

## Training Needs of Those About to Get Married A Fundamental Jurisprudential Study

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### Abstract

The family is the first building block of human society. For this reason, the Islamic Shari'a focused on setting the rules and regulations that regulate the building of the Muslim family. The study aims to explain the importance of preparing and qualifying those who are about to get married, and the needs required in this qualification. The study used the inductive method in examining the needs required to build an integrated program for qualifying those about to get married. The study was organized into an introduction, two chapters, a conclusion, and an index of the most important sources and references. One of the most important results of the study was the necessity of activating and revitalizing programs related to preparing those about to get married. This is through integrated scientific preparation, which achieves stability within the Muslim family.

**Keywords:** Needs, Training, Future, Jurisprudence, Fundamentalism

### Introduction

With the development of contemporary life in light of the rapid progress of means of communication, which made the world look like a small village, and brought the distances between peoples closer, and there was a flow of overlapping cultures. However, this progress was not devoid of some negative aspects that negatively affected human societies, in addition to the economic crises that afflict many countries of the world, east and west. This leads to

many harmful effects. And the problems that fall on the shoulders of the human community, which did not spare the Islamic community, and had a direct impact on Muslim families, especially newly married families. This led to the emergence of many cases of divorce and family disintegration in many countries of the Islamic world.

From here, the importance of preparing and qualifying those about to get married (male and female) in Islamic countries appears; which helps stability within the Muslim family, namely the first building block in building society, leads to achieving tranquillity, reassurance, affection and mercy between spouses.

Those goals set by the Holy Quran of marriage; Allah says (Al-Rum, 21)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْتَكِرُونَ

This study deals with the training needs of those about to get married, a fundamental jurisprudential study, by stating the training needs that should be studied for those about to get married, which achieves the ultimate goal and intent of the legitimacy of the husband stipulated in the legal texts. By explaining the importance of jurisprudential preparation, psychological preparation, social preparation, and economic preparation for those about to get married; which in turn achieves balance and stability within the Muslim home. It provides tranquillity and affection referred to the Holy Quran.

This study will show the importance of preparing and qualifying those who are about to get married in order to achieve stability within the Muslim family and reduce the phenomenon of divorce that has spread in many countries of the Islamic world, and to show the importance of commitment to this preparation and rehabilitation of those who are about to get married.

### **Research Methodology**

The study relies on the inductive approach by collecting and analyzing data, as well as the descriptive approach by describing the phenomenon and trying to propose solutions to this phenomenon by stating the importance of preparation and qualification for those about to get married.

### **Research Problem**

The research problem is represented in trying to search for serious means to eliminate the problems of the Muslim family, and trying to get rid of domestic violence; which leads in many cases to the disintegration of the Muslim family and the spread of the phenomenon of divorce that threatens many Muslim countries. It negatively affects economic development in Islamic countries.

### **Research Questions**

The research problem results in several questions that we try to answer through this study, the most important of which are:

- 1- What is meant by preparing and qualifying those about to get married?
- 2- What are the programs and courses that contribute to achieving qualification for the future?
- 3- What are the training needs of those about to get married?
- 4- How to achieve good preparation for the future in reducing divorce?

### Research Objectives

The research aims to

- 1- Explain of the importance of training and qualifying those who are about to get married.
- 2- Identify the method of qualifying those who are about to get married.
- 3- Identify the training needs of those about to get married.
- 4- Demonstrate the benefits achieved from the application of the programs (qualification) for those about to get married.

### The First Topic: The Importance of Qualifying those who are about to Get Married

The family is considered the first building block on which the edifice of human society is based since the beginning of creation and until Allah Almighty inherits the earth and those on it. Allah Almighty says (Al-Nisaa, 1)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا رُؤُوسَهُمْ وَرَجَعَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

The Islamic law has given the Muslim family special attention from the moment of thinking about choosing a husband or wife, through the procedures and requirements of the contract and it legitimized provisions that would achieve the interdependence between family members and unity. The Holy Quran called the marriage contract the name of the covenant, describing it as the coarse charter. Allah says (Al-Nisaa, 21)

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

What is meant by the charter is to hold on to kindness or to lay off with kindness.

In the hadeeth of the Messenger of God, peace be upon him (Muslim, 1218)

أخذتموهن بأمانة الله ، واستحللتم فروجهن بكلمة الله

With the development of contemporary life in light of the rapid progress of means of communication, which made the world look like a small village, and brought the distances between peoples closer, and there was a flow of overlapping cultures. However, this progress was not devoid of some negative aspects that negatively affected human societies, in addition to the economic crises that afflict many countries of the world, east and west. This leads to many harmful effects. And the problems that fall on the shoulders of the human community, which did not spare the Islamic community, and had a direct impact on Muslim families, especially newly married families. This led to the emergence of many cases of divorce and family disintegration in many countries of the Islamic world. From here, the importance of preparing and qualifying those about to get married (male and female) in Islamic countries appears; which helps stability within the Muslim family, namely the first building block in building society, leads to achieving tranquillity, reassurance, affection and mercy between spouses.

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Al-Hafiz Ibn Katheer - may God have mercy on him, said: Then from the perfection of His mercy towards the children of Adam is that He made their wives of their own sex, and He placed between them affection: which is love, and mercy: which is compassion. A child from him, or a woman in need of him in spending, or the intimacy between them, and other than that." (Ibn Katheer, 6/309).

The Prophet, the Chosen One, peace be upon him, referred to the importance of preparation and qualification before marriage. It was mentioned in the hadeeth: The Messenger of Allah said: "When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (*Fitnah*) in the land and discord (*Fasad*). They said: "O Messenger of Allah! What if there was something about him?" He said: "When someone whose religion and character you are pleased with comes to you then marry him." (And he (pbuh) said this) three times (Al-Tirmidhi: 1058). The Prophet, the Chosen One, peace be upon him, warned of the importance of religiosity and good manners for those who are getting married. This indicates the importance of preparing and qualifying him. In the righteousness of the wife and the husband is a decision for the soul, happiness for the heart, and a relief for the chest. this is the fulfilment of legal duties and worldly deeds with stability and without disturbing the mind, with a good education for children who serve the religion and carry it out. All this calls for the necessity of preparing and qualifying the elements on which the family is built. Not the spouses.

Hence the importance of preparing and qualifying those who are about to get married, through specialized centres that include an integrated team of specialists in this field. In order to advance the family, eliminate the problems that it may be exposed to, and indicate ways to avoid falling into such problems, through good training and preparation for those about to get married. This preparation needs diverse and innovative programmes, which include several axes that will prepare and create the appropriate environment for the formation of a strong family, by activating those programs that include several issues, including: religious, social, psychological, economic, informational training.

### **The Second Topic: The Training Needs of those about to Get Married**

The family is the first building block of society, and in order for this building to be strong and able to coexist with society, this building must be based on sound scientific foundations that put the family in its natural position, which is the building of an integrated human society. In order for this building to achieve its goals, there must be scientific programs based on scientific foundations, so it is necessary to study the scientific training needs of those who are about to get married, which we shed light on in this topic.

**First: Religious Training:** Undoubtedly, religion is the basis of life, and the foundation of goodness in this world and the Hereafter. The importance of religious preparation and qualification for those about to get married. Perhaps the call of the Messenger, peace be upon him, to those who are about to get married, to choose the same religion, shows us the importance of religious preparation. It was narrated that: Jabir bin Abdullah said: "I married a woman during the time of the Prophet and he said: 'Have you got married, O Jabir?' I said: 'Yes'. He said: 'To a virgin or to a previously-married woman?' I said: 'A previously married woman'. He said: 'Why not a virgin so you could play with her?' I said: 'I have sisters and did not want her to create trouble between them and me'. He said: 'That is better then'. The Prophet (ﷺ) said, "A woman is married for four things, i.e., her

wealth, her family status, her beauty and her religion. So, you should marry the religious woman (otherwise) you will be a loser (Muslim, 715).

The same applies to the husband. The Prophet SAW, alerted the wife's guardians to the good choice of the husband, and made religiosity and morals the most important qualities. The Prophet SAW said: "The Messenger of Allah said: "When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (*Fitnah*) in the land and discord (*Fasad*). They said: "O Messenger of Allah! What if there was something about him?" He said: "When someone whose religion and character you are pleased with comes to you then marry him." (And he (pbuh) said this) three times (Al-Tirmidhi, 1058).

And the Holy Quran confirms this fact. Allah Almighty said (Al-Nuur,26):

الْحَبِيثَاتُ لِلْحَبِيثِينَ وَالْحَبِيثُونَ لِلْحَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ  
وَرِزْقٌ كَرِيمٌ

Al-Hafiz Ibn Katheer said: "Abd al-Rahman bin Zaid bin Aslam said: Evil women are for evil men, and evil men are for evil women, and good women are for good men, and good men are for good women." (Ibn Katheer, 12/89)

Allah Almighty said (Al-Baqarah, 228)

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Al-Qurtubi said in his interpretation of the noble verse: "Allah Almighty said: (*walahunna*) means: They have marital rights over men similar to what men have over them. That is why Ibn Abbas - may Allah be pleased with them both - said: "I adorn my wife as she adorns me for me, and I do not like to purify all my rights that I have over her, so she necessitates her rights that she has over me, because Allah Almighty said:

ولهن مثل الذي عليهن بالمعروف

That is: adornment without sin." And from him - also -: "That is, they have good companionship and kind treatment of their husbands, similar to what they have to do in terms of obedience to their husbands." And it was said: They have the right to their husbands to leave their harm, as it was for their husbands. Al-Tabari said. Ibn Zayd said: "You should fear God concerning them, just as they should fear God – the Mighty and Sublime – concerning you." The meaning is close, and the verse covers all that of marital rights." (Al-Qurtubi, 3/107). Hence, the qualification and preparation program for those about to get married must include the following:

- The provisions of family jurisprudence, through the study of marital rights.
- Etiquette of marital cohabitation, a study of legal rulings related to good cohabitation.
- Literature dispute between spouses.
- Good dealings between the spouses through the study of the Prophet's biography.
- The language of dialogue and understanding, as indicated by the Holy Quran.

**Second: Psychological training:** The psychological aspect is one of the most important aspects of training programmes. This is because the nature of marriage includes the meeting of the spouses, and there may be some psychological differences between them. Psychological training comes to achieve balance between the personality of the husband and wife. The Holy Quran also showed that the aim of marriage is to achieve affection and mercy, which are among the factors that stabilize the psychological and mood of a person. As pointed out by psychologists, Allah Almighty said (Al-Rum, 21)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

The Holy Quran described the wife as housing, Allah Almighty said (Al-A'Raaf,189)

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ

And by researching the language dictionaries, it became clear that the abstract verb (staging) means: stopping the movement, the silence of the speaker from speech, the wind from the activity, and the calmness of the soul after the disturbance (Al-Zayyat, 440). From these convergent meanings, we can conclude that dwelling in the marital relationship does not deviate from these meanings, but rather brings them together and includes them. The spouses live in each other; that is, she feels comfortable with him and reassures him, so she treats him kindly, pardons him, and treats him kindly. And the spouses live for each other in a dwelling that he takes as his home and place of residence and stability, where the marital home is a home for stillness, calmness, tranquillity, intimacy, comfort and happiness.

Rather, one of the wife's names is residence, as previously mentioned in the linguistic meanings. And the spouse refers to the man and the woman, so each of them is a residence for the other, and Allah Almighty said

لِيَسْكُنَ إِلَيْهَا  
لَتَسْكُنُوا إِلَيْهَا

Inclusive of all the previous meanings of stillness, tranquility, tranquillity, intimacy, abode, dwelling, rest, and happiness (Ghanayem: 40). Hence, the need for psychological training for those about to get married, especially since the fields of psychology study all the emotional and emotional influences that a person feels; Such as a sense of pleasure or pain, and a feeling of distress or relief, of sadness or joy, of fear or anger. And everything that is inclined towards it, or wants it, or desires it, or is repulsed by it (Rajih, 50). That is why a Muslim must take advantage of the divine guidance in the Holy Quran and the Sunnah of His Messenger, may peace be upon him. He learns how to control his feelings and direct them in the right and beneficial direction, which meets his needs and the needs of others. Hence, it is worth noting the need to develop psychological training programs that instill in the trainee who is about to get married the following matters (Al-Fiqi, 27):

- Contentment and self-confidence.
- Seriousness and change.
- Self-struggle.
- Sincerity and leaving hypocrisy.
- Psychological security.
- Happiness.
- Humility and letting go of arrogance.
- Mercy and compassion.

**Third: Social Training:** Man is civil by nature. As sociologists decide, a person cannot live isolated from others, closing his cave, away from people. The individual cannot be separated from others. Often, confrontations and problems must occur between individuals as a result of dealing with each other. Spouses are more likely to have these problems. From here, the social training able to rehabilitate those who are about to get married, and help them understand marital life and how to deal with problems if they arise or occur during married life. Those who turn to marriage must be rehabilitated by identifying the features of social education, especially since social education means adherence to virtuous social etiquette and



noble psychological origins, stemming from the eternal Islamic faith, and the deep sense of faith; Which brings good effects on the rest of the members of society (Ulwan, 353).

#### **Fourth: Economic Training**

The economic aspect represents the focus of human life. The economy is the backbone of life. Hence, it is necessary to prepare well for those who are turning to marriage to get acquainted with the various economic aspects. Islamic law has preceded modern systems in this aspect. The Prophet, may God's prayers and peace be upon him, alerted the wife to the responsibility of her husband's money, and that she is a caretaker in it, and she has a responsibility in that money, Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, "Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock." (Bukhari, 4308)

From here, the importance of economic preparation and qualification for those about to get married, and the definition of economic issues, as well as how to manage the affairs of the house economically and socially. Also, managing the home budget by knowing the revenues and expenses, income and expenditure, and other economic matters concerned with daily life.

**Fifth: Informational Training:** This is done through the use of the international information network (the Internet), and identifying through it the most important family problems, and ways to solve them. And how to adapt to social conditions, as well as identifying and studying international experiences in this field, and benefiting from them in preparing strong and successful programs in qualifying and preparing those who are about to get married. In addition, informational training can be used in the following matters. (Al-Fiqi, 27)

- Reading.
- Audiotape.
- Optical tape.
- Public evenings.
- Training programs.

#### **(Most important findings and recommendations)**

Praise be to God, by whose grace good deeds are done, and prayers and peace be upon the master of mankind, our Prophet Muhammad SAW, his family and companions. After reaching the end, the study reached a number of results, the most important of which are:

- The interest of Islamic law in the Muslim family, from the moments of thinking about establishing the family, which is the stage of engagement, passing through the stage of conducting the contract, and clarifying the rights of each of the spouses over the other.
- Islamic law urged the spouses to prepare psychologically and religiously in order to build the Muslim family, which is the psychological fence that brings together the spouses and surrounds each of them with peace, affection and mercy.

- The importance of preparing rehabilitative programs to prepare those who are about to get married, through scientific programs based on scientific foundations that will help each of the spouses to manage the family well.
- These programs must include a set of foundations that fulfil the requirements of the Muslim family.
- These programs must include religious, psychological, social and economic training. So that these programs can achieve their intended goal.

There is no doubt that the implementation of such programs can achieve stability within the family between the spouses, and achieve social and economic development in the human society.

In the end, we seek from those who read this paper an excuse from us if an error or omission is found. Perfection belongs to Allah alone, and infallibility is one of the attributes of His prophets and messengers.

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