

Rejecting Domestic Violence in Malaysia Based on The Qur'an and Prophetic Traditions

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ABSTRACT

Gender equality in terms of economic participation and social standing of women appears to have contributed to violations of women's rights. Compared to their peers with higher social positions, women with poor financial and social status are more likely to become victims of domestic violence and abuse. As a result, women's economic empowerment is critical to ensuring equal social treatment. Inequality in gender treatment can lead to abuse, harassment, and violence in the future. Female labor force participation in Malaysia is low compared to male labor force participation. Perhaps because women in Malaysia are economically under-empowered and have a social standing equivalent to men, they are more vulnerable to abuse. Should the people be concerned about women's rights, which are already enshrined in the Qur'an and Prophetic Traditions, these breaches and violations are unacceptable. Hence, this research aims to examine the governing Qur'anic and Prophetic Traditions principles on women's socio-economic rights and the preservation of their social rights in the face of domestic violence. The analysis is based on a qualitative and descriptive cross-sectional analysis of the governing statutes, reported cases, and data gathered from the respective administrative authorities. The research found that the low socio-economic status of women is not a factor in domestic violence, as professional women also become a victim of domestic violence. Therefore, the research suggests that the Government improve the effectiveness of the available mechanisms and frameworks by adapting the principles outlined in Qur'an and Prophetic Traditions to strengthen women's empowerment in the economic sector. Women will also realize their rights, responsibilities and protection are available to them, as well as overcome the problem of domestic violence in Malaysia.

Keywords: Women; socio-economic rights; domestic violence; Quran and sunnah principles

Introduction

Islam has put the highest honor of recognition for women reflected through its many verses and chapters of the Qur'an and Prophetic Traditions. Islam extends similar weight to women as to men (Q.S.33:35). Apart from giving similar weight to women as of men, Islam also upholds equity for men and women as revealed in the Qur'an (Q.S.4:32) and demonstrated in the Sunnah.

According to Ibn Jarir, the above verse explains that each person will earn wages for one's work, a reward if one's deeds are good, and punishment if one's deeds are the opposite. The Qur'an

also asserted the relationship between men and women, which is governed by the principle of equity, whereby the former are protectors of the latter, not their oppressors (Q.S.4:34).

Ibn Kathir explained that the above verse means that a man is responsible for the woman and is her maintainer, caretaker and leader who disciplines her if she deviates. As a man is responsible for the woman, the Qur'an implores men to treat women with kindness and respect, even in times of dissent or disagreement. This means spouses must practice good manners in their speech, actions and overall presence amongst one another. Even if one may dislike something about their spouse, Allah mentions that perhaps it may bring about much good (Q.S.4:9).

Furthermore, Islam recognizes that men and women have different abilities and strengths that complement each other. They differ physically and emotionally, but their differences do not lead one gender to be superior to the other. While God considers men and women as equals, they have different roles to play in their life as they each seek to live according to God's will. However, there is no higher value placed on one part than the other since both men and women must work as partners to have healthy families and societies. Men and women have similar rights, and Allah promises them so in the Qur'an (Q.S.3:195).

There are numerous similar rights that women have, one of which is the right to education. Women have as much right to education as men do. Almost fourteen centuries ago, Prophet Muhammad (PBUH) declared that the pursuit of knowledge is incumbent on every Muslim, male and female. This declaration was very clear and was largely implemented by Muslims throughout history. In addition, Islam grants women equal rights to make a contract, enterprise, and to independently earn and possess things. A woman's life, property and honor are as sacred as a man's. If she commits any offence, her penalty is no less or more than that of a man in a similar case. If she is wronged or harmed, she is to receive due compensation equal to what a man in her position would.

In Malaysia, women enjoyed their rights to education as the statistics in 2017, the Statista, reported that there were approximately 399,990 female students enrolled in public higher education institutions in Malaysia, compared to around 272,290 male students. The number of female students enrolled in public universities increased in 2018 to 339,048 compared to only 213,654 male students. The Hamilton Project has stated that more education opens the gateway to better, higher-paying jobs. However, in Malaysia, the statistic of female involvement in the labor force projects a different reality than the statistic of their university enrolment. For example, the Malaysia Human Development Report 2013 reported that female labor force participation was still low as in 2011 and 2012, where the figure stood, respectively, at 47.9% and 49.5% (compared to the male labor force participation rate of close to 80%). The latest statistics from the Department of Statistics Malaysia – in the second quarter of 2019 - reported that there were only 6.11 million females in the labor force, constituting only 39.1% compared to 9.49 million males.

Previous statistics show the withdrawal factors of female graduates from participating in the labor market. The previous research indicates that the contributing factors, especially to married women, were family, children, and childcare arrangements. However, some issues arise when women become full-time housewives, as it is reported that most of the women who became victims of domestic violence cases were unemployed. Additionally, it is also stated that women with low income and those who were low academic achievers depending solely on their husbands' income tend to become victims of domestic violence.

Despite the results of the *Global Gender Gap Report 2022 in World Economic Forum (WEF)* about the Gender Gap Index in Southeast Asian Countries in 2022 (based on four indicators: economic participation and opportunity, educational achievement, health, and political empowerment) showing that Malaysia experienced a rising index as a country that succeeded in advocating for gender equality, there have in fact been a significant increase in cases of domestic violence against women. There was an alarming 57% increase from January 2020 in domestic violence cases reported in Malaysia up to March 26, 2020. According to statistics from the Royal Malaysian

Police (PDRM) from January to December 2020, a total of 5,260 domestic violence cases were investigated. According to the Ministry of Women, Family and Community Development (MWFCD)'s Talian Kasih statistics, a total of 2,540 domestic violence cases were received during the same period. In addition, for the first four months of 2021, from January to April, a total of 902 domestic violence cases had been reported.

The Prophet condemned domestic violence in deed and word, and it becomes apparent when there are several authentic 'adith in which the Prophet prohibited domestic violence. For example, the Prophet said, "Never beat God's handmaidens (female believers)" (Bukhari and Muslim). About men who commit violence at home, the Prophet said, "Could any of you beat his wife as he would beat a slave, and then lie with her in the evening?" (Bukhari and Muslim). The Prophet was known never to hit a woman or a child. Aisha RA was reported to have said, "The Prophet never beat any of his wives or servants; in fact, he did not strike anything with his hand except if he were to struggle in the cause of God" (Bukhari and Muslim). Grounded upon these facts, research on the socio-economic rights of women to prevent domestic violence in Malaysia based on al-Qur'an and as-Sunnah is of utmost importance. Therefore, this research aims to examine the governing Qur'anic and Prophetic Traditions principles on women's socio-economic rights and the preservation of their social rights in the face of domestic violence in Malaysia.

This is a qualitative study involving a textual inductive method of research. The method was imposed over selective verses of the Qur'an that address the socio-economic rights of women. The research also employed content and non-doctrinal analyses and a field study. Non-doctrinal analysis, also known as social-legal research, refers to research that employs methods taken from other disciplines to generate empirical data that addresses the research questions. Meanwhile, the content analysis entails reviewing relevant literature, whereby the doctrinal analysis is done by examining relevant materials.

The research employed the method of content analysis, which entailed reviewing relevant literature on issues on the socio-economic rights of women, as well as domestic violence, and significant time spent on library research. This included a study on all primary and secondary materials relating to gender and economy, social rights and domestic violence. The issue was examined from the perspective of the Qur'an and the Sunnah as primary sources of Islamic law. It follows by examining the views of Muslim jurists of four well-known schools of law and the view of previous and contemporary Muslim scholars. Besides, reference is also made to the contemporary *tafsir* books.

Equal Rights of Women and Men in the Perspective of the Qur'an and Prophetic Traditions

Women and men have equal rights and obligations according to the perspectives of Al-Qur'an and Sunnah. A right is defined as a moral or legal entitlement to have or do something necessary for life. Al-Shaikh Mushtafa Ahmad Al-Zarqa' defines right (*al-ḥaq*) as a competency that is decided by Islamic law either legally or through commissioning. While the term "woman" means an adult female human being. In Arabic, the term for "woman" is known as *al-niswah* or *imra'ah*. In Islam, a girl is considered a woman when she reaches puberty. Puberty can be determined by the appearance of signs of puberty, such as menstruation or attaining the age of 15 years, according to the majority of Islamic scholars, which include al-Syafi'i and Ahmad bin Hanbal. An important tradition of the Prophet (PBUH) has been narrated on the authority of Ibn 'Umar who said, "The Messenger of Allah (PBUH) inspected me on the battlefield on the Day of Uhud, and I was fourteen years old. He did not allow me to take part in the fight. He inspected me on the day of Khandaq, and I was fifteen years old, and he permitted me to fight." Nafi' said, 'I came to 'Umar bin 'Abd al-'Aziz, who was the caliph then, and narrated this tradition to him.' He said, "Surely, this is the demarcation between a minor and a major." So, he wrote to his governors that they should pay subsistence allowance for one who is fifteen years old and should treat those of

a lesser age among children.

Based on the tradition, al-Nawawī had explained that it is an argument of the Shafi'ī school of thought, al-Auzai', Ibn Wahab, Ahmad bin Hanbal and others that the age of puberty is 15 years. They explained that upon attaining the age of 15 years old, a person is judged as legally competent (*mukallaf*) despite the person never having a wet dream. Consequently, the laws concerning worship and other obligations took effect on him. Based on the above definitions, it is submitted that a woman's rights under Islamic law refer to a legal and moral entitlement that is necessary since they attained the age of puberty. The moral and legal entitlement is guided by the Holy Qur'an and the Prophetic traditions supported by the explanation of Muslim scholars.

In Islam, gender roles are complementary and cooperative rather than competitive. According to the Holy Qur'an, men and women have the same spiritual human nature, dignity, trustees of Allah on earth, and have the same religious and moral duties and responsibilities. There is proof or sign of what the jurists or some of them say that Eve was created from the ribs of Adam as Allah said that Allah created man from oneself, and from that self-Allah created his partner. In addition, the Prophet PBUH explained that Eve was created from the ribs. In this Hadith, it is recommended to behave well and gently with women and be patient with their crooked attitude and the weakness of their intellect. In addition, it is cursed to divorce a wife for no reason and in a situation where the husband does not want to correct her.

In addition, Islam refuted the idea that Eve tempted Adam to disobey God and thus caused his downfall. The Qur'an says they both disobeyed, negating the idea that women are a source of evil. This was revealed in a world where women were regarded as no more than objects of sexual gratification for men, and at a time when the religious circles argued over whether women were human or not, possessing souls (Q.S.4:1).

This verse is the premise that woman is an essential part of man. The woman is created and depends on the man. Men are interested, happy and affectionate to women as well as women are attracted to and feel happy and affectionate to men, whether the woman is a mother, sister, daughter, or wife. It is this argument that encourages the perpetuation of the bonds of harmony and complementarity between men and women. It also shows nature's perfection, completeness, and integrity with the two elements of man and woman. It also explains that the type of man and woman is the source of the continuity of the existence of beings called human. Moreover, men and women are both dignified and are trustees of Allah on earth. This concluded that woman is an essential part of man and woman is created from and depends on man. Men and women have the same religious and moral duties and responsibilities; therefore, they face the consequences of their deeds.

Islam honors women greatly. It honors women as mothers who must be respected, obeyed, and treated with kindness. Islam tells us that Paradise lies at the mother's feet, meaning that the best way to reach Paradise is through one's mother. Islam forbids disobeying one's mother or making her angry, even by saying a mild word of disrespect. The mother's rights are greater than those of the father, and the duty to take care of her grows greater as the mother grows older and weaker. All of that is mentioned in many texts of the Qur'an and prophetic traditions. For example, Mu'aawiyah ibn Jaahimiah al-Sulami said: I came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from the other side and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from the front and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and serve her, for there is Paradise.' (Ibn Majah)

Hence, the mother is prioritized three times more for three specific reasons; a mother's pain and suffering during pregnancy, labor pains and her test of feeding the child. This is amongst the clearest examples of Islam's honoring women is the great status of the mother in Islam. Islam commands kindness, respect and obedience to parents and specifically emphasizes and gives preference to the mother. Moreover, Islam also honors women as wives. Islam urges the husband to treat his wife in a good and kind manner and says that the wife has rights over the husband like his rights over her. Islam states that the best Muslim men are the ones who treats their wife in the best manner: I urge you to treat women well. A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another (Muslim).

In general, women should be honored by the protection of their rights. The rights that should be protected for honoring women are: (1) Protection of rights in social aspect; (2) Protection of rights in economic aspect. These rights include the right to education, right to work, right to own and manage property; (3) Protection of women's rights to prevent domestic violence, which includes the right to a decent life, the right to cancel her marriage contract caused by any harm imposed upon her; and (4) Women's rights based on the Maslahah principle. Islam gives incredible significance in securing the life of human being. Islam sees murder as a noteworthy sin, and it views slaughtering a man as a likeness of executing the entire humanity. From a very young age, a woman's life is protected. Allah Almighty touched on that issue in the Holy Qur'an (Q.S.5:32).

Islam promises that women are also protected in terms of their economic aspect. Their rights, among others, are the right to education, the right to work, and the right to own and manage property. Education is the action or process of educating or of being educated. It is the knowledge and development resulting from an educational process. In Islam, education can be divided into two main branches, which are *fardu 'ain* and *fardu kifayah*. The education of *fardu 'ain* relates to an individual's obligation to learn about Allah Almighty and to believe in the six pillars of faith, namely, believe in Allah Almighty, the Angels, the revealed books, the commissioned Messengers of Allah Almighty, the day of resurrection and the predestination by Allah of all things either good and bad (*Qadha and Qadar*) and believe in five pillars of Islam, i.e. *shahadah* (the Muslim profession of faith), *salah* (performing daily ritual prayers), *zakah* (paying alms), *sawm* (fasting during the month of Ramadan), and *haj* (the pilgrimage to Makkah). Learning *fardu 'ain* also includes knowledge of legal and illegal matters, good etiquette in brotherhood and dining, and noble characters toward parents, teachers, Muslim scholars, and others. In a nutshell knowledge on *fardu 'ain* comprises of understanding the six pillars of faith and the five pillars of Islam.

While *fardu kifayah* education is related to social and collective obligations, for example, *fardu kifayah* education deals with establishing Islamic society, politics and finance, it is not an obligation to every Muslim and can be performed or acquired by at least a certain number of individuals in each Muslim community. The Prophet (PBUH) said in his tradition, "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it is like one who puts a necklace of jewels, pearls and gold around the neck of swine" (Ibnu Majah). Women have the right to be educated; it is obligatory to teach them what they need to know about their religion. It is an important women's right (Q.S.9:122).

The presence of women in the marketplace and their interest in trade was part of ordinary life in Arabia, and until today, it is the women who herd cattle and make woolen cloths for tents and clothing and sell them in the marketplace. Women were essential to agricultural labor in Arabia as they were throughout the world and certainly in the areas into which Islam was to expand, from North Africa to India. The lines regarding agriculture in the Quran do not refer to either gender specifically, but the generic male was used. Hadith literature makes clear the involvement of women in agriculture as labor and as an investment. Abd al-Hamid bin Muhammad informed us that Jabir told us that his aunt was divorced and she wished to go to her palm-trees but met a man who forbade her from going. She went to the Prophet who told her to go and harvest the

dates off her palm trees; perhaps she would pay *sadaqa* and do good (Sunan al-Nasai). The Quran also assigns equal importance to the work of women (Q.S.4:32).

While the Quran explicitly forbids certain acts, it does not link these acts to any particular type of work performed by women. Thus, recurring themes include buying, selling, bartering, signing contracts, sowing, harvesting, and so on, with no indication of what work women can perform. Hadith literature does mention particular types of work forbidden to women as they are to men; here, the interest was in a work ethic and establishing a moral code for earning a living since all jobs had to be moral and acceptable to Allah.

Islam grants women equal rights to contract, to enterprise, to earn and possess independently. A woman's life, property and honor are as sacred as a man's. If she commits any offence, her penalty is no less or more than that of a man's in a similar case. If she is wronged or harmed, she receives due compensation equal to what a man in her position would. Women have the right to own property, buy and sell, inherit, give charity, and give gifts. It is not permissible for anyone to take a woman's wealth without her consent. Islam prescribes the freedom to earn a legitimate income for women by trade or other means of earning money. Islam guarantees women the freedom to dispose of their own money, as it forbids anyone, whether her husband or her father, to force her to spend on certain necessities or prevent her from spending on necessities such as gifts or sales or vice versa.

Islam compels men to give dowry to women because it takes it along with her, forbids taking the dowry unless given her consent, and Islam gives women the right to inherit from her husband only by contract with him. Islam guarantees women the right to eat, drink, dress and shelter, which is due to customs in society, and often the upkeep of a girl is borne by her father, while the alimony of a married woman is the responsibility of her husband. Islam has given women a share of the inheritance. Before Islam, women were not only deprived of such share but were themselves considered as property to be inherited by men. Out of that transferable property, Islam made an heir, acknowledging the inherent individuality of women. Whether the woman is a wife or mother, a sister or daughter, she receives a certain share of the deceased kin's property, depending on her relationship with the deceased and the number of heirs. This share is hers; no one can take it away or disinherit her. Even if the deceased wishes to deprive her by making a will to other relations or in favor of any other cause, the law will not allow him to do so.

Women are exempt from all financial liabilities. As a wife, women are entitled to demand of her prospective husband a suitable dowry that will be her own. She is entitled to complete provision and total maintenance by the husband. She does not have to work or share with her husband the family expenses. She is free to retain, after marriage, whatever she possessed before it, and the husband has no right whatsoever to any of her belongings. As a daughter or sister, she is entitled to security and provision by the father and brother, respectively. That is her privilege. If she wishes to work or be self-supporting and participate in handling the family responsibilities, she is quite free to do so, provided her integrity and honor are safeguarded. Thus, the status of women in Islam is very high. Islam has granted them rights that match beautifully with their duties. Islam has established women's rights, which suit their nature, gives them total security and protects them against disgraceful circumstances and uncertain life channels.

Critically Discussed of Rights Women Based on the Maslahah Principle

There are several rights of women that must be critically discussed to prevent the occurrence of domestic violence against them. Among the rights are the right to a decent life, the right to cancel their marriage contract, and the right of women based on the Maslahah principle. Women have the right to a decent life without facing aggression or being wronged (Q.S.4:19).

Islam stipulates that a wife cancels her marriage contract with her husband if she cannot fulfil her rights or causes harm to him and wants to separate from him. Islam guarantees women

the right to choose a husband they agree to, and no one is allowed to force women to marry a man they do not want to be associated with. It is permissible for a wife to ask for a divorce if harm is inflicted upon her. Some examples are the husband's incapability to fulfil the wife's rights, such as maintenance, cohabitation, housing, etc. The wife has the choice of being patient or requesting for a divorce. It is also permissible for a wife to ask for a divorce if the husband is abusive, beating and cursing her for no legitimate reason, even if it happens once and is not repeated. An example may include the husband calling his wife, "Oh dog's daughter!" or "Oh infidel's daughter!" and others.

This paper also extends to the discussion of reconciliation. Al-raj'ah (reconciliation) is an Arabic word for the time of return. It is said that a man is returning to his place, which means he is coming back, the opposite of going away. Technically, al-raj'ah means a woman's return to marriage (reconciliation) from a temporary divorce (raj'i) during the waiting period ('iddah) without appealing the marriage contract. The basic legal ruling regarding reconciliation of a marriage contract is permissibility (mubah). However, it may change based on the given circumstances and become obligatory (wajib) or preferable (mandūb) or reprehensible (makruh) or impermissible (haram). The husband who divorces his wife can reconcile with his wife, provided she is still in her waiting period. The aim is to reconcile with his wife, be righteous, and bring things back to normal. However, this ruling applies in cases where the husband is eligible to take his divorced wife back two times only. It is sinful to commit any harm or injustice against the wife. 'Alī bin Abu Ḥalīfah reported that Ibn 'Abbas said: When a man divorces his wife twice, let him fear Allah, regarding the third time. He should either keep her with him and treat her with kindness or let her go her way with kindness, without infringing upon any of her rights.

There are also traditions of the Prophet (PBUH) on the reconciliation issue. In a situation, the Prophet (PBUH) divorced *Hafsah*, and then he reconciles her in marriage. Salim also narrated that 'Abd Allah bin 'Umar told him that he had divorced his wife while she was having her menstruation. Thus, 'Umar informed the Prophet (PBUH) of that. The Prophet (PBUH) became very angry and said: Ibn 'Umar must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again, whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allah has ordered. (Al-Bukhari). However, it is reprehensible (makruh) to reconcile a marriage contract if it is expected to harm, and deemed illegal (*haram*) if it harms its purpose (Q.S.2:231).

This is an order from Allah to men that if one of them divorces his wife with a reversible divorce, he should treat her kindly. But, whenever her time of waiting ends, he is to take her back in a different manner, like seeing that he has taken her back, and should live with compassion. Or, he should release her after her waiting period finishes and then kindly ask her to depart from his house without disrespect, fighting with her or using foul words. Besides, it is impossible to reconcile except for those who want to improve their selves and relationships and intend goodwill. As the reconciliation is aimed at improving the relationship between spouses, any harmful purpose will depart from the objective, Such as domestic violence or abusive behavior directed by one family or household member against another. In reconciliation, a husband should not intend to inflict harm upon his wife, rather he should intend to rehabilitate their relationship (Q.S.2:228).

Thus, it is reprehensible (*makrūh*) to reconcile a marriage contract if it is expected to harm and considered illegal if it harms its purpose. She must prove to the court that her husband will be harmed if they reconciled. It is sinful for husbands to divorce their wife then reconcile with them, and intending to inflict harm. It is permissible for a wife to ask for a divorce if harm is inflicted upon her. Therefore, if a wife is permissible to ask for divorce due to harm which is inflicted upon her during marriage time, it is also permissible for a wife to refuse the reconciliation during her waiting period on the grounds that harm is expected in the reconciliation.

Additionally, *Maslahah* is 'useful' or 'interest'. *Maslahah* concept usually refers to the concept *maslahah mursalah*. Technically, *maslahah mursalah* is defined as judgmental and objective harmonization with the Creator of the *Shari'ah* (i.e., Allah Almighty) that guarantees benefits or prevents harm. Al-Khawarizmi defined *maslahah* as maintaining the objectives of Islamic laws (*Shari'ah*). Imam Al-Ghazali defines *maslahah* as a consideration for maintaining benefits as well as avoiding harm while harmoniously following the objectives of *Shari'ah*. The *maslahah mursalah* is a broad subject that is not specifically and explicitly provided by *Shari'ah* as long as the *maslahah* is in parallel with the objectives of *Shari'ah*. The five objectives of *Shari'ah* include the protection of religion, life, intellect, lineage and property. *Maslahah* derives its validity from the norm that Islamic legislation's basic purpose is to secure people's welfare. This is the purport and main idea of the Quranic verse in describing the Prophethood of Muhammad (PBUH) as Allah Almighty said to that effect, "We have not sent you but as a mercy for all creatures." In contrast, harm is physical or mental damage by a course of action which is deliberately inflicted. The Arabic term for harm is *darar*. *Öarar* is the antonym for benefit (*manfa'ah*). Everything harmful that goes against benefit is *darar*. It aligns the Prophet's (PBUH) tradition, "There should be neither harming nor reciprocating harm."

Therefore, the concept of *maslahah mursalah* is a very broad category in maintaining the benefits and avoiding harm from human beings, which align with the five objectives of *Shari'ah* mentioned above. This category of women's rights is considered an umbrella protection, which covers the rights that protect women from any form of domestic violence. The concept of *maslahah mursalah* will maintain women's rights and avoid and safeguard them from harm. The main principle is to understand the purpose of marriage. Marriage is a religious obligation, ethical protection, and a social need. Islam urges every Muslim to control and direct their desires, whatever they may be, with the objective that they will be fair and will not entertain the opportunity of becoming like animals. Islamic law prohibits any extramarital relationship, and any intimate extramarital act is deemed illegal and utterly prohibited.

The principle and regulation of marriage prevent social problems such as adultery and fornication. In addition, Islamic law severely punishes people who commit illegal sexual relationships, particularly between men and women. The Prophet (PBUH) said to that effect, The child is for the owner of the bed, and the stone is for the person who commits illegal sexual intercourse. (Al-Bukhari). Moreover, from the beginning of the creation of human beings, Allah Almighty has created *Hawa'* for *Ödam* and put love and attraction between them. The Prophet (PBUH) explained in his tradition the nature of women and advised men to be kind toward women. In addition, men should be patient toward women in dealing with their morals and feelings, and avoid divorcing them without justifiable reason. The Prophet (PBUH) said: Act kindly toward woman, for woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So, act kindly toward women.

Women's Empowerment in the Economic Sector in the Malaysian Government Based on the Principles of the Qur'an and Prophetic Traditions

There are several causes of domestic violence reported, including financial problems. According to a previous research, it is reported that most unemployed housewives tended to become victims of domestic violence cases. Women with low income and low academic achievement who depend solely on the income of their husbands tend to become the victim of domestic violence. Socio-economic status has been identified as a risk factor for domestic violence. On the other hand, experts have recently asserted that a lack of resources for women may result in increased violence on account of marital dependence. It also examined the husband's gender ideology and its link to the women's share of household income, they discovered that only when the husband is traditional in his ways (indicated by the belief that husbands should be the primary

breadwinners and wives should remain at home) was the women's share of total household income positively correlated with the probability of violence. According to the gendered resource theory, women who have traditional spouses and are the main breadwinners are most at risk for violence. Additionally, the Gendered Resource Theory has been extensively used to analyze how a woman's risk for domestic violence is enhanced by her economic background and gender norms. Other risk factors for physical domestic violence include women's lack of financial autonomy and low socio-economic level.

Additionally, it has been discovered that women with lower incomes directly rely on their spouses for financial support, which reduces their bargaining power and hinders their ability to stop physical abuse. Although it is believed that domestic violence against women happens in all social and economic groups, poverty is psychologically related to stress, therefore poor women are more likely to face violence. Some academics concur that being a housewife has been associated with female inferiority. In other words, a man who is the only breadwinner and a homemaker may be indicator of male dominance.

Furthermore, it is also stated that women with low income and low academic achievement who depended solely on their husbands' income tend to become victims of domestic violence. Many researchers have identified having low levels of education and low participation in income-generating activities and limited involvement in income-generating activities as the main features of domestic violence victims. This result, however, conflicts with a study claiming that having more resources for women can increase violence because of the stress brought on by status insecurity. According to research, empowering women does not ensure a decrease in the likelihood of domestic violence against women. Even though the woman has complied with all of her husband's requests, research indicates that domestic violence, particularly physical and sexual abuse, is on the rise. These contradictory results show that the relationship between wealth and violence is not necessarily linear since more resources could potentially increase the likelihood of domestic violence against women. Some researchers found that the victims were mostly high-income earners or at least had permanent employment status.

Women face barriers to full participation in social, economic, and political life due to gender-based violence. The SDGs linked to gender equality, women's empowerment, newborn and maternal health, and mortality are all directly threatened by gender-based violence. Therefore, it is necessary to acknowledge socio-economic status as a risk factor for domestic violence to develop appropriate resources and interventions to address the issue. What is known is that domestic violence is a problem in all racial, ethnic, sexual orientation, ability, economic class, educational, and occupational groups. Therefore, it can be concluded that the low socio-economic status of women is not a factor in domestic violence, as professional women also become a victim of domestic violence. However, numerous researches state that domestic violence and divorce are results of financial problems. Therefore, it is suggested that the Government improve the effectiveness of existing mechanisms and frameworks by adapting the principles outlined in Qur'an and Sunnah so that women's empowerment in the economic sector can be strengthened. Women will realize their rights, responsibilities and protection available to them, as well as overcome the problem of domestic violence.

Conclusion

From the discussion above, it can be concluded that Islam upholds women's socio-economic rights. Additionally, women's rights in preventing domestic violence must be critically observed to protect them from harm and abuse. Women's rights are protected in their social aspect regarding the right to life. These rights also extend to the right of gender equality, as women should be treated equally from childhood. Regarding the protection of women's rights in the economic aspect, their rights include the right to education and work. Subsequently, referring to

the right to own and manage property, Islam grants women equal rights to enter into a contract, to run an enterprise, to earn and possess things independently. A woman's life, property and honor are as sacred as a man's.

Significantly, Islam laid down the principle of protecting women's rights in preventing domestic violence in terms of the right to be raised pleasantly in family relationships, which signifies that women should receive good treatment and, therefore, any violence against women is forbidden in Islam. It must be noted that women have the right to a decent life without facing aggression or being wronged. Women also have the right to cancel their marriage contract on the grounds of any harm inflicted upon them. Last but not least, as for the right of women based on the Maslahah principle, Islam has laid down the principle to protect women in terms of understanding the purpose of marriage. Therefore, it is suggested that the Government improve the effectiveness of the available mechanisms and frameworks by adapting the principles outlined in Qur'an and Sunnah so that women's empowerment in the economic sector can be strengthened. Women will realize their rights, responsibilities and protection available to them, as well as overcome the problem of domestic violence.

The following three principles may be applied to prevent domestic violence in Malaysia. First, the implementation of values found in Al-Qur'an and Sunnah pertaining to women's rights. Second, the implementation of basic principles of maslahah in applying legal ijthad concerning women issues. Third, the role of the government in issuing policies that are supportive of women. The findings in the current research may have implications in resolving various issues about gender relations in Malaysia, particularly concerning issues on domestic violence.

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