cause of enticement and, by contrast, aggression is a cause of hatred". Other than Al-Ain Dictionary, the meaning of aggression has been even more elaborated on by the Basis of Eloquence (Arabic: أساس البلاغة) where Al-Zamakhshari argues: "He whereby reprimanded him: blamed and abased him."⁴ Citing a line from a poet [Zuhair], he added to the strength of his exegesis:

*Recklessly showed aggression to his family,
And took away the young horsemen and their horses*

Al-Zamakhshari, therefore, believes aggression and aggressiveness are both to blame someone for their actions, and to abase them for their behavior. By this behavior, the aggressive person, whether in the right or in the wrong, uncovers the other person's weaknesses. Allah calls for the

¹-All Verses mentioned in this study are translated by Dr. Mustafa khattab, the Clear Quran.

²- see Al-Bayan val Tabyeen, Al-Jahez, edited by Abdul Salam Haroon, Dar Al-Jil, Beirut.

³- Al Ain (2 / 157)

⁴- Basis of Eloquence (1 / 681)

covering of man and not making his secrets known among other people, since their awareness of someone's covert issues may cause much embarrassment, and perhaps damage, to him.

The two dictionaries summarize aggression in two kinds of practices:

1. **Physical aggression**
2. **Psychological aggression**

Considering their harm to others, both practices have been disgraced by thinkers. We will touch upon the public's prohibition of aggression through the following issues.

2.1 Terminology of Aggression

Not so many times was the scientific term aggression used by previous experts as it is used today. Instead, experts employed other concepts such as harm and invasion that imply causing damage to others. However, nowadays the term aggression is being used commonly, and is considered a central term by associations and organizations. Moreover, suppressing laws have been passed against anyone who commits aggression. For this reason, it is necessary to give a definition for this term to describe the nature of this phenomenon.

Aggression has been defined in various ways to make this concept more familiar. For example, Sharh Sonan Abi Dawood explains: "Aggression is about the intensification of things."⁵ This definition gives a literal explanation while also describing some of the features of modern aggression. Intensification of things is a general term that applies to different areas of life. In addition, Ibn Raslan threw light on some important aspects of aggression. This definition is the basis upon which aggression is defined nowadays. That is, aggression, as explained by later definitions, is primarily caused by intensification. This intensification sparks the argument between couples, giving rise to damage and invasion.

In this era, educators shed light on aggression, its causes and the ways it is spreading. Many definitions were therefore given in this regard. We will present some of these definitions in order to explicate the concept of aggression and its social characteristics.

Consider, for example, the following definition: "Any deliberate maltreatment by a family member that inflicts material or mental harm or damage to any other member of the same family."⁶ Obviously, this definition does not cover all the aspects of aggression, but only some part of it (i.e. domestic violence), since it relates this treatment to one household (i.e. a parent or a child).

Another more exhaustive definition is the following: "An assertive expression by a person or a group to force another individual or group to perform one or more actions. Aggression is about the overt power that takes the form of physical treatment (e.g. hitting, imprisoning, or execution) or social strain."⁷ Aggression, regardless of its type, remains a wild behavior contradicting human nature. This is especially true when aggression occurs in the family and within the household, since it does harm and sparks a cruel conflict. As a result, the family takes a step towards an ever-existing hell in which its members can find no mercy and intimacy.

Second Issue: The Verses Incorporated in the Study

- And if you sense ill-conduct from your women, advise them 'first', 'if they persist,' do not share their beds, 'but if they still persist,' then beat them 'gently'.² But if they change their ways, do not be unjust to them. Surely, Allah is Most High, All-Great (An-Nisa, 34). If you anticipate a split between them, appoint a mediator from his family and another from hers. If they desire reconciliation, Allah will restore harmony between them. Surely Allah is All-Knowing, All-Aware (An-Nisa, 35).
- When you divorce women and they have 'almost' reached the end of their waiting period,

⁵-Sharh Sonan Abi Dawood (18 / 484)

⁶-Domestic Violence through Stages of Life, pp. 21-22.

⁷-Dictionary of Sociology, 2002, 191.

either retain them honourably or let them go honourably. But do not retain them 'only' to harm them 'or' to take advantage 'of them'. Whoever does that surely wrongs his own soul. Do not take Allah's revelations lightly. Remember Allah's favours upon you as well as the Book and wisdom He has sent down for your guidance. Be mindful of Allah, and know that Allah has 'perfect' knowledge of all things (Al-Baqarah, 231).

- O Prophet! 'Instruct the believers: When you 'intend to' divorce women, then divorce them with concern for their waiting period, and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah's limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change of heart later (Al-Talaq, 1).

Third Issue: Ibn Ashur's investigation of intimate partner violence (IPV)

The Noble Quran mentioned the manifestations of a happy marriage, and warned against behaviors leading to damage to one of the partners. Indeed, Islam is a manner of life, which prohibits domination and extremism, and calls for peace and safety so that the family members can live happily in comfort and welfare.

Exegetes endeavored to explain the meanings of verses and make them more understandable, so that the words of God can benefit people in every sense. Exegetes do so within the framework of knowledge, as opposed to the fallacious exegeses by dissenters. One of the most prominent exegeses of the Quran is Al-Tahrir val Tanweer Exegesis by the esteemed expert, Ibn Ashur. The author, who is characterized by precision and perspicacity, brought together the originality of the past and the mechanisms of the modern era. His exegesis, therefore, was presented in a wise manner. We will study various parts of this exegesis in order to learn from his mature thoughts and innovative objectives, and shed light on domestic violence and its danger to the individual and society. For this purpose, his comments on the Quranic verses relating to marriage will be discussed.

Nowhere has Ibn Ashur mentioned IPV. Yet, in his exegesis, he called for intimacy between couples, and not to submit to their whims and desires. Marriage is about comfort and intimacy. It is out of marriage that creatures were created by Allah: "The natural Way of Allah which He has instilled in 'all' people (Ar-Rum, 30)."

In the following, we will elaborate on the violence phenomenon and its treatments, as proposed by Ibn Ashur:

2.2 IPV causes and manifestations

Violence is a malicious manner that does not agree with human nature. Yet, man may resort to this means in urgent circumstances to regain his self-esteem. He believes that it is a right deed originating from one's emotions, or that it is a response to the feelings of unfairness and humiliation caused by the other person. Marriage entails participating in all matters that concern the family whether enjoyable or not. Couples have to converse and partake in solving any issues that may arise between the members of the family. Hence, Islam called for couples to be patient with each other, and to ignore some lapses in order for the marital relationship to take steps towards peace and stability.

Marriage is so important in Islam that the Quran gave it a great status. In other words, marriage is the foundation on which the Muslim family is built. The Quran explicated marriage provisions and all the issues related to it as best as possible. That is, firm verses came to explain the relations of marriage, reminding couples of the necessity to respect marital provisions and not to devalue them. All-powerful Allah says: "O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you (An-Nisa: 1)."

Ibn Ashur mentioned several causes of IPV: "These are several cases that are fruitless and point to hostility. These cases may result because the wife is ill-mannered, or perhaps she wishes to marry

someone else. Another possibility is that the husband is cruel, since mistreatment from either partners deteriorates the relationship.”⁸ A bad-tempered person is not considerate of the other’s feelings; he considers himself insightful and regards all his behaviors as good deeds, causing dissatisfaction to the other party. Thus, the other partner may look for comfort through other ways, as a result of which, one partner may try to dominate the other and be violent to him. Violence may also spring from psychological symptoms and life stressors. Ibn Ashur goes on to explicate the hostility of one spouse as follows: “Cases of hatred can be manifold: sharp and slight violence with varying results. These cases vary as a function of the mental state.”⁹

To avoid the causes of violence, the Quran called for peace between both partners so the family can remain integrated. All-powerful Allah says: “If a woman fears indifference or neglect from her husband, there is no blame on either of them if they seek ‘fair’ settlement, which is best. Humans are ever inclined to selfishness. But if you are gracious and mindful ‘of Allah’, surely Allah is All-Aware of what you do (An-Nisa, 128).” In this noble verse, Allah calls the woman to seek peace with her husband, even if it was at the expense of her own rights, so as to maintain the integrity of the family. Allah also warned her to behave wisely (i.e. in line with her husband’s interests) and properly in order to prevent mistreatment by her husband. Alternatively, they may reach a peaceful solution in order not to resort to violence, which may bread from her reaction to the husband’s negligence, or from his interest in another woman. Ultimately, marriage is about peace and intimacy.

The verse incorporates two terms warning against the causes of violence: hostility and hatred. In this regard, Ibn Atiah argued: “*Hostility* is when one prefers oneself over having good relationships with others, while *hatred* is less severe. All types of peace are considered legitimate.” He then went on to request couples to be kind when making a decision: “The husband makes a decision and the wife tolerates, the wife makes a decision in a way as to not impact the husband, or such that he be influenced yet maintain self-control. Alternatively, peace may occur when one partner tolerates selfishness. All these forms are legitimate.”¹⁰

2.3 Banning the damage and restriction to the divorced woman

Relationship problems may in some cases be hard to treat, especially when partners don’t make compromises. Therefore, Allah permitted divorce to ensure what benefits the family the most. Since the husband is the one who decides whether to divorce or not, regulations have been put for him so as not to cause damage to the wife. To illustrate, the husband, forgetful of the intimacy and mercy between himself and his wife, may think of taking revenge on her for the quarrels she had with him. For this reason, the Quran warns against using violence in cases of relationship problems. All-powerful Allah says: “When you divorce women and they have ‘almost’ reached the end of their waiting period, either retain them honorably or let them go honorably. But do not retain them ‘only’ to harm them ‘or’ to take advantage ‘of them’. Whoever does that surely wrongs his own soul. Do not take Allah’s revelations lightly (Al-Baqara, 231).”

This verse conveys important significance, firm rules, and great values for the Muslim family in order to prevent chaos, and not be controlled by the customs of the pre-Islamic period. Those customs humiliated women, exploited their rights and manipulated their feelings, where the man made every attempt to cause damage to the woman as she fell short of his stupid desires.¹¹ Commenting on the saying “Indeed Allah implied virtue in everything,” Ibn Ashur argued: “This saying came to oppose the actions of the pre-Islamic people who used to keep getting back together with their women after divorce, and then divorce them again. Therefore, women would remain lonely

⁸- Al-Tahrir va al Tanveer (5 / 41)

⁹- Al-Tahrir va al Tanveer (5 / 215)

¹⁰-Al-Moharrer Al-Wajiz fi Tafsir Al-Kitab Al-Aziz (2 / 119)

¹¹-Al-Qurtobi Exegesis, Volume 30, p. 120

for a long time, which was damage to them”¹² No doubt this dangerous violence has a negative impact on the woman’s life. That is, instead of enjoying the relationship with her husband, she gets tortured psychologically, and her health deteriorates as a result of the violence and harm caused by the husband. Allah informed couples about the legitimacy of divorce in case disagreements were not solvable. Yet, He warned men against taking two ugly actions: Causing damage to the wife and degrading her rights.

All-powerful Allah says: “Do not exploit them.” Moreover, Ibn Ashur says: “Much has been said to warn against prolonging the waiting period, which aimed to cause harm. This behavior denigrates the provisions of Allah, who imposed them to bring about mercy among people. Therefore, people should prevent themselves from exploiting those provisions.”¹³ The verse also warned couples against violence as follows: “Do not take the verses of Allah satirically.”

Allah also prohibited husbands from being inconsiderate of the wives’ rights. Husbands are not to satisfy their own desires by using violence and causing damage to their wives. Instead, they have to perform all their duties properly. In this respect, Ibn Ashur commented on the meaning of “satire” as follows: “Satire should be considered in terms of its secondary meaning, which is to ignore. In other words, someone who performs a satirical act about something important is in fact knowledgeable about the importance of that issue and yet belittles that issue. Therefore, this verse came to warn people against developing Sharia legislations that go against what Allah wants and what he aims by his Sharia.”¹⁴

A glimpse on the comments by Ibn Ashur regarding the aforesaid verse shows the importance of the exegesis in explaining the purpose of the Quranic verses. Ibn Ashur was familiar with the states of families, and aware of the occasional gaps observed in some circumstances. Thus, he made the meanings of the Quranic verses more familiar to the reader; he showed their provisions and warned against IPV. This is because IPV causes destruction to marital relationship, and breeds problems for both partners. Therefore, couples are to be patient when facing life events. If they find no way to continue their marital life, because of the problems and doubts they are facing, they should be separated without one invading the other.

2.4 *Expelling a divorced woman from home before the waiting period is finished*

Islam endeavors to prevent any cause of any form of violence in an attempt to honor humans and to protect itself (i.e. Islam) from abasement. Since disagreements between couples can cause violence, each partner tries to suppress the other partner in those disagreements. Therefore, the Quran emphasizes justice, and avoidance of violence and infliction of damage to the other.

All-powerful Allah says: “O Prophet! ‘Instruct the believers:’ When you ‘intend to’ divorce women, then divorce them with concern for their waiting period, and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah’s limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change ‘of heart’ later (Sura At-Talaq: 1).”

This noble verse calls Muslims’ attention to the greatness of divorce and its relevant issues. Divorcees are to wait the waiting period to finish, after which the woman can leave. This verse then prohibits IPV for it is a wild behavior. Couples might show love and kindness before they get divorced. However, should that intimacy diminish as a result of divorce, couples are to maintain respect to, and not exploit, each other.

The Quran emphasizes this point somewhere else too. It mentions: “And do not forget kindness

¹²-Al-Tahrir va al Tanvir (2 / 406)

¹³-Al-Tahrir va al Tanvir (2 / 424)

¹⁴-Al-Tahrir va al Tanvir (2 / 424)

among yourselves (Sura Al-Baqara: 237).” This verse shows that disagreeing couples should remember that Allah benefited them by giving them intimacy and kindness at a previous time. Therefore, even if something happened that damaged their relationship, they should still remember that they had a life full of happiness and love at some point of their lives. By exploiting their disagreement and divorce, Satan wants to blind their sights in relation to those good aspects of their lives.

Some men are irritated by their divorced wives, therefore, they plot for unpleasant things and cause mental damage to their ex-wives, for they are considered the weak party in the family. However, Islam is universal, and denies any cruelty against all people. It prohibits divorced men from committing any violating behaviors that inflict harm to divorced women. All-powerful Allah says: “Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct...” This verse shows the woman’s right to stay at her husband’s home up until her waiting period is finished, and bans the husband from causing any harm to her. That is to eliminate any doubts and accusations that the man may think of in relation to his divorced wife, for she may show signs of pregnancy during her waiting period, in which case the man shall find no evidence to deny this pregnancy, because the woman never left the home, and the man is a witness to this. Ibn Ashur argues: “As long as the divorced women live in the houses where they were wives, they are treated as and have the same authority as the wife there. Arabs call such a woman “the house-keeper”, and this rule applies to the divorced woman, as long as she is spending her waiting period. This rule aims to bring about kindness between the divorced man and woman. Moreover, this waiting period aims to rule out any doubt regarding the relation of a newborn to its father in case of pregnancy.”¹⁵

2.5 Equality in the couples’ rights

The success and continuity of a family depends on the efforts made by both partners to meet their own obligations. They should not be ignorant about the other person’s rights, since that may cause many problems to spring in the family, disintegrating it and separating the children from their parents. These problems may even exacerbate in a way that they can be in some cases impossible to treat.

The man in the pre-Islamic period was inconsiderate to women’s rights and had absolute dominance and omnipotence over his wife. He abused and disrespected her, and showed no compassion to her. He performed all forms of aggression towards her. In response to this behavior, the Quran pointed out the woman’s rights over her husband. The Quran orders the man not to regard his wife as a dummy which he can treat as he wishes. The woman became an active part of society, who took part in the development of the family, and cooperated with the man in all areas of his life. All-powerful Allah says: “Women have rights similar to those of men equitably, although men have a degree ‘of responsibility’ above them. And Allah is Almighty, All-Wise (Sura Al-Baqara: 228).”

Ibn Ashur argues: “When Allah stipulated women’s rights, people thought that this legislation was in response to men’s behavior. People believed women did not deserve satisfaction, privilege and generosity. Therefore, as a result of this legislation, women got their rights from men, whether they liked it or not.”¹⁶ Ibn Ashur explains that women have rights and can demand those rights as they are stipulated by Allah. Therefore, should men avoid granting those rights, the women are able to get them forcibly, and that is by going to the court and legal authorities.

2.6 Kindness to the wife after separation

If there was no way for couples to maintain the intimacy between them, then the solution would be for them to separate. Therefore, Allah permitted divorce as a mercy for the couples and to maintain

¹⁵Al-Tahrir va al Tanvir (29 / 299)

¹⁶-Al-Tahrir va al Tanvir (2 / 403)

the stability of society. In order to shield women from the damage that may be inflicted upon them by divorce, a good and kind relationship between the couple should be maintained even if separation occurs. In this regard, all-powerful Allah says: "There should be a kind keeping or a kind abandonment." Ibn Taher interpreted this verse as follows:

The decision is the husband's; he can either keep or revoke his wife. Should he be not interested in her, he may ignore her evocation and let her leave. What is meant by this statement is to call for kindness both in case of evocation and abandonment, for Allah considered goodness in everything, in order to invalidate the behaviors of the people of the pre-islamic period.¹⁷ Yet, goodness and kindness are contradictory to some behaviors of the divorced men (i.e. insults and inadequate expressions) towards their divorced wives. Violence is a wild manner that is not considered satisfactory nor acceptable in Islam, therefore, Islam ordered men to control their behavior despite the feelings that may pop up in a violent or cruel occasion.

2.7 *Beating for Correction and Modification*

To maintain the sovereignty of the family and to cultivate warmth and kindness in it, the Quran does not welcome IPV. The successful way to construct a family is through love, communication, opinion sharing, and endurance so as to reach satisfactory results for all.

All powerful Allah says: "And if you sense ill-conduct from your women, advise them 'first', 'if they persist,' do not share their beds, 'but if they still persist,' then beat them 'gently'.² But if they change their ways, do not be unjust to them (An-Nisa: 34)." Thus, Allah asks husbands, when they notice their wives committing misconduct and avoiding submissiveness, to show them kindness, for perhaps it may make them become wise and submit to their husbands. The woman who commits misconduct may also apologize or repent for what she did unjustifiably.¹⁸

The Quran is gradual in mentioning the ways to reduce misconduct (i.e. advising, then ignoring, and then beating). Exegetes have many interpretations for this verse. Ibn Ashur, for instance, made an attempt to clarify the concepts of this verse, arguing: "Unlimited advice can be given, however, non-sharing of bed should not be in such a way that the woman feels distressed; some proposed a maximum number of non-sharing of bed per month. Beating, on the other hand, is dangerous and it is difficult to specify its limits."¹⁹ Therefore, each behavior that inflicts damage to the wife is an invasion to her, and all-powerful Allah does not love invaders.

The concept of "beating" has been controversial among exegetes. To explicate, their exegeses and opinions on this concept contradict one another. Moreover, this controversy has been observed by legal organizations and feminist associations, for this concept is the worst humiliation subjected to women. Thus, what is Ibn Ashur's stance on this concept and how did he interpret it?

Permission to beat was not denied by Ibn Ashur, nor was it interpreted by him as mere anger,²⁰ as some other scholars did. Instead, he took a position somewhere between the two opinions, considering the explicit expression and the implications of the verse. He did so as a prevention of damage and invasion to the wife. Having mentioned the opinions of some exegetes, he argued: "Permission to beat is seemingly to achieve certain ends between couples. Allah permitted the husband to beat his wife for modification purposes, in order to keep them living together. Should this beating exceed the inappropriateness of her misconduct, he shall be regarded as an invader."²¹ Therefore, although the verse explicitly allows beating the wife for the purpose of modification, it does not determine the limit of the beating. If the man is left to interpret the suitable amount of

¹⁷-Al-Tahrir va al Tanvir (2 / 406)

¹⁸-Hashiat Al-Bajirmi ala Al-Khatib, Volume 4, p. 249

¹⁹-Al-Tahrir va al Tanvir (5 / 44)

²⁰-Atta argued: "The man should not beat his wife but be angry at her." Al-Tahrir val Tanvir, 5, p. 44.

²¹-ibid

beating himself without any conditions or restraints, he may permit himself to inflict damage on the wife. Also, the wife's non-adherence to the husband may exacerbate the intense of his disapproval and anger, which may cause him to beat her harder and more forcefully.

Ibn Taher made an effort to outline the purposes of Sharia and its honorable general rules, in order to prevent the texts from being exploited for cunning aims that are unacceptable by Sharia. In this respect, Ibn Ashur pointed out: "Sharia rules do not allow anyone to give an exegesis if unnecessary. Yet the majority of people permitted beating under the condition that no damage be inflicted, and that the beating not aim to humiliate or damage."

Furthermore, Ibn Ashur urges the wife's guardians to monitor the way the husband treats his wife, arguing: "Guardians are allowed to interfere, should they know that husbands do not observe the Sharia punishments as they are, and do not consider the limits of these punishments. They are to inform the husbands that whoever beats his wife shall be punished. This should be done so the damage does not exacerbate, especially in case of severe weakness."²²

3. Conclusion

This study relied on rich and diverse sources comprising original and modern ones. As discussed, aggression is an enormous danger not only to the victim, but also to the whole society. Aggression occurring in the family between couples is the most serious.

Marriage is a warm relationship between two partners, which is built on intimacy and aims to disseminate love in society. More importantly, marriage is the basis of any new family in which children, as the ultimate purpose of marriage, are born. The noble Quran provided a unique educational approach for the Muslim family. No cruelty or invasion but only intimacy and compassion exist in this approach. This approach, moreover, is completely peaceful and calls for integrity, for marriage is a settlement.

Since settlement is accompanied by communication, the Quran warned couples against violence. Violence is a hostile approach not accepted by the religion. Therefore, should a gap or disagreement be noticed between couples, they are to converse calmly and to compromise in order for the family to remain intact. Hence, if the disagreement and the gap become more significant, and if they cannot find a way to live together peacefully, divorce is permissible by Allah, in order to avoid the evil and wickedness.

Taher bin Ashur attempted to explain the expressions of the Quran and interpret its significance as a whole, taking into account the different aspects of the time and the occurring variations. For this reason, those changes were considered by him when he discussed the problem of IPV. He interpreted the Quran based on his own stance, for the significance of the Quran is renewed over time and place. This exegete was concerned with the IPV phenomenon, where he tried to develop a scheme based on which couples can live peacefully. His attempt was a success. He offered a balanced exegesis which took the purposes of Sharia into consideration, though his attempt contradicted those of his preceding peers.

Throughout his exegesis of the Quranic verses on marriage, Ibn Ashur kept calling couples to strike a balance, cultivate love between each other, and avoid the evil of disagreement. He warned against aggression in all its forms, which became so widespread in families. As a result of this aggression, violence and the damage it inflicts on the individual and society became noticeable, occasionally transforming a formerly safe and intimate marriage into an unhealthy one.

²²-*Al-Tahrir va al Tanvir* (5 / 44)

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