

Violence against Women from the Perspective of Islam

Tahereh Farhadian

Teacher, Master's Degree in Nursing Management of Community's Health,
Department of Nursing, Birjand branch, Islamic Azad University, Birjand, Iran

Received: July24, 2015

Accepted: September 31, 2015

ABSTRACT

Violence against women in its various domestic or social aspects is one of the concerns and damages of the today's societies. Emphasis on the human aspects of woman and her special position in the family and attention to the mental subtlety and sensibilities of female gender necessitates to condemn the phenomena of violence against women as an immoral action and in the next steps, it must be attempted to minimize the contexts of occurring it and to control and compensate its negative consequents. The Islamic culture and its light teachings emphasize to prevent from occurring them, when dealing with phenomena such as domestic violence against women. Islam's emphasis on the ethical development and perfection and dignity of the human personality is from the important factors preventing the immoral behaviors and abuses of the others' rights and personality. In addition to this general principle, paying attention to doing generous behavior with peers and especially with subordinates which has spiritual values as well can be considered as one of the tools of violence control from the perspective of Islam. Moral oriented look at the family forms the base of Islam in paying attention to this organ and peace and affection among the spouses have been considered from the purposes of marriage and married life. Quran has announced the establishment of justice by the people as the important goal of prophets' mission [Surah Hadid, verse 25].

KEYWORDS: violence, women, Islam

INTRODUCTION

It was a custom from the past that the health and hygiene concept of the women have been limited to their pregnancy and child bearing and medical cares related to the women diseases. This is while, the contemporary perception about women's hygiene and health is very widespread and in this perception, nurses have the primary and basic position [1].

Violent behavior against women is observed in all societies and countries and in all social and economic levels. Husbands' misbehavior with their wives predisposes them to health problems. A study in United States indicates that the women who have been beaten will need the psychological treatments 4 to 5 times more than the other women and also are likely to commit suicide 5 times more than the others. These women are at more serious risk of taking refuge to alcohol, drug addiction and also the risk of chronic diseases and depression. As well in abuses, women are in danger of pregnancy or sexually transmitted diseases such as AIDS. Misuses with women also influence the development and health programs [2].

Verbal, psychological, physical, legal, sexual, economic, intellectual and educational violence are from the important domestic violence against women. Family killings are the severest kind of domestic violence which are mostly done through choking and knife among the other members of the family. Most of victims of this kind of violence are women [3].

The Definition of Abuse:

- The United Nations Organization defined violence as any violent behavior related to gender which causes physical, sexual or psychological traumas.
- Any intentional or unintentional action done by an adult, a society or country and negatively influences the person's health, physical or mental development is called abuse[2].

Types of Women Abuse:

- 1- Physical abuse
- 2- Emotional abuse
- 3- Sexual abuse
- 4- Basic behavior control

5- Tolerance of abuse condition: women's silence and secrecy may be the indicative of their being abused condition. Due to their loyalty, compassion, sense of duty, sense of responsibility and optimism, women tolerate such a degrading situation.

The Status of Woman from the Perspective of Islam:

Generally, two major principles can be derived from the religious trainings about status of woman:

- 1- Islam accepts the difference of statuses or social position between man and woman if it is just because of their different roles.

* **Corresponding Author:** Tahereh Farhadian, Teacher, Master's Degree in Nursing Management of Community's Health, Department of Nursing, Birjand branch, Islamic Azad University, Birjand, Iran. Tahereh.farhadian@gmail.com

2- Islam has not valuable considered any status difference between man and woman.

The most important pattern axes of gender roles in Islam are as following:

- Family supervision and guardianship of children is exclusively dedicated to men.
- Men have are responsible for supplying their wives and thus, they are the responsible of family's financial supply.
- Supportive and caring role have been the superior roles of women.
- The roles related to management and political leadership of the society, judgment and direct participation in wars have been dedicated to men.

But the second principle which we pay more attention to it in this discussion supervises the equality of value status of man and woman.

The citing evidence to prove this principle in one division is referred in two categories:

1. General evidence indicating the equality of man and women values.
- 2- Specific evidence indicating equivalent of certain female values with the certain male values.

General evidence of the equality of man and women values:

The Great Quran includes some general evidence of the value equality of man and woman, for example it says that:

- Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.[Surah Al-Ahzab, verse 35]
- In another verse, righteousness has been introduced as the only measure and criteria of dignity and respect upon God [Surah Al-Hojorat, verse 13].
- Also some other verses indicate the inclusion of the Divine rewards for all good deeds believers, including both men and women [Al-Nahl, verse 97].

Evidence indicating equivalent of men's and women's virtues:

It is understood from numerous traditions that Islam equally respects the female and male roles. It is obtained from the mentioned traditions that Islam takes some equivalents for women instead of the virtue of Jihad and other men's virtues.

Therefore, it can be said that Islam has confirmed a set of gender differences in social positions and roles, but this does not mean that it confirms the different social valuations which are token place about these positions and often result in worthlessly considering the female positions; but Islam's valuations based on the non-gender measurements and particularly, righteousness.

Violence against Women from the Perspective of Quran

Islamic culture and its light teachings emphasize to prevent from occurring them, when dealing with phenomena such as domestic violence. The considerable issue in this regard is that the Islamic teachings, whether Quran verses or the words of the religion's saints have interesting advices about beliefs, emotions and behavior of family members which may be very influential in reduction of domestic violence and emotional and behavioral control of the people in family.

- Justice and beneficence in the relationships of all peoples is the main and important advice of God [Surah Nahl, verse 90].
- And cruelty and oppression and harassment and violence have been severely prohibited and it has been emphasized that they are questioned worldly and otherworldly [Surah An'am, verse 45].
- O ye who believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess. Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in whom ye believe [Surah Maede, verses 87 – 88].
- Interpretations of justice and beneficence have been stated as the main criteria in the relationships of family members, especially wife and husband [Surah Nesa', verses 3 & 36; and Surah Baqarah, verses 83 & 229].
- Oppression and misbehavior and violence and coercion in these relationships are prohibited [Surah Nesa', verse 24].
- Islam has considered some limitations for verbal and nonverbal relationships between non-privy man and woman like look, physical contact, face relationship, distance between man and woman and their clothes, especially for women [Surah Mo'menoun, verses 6 – 7].
- Reveling look of non-privy man and woman to each other has also been prohibited in Quran verses [Surah Nour, verses 30 & 31].
- Quran says: "... behave with women in good (and lovely) way..." [Surah Nesa', verse 19].
- Even in cases where there is talk of divorce and separation from the woman, Quran emphasizes on rightness [Surah Baqarah, verses 231 – 237].
- The highest limit of comprise and passion to women is this word of Quran:

If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good [Surah Nesa', verse 19].

- And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin [Surah Al-Ahzab, verse 58].
- So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls, - they are the ones that achieve prosperity [Surah Taqabon, verse 16].

materials and methods

This paper is a review study adjusted according to the searched articles from library and internet references.

Conclusion

Explaining the attitude of Islam on woman and her rights, and deep knowledge of her position in Islamic society, understanding the family centrality in Islamic society and woman centrality in Islamic family, clarifying the roots of obliquities and malice which result in violence against women can lead to the family stability, improvement of women's status in Islamic society and meeting challenges such as violence against women.

REFERENCES

1. Logan, B. B., Dowkings, S health nursing of the "family oriented" society. translated by educational and faculty members of Nursing and Midwifery College of Iran Medical Sciences University ,2007, the third edition, Iran Medical Sciences University publications. p. 586.
2. IldarAbadi, E, Textbook of society's health Nursing, 2013,Salemi publication, p.286.
3. Towfiqi, H,The Study of Sexual Child Abuse in Tehran. Journal of Forensic Medicine,1995. 2 (5).
4. The Great Quran.