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Prophetic Treatments for the Phenomenon of Violence and Bullying Against Women and Children

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Abstract

Praise be to God, Lord of the Worlds, and may blessings and peace be upon the Seal of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and companions.

The issue of violence against women and children is one of the serious challenges facing modern societies. Violence directed at women and children constitutes a serious violation of human rights and negatively affects victims and societies in general. In this context, Islam takes a comprehensive approach in addressing this issue, where we can benefit from the Sunnah of the Prophet as a valuable source for understanding and addressing violence.

This thesis aims to study violence against women and children and its various forms, and to focus on treatment and treatment in light of the Sunnah of the Prophet. The study will focus on understanding the causes of violence and the factors affecting it, as well as analyzing the Prophetic texts and Sunnah to extract the foundations and principles that can contribute to addressing violence.

Keywords: Violence, Bullying, Aggression, Islam, Women.

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The First Topic: Definition of Violence, Bullying and Related Terms

The First Requirement Violence

The Dictionary of Social Science Terms indicates that violence is the use of force illegally, or not in accordance with the law, that would affect the will of an individual (1).

The word (violence) comes from the Latin word "violentia violential", which means brutal features in addition to force. The verb is "violare", which means to act with harshness, violence, or desecration, violation, and violation, and all of these words are related to the word "vis." Which means force, courage, ability and violence. From a sociological standpoint, it is: "The use of pressure or force that is illegal or not in accordance with the law, which would influence the will of an individual. Violence also refers to a wide spectrum of behaviors that express a state of Emotional, and ends with causing harm or damage to another, whether this other is an individual or a thing. It includes physical abuse, verbal attacks, and the destruction of property, and may reach the point of threatening to kill, or kill itself. Violence is defined as: "behavior or action characterized by Aggression comes from various sources, which may be an individual, a group, a social class, or a state, with the aim of exploiting the other party and subjugating it within the framework of an unequal power relationship economically, socially, and politically, causing material, moral, or psychological damage to an individual, group, class, or state. Other (2).

Violence against women includes any aggressive act committed by a man against a woman, whether this act is natural, social, psychological, economic, or political, and is intended to cause harm or injury according to the prevailing concept in human societies (3).

Violence against women can also be practiced by individuals, groups, or institutions, in an organized or unorganized manner, but it must be pointed out here that relations within the family in many human societies are what concerns us in this regard (4)

As for violence from a psychological perspective, it is defined as: a state of frustration that leads to behavior accompanied by tension and containing a bad intention to cause material and moral harm to a living being.

Violence in the Concept of Islam

Islamic jurists expressed it with a synonymous term, which is coercion, which is one of the basic characteristics of an act of violence.

Therefore, Imam Al-Sarkhasi defined coercion as ((an act that a person does to another person, thereby denying his consent or spoiling his choice) (5)) and Imam Al-Shafi'i defined it by saying: (that a man becomes in the hands of someone who is unable to refrain from it, such as a ruler, a thief, or one who overpowers one of the people. These people, and the coerced person fears for fear that if he refuses to accept what he is ordered to do, he will be subjected to a painful beating or self-destruction.)

The Terminological Concept of Violence

Violence is the Arabic term corresponding to the French term Violence, which is derived from the Latin word Violenta, which means: an uncontrolled display of force in response to a deliberate use of force.

Various schools of thought have defined violence in their definition, so their visions have differed, and their points of view on it have varied, each according to his angle of view at the phenomenon (6).

Some scholars have known it, including:

Pierre Vieux (Piere.F) believes that violence is: physical or moral pressure of an individual or social nature that a person inflicts on another person to the extent that he bears it as a violation of the exercise of a right recognized as a basic right (7).

In the opinion of Dr. Mustafa Hegazy, violence is "the last possible language of communication with reality and with others when a person feels himself unable to communicate his voice through ordinary means of dialogue and when the conviction is firmly established in him of failure to persuade them to recognize his existence and value" (8).

Second: Bullying

It is threatening and intimidating. It is said that so-and-so bullied so-and-so, meaning: he showed a threat; Its origin is due to its ferocity in character, which is why it was named the well-known seven tiger.

And an outbreak of bullying, which is the bullying and ferocity of morals (9).

And he bullied him, meaning: he frowned and changed his face (10). It was said: It is words mixed with anger.

The Second Requirement Related Words

Aggression

Freud defined it as "the death instinct in humans." According to him, this instinct must be directed outward, otherwise it will cause self-destruction, i.e. death. Thus, according to Freud's opinion, "Humans must be aggressive toward others, animals, and even inanimate objects in order to avoid their death." (11).

From the same analytical perspective, Milan Klein believes, "Aggression emerges from initial recklessness, and it is important and necessary in early childhood, in the form of destructive and devouring fantasies. This aggression plays an essential role in the maturity of the personality, especially in the gradual structure of the person in front of the subject." (12) .

The rude one: he is the thick man, and you have become rude, man, by breaking loose (13).

"The harsh, harsh, quarrelsome one who does not yield to any good" (14)

The word also refers to stomach water. The poet said:

And they were like the nose of a lion, not being able to sniff forcibly... nor being hunted by a cat until they fled.

He says, "He will not smell the humiliation that forces him, and he will not get meat from his catch until he kills it and makes it rot, because he is not one of stealing like other wild lions, and from them is their saying: A man should be freed from water, which means watering his camel and then holding his mouth tight so that he does not regurgitate it. If he becomes thirsty, he rips open his stomach, squeezes out his dung and drinks it."

Ghazal

He made a thing thick and made it rough: he became rough and made something like it rough, and a man made a mistake and was rough with breaking, that is, there was roughness in him, and he made it rough in speech, and he made the thing very rough for him, and from it is the heavy blood money that is obligatory in the event of an intentional oath, an oath, or a rough one, and I made the garment thick, meaning I bought it thick, and I thickened it. That is: I stopped buying it because of its harshness.

If something is thick, it is thick. And exploit the plants and trees. I made the garment thick: I found it to be thick, and I made it thick: I stopped buying it because it was thick. Toughness: severity in the right. I was harsh on him and harsh on his logic. And a heavy matter (15).

A Priest

His heart was hardened, hardened and hardened by fatha and maddah, and it is the heart being hardened and hardened, and sin hardened it, and it is said: sin hardens the heart, and hardened stone means hardened, and hardened by it means its hardness, and hardened is the name of a place (16), Jarir said (17)

We have camels that were not rented by anyone other than their own people, and who were deaf and whose limbs shook.

And a hard dirham, which is ruined from the false ones, that is, solid, bad silver, not soft, and its plural is qisyan, like a boy and two boys, and hard dirhams and qisyans (18).

Abu Zubaid al-Tai Said

We have deaf shouts of greeting, just as the cruel ones shouted in the hands of the money changers.

The dirhams have become hardened, and it is also said that it is a harsh day, meaning severe heat or evil, and a harsh night: cold, and harsh also: the title of Thaqif. Abu Ubaid said: Because he passed by Abu Rughal and he was aiming for it and killed him, so it was said: his heart was hardened, my division was harsh. Their poet said:

We are cruel and our father is cruel. By God, we will not be safe as long as we live

Hostility: When a horse and the hunter are equal between the two hunters, one of them fighting after the other.

Imru' al-Qais (may God be pleased with him) said:

Then he ran into a race between a bull and a ewe, and he did not sprinkle water to wash himself.

Strength

A language that came in Lisan Al-Arab (Qawa) is strength, composed by Q and Y, because it was predicated on his verb, so the yā' was assimilated into the waw, hating the change of the ḍamma. Strength is the opposite of weakness.

A man has become strong, and his strength is the strengthening of his strength, so I strengthened him, that is, I defeated him, and a strong man means: strong, captivating. Creation (19).

And strength is the opposite of weakness, and strength is the energy from the rope and its plural is strength, and a man of great strength, meaning he is strong in captivating creation, and the weak is strong in strength, so he is strong, so I strengthened him, and I strengthened him, so I strengthened him, meaning I defeated him (20).

Hostility

The one who attacks people unjustly and with aggression, and the wolf of aggression: who attacks people, and this includes aggression, he said, as well as hostility, aggression, and transgression, and Abu Nakhila said:

He is still going beyond the stage of a bad slave.....and he assaults and assaults and assaults

Aggression said: clear injustice, and assault is derived from aggression.

And the enemy is the enemy of a thief or a raider, an enemy against him, so he took his money, and an enemy with his sword, so he struck him, and he does not mean an enemy on his feet, but it is from injustice (21).

Bullying

It is threatening and intimidating. It is said that so-and-so bullied so-and-so, meaning: he showed a threat; Its origin is due to its ferocity in character, which is why it was named the well-known seven tiger.

And an outbreak of bullying, which is the bullying and ferocity of morals (22).

And he bullied him, meaning: he frowned and changed his face (23). It was said: It is words mixed with anger (24)

The Second Topic Forms of Violence Against Women and Children Entrance

There are many forms and concepts of violence against women and children in society, which can be adopted by a person or a group. It plays a major role in destroying individuals in particular and societies in general, because of the harmful results it has on the individuals against whom violence is practiced. It causes psychological and health damage to women. and children. The issue of violence against women and children in particular has received great international attention. Because of its danger to the family and society.

The woman within the family, and the wife in particular, is exposed to many types of violence, which negatively affects her performance of her duties as a mother or wife, reduces her self-confidence and makes her feel that she is worthless, useful, and incompetent. Studies have confirmed that women are exposed to many forms of violence, and this is what we will discuss in the following:

The First Requirement Verbal Violence

It is all behavior directed at women through verbal means, with the aim of humiliation and contempt, directed directly or indirectly from one of the parties in the family environment (25). It is the most dangerous type of violence on the mental health of the wife, and it is the most common in rich and poor societies. The law does not recognize verbal violence and does not punish it. on him; Because it is difficult to measure and control.

Verbal violence - especially that directed against the wife - is embodied in the husband cursing his wife and embarrassing her in front of others, using inappropriate and embarrassing words and words, calling her obscene words, not showing respect and appreciation for her, neglecting her, expressing admiration for others in her presence, and degrading and ridiculing her (26).

It is one of the most prominent forms of domestic violence by parents during childhood. Because it is one of the manifestations of abuse against children in childhood or adolescence, and verbal violence is the abusive words and expressions that carry ridicule and insult from parents to children in childhood with the aim of scolding or threatening, and it constitutes a form of violence that may harm and offend a person.

Treatment and prevention: The phenomenon of violence, in particular - against women - is an ancient phenomenon, and has great expansion and spread since the pre-Islamic era until the present time. Women were buried in the dirt while they were alive, and sold and bought, so the treatment and solution of this phenomenon cannot be in a short period. It must be treated gradually and radically in order to eliminate or reduce it as much as possible by returning to Sharia and Islamic laws, and imitating the characteristics of the Messenger Muhammad (may God bless him and grant him peace), and how he dealt with women and children from this perspective. It was based on kindness. Mercy and

strengthening the status of women in Islam, by giving them all their rights, pride, and dignity, and also providing them with full protection and immunity.

The Prophet's biography is represented in how the Messenger (may God bless him and grant him peace) lived with his wives, daughters, grandchildren, and society in his time, the most important just legal measures and solutions, which all institutions in society must establish and apply by educating members of society on them, and implanting the most important concepts of faith and belief; Because it is the basis and most important for preventing violent, hostile and criminal behaviour, and its effect on self-discipline, good behavior, kindness and tolerance, by turning a blind eye to slips and mistakes.

"As for cursing it at them, it includes victory from the oppressor, and victory for the people of virtue from those who harm them. As for obscenity, it is the reprehensible word and deed, and it was said that obscenity is going beyond the limit. In this hadith, it is desirable for the people of virtue to ignore the foolishness of the invalids if it does not result in corruption. Al-Shafi'i, may God have mercy on him, said: "A prudent person with reason is one who is intelligent and negligent."

What appears to be the case is that the Prophet (may God bless him and grant him peace) wanted her tongue not to become accustomed to obscenity, or he denounced her for cursing excessively.

And his (may God's prayers and peace be upon him) saying, O Aisha, God loves gentleness in all matters. This is among the greatness of His (may God's prayers and peace be upon him) character, and the perfection of His forbearance, and it encourages gentleness, patience, forbearance, and being kind to people as long as there is no need for confrontation.

In it, Ibn Masoud said, "It is as if I were looking at the Prophet (may God bless him and grant him peace) telling the story of one of the prophets who was beaten by his people and made him bloody while wiping the blood from his face, and saying: My Lord, forgive my people, for they do not know."

And the hadith of Ibn Masoud, and its implication: The nature of the prophets (peace be upon them) is patience and forgiveness. Do you not see that the Prophet (peace and blessings of God be upon him) was beaten by his people and made him bloody, and he was praying for forgiveness for them, so where is this in terms of cursing? (27)

One of the benefits of this hadith is that when he (may God bless him and grant him peace) was not obscene or obscene, he commanded kindness and forbade obscenity and violence.

On the authority of Aisha, the wife of the Prophet (may God's prayers and peace be upon him), on the authority of the Prophet (may God's prayers and peace be upon him), (He said: Kindness is not found in anything but that it beautifies it, and is not removed from anything except that it disgraces it)).

Muslim narrated on the authority of Iyadh bin Himar Al-Mujashi'i: The Messenger of God (may God's prayers and peace be upon him) said: ((The people of Paradise are three: a just ruler, a charitable one who is successful, a merciful and tender-hearted man to all his relatives and a Muslim, and a chaste and self-sufficient man with dependents)) (28).

The Second Requirement Physical Violence

It is clear violence, and its effects are usually clearly visible. It is considered one of the most widespread types of violence. Hands, feet, or any tool is used that would leave clear marks on the body of the victim. The law punishes physical violence, and allows the victim, if she is female and married, to request divorce, provided that Submitting a medical report on the incident of the beating. The beating is usually preceded by several stages before it occurs, as it begins in the form of a kind of argument or negative dialogue between the spouses, then this pattern of argument extends and gradually turns into something resembling screaming, then it turns into cursing, and eventually it may develop. To the point of physical violence.

Physical violence or physical abuse is also defined as an act that is carried out intentionally, causing or leading to a significant risk of causing deformity or impairment of the functional performance of the body, or other serious physical injury to the child.

Physical violence is also defined as intentional harm resulting from the actions of an adult, and the actions of this person are characterized by physical violence and excessive punishment that occurs at intervals and in a stereotypical manner, and it is also the causing of physical harm or injury through cruel or inhuman treatment (29).

It is every physical assault on a woman, including slapping, kicking, punching, pushing, throwing to the ground, pulling hair, burning, suffocating, hitting with a sharp object, or pointing a weapon in her face.

Physical abuse or mistreatment generally refers to physical harm inflicted on a child by one of his parents or relatives. Physical abuse of a child is often accompanied by other forms of ill-treatment. An unfortunate and common example of this is when a parent hits his child with his fist or with an object, while heaping on him a torrent of insults and insults. In this case, the child is considered a victim of physical and emotional assault in that One(30) .

The study proved that mothers treat their children with verbal aggression and use physical violence to deal with their children when they commit mistakes. Some forms of physical violence include beating with the hand, a hose, water, a stick, a shoe, tying, restraining, kicking, and even burning with fire. It was also shown that some fathers They treat their children harshly and strictly, which means severe corporal punishment, directed at the child for the slightest mistake he makes, and these punishments are usually directed by parents, mothers, or older brothers (31).

Looking at Islamic Sharia, we find that the issue of religious preaching and guidance is important to protect women and children, as well as society, from domestic violence and its problems. The teachings of Sharia came to clarify the importance of kindness, compassion, family cohesion, and building a healthy family. It included the most important and best treatments for preventing violence and avoiding its causes. Islamic law has something that fixes every problem and treats it legally and ethically. The Messenger (may God bless him and grant him peace) was gentle and merciful and keen to convey Islam and peace to all people. He was keen to reject violence in all its forms, through his dealings with others. On the authority of Anas (may God be pleased with him) who said, "I served the Prophet (may God's prayers and peace be upon him) for ten years, but he did not say 'f' to me nor did he say 'Why did I do it?'" Or not made? (32)

It is clear from the approach and life of the Messenger of God (may God bless him and grant him peace) that he never used violence, not against a woman, a child, or a servant, not even in the method of teaching or upbringing. It was reported on the authority of Aisha (may God be pleased with her) that she said: ((The Messenger of God did not hit (May God's prayers and peace be upon him) has never had anything in his hand or a woman, nor a servant, unless he strives in the cause of God, and nothing has ever been done to him in which case he would take revenge on its owner, unless something of God's prohibitions is violated, in which case God Almighty will take revenge.) (33).

In this hadith, there is an encouragement for forgiveness and forbearance, and the possibility of harm and victory for the religion of God Almighty, from one who does something forbidden or the like, and his saying ((The Messenger of God (may God bless him and grant him peace) never struck anything with his hand, nor a woman, nor a servant, unless he struggled in the cause of God))) It indicates that hitting one's wife, even if it is permissible according to good manners, is better than not doing so.

This is part of his generosity (may God's prayers and peace be upon him) that he does not hit anyone for anything that is his right, because he has the right to pardon him and he has the right to take his right, but if God's prohibitions are violated, he (may God's prayers and peace be upon him) is not satisfied with that, and he will be the most severe in taking it. With it, because (peace and blessings be upon him) no one approves of what angers God (Glory be to Him), and thus a person should be careful to take pardon and what has been pardoned from people's conditions and morals and turn away from them, unless God's prohibitions are violated, for he does not approve of anyone for that(34) .

On the authority of Muawiyah ibn Hakam al-Sulami, he said: I had a maid who took care of my sheep before Uhud and al-Jawaniyyah, so I looked up one day and saw that the wolf had taken away a sheep from her sheep, and I, a man from the children of Adam, regretted as they regretted, but I gave her a silver coin, so I came to the Messenger of God (may God's prayers and peace be upon him). So I said: Should I not free her? He said: Bring it to me. He said: I brought it. He said: Where is God? She said: In the sky. He said: Who am I? She said: You are the Messenger of God. He said: Free her, for she is a believer.) (35).

And his statement: "I hit her in the face" means hitting the face with the tips of the fingers. His saying, "This is great for me," and that is because he wronged her by hitting her, because if she had been able to, she would have paid the sin. So, he ordered him to be freed, which is to raise the hand that was spread unjustly (36).

It came on the authority of Abdullah bin Zam'a, on the authority of the Prophet (may God's prayers and peace be upon him) who said: (None of you should flog his wife like a slave and then have intercourse with her at the end of the day) (37) and it excludes the occurrence of both matters. It is a rational person to go to extremes in beating his wife and then have intercourse with her for the rest of his day. , or his night, and intercourse or intercourse are only recommended with the inclination of the soul and the desire for companionship, and the flogged person is often repulsed by the one who flogs him, so there was a reference to the condemnation of that, and that if it is necessary, then the discipline should be with a light beating so that he does not get complete repulsion from him, so he should not be excessive in the beating or be excessive in the treatment. Discipline (38).

It is clear from this hadith that Sharia does not encourage the marriage of a man who beats women even though it is permissible to give him a light beating for discipline and abandoning it is better. Al-Nawawi and Al-Qurtubi favored it due to his saying in a narration by Muslim: "Abu Jahm is a man who beats women" and in other words, Abu Jahm is harsh on women or beats women or Similar to this, and it includes the permissibility of hitting them as God has commanded to do for disobedience and preventing enjoyment, and there is no dispute that going to extremes and exceeding the limit in their manners is forbidden and continuing with it is detestable, and he forbade that in another hadith, as it is not among good morals (39).

In the hadith of Iyas bin Abdullah bin Abi Dhabab, he said: (The Messenger of God - may God's prayers and peace be upon him - said, "Do not beat God's female slaves." Then Omar came to the Messenger of God (may God's prayers and peace be upon him) and Omar (may God be pleased with him) said: (40) Messenger of God! The women became angry and behaved badly towards their husbands since it was forbidden to beat them. The Prophet (may God's prayers and peace be upon him) said: Beat them, and people beat their wives that night. He said: Many women came complaining of being beaten, and the Prophet (may God's prayers and peace be upon him) said when it was morning: He went around the family. Muhammad: Tonight, seventy women, all of them complaining of being beaten, and by God, you will not find those to be better than you. (41)

(Do not beat God's female slaves) is the plural of female slave, but what is meant here is a woman, even if she is free, because everyone is God's female servants, just as men are His slaves. That is, do not beat them because you and they are equal in that you are God's creation, and you have a superiority over them because God has made you, their guardians. They agree with you, so do good to them, otherwise leave them to others. When the Chosen One (may God bless him and grant him peace) said that, Omar came to him and said, "They complained about Dhal, which is vociferous." Meaning, women dare to attack their husbands. So, he ordered that they be beaten. So, seventy women went around the family of the Prophet (may God bless him and grant him peace) in the night, each woman complaining to her husband. He said, "Those are not the best of you." They said, "The prohibition was prior to the revelation of the clear verse regarding hitting them, then there was a need to discipline them due to the transgression that had been revealed, then He chose for them to be patient and not to hit them."

The Prophet (may God bless him and grant him peace) said, addressing the people, telling them that those who beat their wives are not their choice, that is, they are not the choice of men, and this is like his saying (the best of you is the best to his family). This indicates that a person does not go to extremes or neglect in hitting his family, and if he finds a reason that requires beating, then he does not Pass (42).

Among the hadiths that prohibit beating are what was reported on the authority of Hakim bin Muawiyah al-Qushayri, on the authority of his father, who said: I said, O Messenger of God, what right does the wife of one of us have over him? He said: (That you should feed her when you have been fed, and clothe her when you have clothed - or she has acquired - and not strike her in the face, do not curse her, and do not leave her except in the house) (43).

The Third Requirement Psychological Violence

It is considered one of the most dangerous types of violence, as it is imperceptible, and its effects are not clearly visible. It is common in societies and has devastating effects on women's mental health. Its danger lies in the fact that the law may not recognize it and the difficulty of proving it in practice. A woman within the family, whether she is a wife, daughter, or sister, may suffer from psychological violence committed against her by family men. This type of violence is represented by insults, neglect, contempt, deprivation of freedom, and interference in the wife's private affairs - such as forcing her to enter or Going out at certain times, monitoring her behavior, and forcing her to provide services to all family members. Under the heading of moral violence falls what is called symbolic violence, which is limited to recklessness, contempt, and the use of means intended to obliterate the victim's personality or weaken her physical or mental ability. This has a negative impact on her life, her mental health, and her ability to carry out her normal activities. The psychological axis also includes: constant pressure on her, constant threats and intimidation, frustrating her, and putting her in a state of constant anxiety. (44)

It can be defined as: It is the practice of psychological pressure, such as the threat of divorce, expulsion, marriage to another woman, or marital infidelity, which generates doubts, jealousy, and anxiety, and thus creates severe family differences. Psychological violence can also be represented by insults and the threat of deprivation of children, which creates a state of depression and severe turmoil among women and their children. This harms the child's behavioural, emotional, mental and physical functions, such as rejection and non-acceptance of the individual, humiliation, intimidation and emotional coldness or depriving him of kissing, hugging and smiling. Or called him funny names or intended to mock him. (45)

Psychological violence also means: It is any act that causes a psychological decision, including making a woman feel worldly and not caring for her, in addition to the threat of using violence that occurs within the family or society, or what society has condoned for the abused woman. It is also known as any psychologically harmful act that affects A woman's emotions and feelings, such as abandoning her wife without justification and putting psychological pressure on her and neglect. (46)

This aspect of psychological and emotional neglect is one of the most difficult manifestations of abuse, as failure to provide safety and love may take the expression of these attitudes and the form of dissatisfaction and anger, and the child loses the ability to have healthy social interactions, and his behavior may be characterized by indifference to those around him and isolation, and it also includes harsh abuse from Before parents or others due to alcohol and drug abuse, and the inability to provide appropriate psychological care for children, it is important to distinguish between the approved rejection of parents and the inability to secure the child's living standards due to poverty, ignorance, or cultural norms.(47).

His saying, may God's prayers and peace be upon him (A woman may be married to four people for her wealth, her lineage, her beauty, and her religion, so be victorious with one who is religious, may your hands be blessed) Al-Sahih The meaning of this hadith is that the Prophet, may God's prayers and peace be upon him, told about what people usually do, so they mean these four characteristics, etc. See the same religion with them, so prevail, O you who are guided by the same religion. Religion, not because He commanded that, and in this hadith there is an encouragement to accompany people of religion in everything because their companion benefits from their morals and blessings. They and their good ways, and he is safe from harm on their part (48)

Because of the good conditions, home and children, and tranquility and reassurance of the husband's heart, if something else happens with religion, then that is it. Otherwise, religion is the greatest of the intended qualities. God Almighty said:

[An-Nisa: 34]. The wife must fulfill the rights of God and the rights of her husband, and give precedence to the rights of the husband over the rights of all of creation.

The husband must strive to reconcile his wife, and do all the things that can bring about reconciliation between them, because reconciliation is the greatest goal. This is why the Prophet, may God bless him and grant him peace, instructed us to look at the woman he wanted to propose to. So that he may have insight into his affairs, and God knows best. (49)

This type of violence also includes emotional neglect, that is, depriving the child of parental love and affection, or verbally abusing him, or ignoring him for a long period of time, not speaking to him, or being dissatisfied with him. The child may even be exposed to great pressures and crises that affect his mental serenity and psychological balance, or psychological violence may be represented by belittling the child's status in front of his brothers or relatives, which can lead to the child creating a feeling of inferiority and not being appreciated as he deserves, and this is often reflected in Negatively affects the child and causes a reaction that is reflected in being late to school or skipping school (50)

The origin of fitrah in language is the beginning of creation, and from it is the saying of God Almighty, [Fatir: 1], meaning its initiator, and from this is their saying: the origin of the camel's tusk when it emerges. It is narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: I did not know what broke the heavens until Two Bedouins came to me in a well, and one of them said, "I am its initiator," meaning its digger and its proposer. (51)

And his saying of a whole animal, for the whole is the one that is healthy, so named because of the combination of soundness in its members. He says that the first animal that is born is healthy from gnaws, holes, and other such defects, until its masters create these defects in it. Likewise, a child is born with his creation broken, and if it is left on it, it will be safe from the afflictions, except That his parents beautify his disbelief and burden him with it. (52)

It came on the authority of Muawiyah bin Al-Hakam Al-Sulami, who said: While I was praying with the Messenger of God, may God bless him and grant him peace, a man from among the people sneezed, so I said: May God have mercy on you, so he threw me away. Straighten their sight, so I said: And my mother is bereaved, what is the matter with you? You look at me, so they began to beat their hands on their thighs, and when I saw them silence me, but I remained silent. When the Messenger of God, may God bless him and grant him peace, prayed, by my father and my mother, I have never seen a teacher before him or after him with better teaching than him. By God, he never cursed me, hit me, or cursed me. He said: "In this prayer, nothing people say is appropriate. Rather, it is glorification, glorification, and recitation of the Qur'an. (53)

("By God, he did not force me to rebuke me"), meaning: He did not force me and rebuke me. Al-Tibi said: Compulsion, oppression, and the river are sisters, and in the end, it is said: He made him hate him when he pushed him away. And he received him with a frown on his face (and he did not hit me, nor cursed me): He wanted to negate the types of rebuke and violence and confirm the perfection of benevolence and kindness. (54)

It was said that arrogance means frowning on the face of whoever meets him (and he does not hit me or curse me). He stated both of them clearly, knowing that they are absent from the absence of the first, because the place of praise is the place of rhetoric and redundancy (55), and what is clear from this hadith is that the Prophet, may God's prayers and peace be upon him, did not use psychological violence or even beating in His treatment and approach to education, and therefore when Aisha committed psychological violence, the Prophet, may God bless him and grant him peace, disciplined her. It came on the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, on the authority of the Prophet, may God bless him and grant him peace, who said: "Kindness does not exist in anything except He did not commit adultery, nor did he commit adultery It is removed from something except for its disgrace." (56)

In these hadiths, there is the virtue of kindness and the encouragement of moral character, and the condemnation of violence, and kindness is the reason for all goodness, and the meaning is that it gives preference to kindness, that is, it rewards one for what it does not reward another. (57)

(Except for his disgrace), that is, his defect is obscenity, and what appears to be the case is that what is meant by obscenity is violence (58)

It encourages a person to be gentle in all his affairs, gentle in dealing with his family, in dealing with his brothers, in treating his friends, and in treating the general public, being gentle with them, for God Almighty is gentle and loves kindness, and for this reason, if a person treats people with kindness, he finds pleasure and happiness. If he treated them with severity and violence, he would regret it, then say, "I wish I had not done it," but after that it would be too late. However, if he treated them with kindness, gentleness, and patience, his heart would open up, and he would not regret anything he did. (59)

(Whoever takes up weapons against us): that is, he uses them to play and jest, or to cause terror and fear, (he is not of us): that is, of the people of our way and our Sunnah, or of Ah. Because of our religion (60)

Abu Al-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, Abu Salamah bin Abdul Rahman told us, that Abu Hurairah, may God be pleased with him, said: He accepted the The Messenger of God, may God bless him and grant him peace, Al-Hasan bin Ali, and with him was Al-Aqra' bin Habis Al-Tamimi, and Al-Aqra' said, "I have ten children and I have not accepted them." Among them, the Messenger of God, may God bless him and grant him peace, looked at him and then said: "He who does not have mercy will not be shown mercy" (61)

(I did not kiss any of them) and that is because of the cruelty and harshness among the people of the desert, as in the hadith: "Whoever starts has become cold." (Then the Messenger of God looked at him) astonished at that harshness resulting from a lack of pity for children resulting from not kissing them, holding them and smelling them (62)

If mercy is your creation, people will have mercy on you just as you had mercy on them, and they will be yours as you were theirs, and the Most Merciful, the Most Merciful, will have mercy on you: so bestow upon you an apparent and hidden blessing, and if you abandon it to harshness, creation will be harsh on you. And you prayed for its fire, and this is what God does to you, and He removes His mercy from you, so if you are in this world in a miserable life, not enjoying pride or comfort, and in the hereafter God will not look at you or speak to you, and for you is an easy torment as a reward for what you have earned, so have mercy and be merciful, and be for people and they will be for you and have good manners. May God raise your status and provide for yourself, and God does not waste the reward of the doers of good. (63)

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