



THE QUR'ĀNIC ĀYAH ON WIFE BEATING:  
A COMPARATIVE STUDY OF CLASSICAL AND  
MODERN INTERPRETATIONS

BY

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A dissertation submitted in fulfilment of the requirement for  
the degree of Master of Islamic Revealed Knowledge and  
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## ABSTRACT

Islam continues to be a misunderstood religion especially to non-Muslims. Many of its directives remain a subject of hot debate, and continue to be a thorn in the minds of Muslim scholars. One of them is related to the *Qur'ānic* provision derived from the *Qurānic Āyah* on wife beating, *al-Nisā'* 4: 34 that allows Muslim men to take action in dealing with their wives (women) whom they feared had committed disobedience, disloyalty and ill-conduct (*nushūz*); first, admonish them; second, if they remain disobedient and behave with ill-conduct, separate them from the beds; and third, if they refuse to amend their behaviour and are determined to demonstrate their disobedience and disloyalty, then subsequently the husbands may, therefore, beat them lightly (*waaḍribūhunna*). The first two steps of the action are reasonable and justified but the last one according to feminists and liberal Muslim authors, needs urgent reinterpretation because it looks like an incitement of violence against women. This research thus examines the wife beating phenomenon, particularly the one that occurs in Malaysia. It is then followed by analyzing the interpretations of selected classical and modern scholars in order to evaluate the differences between these two generations.

## خلاصة البحث

ما زال الإسلام دينا الأكثر إساءة للفهم بين الناس وخاصة لدى غير المسلمين. وظل معظم توجيهاته موضوعا للجدال في الماضي، ولا تزال شوكة في أذهان العلماء المسلمين. منها، التوجيه الوارد في الأحكام القرآنية المستنبطة من الآيات القرآنية حول ضرب الزوجة، سورة النساء ٤: الآية ٣٤ التي تسمح للمسلمين باتخاذ الإجراءات في تعاملهم مع الزوجات العاصيات والخائئات والناشزات (نُشُوزًا)؛ أولا، النصيحة لهنّ؛ ثانيا، إذا كنّ مصرّات على كوهنّ عاصيات وناشزات، فهجرهنّ من السرير؛ ثالثا، لو كنّ رفضات تغيير تصرفهنّ السيئة مع كوهنّ عاصيات وخائئات، فحينئذ يجوز للأزواج أن يضربوهنّ (وَأَضْرِبُوهُنَّ). الخطوتان الأوليتان مقبولتان ومبرورتان ولكنّ الخطوة الأخيرة حسب رؤية مؤيدات المرأة، وكتاب المسلمين الليبراليين تحتاج إلى إعادة التفسير العاجلة لأنها تشابه الحث على العنف ضد المرأة. فهذا البحث يدرس ظاهرة ضرب الزوجة خصوصا القضايا الواقعة في ماليزيا. ومن ثم، تم تحليل مختارات تفسير العلماء المتقدمين والمحدثين لتقييم الاختلافات الواقعة بين الجيلين.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah Studies).

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Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah Studies).

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Knowledge and Human Sciences

## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Noor Hafizah binti Dumi

Signature .....

Date.....

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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INTERPRETATION**

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*This piece of research is dedicated*

*To my parents who have given me endless support*

*To my beloved husband who has given me mountains of love and encouragement in  
my entire life...*

*To my daughter who has made my life more meaningful*

*To my siblings who have given me useful advice to prosper in this life...  
and to my teachers who have given me guidance and inspiration...*

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## TRANSLITERATION

Table of the system of transliteration of Arabic words and names used by the International Islamic University Malaysia.

b	=	ب	z	=	ز	f	=	ف
t	=	ت	s	=	س	q	=	ق
th	=	ث	sh	=	ش	k	=	ك
j	=	ج	ṣ	=	ص	l	=	ل
ḥ	=	ح	ḍ	=	ض	m	=	م
kh	=	خ	ṭ	=	ط	n	=	ن
d	=	د	ẓ	=	ظ	h	=	هـ
dh	=	ذ	‘	=	ع	w	=	و
r	=	ر	gh	=	غ	y	=	ي
			’	=	ء			

Short: a = ا ; i = ي ; u = و

Long: ā = آ ; ī = إ ; ū = و

Diphthong: ay = اي ; aw = او

## LIST OF ABBREVIATIONS

edn.	edition
e.g.	( <i>exempligratia</i> ); for example
etc.	( <i>et cetera</i> )
ibid	( <i>ibidem</i> ): at the same place
n.d.	no date
n.p.	no place/ publisher
no.	Number
PBUH	Peace be upon him
Vol.	Volume

# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF STUDY

The problem of domestic violence by no means is a recent phenomenon. Wife-beating, for instance, occurs in all countries, including Muslim countries, regardless of people's creed, color of skin, social status, wealth, size of the family, urban or rural location or age of the victim and the aggressor. In fact, wife-battering is now increasingly recognized as a serious social problem in Malaysia affecting the well-being, physical security and health of women, children and families. A study conducted by Sisters in Islam has noted that more battered women are turning to friends, relatives, counselors, women's organizations, shelters, lawyers and the Religious Department for help.<sup>1</sup>

Currently, the rise in wife-beating in Malaysia is alarming. A case study was conducted in Malaysia to find out the main factors that contribute to marital problems. The study has shown that one of major causes of marital breakdown is domestic violence committed by husbands who were "causing physical and mental injury" to women. The statistics given by the Women's Aid Organization in their WAO annual statistics of 2011 have recorded the various types of physical abuse, ranging from beatings with hands and kicking, beatings with sharp or blunt objects, having objects thrown, being hit against a wall or thrown on the floor and being threatened with knives, to other forms of aggression such as physical scalding and burning.<sup>2</sup> If this problem is left unattended and no efforts are made to solve it, it will result in the

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<sup>1</sup> Sister in Islam, *Are Muslim men allowed to beat their wives?*. (Kuala Lumpur: United Selangor Press Sdn. Bhd, 1991) Pg 3.

<sup>2</sup>Nazlina Abdul Ghani, *WAO annual statistics 2011*, (Malaysia: Women's Aid Organisation, 2011).

collapse of marriage. This in turn will lead to many other social problems within the community. Unfortunately, many of the cases recorded (*many more cases are not reported*) by the Organization are related to Muslims. Many feminist and human rights authors tend to relate this domestic violence against women to what they usually refer to as “the *Qurānic Āyah* on wife beating”;

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلاً إِنَّ اللَّهَ كَانَ عَلِيماً كَبِيراً﴾

“Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For God is Most High, great (above you all)”.<sup>3</sup>

It is important to note that there are a number of views being expressed by scholars for example, Al-Tabari and Ibn Kathir on what the *Qur'ān* says about a husband beating his wife. The right (permission) granted by the *Qur'ān* to the husbands to take action by imposing physical punishment on their wives in certain circumstances is an issue which has now become a religious and legal discourse among Muslim intellectuals, feminist authors and human rights activists, but no serious analytical study has yet to be conducted on the interpretation of the classical and modern on the so-called “*Qurānic Āyah* on wife beating”. This issue needs to be understood from the right perspective, because, for instance the feminist, have put the

<sup>3</sup> The Qur'ān, *al-Nisā'* 4:34. This Qur'ānic verse shall be hereafter referred to as “the Qur'ān wife-beating verse”.

blame for wife beating on this *Qur'ānic* verse and considered it as a green light for Muslim husbands to impose physical punishment arbitrarily on the wives whom they claim to have committed disobedience, disloyalty and ill-conduct (*nushūz*).

This research is important because it will seek to investigate (review) the issue of wife beating in Malaysia and to ascertain the logic of its relation with the *Qurānic Āyah* on wife beating, *al-Nisā* 4:34, which many claim to be used as religious justification by husbands to impose physical punishment on their wives whom they themselves arbitrarily indicted of disobedience, disloyalty and ill-conduct (*nushūz*). Unfortunately, the nature and severity of this punishment has gone beyond what is legally recognized as internal affairs of husband-and-wife disputes to such an extent it may be interpreted as a sheer crime of domestic violence against women, physical and mental abuse, human rights offences or the like. Apart from the above investigation, this research will be mainly a comparative analysis of the interpretation of the *Qurānic Āyah* on wife beating quoted above by classical and modern scholars. It must be made clear that the proposed research has nothing to do with the demands of supporting any movement. It is rather an objective research which aims at identifying and clarifying misconceptions regarding the issue of wife-battering in Malaysia and its connection, as many feminist and liberal authors were trying to establish, with the *Qurānic Āyah* on wife beating, *al-Nisā* '4:34.

## **1.2 PROBLEM STATEMENT**

Islam continues to be a misunderstood religion especially to non-Muslims. Many of its directives remained subjects of hot debate in the past, and continue to be a thorn in the minds of Muslim scholars. One of them is related to the *Qur'ānic* provisions derived from the *Qurānic Āyah* on wife beating, *al-Nisā* '4:34, that allows Muslims to take

action in dealing with wives (women) whom having committed disobedience, disloyalty and ill-conduct (*nushūz*); first, admonish them; second, if they remain disobedient and behave with ill-conduct, separate them from the beds; and third, if they refuse to amend their behavior and are determined to demonstrate their disobedience and disloyalty, then subsequently the husbands may, therefore, beat them (*waaḍribūhunna*). The first two steps of the action are reasonable and justified, but the last one according to feminist and liberal Muslim authors needs urgent reinterpretation because it looks like an incitement to violence against women.

Many feminist authors have put the blame for violence against women in marriage on the classical and modern interpretation pertaining to the *Qurānic Āyah* on wife beating. They claim that existing interpretations are predominantly patriarchal in nature and biased against women. This research is to demonstrate that the feminist theoretical assumption in this matter is wrong for three reasons; first, the Qurʾān wife-beating verse should not be treated in separation from the general *maqāṣid* (intents or objectives) of the Qurʾān towards the enhancement of the quality of human life for individuals and the community; and second, the wife-beating verse in the Qurʾān should never be treated as a free-for-all religious sanction that every husband who has fear of his wife's infidelity, disobedience and ill-conduct (*nushūz*) can arbitrarily apply it at his liberty; and third, the assumption that the existing interpretation on the *Qurānic Āyah* on wife beating is the root cause for domestic violence against women is hypothetical rather than a fact, because many of those involved in the cases were found to be completely ignorant of Islam and its teachings, let alone well-versed in the classical or modern interpretations of the *Qurʾān* pertaining to its wife-beating verse. This research is to prove that the feminist assumption is far from reality.

### **1.3 RESEARCH QUESTIONS**

The proposed research will attempt to answer the following questions:

1. How serious is the issue of wife-beating, particularly among Muslims in Malaysia?
2. What is the view of classical scholars regarding the *Qurānic Āyah* on wife beating?
3. What is the view of modern scholars regarding the *Qurānic Āyah* on wife beating?
4. What are the differences that can be derived from the comparison between the view of classical and modern scholars on the *Qurānic Āyah* on wife beating?

### **1.4 OBJECTIVES OF RESEARCH**

The proposed research will aim at achieving the following objectives:

1. To clarify the issue of wife-beating particularly among Muslims in Malaysia.
2. To analyze the views of classical scholars on the *Qur'ānic Āyah* on wife beating.
3. To analyze the views of modern scholars on the *Qur'ānic Āyah* on wife beating.
4. To ascertain the difference between the views of classical and modern scholars on the *Qurānic Āyah* on wife beating.

## 1.5 SCOPE OF STUDY

This research is conducted to bring about a comparative analysis of the interpretations of the Qurānic Āyah on wife beating, *al-Nisā*' 4:34, by classical and modern scholars. Although the scope of the study is confined specifically to analyze the interpretation of the verse by the different views of classical and modern scholars, it will also seek to deal with some relevant *aḥādīth* and their commentaries. For instance, there is a *ḥadīth* in which the Prophet ﷺ is reported to have prohibited Muslims from beating their wives, for they are protected by Allāh. Some scholars of *tafsīr*, including al-Wāḥidī, has quoted the *ḥadīth* and sought all legitimate means necessary to reconcile its message that prohibits Muslims from beating their wives, with the message of the wife-beating verse, *al-Nisā*' 4: 34, that gives permission to Muslims to beat their wives if they are unrelenting in their *nushūz*.<sup>4</sup> Referring to relevant *aḥādīth* and their commentaries is therefore important in order to ascertain whether the interpretations of the Qur'ān wife-beating verse derived from existing classical and modern works are compatible with the general spirit of social reform (*iṣlāḥ*) as reflected in the authentic traditions of the Prophet ﷺ as well as in the normative traditions of the Ṣaḥābah or not.<sup>5</sup> The findings of this comparative analysis will be then used as actual facts in response to the assumption of feminist and liberal authors who have all along argued that the root cause of domestic violence against women in the Muslim community is

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<sup>4</sup> Al-Wāḥidī, *Tafsīr al-basīṭ*, Vol.6, p.498

<sup>5</sup> See for instance the *iṣlāḥ* session of a troubled marriage of a Muslim couple under a committee of representatives of both the husband and the wife chaired by 'Alī bin AbīṬālib (r.a). After hearing the arguments and views of the case by both representatives, 'Alī asked them to finalize the decision whether to continue the marriage or to recommend a divorce. The representative of the wife was in favour of a divorce, while the representative of the husband insisted on continuing the marriage. 'Alī then made a final decision in favour of the view of the wife's representative by taking into consideration that the couple could no longer be able to live together in peace with love and compassion, al-Wāḥidī, *Tafsīr al-basīṭ*, Vol.6, pp. 498-499

well-entrenched in the Muslim traditional *tafsīr* scholarship with its highly patriarchal-biased interpretations of the wife-beating verse in the Qur'ān.

## 1.6 JUSTIFICATION OF STUDY

The conduct of a research under the proposed title, “*The Qur'ānic Āyah on Wife-Beating; A Comparative Study of Classical and Modern Interpretation*” is justified because there is no comparative exegetical study on this subject matter yet done. It is also pertinent to note here that the significant aspect of this research is to illuminate the true meaning and signification of the *Qurānic Āyah* on wife beating, and to expound the most objective scholarly view of how its provision should be rightly applied. This can be achieved by critically analyzing the interpretations of the verse from both classical and modern scholars.

Closely connected with the *Qurānic Āyah* on wife beating, is the prevalent issue of wife-battering offences involving Muslim husbands throughout the Muslim world, although it is not necessarily a social phenomenon exclusive to Muslims. The issue must not be taken lightly because it is happening and a social reality in almost every Muslim country. It has now become a hot debate among concerned Muslim scholars, exponents of feminism and human rights activists. Some of them were not surprised with the increasing cases of wife-battering and domestic violence against women in the Muslim community because, as they claimed, the Qur'ān itself has given the authority to husbands to beat their wives. Others have put the blame on the highly patriarchal interpretations of the Qur'ān wife-beating verse that can be found in both classical and modern views, and noted that this chauvinistic inclination of views had thus left its remarkable influence in determining the biased-attitude of Muslim husbands in their treatment of and dealings with their wives. Thus, another important

significance of this research is to demonstrate that all the assumptions or rather the allegations levelled by feminist and liberal authors against *the Qur'ān* wife-beating verse and its interpretations are not only incorrect, but also unfounded.

## 1.7 LITERATURE REVIEW

Wife-beating is a human rights offence that is commonly found in any given tradition and human community, including the Muslim community. It has been regarded as one of the heinous forms of domestic violence against women. This issue has in fact led to the publication of a considerable amount of literature from both Western and Islamic perspectives. The Western literature tends to identify economic crises, psychological problems and traditional cultural backgrounds of one's upbringing as the root causes of the wife-battering, while the Islamic literature is a mixture of works that try to offer solutions to the wife-beating issue from Islamic perspective, or others that tend to be highly critical of the traditional interpretations of the religious texts, the Qur'ān and *ḥadīth* of the Prophet ﷺ, which they consider to be extremely patriarchal and biased against women. These interpretations, according to them, have opened the gate of complacency to such an extent that even beatings of wives that may consequently cause serious physical and psychological injury is not considered a criminal act, but a legitimate action to educate the wives to be once again obedient to the husbands.

This research is founded on the theoretical assumption that the wife-beating that is taking place in the Muslim community is a heinous crime and a violation of human rights laws in Islam. The teachings of Islam as reflected in the Qur'ān and *aḥādīth* of the Prophet ﷺ have never condoned any form of physical aggression against women in the name of education and moral rehabilitation. The so-called “wife-beating verse” in the Qur'ān, *al-Nisā* 4:34, should not be presented as religious

proof to legitimize wife-beating in Islam. The verse simply prescribes positive steps of a recommended mechanism that Muslims can apply in order to deal with troubled and errant wives.

Shaykh M. Hisham Kabbani's and Dr. Homaya Ziad's in their book "*The Prohibition of Domestic Violence in Islam*"<sup>6</sup> is a publication pertinent to this study. Both writers suggest another way of looking at the verse of wife beating in the Qur'ān as they interpret the word "dārābā" by looking from the context of broader Qur'ānic humanism. They did mention several interpretations from classical mufassirun. Moreover, this book helps the researcher in understanding other interpretations of the wife beating verse in the Qur'ān.

**"Darb al-Mar'ah: Wasīlah lilhalli al-Khilāfāt al-Zawjiyyah"**<sup>7</sup> offered a critical interpretation of the wife beating verse in the Qur'ān which gave an insight to the researcher to further understand the meaning of the verse. The author starts the analysis of the wife beating verse by mentioning that the seventeen times the word "*ḍaraba*" is mentioned in the Qur'ān. Then he explains that the word does not mean "beat" but that the suitable definition is "to go away". He supports his opinion by providing several *aḥādīth* related to this issue. This proposed research however, aims to analyze several interpretations made by classical and contemporary scholars. Even though this writing does not touch on all interpretations in overall, it is still in the realm of providing a critical analysis and a new interpretation on the Qur'ān wife-beating verse.

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<sup>6</sup>Kabbani, M. Hisham and Ziad, Dr.Homayra, *The Prohibition of Domestic Violence in Islam*, (USA: World Organization for Resource Development and Education, 2011).

<sup>7</sup>Abu Sulaymān, 'Abd Al-ḤamīdAḥmad, *Ḍarb al-Mara'ah: Wasīlah li-ḥall al-Khilāfāt al-zawjiyyah*, (USA: International Institute of Islamic Thought, 2002).

Shehzad Saleem's "**Common Misconceptions about Islam**"<sup>8</sup> has one useful chapter on studies of the misconception that a husband has an absolute right to beat his wife. In this chapter, the author explains profoundly that the right given by the Qur'ān to husbands to physically punish their wives in certain circumstances needs to be understood in its true perspective. This chapter however, needs to be further explained as the author only mentions the interpretation and explanation of the wife beating verse in general.

A recent thesis done by Daleleer Kaur Randawar entitled "**A socio-legal study on adequacy of laws in providing protection for battered wives in Malaysia**"<sup>9</sup> is a commendable work in order to understand the nature of wife beating that happens in Malaysia. This thesis has been done to examine the adequacy and effectiveness of the legal principles governing the Domestic Violence Act (DVA) 1994 in protecting battered wives. This thesis is related to the proposed research in that the author provides useful information from an Islamic perspective in chapter three of his research on wife battering in domestic violence. The author begins the chapter by explaining the nature of the relationship between husband and wife. Then, the author stresses the theory of wife battering in Islamic law and gives an analysis of ayāh 34 in Sūrah An-Nisā' by quoting several views of scholars. Furthermore, the author mentions the limitations on the theory of wife battering. He then concludes that wife battering is strongly condemned by the Prophet. This work has given a valuable perspective on wife beating. This proposed research aims to expand the analysis of verse 4: 34 by considering the views of classical and contemporary scholars.

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<sup>8</sup>Saleem, Shehzad, *Common Misconceptions About Islam*, (Lahore: Al-Mawrid, 2010).

<sup>9</sup>Randawar, Daleleer Kaur, *A socio-legal study on adequacy of Laws in Providing Protection for Battered Wives in Malaysia*, (Kuala Lumpur: International Islamic University Malaysia, 2012).

Another thesis that has information related to the proposed research is done by Mohd Shahrizad Mohd Diah entitled “**The Legal and Social Issues of Wife Battering and Marital Rape in Malaysia: A Comparative View with Islamic Law.**”<sup>10</sup> The author discusses the issues of domestic violence, wife battering and the remedies available for the victims. The author dedicates one chapter to discuss the Islamic view on wife battering and marital rape. In this chapter, the author explains the position of wife battering in Islam. He mentions that if a dispute arises between spouses, the āyah of Sūrah An-Nisa’ verse 34 has sets out the steps which should be taken to settle such disputes. The steps mentioned are admonition, severing of conjugal relations and a light beating. The author then provides general interpretations and views of selected scholars like Mohd Asad and AmeenaWadud. Nevertheless, the discussion on the analysis of the āyah is very general. Therefore, an in-depth study can be carried out further to get clear and detailed information regarding this āyah.

Another previous study that is related to the proposed research is done by Afida Mastura binti Muhammad Arif, entitled “**A Study on Remedies for Domestic Violence in Malaysia**”.<sup>11</sup> The main concern of this work is to identify and examine the remedies provided under various legislations for the protection of victims of domestic violence in Malaysia. The author dedicates a sub-chapter that explains domestic violence from the Islamic perspective. According to the author, Allah has laid down the manner to deal with a disobedient wife in sūrah An-Nisa’ verse 34. She also stated selected classical jurists’ views and some aḥādith to explain the ayāh.

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<sup>10</sup>Mohd.Shahrizad Mohd Diah, *The Legal and Social Issues of Wife Battering and Marital Rape in Malaysia: A Comparative View with Islamic Law*, (Kuala Lumpur: International Islamic University Malaysia, 1994).

<sup>11</sup>Afida Mastura binti Muhammad Arif, *A Study on Remedies for Domestic Violence in Malaysia*, ((Kuala Lumpur: International Islamic University Malaysia, 2000).

Moreover, this proposed research aims to expand the view of wife beating from both classical and contemporary scholars.

Fathi Osman in his book **“Concepts of the Qur’ān: A topical reading”**<sup>12</sup> stresses that no beating or physical reaction can be justified merely for a repetition of what deserves only advising or avoiding contact in bed. The only situation when a physical intervention by the husband can be justified is when the wife’s surliness and offensiveness takes the physical form of causing harm to herself, the husband or the children (i.e by using a weapon, setting fire, etc); because in such a suddenly-emerging case no advice or avoidance in bed can work, and a physical intervention has to be practiced to stop the action. These are among the interpretations given by the author. This work is valuable for this proposed research as it gives the researcher another interpretation and understanding about the wife beating verse in the Qur’ān.<sup>13</sup>

Amina wadud in her book **“Quran and Woman: Rereading the sacred text from a woman’s perspective”**<sup>14</sup> helps the researcher to understand the explanation of the ayāh from another point of view. The author attempts to clarify that the verse should be taken as prohibiting violence against females. Moreover, the ayāh does not given permission for husbands to beat their wives but rather it is a severe restriction of existing practices.

**“Are Muslim Men Allowed to Beat their Wives?”**<sup>15</sup> is a small booklet done by the Sisters in Islam Group. The booklet covers the topic of wife beating from woman’s perspective. According to them, the oppressive interpretations of the Qur’ān

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<sup>12</sup>Fathi Osman, *Concepts of the Qur’ān: A topical reading*, (Kuala Lumpur: AngkatanBelia Islam Malaysia, 1997).

<sup>13</sup>Ibid. pg 816.

<sup>14</sup>AminaWadud, *Quran and Woman: Rereading the sacred text from a woman’s perspective*,(New York: Oxford University Press, 1999).

<sup>15</sup>Sisters In Islam, *Are Muslim Men Allowed to Beat their Wives?*,(Malaysia: United Selangor Press Sdn. Bhd, 1991).