



## The Role Of Values In Managing Marital Life And Its Disputes

<sup>1</sup>Ahmed Diaa El-Din Hussein, <sup>2</sup>Sawsan Arafat Musa, <sup>3</sup>Asmaa Khalifa Al-Shaboul

Yarmouk University College of Sharia Department of Islamic Studies, Jordan

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#### Corresponding Author:

Ahmed Diaa El-Din Hussein  
Yarmouk University College of Sharia  
De-partment of Islamic Studies, Jordan  
[dahmadb@yahoo.com](mailto:dahmadb@yahoo.com)

### ABSTRACT

Al-Hassan, Ahmed Diaa Al-Din, Musa, Sawsan Arafat, Al-Shaboul, Asma, the role of values in managing marital life and its differences. The study aimed to explain the role of values in managing marital life and its disputes, by explaining their preventive and curative role in marital life. With examples of some values that embody these two roles in marital life. To achieve the objectives of the study, the researchers followed the descriptive and analytical approach. The study concluded that the values controlling the marital relationship cannot be deviated from the legal standard that justifies it. The role of values in marital life is also characterized by a comprehensive framework. It has a preventive and a therapeutic axis. In addition to the many types of values required in marital life and in managing the differences that marriage. Islam also urges spouses, through legal texts, to comply with every value that will ensure the balance of the marital relationship and maintain its stability. Such as affection, cooperation, justice, equality, understanding, and others. In addition to Islam's keenness on the sustainability of marriage by confronting the challenges it faces, it presents value standards as one of the most important remedial procedural steps in resolving marital disputes or dissolving the marital contract with the least negative consequences. Accordingly, the texts containing the provisions on divorce point out many of the values that should be resorted to in reforming the marital relationship. Such as the desire to fear God, the desire for reform, justice, and other values. In light of the results, the researchers recommend conducting rehabilitation courses for those about to marry, providing them with marital life management skills, and directing them to the necessity of values in protecting marriage from all its under-miners. Conducting more specialized studies on the values of marital life in light of different fields; Social, economic, administrative, and religious and others. Stimulating efforts to conduct field studies that measure the repercussions of values in marital life and their greatest impact on the stability of the marital institution. From the couple's point of view.

**Keywords:** Values, Marital life, Marital disputes, Preventive role, Therapeutic role.

## INTRODUCTION

Praise be to God, Lord of the Worlds, and May blessings and peace be upon the Master of Messengers and the Seal of the Prophets, who conveyed the message and fulfilled the trust, as for what follows: Islam concerned itself with human relations, organized and framed them, and called for their establishment on sound foundations and sound principles that ensure their best realization. Allah has made Islam as a comprehensive religion with the Mercy to bring blessings for the Mankind both for the spiritual and the material life hereafter and for this world (Amri, and Santalia, 2023). Because marital life is one of the most important human relationships that Islam has urged care to build and laid its foundations, because of its long-term effects and clear repercussions on the family and societal levels, it is determined by the nature of the marital relationship and the extent of positive or negative values it contains. As per the religion Islam, marriage's purpose isn't for fulfilling the needs with respect to the biological aspect, besides it is a sacred relationship with mutual responsibility, sincerity, respect and love. Marriage aids in the formation of a family between the spouses (Sabbir, 2023). Therefore, marital life must be managed more wisely, to maintain its stability, reduce its differences that undermine its security, and the negative social consequences it creates and more complex social problems, resulting in dispersed generations and broken families. Whenever precautionary or preventive measures are taken, they are part of a value system that avoids many marital disputes and crises and helps spouses carry out their legal duties towards their children and society.

### Study problems and questions

The challenges that life circumstances pose that affect marital life cast a shadow on the integrity of the marital relationship, so there is an urgent need for us to look into how the marital relationship can be preserved and preserved. On this basis, values are paramount, and presenting studies concerned with this aspect has become absolutely necessary. Therefore, the study came to answer the following main question: What is the role of values in managing marital life and its disputes? The following questions arise from it:

1. What is the conceptual approach to the

study?

2. What is the protective role of values in marital life?
3. What are the models of values in marital life?
4. What is the therapeutic role of values in marital life?
5. What are Forms Value in Disagreements Marital?

### Objectives of the study

The current study seeks to achieve a main goal: Explaining the role of values in marital life and its differences. It has the following objectives:

1. Statement of the conceptual approach to the study.
2. Explaining the protective role of values in marital life.
3. Statement of models of values that embody the protective role in marital life.
4. Explaining the therapeutic role of values in marital life.
5. Statement of models of values that embody the therapeutic role in marital life.

### Study Approach

According to the nature of the study problem and its objectives, the researchers followed the descriptive analytical approach, by referring to previous literature, to look at what was written about the values of marital life, and then arrive at the values governing marital life and their impact on the marital relationship.

### The importance of studying

The importance of the study is the importance of the marital bond and the major purposes it entails in Islamic law. Of chastity, protection, and obtaining children and reproduction. Therefore, it is hoped that the current study will be important to the following segments:

#### Muslim families:

Through highlighting the positive impact of values on the lives of spouses, and motivating spouses accordingly to embody them in their lives.

#### Family reform workers:

Those dealing with marital issues and their disputes.

## **Students of Knowledge and the Islamic Library:**

Enriching it with an Islamic educational study regarding the role that relies on values in marital life.

### **Previous studies**

1. Al-Hazmi's study (2017) aims to present the conceptual framework of family disputes, identify the most prominent effects of family conflicts, explain the features of the Islamic approach to preventing family conflicts, and reveal the features of the Islamic approach to treating family disputes. To achieve the objectives of the study, the researcher followed the descriptive approach. The most important results were that Islam provided a comprehensive and balanced approach to dealing with family conflicts, and the features of the Islamic approach to preventing family conflicts are represented in several matters that revolve in their entirety around awareness of the requirements of marital life, preparation and preparation for it, and each party's consideration of his rights and responsibilities. Also, to prevent family conflicts, Islam sets a set of requirements for a successful life. Among them are special requirements for entering into marriage, such as a medical examination, good choice, engagement, and the ability to marry, and among them are requirements during married life that include the rights of both husband and wife and joint rights.

2. Al-Hazmi's study (2014) aimed to clarify what is meant by Islamic values, their characteristics and functions, and to identify the functions of the Muslim family, the process of family cooperation, the characteristics of the relationship in the Muslim family, and the pillars of that relationship, in addition to identifying the role of religious values in forming the sound system of family relations, as well as identifying the role Both social and moral values in achieving cohesion and discipline in family relationships. The researcher followed the descriptive analytical method. The most important result of the study was that faith values lead to good deeds. Faith is a spiritual educational means through which a person overcomes the difficulties of life and his spirit is elevated and rises in a continuous rise to the level of love and benevolence, which reflects positively on the goodness of the individual and

then the goodness of the individual's relationship with himself, his family, and society as a whole. Also, the family is a social system that is affected by the prevailing social values, and at the same time, the family is influenced by these prevailing social values. If the social values of the Muslim community become corrupted, family relationships will be corrupted accordingly, and vice versa. Moral education is also necessary as a means of achieving happiness in social life as a whole and the cohesion and control of family life and its relationships in particular.

3. Al-Haddad's study (2003) The study aimed to identify the level of awareness of new Islamic University students about the values of Islamic marital life, and whether there are differences between them due to variables: gender, type of study in the secondary stage, level of achievement in the twelfth grade, or field of university study. Identifying the educational institutions from which new university students derive their awareness of the values of marital life and their appreciation of the educational role played by family, school, and media institutions in developing their awareness of the values of Islamic marital life. The researcher followed the descriptive analytical method. The most important results were that there were no statistically significant differences among new university students in their level of awareness of the values of Islamic marital life due to the variable of the field of university study: legal, humanitarian, or scientific. There is also a great diversity in the students' sources of information about married life, they are subject to the influence of many educational institutions, and students of both sexes decided that their reading of non-school books was the first source of their information about married life, then the family, then the media, then the school, then friends, then the mosque, then the mosque. Women's NGOs, and the latter institution, had limited influence on female students, not males. And that students of both sexes relied largely and mainly on educating themselves about the culture of married life by reading non-school books, reading newspapers and magazines, referring to the Internet, listening to cassette tapes, etc., and it was noted that most students of both sexes used religious sources in acquiring life values.

Matrimonialism to a degree far exceeded that of other non-religious books and also exceeded the degree of contribution of any other educational institution. There is also a gradual level of student's satisfaction with the educational role played by educational institutions in developing their awareness of the values of Islamic marital life. The study recommended the need for concerted efforts of educational institutions to work to protect the values of Islamic marital life from distortion and work to develop them among adolescents, those about to get married, and married couples according to a comprehensive educational plan, in which coordination and integration between all educational institutions are taken into account.

### **Comment on previous studies**

The current study agrees with previous studies in the following:

- It examines some of the issues of marital relations and their values.

While the current study differs from previous studies in the following:

- Where it deals specifically with the issue of values in terms of their influential role in marital life; both preventive and curative, with models representing each. The study by Al-Hazmi (2017) referred to values as one of the procedures adopted by the Islamic approach in dealing with marital disputes, which is one of the two parts presented by the current study, and therefore the current study is more comprehensive in terms of the axes that it addressed in the impact of values on marital life. As for Al-Hazmi's study (2014), it addressed the overall role of values in controlling various relationships within the family. Without highlighting the preventive and therapeutic aspects of the values governing the marital relationship, as in the current study.

### **The first section: the conceptual approach**

It is a conceptual introduction It is one of the parts on which the research structure depends, and through it, the concepts that form the basis for it are identified, form the starting points for guiding the vision, and build a first background, after which their depths are explored in the following parts of the study. Therefore, this requirement presents the basic concepts in the

study in both parts: Linguistic and terminological.

### **The first requirement: definition of values**

#### **Value In the language:**

Firouzabadi (2005) points out that the value is in fractions. Evaluating something means valuing it. If he is straight, he is straight. The description of value for a thing ceases to exist if it ceases to exist in its state. Thus he sees Mustafa et al (1972) that characteristics of values are permanence, continuity, and stability.

According to Hamdan (2019) Extrapolating the meaning of value in language books shows the overall meaning of the wordy Two-way role; Positive and negative; Where the value is achieved by the action of what is commanded or omission of what is forbidden. This is what Ibn Manzur (1968) pointed out as Moderation and integrity are the fruits of adhering to and maintaining value

Values in terminology and by surveying the literature the previous, and note the broad offering in the context of values. The multiplicity of angles and starting points from which the definitions were made, can be cleared Choose the most appropriate of its conventional meanings, which expresses the meaning of considering it as a value. So it is: The standard and scale that is relied upon, and through which socially justified behavior is chosen, based on a cognitive structure possessed by the individual, sourced from consensus and societal satisfaction, consistent with the legal controls stemming from the texts, and this was referred to by Al-Hariri (1988) and Yalgin (1977).

More than one researcher, including Nuseirat (2017), points out that values are among the modern educational terms in Islamic thought, which do not exist in legal texts or Islamic heritage, and their definitions have varied. However, it comments on the definitions of values formulated in the Islamic perspective, saying that they do not exceed two dimensions: Behavioral and legal. Therefore, the values that we acknowledge and call for to represent cannot be taken away In any case, the legal authority in accepting or rejecting, considering that it is the scale by which all of a Muslim's issues and behavioral guidelines are weighed.

### **The second requirement: is the definition of married life**

#### **Marriage in language:**

An artificial source of a pair, and by extrapolating most of the definitions of marriage in language books, they generally refer to the pairing between two things, and this is according to Ibn Faris (1979) and Mustafa et al. (1972). And in the same meaning came His saying: {And when souls are married} (Al-Takwir, 7). Mostafa and others (1972) point out that the meaning of life revolves around survival with the achievement of benefits. Marriage in terminology as Al-Uthaymeen (1432 AH) defines it as a contract between a man and a woman, through which they enjoy each other and achieve a healthy family and a good Muslim society. Marriage is the creature's behavior, basically, an individual with the aim of getting married aims to make an eternal family and having a happy life based on the love and for attaining the legitimate offspring via following the provisions set by sharia (Mirsan, Sidik, and Hidayatullah, 2023). Depending on the context that was exposed! Marriage and the starting point on which the definition is based, where that it One of the terms that has received many definitions, It started from the specialized and cognitive field of the author of the definition, but in its entirety, it does not deviate from certain controls. In emphasizing that marriage is the association of the legitimacy the only one, in the union of a man with a woman. This is according to Abu Al-Nour (1988). Kahalah (1988) adds that this association must be surrounded by social acceptance to ensure its legitimacy. Al-Kandari (1992) also shows that marriage is the only way to form a family, and it entails rights and duties, and effects that go beyond the relationship between the spouses and extend to the surrounding society.

### **The third requirement: definition of marital differences**

#### **Differences in language:**

Its singular word is disagreement, which is a word derived from Khalaf, and indicates contradiction and lack of agreement, and this is what Al-Fayrouzabadi explained (2005) and Mustafa et al (1972).

#### **As for the term:**

To get to know HaAl Barari (2016) as: conflict in Views between spouses; intellectually and emotionally about some matters, they

resort to using wrong means, the expression of reaction towards the other, which leads to misery in the relationship between them. Thus, disagreements are a natural condition that does not constitute a danger, and the marital relationship cannot be judged a failure except to the extent that its boundaries expand, harm the relationship between the spouses, and deviate from the control of the relationship.

### **The second topic: The role of values in marital life**

The Islamic religion constitutes an organizational approach to all activities and areas of life, especially in the social aspect, which is life Marriage is one of its formations, and here the importance of values and their representation in the institution of marriage emerges. Among the comprehensiveness of Sharia law is that it initiates rulings as a preventive measure, and also addresses the problems and events of reality. Therefore, the role of values in marital life takes two forms. Preventive and curative as will be seen through this section.

### **The first requirement: the protective role of values in marital life**

According to Bin Mansour (2010), there is no rule by which to count Categories as a feedstock, where scientists adopted several criteria in this; including continuity and severity or obligation and clarity as well as generality and purpose and content. Soko (2009) argues that one of the most famous of these classifications was developed by the sociologist Springer according to content, which he divided into six sections: theoretical, economic, aesthetic, political, religious, and social values. Despite the many classifications of values, the point of pointing out this is not to focus on the classifications as much as to emphasize their importance in organizing social relations in all their forms and divisions. Bin Mansour (2010) adds that values express the spirit of the Islamic faith, and are ends in themselves from the perspective of Sharia. They are also characterized by interconnectedness and cohesion and cannot be separated, and if this is done in the literature, it is usually done for purely methodological purposes, not because they are specialized in performance.

Musharraf (2009) believes that Islamic

value theory, it emerges from the Holy Qur'an, the Noble Prophet's Sunnah, and the moral conscience, which is the result of the teachings of religion and the custom of society. What is meant by moral conscience; It is the normal nature that the human soul has been created with, so it does not accept anything except what is normal by virtue of submitting to the provisions and rules of legislation. This is a reliable source, it is the strongest motivation to activate it on the ground, And make sure to represent it in every big and small thing In social life in general, and in marital relationships in particular. It is the religious consideration that values have in Muslim society, it is what gains it social acceptance, makes it a law by which minds are accepted, and becomes domesticated for his hearts. Here we simplify Ibn Khaldun's (2000) vision of the role of values in human societies. Where be seen that it a source of balance, societal stability and strength, by achieving justice and every value assigned to it. Al-Khashab (1981) explained that he sees it as one of the basic variables for civilizational growth. Ibn Khaldun, in his division of the stages of the state, sees that the first stage is in which values and customs are widespread and the society is cohesive and relations of cooperation and solidarity prevail to satisfy its needs, especially when we realize that he believes that the elements of strength in any society are not devoid of three: It is the material element, the moral element, and the nervous element. This situation applies to every human society. ZooaG, ASRY, or others. Ben Mansour (2010) considers that correct behavior within the framework of any relationship expresses the depth of Islamic values in a Muslim, through his activation of religious convictions that guide his behavior. That's what emphasizes the need for value judgment between spouses their entire lives. Consolidating the importance of values and their role in the life of a Muslim, According to the International Islamic Committee for Women and Children (2008) Islam encourages good morals in all a Muslim's dealings and customs, and values represent an essential aspect of the Islamic call, and a common denominator among all heavenly messages. The Almighty says: "O David, indeed We have made you a successor on earth, so judge between the people with truth" ( p. 26),

Qutb (2000) points out that the right requires the spread of the value of justice. And about the Messenger of Peace be upon him-He said: [I was sent only to perfect good morals] (Al-Bukhari, 1987, Hadith No. 207). As Ibn Ashour (2000) sees, the origin of the law was made by completing the morals by which human life proceeds. Sharia texts emphasize the importance of building values, and the call continues for their representation in all life activities, This includes the Almighty's saying: "And cooperate in righteousness and piety" (Al-Ma'idah, 2). Pointing Pole (2000) to the fact that this links hearts to God, Linking the scales of values and morals to God's scale. And the Prophet-Peace be upon him-He says: [You must be honest, for truthfulness leads to righteousness, and righteousness leads to Paradise...] (Muslim, 1954, Hadith No. 6805). Al-Amin (2009) quotes Al-Nawawi's saying, commenting on the hadith: "Righteousness is a name that encompasses all goodness." Honesty means good deeds devoted to God Almighty, and its opposite is a tendency towards uprightness. According to Al-Nawawi, the hadith is an invitation clearly to strive for honesty and care about it, and even to warn against lying and being lenient in it, because of the great harm it causes. Because of the importance of honesty, God has affirmed it for Himself and described His righteous messengers and servants with it. God Almighty says: "And God has certainly fulfilled His promise to you" (Al Imran, 152). Sharia Law is based one of the significant Islamic law (Santaso, 2023). As the Messenger of God says-Peace be upon him-: [Whoever relieves a believer of the distress of this world, God will relieve him of the distress of the Day of Resurrection. And whoever eases misery for May God make things easy for him in this world and the hereafter, and whoever covers a Muslim, God will cover him in this world and the hereafter, and God helps the servant no matter what he is. The servant helps his brother] (Muslim, 1957, Hadith No. 6028). The hadith is comprehensive Feed several It results in virtue! big! It benefits the Muslim and the society in which he lives. And in the hadith of the Prophet-Peace be upon him-He says: [Do not envy one another, do not quarrel, do not hate each other, do not seek one another, and do not sell one another to sell one another, and be servants of God as brothers. A

Muslim is the brother of another Muslim. He does not oppress him, nor let him down, nor despise him. Godliness is here. He points to his chest three times. It is sufficient evil for a person to belittle his Muslim brother. Every Muslim is sacred to another Muslim, his blood, his property, and his honor.] (Muslim, 19) 54Hadith No. 6706). Hamdan (2019) believes that Islamic law has made the rights of members of the Muslim community towards each other inviolable that must be preserved and respected. God Almighty honored man above all other creatures, exalted his status, and forbade belittling and despising him. Rather, every Muslim is obligated to respect his brother, and he has no choice in doing so. He adds Al-Ansari (1380 AH) to Respect stems from a necessary and necessary respect for oneself as An individual Based on its sanctity and not for other considerations, the law provides the means to achieve what it wants in how a Muslim should not belittle his brother or insult him. Among the values that the Wise Lawgiver encouraged is humility. God Almighty says: "And lower your wing for the believers" (Al-Hijr, 88), and Qutb (1412 AH) explains that expressing gentleness, affection, and kindness is by lowering one's wing., Represents kindness, care, good treatment and tenderness. As he says-Peace be upon him-: [And God does not increase a servant with pardon except with honor, and no one humbles himself before God except that God exalts him] (Ibn Hibban, 1993, Hadith No. 3248). Ibn al-Qayyim (1975) considers humility a reduction in the wing of humiliation and mercy for the servants, so one does not put himself before others, or see that he deserves priority. Rather, with humility, he realizes the virtue of others over him, and preserves their rights for them, for it is one of the great gifts that God bestows on His servants if you imitate him. Among the values that the street praised and implicitly called for were being gentle and easy-going with others, and avoiding arrogance and harshness. This is what earned the Prophet, may God's prayers and peace be upon him, acceptance and followers. God Almighty says: "It is because of a mercy from God that you were kind to them, and if you had been harsh and hard-hearted, they would have dispersed from around you" (Al Imran, 159). Al-Saadi (2000)

commented on the verse as an embodiment of the humility of the Prophet, may God bless him and grant him peace be upon him, by which he attained God's mercy, people's hearts parted for him and they complied with his command. The scope of the discussion regarding the general values called for by Sharia law is not limited, but rather expands and lengthens, since, as we mentioned previously, it is the religion of morals and good deeds. And if these values that we have mentioned are required in any human society, then it is first that the marital relationship prevails, And on its basis their transactions, whether in the framework of their relationship, or their extended relationships, with from YRT duck One them B Social ties of any kind. Al-Hazmi (2017) believes that the principle of marital relationships is that they should be positive, as they are always established relationships, governed by value standards that ensure their continuity. In order to reach ideal relationships, the source of which is the value system derived from Sharia law and the approval of nature, it emphasizes Al-Qazlan (2016) the marital relationship is based on a value system, Everyone becomes with the couple obligated to contribute to finding solutions, Which enables both they do your part, which helps stabilize the relationship And also bear the responsibility assigned to him what within the institution of marriage. Indeed, Abu Lihiya (D, T) considers values to be educational treatments for marital life and its differences and a rational way to manage the marital relationship. And Adds Al-Haddad (2003) In this context, B The values of Islamic marital life are part of the value system in Muslim society, which is what makes the Muslim family distinct from others, and YPreserving its cohesion Y Systems of relations between its members, and Y Provide them with the meanings of married life, the goals that unite them, and the methods of achieving them. She serves as a standard by which the spouses' work is measured and their behavior is evaluated. Given that the marital relationship is a form of primary human society, the importance of values between them is highlighted, as is the case with any other society, large or small. Regarding the effective role of values in human societies, the discussion has expanded among Muslim scholars and thinkers, and at different

times, and this confirms the urgent need to activate the value system in every time and place in which social relations exist, in any form. The importance of values stems from the fact that they are the control, the standard, and the basic position of individual and social behavior, and they are organized into what is called the moral system that reflects the goals of society, the sources of its formation, the nature of its construction, and What confirms identity and personality, and prepare The dividing line between subjectivity and objectivity, between facts and judgments, between ends and means, and between the reasonable and the unreasonable. where values impose self-review, criticism, and analysis in order to confirm them, as they are considered the sound basis for building a distinct educational system, through which a healthy society free of violence can be achieved. This is according to Ibn Hamid and others. And (1998). Through this, family stability is achieved and it is free from disturbing aspects of conflict that undermine its security. Given the overall values that club It has Islam, or What was agreed upon With his soul, And go ahead, With its origins, the return that it manifests itself on Married life purely positive. Therefore, Hamdan (2019) believes that value commitment is a motivation for spouses to carry out their responsibilities, which leaves a special character in Muslim families than in others. It also emphasizes that marital life requires the presence of two types of values that many people fall under Branches; the first: Which relates to cognitive or administrative values, is the value of managing dialogue and disagreement between spouses, appreciating differences and differences, accepting criticism, understanding the other party, openness between spouses, and the value of communication between them.. And the type second: Religious morality; such as spouses' appreciation for married life, their awareness of its afterlife extension, and their sense of the message and purposes of marriage. Social support from the spouse and forgiveness aids in delivering the prime role of the marital satisfaction amid working wives, particularly in the Islamic ethics framework (Nihayah, et.al, 2023). Due to its impact on the sustainability of the positive relationship in marital life, the spouses must be careful to achieve the principle of value parity

when choosing, as each party belongs to different environments, where different values prevail, so that this contrast becomes a fuel for marital conflicts and tensions. In the same context, Khayyat (1996) refers to the Western theories that appeared in the field of psychology, known as the theory of values, which state that an individual's behavior is affected by the extent of his perception and awareness of values, and this confirms that values are the source of human practices. Al-Hazmi (2014) concludes that values constitute a type of social pressure and guide social action at different marital relational levels, and they are what result in good deeds, and through them, the marital relationship is elevated and becomes strong and happy, through which the spouses overcome life's difficulties and challenges.

### **The second requirement: models of protective values in marital life**

The values that Islam encourages in talking about the marital relationship are many. We provide pictures of them, but not limited to them, as follows:

#### **Firstly: Love and compassion**

The Almighty says: And from his signs that you create for you from your souls, the wives to dwell on them and make between you dedication and mercy (21). Abu Al-Hasan (1438 AH) believes that affection and compassion preserve coexistence and its methods in the marital relationship. With affection, the causes of tension and emotion are intelligently passed on, and the sudden consequences of tension are protected from when they become aggravated by compassion. The fruits of this value do not stop at any point. Al-Haddad (2003) points out that affection and compassion work to strengthen the marital relationship and perpetuate the bond, so each spouse excuses the other when they neglect duties and entrusts them with tasks out of compassion for each other. But rather because it is a reason for the spread of sublime feelings and the achievement of cohabitation between spouses, marital relations are not limited to the purely physical image, and this is according to the International Islamic Committee for the Rights of Women and Children (2008). Reda (1990) expands the application of this value not only within the context of the relationship between



spouses, as the values most closely linked to the marriage covenant and its consequences are considered to be among the relationships resulting from it. It occurs between spouses, and between those who are united with them through lineage, and it increases and strengthens with the child.

### **Secondly: Cooperation**

Help is required from both spouses towards each other in their affairs what all of them, no prepare this derogatory the status or value of one of them, without prejudice to his social role within the family and outside it. The best realistic example that attests to the necessity of establishing the marital relationship on the basis of unconditional cooperation is what was reported by Lady Aisha in her talk about the Master of Creation, Muhammad.-Peace be upon him-When she was asked, may God be pleased with her, what the Prophet, may God bless him and grant him peace, used to do at home? She said: [He was doing his family's job - meaning serving his family - so when prayer came, he would go out to pray] (Al-Bukhari, 1987, Hadith 676). The requirements of married life are only met by the spouses coming together to advance life, without either party feeling complaining about the responsibilities entrusted to him the cooperation is the result of the spouses' feeling of the importance of their marital role, and this is according to what Abu Jameel indicated(2013). Asaad (1989) confirms that cooperation has become one of the values that must be implemented in our present time, given the difficult circumstances in which our societies and families live. Women have become workers, and the burdens of life have increased, which are placed on the shoulders of men and women alike, a burden that requires each of them to stand up. Support and assistance to others.

### **Third: Justice and Equality**

The Almighty says: "He who created you from a single soul, then made from it its mate" (Al-Zumar, 6). Where the verse shows the unity between men and women in gender and belief, and this is what Ibn Ashour (2000) referred to in the interpretation of the verse. This unity requires dealing between them on the basis of rights and duties, not on the basis of gender. And because the marriage contract results in

mutual rights and duties based on the principle of balance and parity, and the equality of the parties, the man and woman are equal in terms of rights and duties, except in guardianship and leadership, so he has to earn and according to it he must spend, the Almighty says: {And for them is the same as that which is owed to them in a reasonable manner, and for men there is a degree over them, and God is Mighty, Wise.} (Al-Baqarah, 228). The Prophet confirms-Peace be upon him this meaning, he said: [Women are the sisters of men] (Sunan Al-Tirmidhi, 1975, Hadith No. 113). Women are the siblings of men in character and morals, and according to al-Khattabi's words (1932), women's jurisdiction is removed by virtue of her mere fact of being female, except with legal evidence.

### **Fifth: Understanding**

According to Belmihoub (2009), it is a basis for achieving marital harmony. In this regard, Abu Sakina and Khader (2011) confirm that the choice of spouses must be based on common goals and the method of their implementation, which facilitates meeting in detail and avoiding conflicts. Al-Kandari (1990) also points out that understanding leads to the acceptance of the psychological differences between the two parties and their temperaments so that one of them does not tyrannize his opinion. What achieves this value is what was recommended by the International Islamic Committee for the Rights of Women and Children (2008) regarding the necessity of the spouses being aware of the innate, natural and psychological differences between each of them, and the commonalities between them, paying attention to the factors of compatibility and positive aspects in the personality of the other party, searching for compromise solutions that achieve satisfaction for both parties, and staying away from all A tendency to conflict; Such as stubbornness, the desire to overcome, and other tendencies that prevent achieving understanding between them.

### **Sixthly: Tolerance**

What embodies this high value between the spouses, and confirms its importance, is what was reported that Abu Bakr asked permission to go to the Prophet, may God bless him and grant him

peace, and he heard Aisha's loud voice. When he entered, he took her to slap her and said: [Don't I see you raising your voice to the Messenger of God?-Peace be upon him-. So the Prophet made Peace be upon him-He detained him, and Abu Bakr came out angry, and the Prophet said-Peace be upon him-When Abu Bakr came out: How did you see that I saved you from the man? He said: Abu Bakr stayed for several days, then asked permission to come to the Messenger of Peace be upon him-He found that they had reconciled, so he said to them: Bring me into your peace just as you brought me into your war. So the Prophet said-Peace be upon him-: We have done, we have done] (Abu Dawood, 2009, Hadith No. 4999). He carries tolerance, in its content, as the spouses' expression of their desire to create solid foundations for marital happiness, the desire for happy coexistence, a practical guide to accepting differences and eliminating the conflict of interests between spouses. And for its positive manifestations on the relationship marriage, it must become a moral philosophy and a way for each party to learn from his mistakes, so that marital life, even in its most difficult circumstances, turns into a calm, soft and palatable life, and this is according to Al-Sheikhly (2001). Indeed, Al-Jalali (1991) considers tolerance among the procedural steps taken in dealing with marital disputes. Whereas its solution does not exceed two stages; The first represents tolerance between spouses and then condoning everything that ends the marital relationship. Al-Shalhoub (1990) draws attention to the fact that tolerance and tolerance between spouses must be from the right perspective, so it can only be in a permissible matter, far from belittling religious rights.

### **Seventh: Patience**

Through it, the spouses ignore the mistakes, and each of them focuses on the positives, bypassing the negatives and disadvantages in each of them. Therefore, we find the Prophet - may God's prayers and peace be upon him - presenting to husbands what carries this in its content, He says blessings and peace: [A believing man should not be separated from a believing woman. If he dislikes one characteristic of her, he approves of another] (Muslim, 1954, Hadith 2672). Omar (1992) restraining anger, controlling oneself and

emotions, and both parties bearing responsibility regarding their wrongful behavior toward the other are all reasons that help protect the marital relationship from harm. Its underminers, it also reduces the intensity of conflict between spouses. Patience is required if one of the spouses hates his partner, so he should not turn away from him just because of feeling, as it is often a temporary condition that goes away with time, so this stage can be overcome with patience and ignoring this aversion. God Almighty says: {Live with them kindly, but if you hate them, perhaps you will hate a thing and God will create much good in it.}(Al-Baqarah, 18).

### **Eighth: Cohabitation with kindness**

Al-Hasan (1435 AH) adds that the man's attempt to win a woman's heart is a strong factor in preserving the relationship and protecting it from everything that taints it and disturbs it, and this is achieved through good intercourse with the wife. God Almighty says: "And live with them in kindness" (An-Nisa', 19). Reda (1990) emphasizes that cohabitation requires the participation of both spouses, in good companionship, in every behavior that aims to bring pleasure to the heart of the other and bring happiness to their lives. According to Ibn Ashour (2000), the good sex principle is comprehensive to deny harm and coercion at the other end and in addition to the meanings of good company. Because it is the basis of the establishment of society, which is the source of chastity. Family is the system that aids in multiplying and forming the humanity and is considered as the first nucleus via which human societies are formulated. In Islam there is the great interest present concerning family formation (AL-KILANI, 2023).

### **Ninth: Keeping marital secrets**

This in turn leads to others being informed of what no one other than the spouses should be aware of, opening the door wide for the intervention of a third party, which Al-Masry (2006) considers to be more of a reason for spoiling the marital relationship than improving it, especially if this party belongs to one of the spouses, who He intervenes under the pretext of love and concern for the interests of one of the spouses. According to Hamdan (2019), interference between spouses

is considered one of the common causes of divorce in our societies, especially when it is irresponsible interference and does not care about the interests of the marital relationship.

The ugliest secrets are to reveal those related to the intimate marital relationship, as the legal texts provide repulsive descriptions of the one who does them, so the Prophet - may God bless him and grant him peace - says: [Among the greatest trustworthiness in the sight of God on the Day of Resurrection is a man who confides in his wife and she ingratiates herself with him, then he reveals her secret.](Muslim, 1954, Hadith 2598). Sharia has considered it one of the greatest types of betrayal, and something that does not befit those with understanding and minds, which must be avoided due to its ugliness.

#### **Tenth: Shura**

God Almighty says: "And their affair is consultation among themselves" (Al-Shura, 38). Qutb (1980) believes in this context that the legal rule in regulating matters of marital life is to work in accordance with the Sharia, including what is stipulated, and to consult and agree on things other than what is stipulated so that neither of them should be tasked with doing what is not within his power. God Almighty says: "And their affair is consultation among themselves" (Al-Shura, 38). Al-Qaradawi (d, t) explains that in Shura, the approach to opinion is correct, in contrast to a person monopolizing his opinion and refraining from taking into account the opinions of others, especially in common issues, such as in marital life. From the intellectual heritage, it is common to say that "no one who seeks advice is disappointed, and no one regrets he who seeks advice." On this basis, Islam calls for the establishment of a marital relationship, as it is a shared life, requiring that the spouses reach an understanding of all the issues of their lives. Islam does not accept a man's transgression against a woman and his disdain for her opinion. The Messenger of God - may God's prayers and peace be upon him - takes Khadija's opinion to a greater extent; Of the matter of the divine message that he was entrusted with, and its role in strengthening his heart and comforting his heart when the revelation came down to him, so she went to consult the matter, may God be pleased

with her, with her cousin Waraqah bin Nawfal. Al-Qaradawi (D. T.) adds that consultation between spouses is a rule in cases where there is no text, as is clear from several researchers. Islam calls for it in the event of discord and the end of the marital relationship, so the spouses are consulted regarding the fulfillment of their children's rights after separation. In Islam married women has legal status (Al Salem, Alaghawat, and Alhasan, 2023). God Almighty says: "And the mothers shall breastfeed their children."... If they want to separate, by mutual consent and consultation, then there is no blame on them (Al-Baqarah, 223). The noble verse contains legislation for Shura to achieve the interests of the family, according to Ibn Ashour (2000).

#### **Eleventh: Taking responsibility**

God Almighty created man gave him a great responsibility, and made all the responsibilities assigned to him belong to him. Marital duties are among the responsibilities that spouses must fulfill properly. Rather, it is a legal duty, and they will be held accountable for neglecting it. The Prophet - may God bless him and grant him peace - says: [Each of you is a shepherd and each of you is responsible for his flock. The imam is a shepherd and responsible for his flock. The man is a shepherd for his family and is responsible for his flock. His household, and the woman is a shepherd in her husband's house and responsible for her flock, and the servant is a shepherd of his master's property and responsible for his flock. Eh He said, "And I thought he had said, 'And the man is a shepherd of his father's property and is responsible for his flock, and each of you is a shepherd and responsible for his flock.'"] (Bukhari, 1987, Hadith 893). Responsibility is the basis and basis of care. According to Al-Nawawi (1392 AH), the shepherd is charged with carrying out the religious and worldly responsibilities of those under his care.

#### **Twelfth: Self-control and emotional control**

Spouses controlling themselves in situations and crises that may afflict their marital life is one of the arts by which these situations are managed and helped to overcome. The Prophet - may God bless him and grant him peace - embodied this value in several situations in his life

and with his wives. This is evident in the hadith of Aisha, may God be pleased with her, where she said: [The Messenger of God, may God's prayers and peace be upon him, never struck anything with his hand, not a woman, or a servant, unless he fought in jihad. The path of God and whatever befalls Him A cat, so he takes revenge on his owner, unless he is violated. One of God's forbidden things, so he may avenge God Almighty] (Muslim, 1957, Hadith 6195). The Prophet - May God bless him and grant him peace - controlled himself in the face of wrong practices and violations on the part of his companions and wives. Among the evidence for this is what was narrated from him - may God bless him and grant him peace - he says Anas: [The Prophet, may God bless him and grant him peace, was with some of his wives, and one of the mothers of the believers sent a tray containing food, and she struck the one that the Prophet, may God bless him and grant him peace, had in it. It was in the servant's hand, and the dish fell and broke, so the Prophet, may God bless him and grant him peace, gathered and tore up the dish, then began to gather in it the food that was in it. On the page, he says, "Your mother was jealous." Then he imprisoned the servant until he brought a plate from the one in whose house he was, so he gave the correct plate to the one whose plate was broken. And He kept the broken one in the house of the one that broke it.](Al-Bukhari, 1987, hadith 5225). The wisdom of the Prophet - may God bless him and grant him peace - and his ability to control himself was evident in dealing with the situation, treating it, and cutting off its consequences that might cause a deep rift afterwards.

### **The third requirement: The therapeutic role of values in marital life**

Abu Sakhil (2007) believes that the value of morality lies in the fact that it is the bond between members Society and its daughters If morals are removed, this bond is broken and connections are severed, which then leads to the paralysis of the body and the collapse of the social structure. By looking at the mechanism of marital disputes and the explanations offered by sociologists, in light of his theories, this demonstrates the importance of the value structure in the marital relationship, which helps distribute and respect

roles between spouses. FYirrigationAl-Hourani (2008) The spouses, within the framework of their marital relationship, are considered equal interactors, which necessitates performing equal roles; Accordingly, the needs of each of them are met, and in this case, it assumes ideality in the relationship, but if a change occurs, it causes a defect in it, which prompts the weaker party to withdraw from this relationship or prepares for a dispute to occur between them, which may escalate into other forms. It has a severe impact on the institution of marriage. And she confirms Al-Ghanem (1998) However, misconception about the value of marriage is one of the main factors leading to marital disputes and disputes. So she sees the causes of marital disputes are due to the presence of internal factors specific to the spouses, in addition to other external factors that affect the pattern of the relationship between them. The change that occurred in the sanctity of the marital relationship has increased its incidence. We conclude here that the factors mentioned by Al-Ghanem are both; Internal and external affairs are nothing but an inevitable result of moral exclusion from marital life, with which the marital structure is disturbed, until the dispute becomes stronger and the rift expands, especially if their differences continue to exceed moral standards. Which the Sharia urged and called for compliance within marital crises. Al Thabet (D, T) points out in this context that Islam pledges to take care of the marital relationship and family life in all its circumstances when it is formed and even after it ends. Therefore, fulfilling the marital rights due to both spouses is considered; In the event of stability or divorce, its source is the firmness of piety in their hearts. From this standpoint, the provisions contained in Surat Al-Talaq are linked to this great value, which indicates the importance of piety and its profound impact on improving marital life. Therefore, compliance with the commands of Sharia law in achieving divorce and the provisions that result from it, and the fulfillment of the rights owed to each other by the divorced, can only be motivated by fear of God. Marital rights are many, and the basic principle is that they should be fulfilled in fear of God. The discussion here is not to delve into it, but to emphasize the importance of the value of

piety in performing it in the best way, in order to seek God's pleasure and ward off His punishment. Al-Saif (2015) concludes that what the spouses are demanding is arbitration my values, the mechanisms that should be taken to deal with marital disputes do not mean a demand to give up an incumbent right upon one of the spouses, or a concession to it. Rather, it is tolerance, patience, and forgoing something impossible or impossible to achieve. Every material and moral problem must be overcome for the sake of the sanctity of marriage because their accumulation constitutes necrosis in its body and an obstacle to achieving its goals and objectives. Hence, Islam is keen on preserving and preserving the marital relationship, in every way that leads to it. Taking into account every value control that protects it from turmoil and collapse. In the event that the continuity of the marital relationship is impossible, the law calls for preserving the value structure, no matter how dysfunctional the relationship between the spouses is, away from prejudice and abuse of rights, due to the prolonged impact of the marital relationship. Therefore, we find that the wise legislator surrounds the issue of divorce with greater care, based on some values that guarantee the rights of both spouses, whether from them or from those entrusted with the task of arbitrating the issue. In a way that contributes to reducing the dispute, and closing the openings for the spouses that stand in the way of resuming marital life and seeking reconciliation, we see him demanding that the two arbitrators and the spouses adhere to several values in dealing with the crisis.

#### **Fourth requirement: Models of therapeutic values in marital life**

By following the texts containing the rulings on divorce, we find that the Shari'a draws attention to some values in particular in situations of marital distress, the outbreak of disputes, and the reaching of conflict, including the following:

##### **First: Justice**

According to Al-Qaradawi (d, v), justice is a principle recognized by Sharia law and called for in all aspects of life. Indeed, to establish it, messengers were sent, and books were sent down, to remove injustice and injustice

from creation. Then God Almighty says:} God commands you to return trusts to their owners, and when you judge between people, to judge with justice. (An-Nisa', 58). In Ibn Ashour's (1984) interpretation of this verse, he emphasizes that the text used the term "justice" to mean reconciliation between people, through which righteousness and security are achieved. Justice does not come from equality between people in giving, but rather through entitlement, and by giving each person his right and enabling him to do so. Therefore, justice occurs in two matters: By assigning the right and implementing it. In addition to the above, Nuseirat (2017) believes that the arbitrators between the spouses must achieve justice between the spouses so that each of them is given his right without favoring one party at the expense of the other, and even ensuring objectivity, to achieve the right. Justice is a general legal requirement called for by Sharia law. Al-Qaradawi (d, v) concludes that the law attaches the approval and legitimacy of some family matters and issues to the extent to which justice is achieved in them, and that meaning is represented in the Almighty's saying: "So marry as many women as please you, two, three, or a quarter; and if you fear that you will not be able to do justice, then one or whatever your right hands possess." (Women, 3) The justice mentioned in the verse is a barrier to the pretext of injustice, and Ibn Ashour (2000) refers to it.

##### **Second: The desire for reform**

This value comes as a result of the revival of other values between the spouses by the arbitrators and those who are concerned parties in the dispute occurring between them. The spouses are encouraged to show tolerance and benevolence, which revives the love between them, thus standing in the way of the collapse of their marriage or retracting their decision to separate. To achieve this, he alerts the spouses to the areas of agreement between them, to enhance familiarity and harmony between them, and to reduce disagreement.

This value is greater and its effectiveness increases if the spouses express a desire for reconciliation, and this desire is embodied in the amount of effort they make to end the state of tension and turmoil they are experiencing. God

Almighty says: "If they want reconciliation, God will reconcile them."(An-Nisa, 35). Ibn Ashour (2000) continues that the discourse in the noble verse can only be understood in two aspects: The conversation may be directed to the two arbitrators, that they should exert their efforts to reconcile the spouses and that they want to do so, so God will facilitate the reasons for this goal. Or the verse is directed to the spouses and is a divine call to exert effort and sincere intentions in reconciling, so that God will help them achieve it. In both cases, preserving the marital relationship is the concern of the wise Lawgiver.

### **The second: Piety:**

The great effect of piety is the reason for which God commanded it and made it among the duties of His servants, and it was encouraged in more than one place in the Holy Qur'an. Many texts testify to this. God Almighty says: O people, fear your Lord, who created you from a single soul and created from it its mate. (Women, 1). Ibn Ashour (2000) explains that the call to people is to avoid the wrath of God Almighty, to respect His rights, and to acknowledge the attributes of perfection that He, the Almighty, has proven to Himself. The Prophet - May God bless him and grant him peace - directed his companions to piety in more than one place, as it was reported from him that he said: [Fear God and be just your children] (Muslim, 1954, Hadith 4276). Sharia has linked the value of piety to all the provisions and procedures of divorce, God Almighty says: {And when you divorce women and they have reached their term, then retain them equitably, or release them equitably, but do not keep them to harm, lest they be punished. He who does that has wronged himself, and do not take God's signs in jest, and remember God's favor upon you and what He has sent down. How much of the Book and wisdom he admonishes you with, and fear God, and know that God is All-Knowing of all things. He delayed them so do not prevent them from marrying their husbands if they have agreed between themselves in a reasonable manner. and the Last Day, that is purer and purer for you, and God knows, and you do not know, and mothers breastfeed their children. Two complete years for those who want to complete breastfeeding, and the child is his.

He provided for them and clothed them with kindness. No soul is burdened with more than it can bear. No mother will be harmed for her child or newborn. He has the right to his son, and the heir has the same token. If they want a separation based on their mutual consent and consultation, then there is no blame on them, even if he wants to separate. If you breastfeed your children, there is no blame on you if you deliver what you do with justice, and fear God, and know that God He sees what you do with kindness, and fear God, and know that God sees what you do. with kindness, and fear God, and know that God sees what you do.!) (Al-Baqarah, 231\_ 233). Reda (1990) comments on the noble verses that God Almighty commanded piety, stressing in the matter an emphasis on increasing care for women and the marital relationship, and rejecting what prevailed in pre-Islamic times. Where the man used to hold the woman to harm her, and treated her as a commodity that he owned. Sold and bought. He dealt with the common anomalous practices common in society and resisted them, by glorifying and exaggerating the marriage contract, emphasizing fear of God in women and their rights, and forbidding harming them by keeping them or divorcing them. The researchers conclude that Islam plays a major role on values in marital life, and demands that they be present in all marital circumstances. In case of stability and conflict. Based on the importance of marriage from the perspective of Sharia law, and its keenness to find all the guidelines by which marital life can be managed.

### **Conclusion (findings and recommendations) Results**

The researchers reached the following conclusions:

- The values governing the marital relationship cannot be deviated from the legal standard that justifies it.
- The role of values in marital life is comprehensive. It has a preventive and a therapeutic axis.
- There are many types of values required in marital life and in managing the differences that mar marriage.
- Islam urges spouses, through Sharia texts, to comply with every value that will ensure the

balance of the marital relationship and maintain its stability.

- Islam is keen on the sustainability of marriage by addressing the challenges it faces. Therefore, it presents value standards as one of the most important remedial procedural steps in resolving marital disputes, or dissolving the marital contract with the least negative consequences.

### ● **Recommendations**

In light of the previous results, the researchers recommend the following:

- Preparing rehabilitation courses for those about to get married, providing them with marital life management skills, and directing them to the importance of values in protecting marriage from all its under-miners.
- Conducting more specialized studies on the values of marital life in light of different fields; Social, economic, administrative, religious and others.
- Conducting more field studies that measure the repercussions of values, the most influential of which are in marital life.

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