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Prevalence of Intimate Partner Violence in the Muslim Community of Pakistan and the Fundamental Religious Perspective of Islām (Shari'ah)

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Abstract: This paper explores the prevalence of Intimate Partner Violence, especially emotional abuse, in Pakistan and discusses the fundamental religious perspective of Islām (Shari'ah). The dominance, control, isolation, and harassment in intimate relations for degrading purposes are all examples of emotional abuse. The impact of emotional abuse on the relationship between spouses is long-lasting and ranges from physical health to mental health and other social relations of the victim. This study explores various forms of emotional abuse prevailing in Pakistani society. Furthermore, it also discusses possible solutions for offenders of emotional abuse in the light of the Islamic perspective. A mixed-method research methodology is used in the current study. Firstly, the prevalence of emotional abuse is studied by conducting an online survey, and then content analysis of the Islāmic perspective on emotional abuse is discussed. This phenomenon is prevailing in Pakistani society, although Islām protects the rights of partners and discourages any type of violence in interpersonal relationships, including intimate partners.

Key Words: Intimate Partner Violence, Emotional Abuse, Interpersonal Relationship, Shari'ah, Pakistan

Introduction

In Islām, the marriage of a man and a woman is not just a financial and physical arrangement of living together. Marriage is a sacred contract, a gift of Allah Almighty to lead a happy, enjoyable life, and its main purpose is to protect lineage and gratification. Marriage in Islām focuses on tranquility and compassion between the spouses. The husband and wife must see that they are a source of comfort and serenity for each other. Unfortunately, emotional abuse is very common in spousal relationships. Emotional abuse includes calling names, belittling, using the threat of divorce as a weapon to manipulate the other, frequent teasing, and using derogatory remarks to humiliate the personality. It truly damages a relationship and affects the mental health of the victim. Religion can be a protective factor in preventing violence against any individual, and Islām gives no exception. Islāmic law and the views of leading jurists and scholars are clearly against all forms of domestic violence as it creates havoc in family harmony. This research study discusses possible solutions in Islām for offenders of emotional abuse. This endeavor employs a qualitative research methodology to analyze textual data of the Qur'ān and Sunnah.

Literature Review

Emotional Abuse

Emotional, Psychological, or Verbal abuse is a very common phenomenon in almost all societies; however, it was not given much attention in Pakistani society. During the last few years, this issue has been under

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consideration on the National level, and Federal Domestic Violence Bill, [2021](#) is acknowledged. Emotional Abuse is defined in this bill as; “When the aggrieved individual suffers from a partner of the grating are humiliating conduct of the respondent and includes but not limited to a repeated exhibition of obsessive possessiveness or jealousy causing repeated invasion of the victim's privacy, Liberty, Integrity and Security, Insults are ridiculously redirected to the aggrieved person, to cause physical pain to a spouse or other member of the shared household, threats of divorce to second marriage on the baseless accusation of insanity or infertility, bringing for allegation about the character of a female member are any member of the shared household, willful or negligent and abandonment of the aggrieved person, Staking, restaurant or complaining the wife to cohabit with anybody other than the husband.” Domestic Violence Bill, [2021](#))

World Health Organization defines Emotional Abuse as "The intentional misuse of authority that hurts someone's physical, mental, spiritual, moral, or social development is known as Emotional Abuse" (Krug, E. G et.al, [2002](#)). Emotional Abuse can take many different forms, including characteristics like mocking, criticizing and degrading any individual, lying, and deceit to a partner (Abrahams, N., [2006](#)). Emotional abuse also includes yelling, name-calling, blaming, Humiliation, isolation, intimidation, and dominating conduct (O'Leary .D., [1999](#)).

Compared with other types of abuse, such as Physical abuse, Emotional abuse receives less attention. A study that operationalized psychological aggression, including threats, victim isolation, and humiliation, discovered that the psychological component was the primary factor in the development of post-traumatic stress disorder (Pico-Alfonso, M.A., 2005). When the subjective association between Emotional abuse and Physical violence was evaluated, Psychological abuse had a greater impact than physical violence (Follingstad et al., [1990](#)). According to a comprehensive assessment of Pakistani studies on Intimate partner violence, Emotional violence occurs between 48 and 84 percent prevalent (Iqbal, M & Fatmi, Z, [2018](#)). Numerous claims of the mental abuse of females surfaced in the Federal area of Islamabad (DPA International, 2020).

Significance of the Study

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 Islamic country, and the majority of its population is Muslim. It is important and needs time to understand the concept of Emotional Abuse in a border scenario to address this subject. Islām is a Deen of peace that teaches its followers to be cooperative and loving to not only Muslims but to the non-Muslim community as well. The religion that taught such a teaching must have defined the rights of partners as well. Islām says that marriage is a sacred relationship and is a prime unit of a society. Therefore, it is important to study Emotional Abuse in light of Islām. In Pakistan, for the prevention and protection of victims, the Federal Domestic Violence Bill was proposed in 2021 and presented in the National Assembly of Pakistan. It is under consideration for approval to become a law. Pakistan is a Muslim state; thus, it is important to analyze this Bill in light of Shari'ah. So, this research study is designed to see the prevalence rate of different forms of Emotional Abuse in Pakistani society and to comprehend Islāmic Teachings on the protection rights of victims.

Methodology

A mixed-method research technique was used in this study. To collect data on Emotional Abuse and its protection and prevention, Primary and Secondary sources are used. The questionnaire is designed according to the clauses of the Domestic Violence Bill -[2021](#), and data is collected through Google Forms. After measuring prevalence, content analysis is done to see the Islāmic Perspective for the protection and prevention of Emotional abuse. Primary sources: The Holy Qur'ān, Ḥadith, and Juristic opinions are used, and secondary sources: Books of eminent scholars, encyclopedias, dictionaries, research journals, magazines, and articles of Newspapers are consulted to establish clear findings.

Study I: Prevalence of Emotional Abuse in Pakistan

To see the prevalence of Emotional Abuse in Pakistan, an online survey was conducted. Thirty-six participants took part in the study. The participants' ages ranged from 25 to 45.

Results

The result of the current survey was estimated by calculating the percentage of responses on the nominal scale (Yes and No). The results are presented in Table 1.

Table 1

S. No	Questions	No %	Yes %
1.	Does your partner emotionally abuse you?	39	61
2.	Does your partner curse you?	36	64
3.	Does your partner use derogatory remarks?	58	42
4.	Are your In-laws often the cause of bitter arguments between you and your partner?	50	50
5.	Does your partner criticize, make fun of, or ignore you when you express your opinions/ wants/ feelings?	50	50
6.	Does your partner criticize or tease you about your illness /disability?	59	41
7.	Does your partner hurt you and then act as if he/she did 1thing to you?	50	50
8.	Do you feel like your accomplishments are belittled by your partner?	42	58
9.	Does your partner often blame you in arguments?	34	66
10.	Do you find yourself lying or hiding the truth to avoid your partner's aggression?	30	70
11.	Does your partner lie to you?	47	53
12.	You don't want to live in a joint family system and consider a separate house as the solution to every problem?	33	67
13.	Does your partner discourage you from spending time with your friends/ family members?	67	33

To present the result of the estimation of the three aspects of emotional abuse, including prevalence, individual factors, and in-law's role in the prevalence of emotional abuse, a pie chart is used as follows.

Figure 1

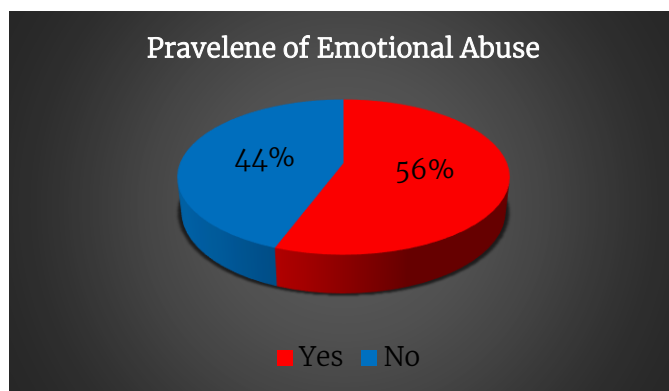


Figure 2

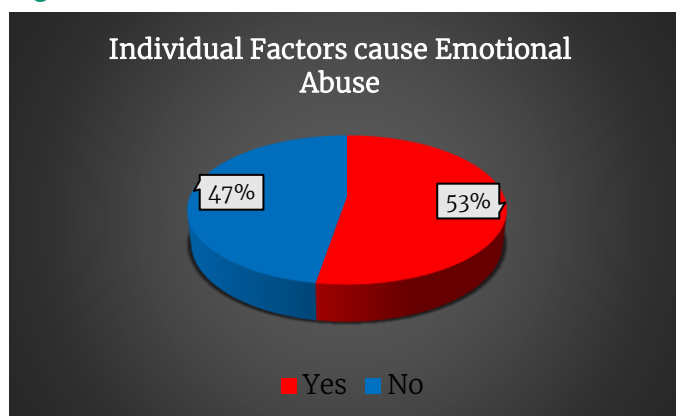
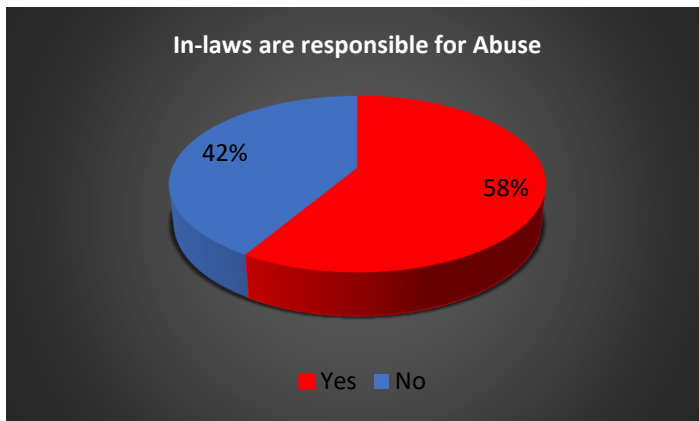




Figure 3



Analysis and Discussion

Emotional Abuse is one of the most challenging forms of abuse to identify. It may be overtly manipulative or subtly false. Regardless, it lowers the victim's self-esteem and makes them doubt their views and reality. Different types of emotional abuse have long-lasting effects on victims.

This study was conducted to see if emotional abuse exists in Pakistani society, and three aspects are explored, including the prevalence of abuse, individual factors of abuse, and other factors of abuse like In-laws. This study involved 150 married individuals, including both partners, husbands (44.4%) and wives (56.6%). The first question was, does your partner emotionally abuse you? Sixty-one percent of respondents said 'yes' and 39 percent said 'no,' which indicates the prevalence of emotional abuse exists among intimate partners in Pakistan. The second question asked if the partner cursed you. This question was also answered positively by 64 percent of the participants, which is again supported. On asking about the usage of derogatory remarks from partners, 42 percent responded with 'yes.' Thirty-three percent of the participants claimed that their partner discouraged them from spending time with their friends and family members. The response of participants was that if the partner criticized or mocked them while they expressed their opinions, needs, and feelings, fifty percent of the responses were 'yes.' It was further asked if the partner criticized or teased about the illness or disability of the victim, which was responded 'yes' by 41 percent and 'No' by 59 percent of the participants. Fifty percent of the participants also claimed that their partner hurt them emotionally. Fifty-eight percent of the participants claimed that their partner belittled their success, and 66 percent said that their partner often blamed them while in an argument. Seventy percent of participants accepted that they hid the truth to avoid aggression from their partners, while 53 percent of partners believed that their partners lie.

The involvement of in-laws in the argumentation of partners was also inquired about, and 50 percent of participants believed their in-laws triggered the argument between the partners. And 67 percent of participants believe that if they live in separate homes, this problem can only be addressed properly. Most people in Pakistan live in large extended families, where In-laws play a significant role in determining family size, family planning, and household decisions. Violence against the daughter-in-law is prevalent, as these findings are supported by research and newspaper reports.

The results of the current survey indicated that emotional abuse is prevalent in the Pakistani community, and it is caused by two main factors: first is individual factors and the role of In-laws in the occurrence of this phenomenon.

Study II: Shari'ah Perspective

This study analyzed the Shari'ah perspective on Emotional Abuse. It is the most pervasive type of abuse in domestic violence, but it is difficult to identify because there are no outward indications. This type of abuse may include threats of violence but does not necessarily involve physical assault. It is defined by a person's words, deeds, and the consistency of this behavior. The ultimate purpose of emotional violence is to exert power over the victim by discrediting, isolating, and taunting him or her. Abuse can be physical, which is obvious by the scars and injuries, but emotional abuse is more hazardous because there is no "visible"

injury. Internal harm, imperceptible wounds, a broken spirit, and low self-esteem are nonetheless the results.

A cursory examination of the literature demonstrates that emotional exploitation is severely forbidden in Islām. There are many ayat and Ḥadith that specifically forbid those behaviors and acts that initiate emotional and psychological violence, such as spying, calling bad names, intimidating, insulting, false accusations, and blackmailing. The evil of verbal abuse is recognized in Islām. Islām places a high value on guarding one's tongue and protecting others from its invisible harm. If emotional abuse does not fall within the scope of law and no punishment is given, then do remember that Allah Almighty is Just. He will weigh even an atom's weight of good/evil on the Day of Judgment. Every act has been recorded, and one is answerable to Him for every single deed.

For the prevention and protection of victims, the Domestic Violence Bill-2021 is proposed. The Bill was initially introduced in the National Assembly, the lower house of the Parliament (Bicameral *Majlis-e-Shūra*), by Shireen Mazari, Ex-Federal Minister of Human Rights, on April 19, 2021. The Bill passed on the same day and was then referred to the Senate, the upper legislative chamber, where the opposition had defeated the government by one vote to block the immediate passage of the proposed law, insisting that the Bill be referred to the relevant standing committee for further deliberation. Emotional violence has also been included as Domestic Violence, and its punishment has also been prescribed. This bill was strongly opposed by many communities in Pakistan. Many provisions of this Bill have been declared to conflict with *Sharī'ah*. More specifically, the religious community has reservations about punishments given for emotional violence. For instance, instructing a partner to abandon any action contrary to religious teaching or moral ethics also falls under the category of emotional violence.

Dr. Inamullah, Ex-Director General Research of the Islāmic Ideology Council, said that clauses related to emotional abuse and its punishment should be verified in the light of the Quran and Sunnah. Mufti Ahmad Afnan said that emotional violence is a sin and crime. If it exceeds the limit, it will fall under *Tazir*. He said that law should be the last resort because it is a common observation that when the Court intervenes in a family dispute, the relations become more complicated and eventually end in separation. He said that counseling and arbitration are the first and the best way to resolve disputes, according to *Sharī'ah*. This study examined the sanctions listed in the Proposed Domestic Violence Bill in the context of Islāmic *Sharī'ah* and concluded that the ultimate remedy to Domestic disputes can be found in Islāmic teachings.

Abusive Behavior and Islām

Islām offers direction in all areas of our lives. Islām places a high value on emotions, which have a profound influence on a person's psyche. Emotional, Psychological, and Verbal Abuse are strictly forbidden in Islām. Quran extols individuals who restrain their wrath. Allah Almighty says in The Holy Qur'an,

... وَالكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (Al-Quran, Āl-i-Imrān: 134)

"...The ones who spend (for Allah's sake) in prosperity and adversity, and those who control anger and forgive people. And Allah loves those who are good in their deeds."

Anger ignites and destroys every relation. Prophet Muḥammad (S.A.W) stated that:

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ. إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ (Sahih Bukhari:6114)

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

In speech, one uses hurting words which are recorded, and one is responsible for said words. Allah Almighty says,

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (Al-Quran, Qaf:18)

"Not a single word is uttered by one, but there is a watcher near him, ready (to record)."

Man has been under constant monitoring from two angles his entire life, on his right and left shoulder, recording every act he does, every word he says, and every thought he entertains.

(Syed Qutb, In the shade of The Holy Qur'an, Vol. 15,126, [2003](#)) Words are cause of conflict between people. Allah Almighty says:

"وَقُلْ لِعِبَادِي يَقُولُوا الَّذِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ عُبَيْتَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا" (Al-Quran, Al-Isra:53)

"Tell My servants that they should speak that which is best. Surely, Satan creates discord among them. Indeed, Satan is an open enemy to mankind."

Dr. Isrār Aḥmad remarks that Allah Almighty while addressing the Prophet Muḥammad (S.A.W), asked him to tell the believers not to be virulent in speech. Be kind to each other and show good manners with opponents (Ahmad, I., 2019, Vol 4, [313](#)). Muadh bin Jabal (R.A) once asked the Ḥaḍrat Muhammad (S.A.W) to inform him of a good deed that would bring him to paradise and lead him away from hell. The Prophet (S A.W) took hold of Muadh's tongue and said:

"تَكُفُّ عَلَيْكَ هَذَا. قُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمَوْأَدُونَ وَمَا تَتَكَلَّمُ بِهِ قَالَ: ذِكْرَتِكَ أُمَّتِكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ عَلَى وُجُوهِهِمْ فِي النَّارِ إِلَّا حَصَاؤُنَ أَلْسِنَتِهِمْ"

(Sunan Ibn Mājah, [3973](#))

"Restrain this. I said: O Prophet of Allah Almighty, will we be brought to account for what we say? He said: May your mother not find you, O Muadh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?"

Words have a profound effect on others and if our words cause pain and ridicule to others then we have to be accountable to Allah Almighty. Prophet Muhammad (S.A.W)said:

"ان الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رُضْوَانِ اللَّهِ لَا يُقْفِي لَهَا بَالًا. يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُقْفِي لَهَا بَالًا يَبْهِي بِهَا فِي جَهَنَّمَ" (Sahih al-

Bukhari, : [6478](#))

"A slave (of Allah Almighty) may utter a word which pleases Allah Almighty without giving it much importance, and because of that Allah Almighty will raise him to degrees (of reward): a slave (of Allah Almighty) may utter a word (carelessly) which displeases Allah Almighty without thinking of its gravity and because of that he will be thrown into the Hell-Fire."

He further said:

"ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذي" (Riyad as-ṣāliḥin, 254: [1555](#))

"A true believer is not involved in taunting or frequently cursing (others) or in indecency or abusing."

In Islām, a bad word can bring Allah Almighty's wrath, while a good word can bring Allah Almighty's pleasure and the joys of paradise. The Quran forbids using speech that incites hostility and conflict because of the seriousness of the responsibility that comes with these words. Thoughtless speech is repugnant, and the Quran compares it to the speech of the great evil.

Intimate Relationship and Islām

In Islām, a man and woman's union is more than just a document allowing them to co-exist financially and physically. To live a happy, pleasurable life and carry on the family line, marriage is a sacred pact that Allah Almighty has given to mankind. The husband and wife have a responsibility to make sure that they are a source of peace and comfort for one another. The Quran reaffirms the significance of emotions in marriage;

"... وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا" (Al-Quran, An-Nisā:19)

"...Live with them in the recognized manner. If you dislike them, then it is quite likely that you dislike something, and Allah has placed a lot of good in it."

Dr. Isrār Aḥmad writes that if your heart is not inclined towards her but you know her virtues, then hand over the matter to Allah Almighty, and it should be dealt with amicably, and if it is not possible, then the way is open for divorce. (Isrra, A. , 2019, Vol.2, 65)

Hazrat Umar's (R.A) statement, which was penned by Syed Qutb when interpreting this ayat, is a realistic illustration of how seriously Islām views marriage. Umar Ibn al-Khaṭṭab (R.A), the second Caliph, was approached by a man stating his desire to divorce his wife solely because he did not like her. Are houses founded mostly on love? So, where could you put loyalty and mutual care? He also adds that marriage, from an Islāmic perspective, is a courtship based entirely on love and compassion. Islām should teach husbands that even if they loathe their wives, the better halves they dislike may be of much greater value to them. (Qutb, 2003, Vol. 3,66) It is further stated that

(Al-Quran, An-Nisā':34) "فَإِنْ أَطَعْتُمْ فَلَاتَتَّبِعُوا عَلَيْهِمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا"

"...Then, if they obey you, do not seek a way against them. Surely, Allah is the Highest, the Greatest"

When a wife submits her to her husband in whatever Allah Almighty has legitimated, a husband is not permitted to irritate his wife in any way. If a man abuses his wife and emotionally hurts her, Allah Almighty is her protector and punishes him who abuses his women and treats them unfairly (Ibn Kathir, 2003, Vol.2, 245). The ayah ends with the phrase: "Then if they obey you, do not seek a means against them," as explained by Mufti Muḥammad Shafi. It implies that a man should forgive and forget past events and refrain from looking for reasons to criticize the woman after using that three-pronged strategy because Allah Almighty governs everything. If the woman does mend themselves after using this method, men should forgive them (Shafi, M., 1998, Vol.2, 424)

Once, a man came to Hazrat Umar's (R.A) house, and he wanted to complain about his wife's harshness, but on his arrival, he heard Hazrat Umar's (R.A) wife shouting at him and reviling him. He turned back and said that Umar (R.A) himself was facing difficulties with his wife. When Hazrat Umar (R.A.) was told about this incident, he said that he was forbearing and patient with his wife because she had certain rights against him. She does all of my cooking, laundry, and nursing, saving me the money that would cost to hire a cook, maid, and nurse. In addition, she gives me peace of mind and prevents me from engaging in immoral behavior. In response, I tolerated all of her indiscretions. It is appropriate for you to adopt the same mindset (Abdur Rehman, 1991, 49)

During the pre-Islamic period, wives were emotionally abused in different ways. For instance, an Arab man took an oath not to sleep with his wife for four months to keep them locked in dead marriages. Women were left in a precarious position with no conjugal rights and no option to end the relationship. The Quran mentions mention of this wicked custom;

"لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ"

(Al-Quran, Al-Baqarah:226-227) "وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ"

"Those who swear to abstain from their wives have four months of waiting. Therefore, if they revert back, Allah is Most Forgiving, Very-Merciful. And if they resolve to divorce, Allah is All-Hearing, All-Knowing."

In *Ilā'*, the husband takes an oath not to have sexual relations with his wife. There isn't any consummation for four months after this oath. The marriage ends permanently at the end of the fourth month. (Bani,L.M, & Pate,H.A, 2015). Syed Qutb writes that a man promises not to have sexual relationships with wives as a punishment, which is embarrassing for the woman and psychologically difficult for her. This conduct was not explicitly prohibited because it may be effective in dealing with a conceited, disobedient, or quarrelsome wife. To harmonize all relevant aspects and realities, Islām has established a four-month separation time. (Qutb, 2003, Vol.1, 324.)

According to the Jurists of four schools of thought, if the husband does not have sex for more than four months, the woman will bring the matter before the judge, who will order the husband to resume a sexual relationship. If the husband denies it again, the judge will grant her divorce, which is revocable in all cases (Mughniyyah, M.J, n.d).

Another common way of emotionally abusing a wife is *Zihār*. The husband would compare his wife to his mother or sibling. Following such a resemblance, the husband does not cohabit with his wife for four months. (Bani,L.M & Pate,H.A., 2015) Once, a woman was complaining to Prophet Muhammad



(S.A.W)about his husband, who had done *zihār* to her. She was frustrated and arguing with the messenger of Allah Almighty, and then the following ayah was revealed:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

(Al-Quran Al-Mujādilah, : 1)

“Allah has heard the talk of the woman who was debating with you about her husband and was complaining to Allah. Allah was hearing the conversation between both of you. Indeed, Allah is All-Hearing, All-Knowing”

Qurtubi narrates the narration of Ḥazrat ‘Ayesha (R.A) in the commentary of this ayah. She said that I was listening to her talk when she was complaining to Ḥazrat Muhammad (S.A.W)about her husband. She said my youth has passed, and now that I am old, this man has done *Zihār* to me .I complain of my starvation, loneliness, horror, separation of my husband, and separation of my cousin. So Allah Almighty revealed this ayah in favor of her. (Al-Qurtubi, ,2012, Vol .9,279.) This Old custom of Arabs is mentioned in the Qur’an:

وَالَّذِينَ يُظَاهِرُونَ مِن بَنَاتِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِن قَبْلِ أَن يَتَمَاسَا ذَلِكُمْ يُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(Al-Quran Al-Mujādilah, : 3)

“Those who declare *Zihar* against their wives, then retract what they said, obligated on them is to free the neck (of a slave) before the two (spouses) touch one another. This is what you are advised, and Allah is well aware of what you do.”

The old Arab practices involved using such statements to permanently end all marital relationships with their wives. This was regarded as worse than divorce. Although there were possibilities to rekindle the relationship after the divorce, *Zihār* was meant to continue forever. Such a phrase was used to end the husband–wife relationship completely. In such circumstances, the family was exclusively devastated. (Minā’I,M., 2002, 401)

Emotions are given their place of importance in all Islāmic teachings as fundamental elements of the human soul. Allah Almighty created human beings with complex emotional, physical, and spiritual needs. Islām teaches moderation in everything, aiming to create equilibrium so that one is always at peace with one’s self, the universe, and Allah Almighty. It was narrated that ‘Abdullah (R.A) said:

”دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُجْرَتِي فَقَالَ ”أَلَمْ أُخْبِرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ“ . قَالَ بَلَى . قَالَ ” فَلَا تَفْعَلَنَّ ذَٰلِكَ وَتَصُمْ وَأَفْطِرْ فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ

لِجَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرُوحِكَ عَلَيْكَ حَقًّا وَإِنَّ لِصَدِيقِكَ عَلَيْكَ حَقًّا“ (Sunan an-Nasā'i,76: 2391)

Prophet Muhammad (S.A.W)entered my room and said: “I have been told that you stand all night (in prayer) and fast all day. I said: 'Yes (I do). He said: Do not do that. Sleep and stand (in prayer); fast and break your fast. For your eyes have a right over you, your body has a right over you, your body has a right over you, your wife has a right over you, your guest has a right over you, and your friend has a right over you.”

Under no circumstances is a husband permitted to mistreat his wife. In the above ḥadith, the Prophet Muhammad (S.A.W)counseled Abdullah (R.A) to practice moderation in his worship and, knowing that he had not shared a bed with his wife, told him, "Your wife has a right over you," making it abundantly clear that the husband is responsible to fulfill emotional needs of the wife.

A woman was singing poetry about being lonely and missing her husband, who was far away from his home and was with one of the Muslim armies. One night, the second Caliph, Hazrat Umar (R.A), was patrolling the streets of Madinah. She bemoaned having trouble sleeping, which she blamed on the fact that she didn't have anyone to enjoy herself with. She claimed that only her fear of Allah Almighty prevented her from enjoying herself with someone else. The Prophet's wife, Hafsa, who was his daughter, was then asked by Umar (R.A) how long a wife could survive without her husband. She responded, "Six months," or, reportedly, "Four months." Following that, Umar (R.A.) declared that he would never permit troops to be separated from their wives for more than four months. (Qutb, 2003, Vol. 15, 324.) This incident demonstrates how concerned Hazrat Umar (R.A) was about women's emotions since he issued an order that no man is allowed to stay away from his house for more than four months.

Calling names is abusive, derogatory language, or insults. It is a form of relational bullying. Sadly, this behavior is common among spousal relationships. There are clear commandments in the Quran for us to avoid disagreements and conflicts, and the main reason behind all these problems is our words and our language. Allah Almighty clearly said in the Quran that he wouldn't hurt anyone by calling his bad names, and no one is allowed to offend any person.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأِسْمُ

الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (Al-Quran, Al-Hujurat: 11)

“O you who believe, no men should ever scoff at other men. Maybe the latter are better than the former. Nor should women (ever scoff) at other women. Maybe the latter women are better than the former ones. They do not find fault with one another nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. If anyone does not repent, then such people are the wrongdoers.”

Dr. M. M. Ahsan, in his analysis of the above ayah, stated that making fun of others may take different forms: imitating someone's voice by showing signs of aggression; laughing at someone's speech, personality, or attire; attracting attention to the weakness of others by making gestures; and the expression of any form of physical or psychological persecution. (Ahsan, M. M., 1979, 1-2) Scoffing at people, which entails demeaning and mocking them, is forbidden by Allah Almighty. It is forbidden to mock and denigrate others because the one who is insulted and denigrated can be more revered and precious to Allah Almighty than the one who does so. It is forbidden to call someone by nicknames they dislike, according to Allah Almighty, and anyone who does so then he will be cursed and punished. (Ibn Kathir, Vol 9, 200)

Allah Almighty has truly intended the relationship of marriage to be based on trust, and has asked us to shun doubts, mistrusts and accusations wholeheartedly. Allah Almighty has asked us in Quran to fight this disease of suspicion. The institution of "Entertaining Good Intentions toward Others" is described as a social activity in Quran. It is stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

تَوَّابٌ رَّحِيمٌ (Al-Quran, Al-Hujurat: 1)

“O you who believe, abstain from many of the suspicions. Some suspicions are sins. Do not be curious (to find out the faults of others), and do not backbite with one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful.”

Syed Qutb remarks that this ayah is protecting the integrity and freedom of individual life in a community where ill thoughts have no place. It shows the scope of protecting people's freedom, integrity, rights, and status. (Qutb, 2003, Vol 15, 520) Islāhai advises against pointless talk, pointless speech, the propagation of ill qualities, and instigating societal strife. Thus, it is forbidden to degrade others by leveling untrue accusations against them. (Ahsan Islāhai, A.A., 1991, Vol. 7, 480) Abu Hurairah (R.A) reported Prophet Muhammad (S.A.W) as saying:

“إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ وَلَا تَجَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَتَأَسَّسُوا وَلَا تَتَأَسَّسُوا وَلَا تَتَّبِعُوا غُصُوةً وَلَا تَدَّابِرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا”

(Sahih Muslim, 9: 2563)

“Avoid suspicion, for suspicion is the gravest lie in talk, and do not be inquisitive about one another and do

not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another.”

Most people in Pakistan live in extended families, where mothers-in-law play a significant role in determining family size, family planning, and household decisions. Violence against the daughter-in-law is thought to be sparked by intervention from the mother-in-law. It is a frequent cause of marital conflict that results in the husband abusing the wife verbally and physically. (Fikree F,F, & Bhatti LI. , 1991) In Islamabad, there were thousands of allegations of mental torture of females (DPA International, 2020). It

has mostly gone unnoticed in the country's criminal justice system. In actuality, emotional abuse is the most common kind of 'domestic violence' in Pakistan (Karmaliani et al., 2012).

Allah Almighty has assigned rights and responsibilities to every individual according to equity and justice in order for the family to function properly. For Instance, if In-laws are abusive and the woman is demanding separate accommodation, then in *Durr al-Mukhtār*, Imam al-Ḥaṣkafi states that the husband must give his wife a refuge (house) exclusively where she resides without interference from his and her family members (Shaheer, M.A., 2003, Vol .3, 599-600)

It shows that Shari‘ah protects the rights of women. No one is burdened in Shari‘ah beyond his capacity. Peace of mind is prioritized in Islāmic injunctions.

It is a well-known fact that women are typically held responsible in Pakistani society for not having children. In result, women face more severe issues like husband’s second marriage, divorce and, emotional and psychological harassment (Hussain, S., 2010). Women could face emotional violence if they did not have a kid or particularly a male child. Before Islām, Arabs were used to kill their daughters and the birth of a girl was considered as a curse. It was a tradition to bury the newborn baby-girl alive. Quran says;

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ
(Al-Quran, An-Nahl: 58-59)

“When one of them is given the good news of a female child, his face becomes gloomy, and he is choked with grief. He hides himself from people because of the (self-presumed) bad news given to him (and wonders): Shall he keep it despite the disgrace (he will face in society), or put it away into the dust? In fact, evil is what they decide.”

Prophet Muhammad (SAW) said,

"مَنْ كَانَتْ لَهُ أَنْثَىٰ فَلَمْ يَبْدُهَا وَلَمْ يُهْنِهَا وَلَمْ يُؤْتِرْ وَلَدًا عَلَيْهَا - قَالَ يَغْنِي الدُّكُورَ - أَدْخَلَهُ اللَّهُ الْجَنَّةَ"
(Sunan Abi Dawud, 131: 5146)

“If anyone has a female child and does not bury her alive, or slight her, or prefer his children (i.e., the male ones) to her, Allah Almighty will bring him into Paradise.”

Conclusion

Family is the basic institution of human society. The foundation of a family is laid through marriage, which is one of the classical human social institutions. This study highlights characteristics of spousal relationships with reference to emotions. The pragmatic and flexible nature of Islāmic teachings provides sound foundations to the Domestic Violence issues. Islām aims to establish its society on the comprehensibility of conscience and mutual trust, without doubts, suspicions, accusations, and mistrust. On the one hand, Islām harshly fought against the actions that poison the society and defame the people, while on the other hand, it praised the actions that prevent disturbance and keep the Islāmic society healthy. Statistics show that emotional abuse exists in spousal relationships in Pakistani society. To prevent emotional abuse, it is necessary to implement Islāmic teaching.

Allah Almighty exhorts us not to call one another derogatory names, and He tenderly furnishes us with a final and intense appeal by saying: “Those who have Iman.” Evil deeds have a bad effect on one’s personality and it weakens Iman. Allah Almighty takes away the sweetness from their spousal relationship. An individual who indulges in evil deeds will be punished by Allah Almighty in hereafter. A person is not "really alone" in the boundary of four walls. He is monitored by two angels all the time. Even if Emotional Abuse does not fall under the purview of the law, the Quran and *Sunnah* make it abundantly plain that everyone is accountable to Allah Almighty.

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