

We Created You In Pairs

Lesson 4



tasneeminstitute
ENRICHING THE SOUL

Marital Problems

- An important lesson for all married couples: **conflict in marriage is inevitable.**
- Unfortunately, when problems arise in a marriage, couples quickly resort to discussions of divorce.

The Islamic View On Divorce

ما أَحَلَّ اللَّهُ شَيْئاً أَبْغَضَ إِلَيْهِ مِنَ الطَّلَاقِ

“God has not made permissible anything more reprehensible to Him than divorce.”- Prophet Muhammad (s)

Source: Kanzul Ummal hadith 27871

The Islamic View On Divorce

تزوجوا ولا تطلقوا فإن الطلاق يهتز منه العرش

“Marry and do not divorce because indeed divorce shakes the throne [of God].”- Imam Ali
(a)

Source: Wasail al-Shia, v. 15, p. 268

The Islamic View On Divorce

ما زال جبرئيلُ يُوصيني بالمرأة حتى ظننتُ أنه لا ينبغي طلاقها إلا من
فاحشةٍ مبيّنةٍ

“The archangel Gabriel continues to bring down so much advice with regard to the [treatment of the] woman that I think she must never be divorced unless she has committed adultery.”-

Prophet Muhammad (s)

The Islamic View On Domestic Violence

- 1 in 3 women and 1 in 4 men in the U.S have experienced some form of physical violence by an intimate partner. This includes a range of behaviors (e.g. slapping, shoving, pushing)
- Global statistics are roughly the same
- Domestic violence transcends religion, race, and region.

The Islamic View On Domestic Violence

إِنِّي لَأَتَعَجَّبُ مِمَّنْ يَضْرِبُ امْرَأَتَهُ وَهُوَ بِالضَّرْبِ أَوْلَى مِنْهَا

“I am truly astonished at the man who beats his wife when he is more deserving of the beating than her!” - Prophet Muhammad (s)

Source: Jaami' al-Akhbaar, p. 337

The Islamic View On Domestic Violence

مَنْ كَانَ لَهُ امْرَأَةٌ تُوْذِيهِ لَمْ يُقْبَلِ اللَّهُ صَلَاتَهَا وَلَا حَسَنَةً مِنْ عَمَلِهَا حَتَّى
تَعِينَهُ وَتَرْضِيَهُ وَإِنْ صَامَتِ الدَّهْرَ

“If a man has a wife who mistreats him, Allah does not accept her daily prayer, nor any other good deed she performs, even if she was to fast all her life, until and unless she relieves him and pleases him...” - Prophet Muhammad (s)

Conflict Resolution

- Conflict is a natural part of marriage and therefore it's important to learn the art of conflict resolution
- Most marital conflicts can be resolved internally.
- Only seek outside help if you are unable to resolve the problem amongst yourselves

Conflict Resolution

STABEN: The Six-Step Conflict Resolution Process

- **1. Source:** Identify the source of the conflict. Who and what.

Example: You and your husband work full time and cook for each other but you end of always doing the dishes. The source of the conflict is your husband in this case.

Conflict Resolution

- **2. Time and Place:** Determine the appropriate time and place to discuss the source of the conflict

Example: When is the best time to have a discussion about the dishes? Select a time when you're not busy, exhausted or upset (Weekend after breakfast)

Conflict Resolution

- **3. Amicable:** Start out by saying something positive to the person in conflict and maintain friendly discourse throughout the discussion. This will get their attention and make them more receptive

Example: I really appreciate you taking my mother to her doctor's appointment the other day.

Conflict Resolution

- **4. Behavior:** Make sure to address the behavior in conflict and avoid discussing any other behaviors.

Example: Last week you only did the dishes once. Don't use absolutes like "You never do the dishes". Don't bring up other behaviors that are not related to this specific conflict .

Conflict Resolution

- **5. Emotion:** Honestly express your feelings and emotions about what is specifically bothering you.

Example: You're behavior made me feel (frustrated, underappreciated, angry etc)

Conflict Resolution

- **6. Need:** Begin negotiating workable solutions to help solve the conflict so that all parties involved can live with the decision and be a part of the resolution.

Example: I need you to do the dishes on the nights that I cook dinner.

The “Wife-Beating” Verse

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 اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ
كَانَ عَلِيمًا كَبِيرًا

The “Wife-Beating” Verse

“Men are the upholders and maintainers of women by virtue of that in which God has favored some above others and by virtue of their spending from their wealth. Therefore, the righteous women are devoutly obedient, guarding in [the husband's] absence what God would have them guard. As for those from whom you fear discord and animosity, **admonish them, then leave them in their beds, then strike them.** Then if they obey you seek not a way against them. Truly God is Exalted and Great.” Quran 4:34

The “Wife-Beating” Verse

- There is a contrast in this verse that must be understood.
- Some scholars assert that a wife who is ناشز exhibits the opposite qualities mentioned earlier in the verse.

The “Wife-Beating” Verse

- The word نشوز comes from the root meaning “to rise up” or “to be elevated”.
- It thus connotes an attitude of high-handedness, haughtiness, or arrogance.

The “Wife-Beating” Verse

- “Nushooz” is explained by different commentators as referring to various inappropriate behaviors on the part of the wife, most commonly, some form of disobedience towards the husband which may include immodest behavior toward other men, and/or disregard to the rights of the husband.

The “Wife-Beating” Verse

- In the face of a woman committing “nushooz” a husband is given a set of three sanctions to correct her behavior if he feels that it may rectify the problem
- Bear in mind, that spousal abuse was prevalent during this time and Islam sought to regulate a husband’s initial surge of anger using this three-step process.

The “Wife-Beating” Verse

- These three sanctions are commonly understood as progressive, meaning that husbands should begin with verbal correction (admonish them); that is, they should remind their wives of their religious duties and obligations in the marriage.

The “Wife-Beating” Verse

- If this does not succeed in changing the wife’s behavior, men may(leave them in their beds), usually understood to mean refraining from sexual relations with them.

The “Wife-Beating” Verse

- The last sanction as indicated by the verse is “striking
- Commentators are unanimous in asserting that to strike here refers to a moderate and non-injurious form of physical force- “without violence” غير مبرح

The “Wife-Beating” Verse

- When Imam al-Baqir (a) was asked about how to strike one’s wife in such circumstance, to which the Imam replied:

هو بالسواك

“It is with a siwaak (a thin, flexible twig chewed on for dental hygiene).

The “Wife-Beating” Verse

- Commentators also note that these sanctions are understood to be strictly for the purpose of altering the wife’s behavior, not for punishment, and they are to be abandoned once she has ceased the problematic behavior.

The “Wife-Beating” Verse

- If the wife returns to obedience to Islamic Law, then the husband has no right to act maliciously or harmfully toward her.
- If she agrees to obey while retaining feelings of aversion for her husband, he has no right to punish her for this, for she has no religious obligation to love her husband.

A “Naashiz” Husband

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يَصْلِحَا بَيْنَهُمَا صِلْحًا وَالصِّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ
تَحْسَنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

If a wife fears animosity or desertion from her husband, there is no blame upon them should they come to an accord, for an accord is better.

Souls are prone to selfishness, but if you are virtuous and pious, truly God is Forgiving and Merciful.” Quran 4:128

A “Naashiz” Husband

- It is clear that the Quran recognizes that such unilateral feelings of aversion on the part of either husband or wife may lead to divorce and in both cases allows for extraordinary measures to prevent it.
- In this verse a wife is encouraged to resolve the conflict by coming to an accord even if it means forfeiting rights or making other concessions.

Seeking External Help

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ
يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا خَبِيرًا

“And if you fear a breach between the two, then appoint an arbiter from his people and an arbiter from her people. **If they desire reconciliation**, God will bring about agreement between them. Truly God is Knowing and Aware.” Quran 4:35

Seeking External Help

- If the problems between a husband and a wife cannot be resolved between them, or if a husband cannot resolve his problem with his wife's conduct through the means recommended in 4:34, two arbiters should be appointed.
- The arbiters should be trusted relatives of each spouse since they are more familiar with the situation and have the interests of their respective family members at heart.

Seeking External Help

- The arbiters are charged with determining, if possible, which spouse is at fault and recommending either terms of reconciliation or a mutually agreed-upon divorce