

Impact of Child Marriage on the High Divorce Rates in Jordan: A Social Study

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Abstract

This study reveals the extent of the impact of child marriage in increasing the divorce rate in Jordanian society. The researchers followed the descriptive approach by describing the phenomenon of underage marriage concept and content and the extent of its legal and judicial permissibility and the extent to which cases of underage marriages are related to the high divorce rate in Jordan, where the researchers found that all those who want to get married should undergo mandatory courses in it to get awareness lectures on the marital rights and responsibilities of each of the spouses, especially for those under the age of eighteen.

Keywords: Underage Marriage, High Divorce Rate, District Judge, Jordan

INTRODUCTION

The Islamic system is keen on the interest of the family in this world and the hereafter and achieving the goal of affection and mercy 59. Considering that marriage is a means to achieve social stability and clean relations between men and women, the Great Street considered it to address everything that would elevate families and their members to be in the best condition, and this is linked to addressing the issue of marriage of those under the age of eighteen, which is The issue, which was not an issue in previous eras, raises a social problem. However, some people link the marriage of underage girls to high divorce rates 60. Hence, the reality requires us to study the extent of the connection between the marriage of underage girls and high divorce rates.

Research Problem

The issue of the rapidly rising divorce rates in Jordan is a disturbing and disturbing matter at the same time. When searching for the factors that raise these rates, it appears to researchers to be an issue that is discussed from time to time, which is the marriage of underage girls and its impact on the high divorce rate. The current study seeks to clarify the extent of the relationship 61. Between the high divorce rates and allowing them to be married under the age of eighteen, this problem can be crystallized in the following question: To what extent does underage marriage affect the high divorce rate in Jordanian society?

Study hypothesis: There is no effect of underage marriage on the high divorce rate in Jordanian society.

Importance of the study: The importance of the study appears in establishing the marriage of minors in accordance with the legal vision and what is stated in the Jordanian Personal Status Law of 2019 and clarifying the controls that are consistent with the rules of Islamic jurisprudence and consistent with the recognized legitimate interest, as the value of the study increases as it explores the aspects of interest in the marriage of minors and the content of the controls necessary for approving the marriage of minors. Marrying a minor. This study also reveals the truth about the connection that claims that the marriage of minors leads to a social catastrophe through increased divorce rates.

Study methodology: The researchers used the descriptive approach and the analytical approach by describing and analyzing the marriage of underage girls and its impact on the high divorce rate.

Several studies have addressed the issue of underage marriage and its impact on divorce rates. Al-Sayed (2023) conducted a study that aimed to uncover underage marriage and its impact on family and community security - a comparative jurisprudential study. This study comes in light of the time when the phenomenon of marrying

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young girls has spread and The authority of the guardian to restrict what is permissible for the public interest, and the extent to which the fatwa changes with changes in the environment, circumstances, and customs. It also addressed the extent to which it is permissible for the guardian to force a minor to marry, and the position of the law on this marriage. It also addressed the effects of this marriage on family and community security. This study revealed the permissibility of determining The age of marriage is set at a certain age for family interest considerations and to regulate matters.

Marzouk (2022) conducted a study on the marriage of minors and determining the starting age of marriage as a comparative jurisprudential study, where the researcher sought to clarify the legal point of view according to what became clear to me from understanding the texts of the Qur'an and Sunnah, and I concluded the research with a set of results and recommendations that I reached through the research, Among the most important results: Islamic law gives great attention to the matter of marriage, as it is the basis for the survival of life, and it has lasting effects for the remainder of life. The development of legislation that determines the age at which marriage begins represents a protection for the rights of children. Among the most important recommendations: the need for the state to establish laws and regulations that regulate the marriage process. Establishing deterrent penalties for those who do not abide by this, and also activating the state's electronic authorization project. This project will limit the marriage of young people and prevent fraud and falsification of the age of one of the spouses.

Al-Shuqairat (2019) provided a comprehensive statement about the provisions of the marriage of minors between Sharia and the law by presenting the concept of marriage, the minor, and the age of puberty in Sharia and the law, and presenting the opinions of jurists and the texts of laws related to the subject of the marriage of minors, to the point that there are two jurisprudential opinions on the issue of the marriage of minors. A role between support and prevention, After discussing the evidence for each of them, the researcher came to the conclusion that it is more likely that the marriage of a minor is permissible within certain conditions, and that most Arab laws followed the example of Western laws in setting the age for marriage at close in age (15-21).

Boudoukha (2017) conducted a study on early marriage and its impact on high divorce rates. It is a field study in the Algerian countryside. The study revolves around a research question: How does early marriage affect divorce rates in rural Algeria? The study showed that the content of the hypothesis was correct, as the earlier the marriage, the higher the probability of divorce in rural areas. This may be due, as the study showed, to the lack of sufficient experience among young men and women at this age, in addition to the relatively low level of education, which hinders good adaptation between The character of the spouses and knowledge of the requirements of each party. The study also showed that marriage in rural areas is dominated by the traditional style of marriage arranged by the family. Given the lack of experience of the two newly married young people in the qualities that a life partner should have, arranged marriage is often also an indicator of family intervention. In the problems arising between them, this is what accelerates the dissolution of the marital bond.

CONCEPTUAL FRAMEWORK

First: What Is the Nature of Underage Marriage?

Definition Of Underage Marriage

Marriage: A contract that responds to the possession of pleasure intentionally (). Marriage is defined as “a contract for the mere pleasure of enjoying a human being without obligation to value it with clear evidence before him, without knowing that he entered into the contract that it would be forbidden if it was forbidden in his mind.” Repent to the well-known or unanimously agreed upon the other” Among his contemporaries, Imam Muhammad Abu Zahra knew him. It is a contract that stipulates the dissolution of cohabitation between a man and a woman, and their cooperation, and specifies the rights and duties of both of them and Wahba Al-Zuhayli defined it as: “a contract that includes the permissibility of sexual intercourse, intercourse, kissing, intimate contact with a woman, and other things, if the woman is not a mahram through lineage, breastfeeding, or in-laws.” As for the definition of marriage in the Jordanian Personal Status Law No. (15) of 2019, Article (5)

of the Jordanian Personal Status Law No. 15 of 2019 states: Marriage is a contract between a man and a woman who is legally permissible for him to form a family and create offspring.

Definition Of Minor

Minor In Jurisprudence: There is no clear definition of the concept of minor in jurisprudence. Rather, the term “marrying a minor” was mentioned, and they talked about it in detail, except that some texts of jurists mentioned the word “minor” in it.

It is either a young child before puberty, or an adult after puberty has occurred, which is determined by certain signs such as wet dreams. In the case of a male and menstruation in a girl, or according to age in the event that signs of puberty do not appear. It was stated in Al-Ramli's fatwas: He was asked about someone who did not earn a living and left behind his minor children. Does the ruler force him to do so or not? A man made a knot His marriage to a minor who is able to have intercourse with a known dowry, some of which is immediate and some is deferred. It is noted that jurists used other words to refer to a young person who has not yet reached puberty, such as the word boy, the word juvenile, and the word child. By extrapolating these words in these texts and others, we find that they Indicates that the minor Who has not reached the age of majority, or who has not reached the age of puberty. There is a big difference between them; Perhaps he has reached puberty but has not reached maturity, or he has attained maturity but has not attained puberty, and therefore the definition of a minor as someone who has not reached puberty is subject to consideration. A person may reach puberty but not be an adult, so if we link the validity of his actions to puberty, we may cause harm to him as a result of his lack of maturity, and thus linking the definition of a minor to maturity is more appropriate. By linking it to puberty, it becomes clear that the minor is the one who is incapable of supervising his personal affairs, such as education, treatment, and employment, such as upbringing, preservation, custody, and marriage. He is also incapable of managing his financial affairs, including investment, disposal, preservation, and spending, as he is unable to create and implement contracts related to money.

As for contemporary jurists, Al-Zuhayli clarified the definition of a minor as “one who has not completed the capacity to perform, whether he lacks it as the undistinguished person or lacks it as the discerning person. He is incapable of performing legal actions. He is also defined as being a minor without puberty, and the overall definitions of contemporary jurists revolve around that he is the person who has not completed the capacity to perform, whether he lacks it as the undistinguished person or is incomplete as the distinguished person.

As for the international organizations concerned with the rights of the child, they stated in Article 1 of the Convention on the Rights of the Child that a minor is a child, and the child means every human being under the age of eighteen, unless he reaches the age of majority before that in accordance with the law applicable to him, the Convention on the Rights of the Child issued by the United Nations. Then the marriage of a minor is anyone who has not completed eighteen years of age, and with regard to civil society institutions, especially organizations concerned with family affairs, they have dealt with it with the term early marriage, which is marriage that takes place before the age of eighteen, i.e. the age of majority determined by the law. However, in several countries it is possible to accept marriage from They are below this age because the age of majority in these countries is less than eighteen years or that marriage itself guides these people. The term early marriage is also used for people who have reached the age of majority, i.e. 18 years, but there are several factors that make them ineligible and ready to agree to marriage, such as their incomplete physical structure and emotional, sexual, and psychological development, or their lack of readiness for life within the framework of a marital relationship.

On the legal side, legal jurisprudence has dealt with the definition of a minor. The word minor has been used as a legal term to refer to a young child who has not reached the age of majority, which is eighteen years of age. The year in law is the Gregorian year, and for a person to be an adult, he must have completed eighteen full years. We do not call him an adult unless he has completed the eighteenth year and not at the beginning. A minor is every person, male or female, who has not reached the legal age of majority. A child is every person who has not reached the full eighteen years of age. A legal minor is a girl who has not reached the age of marriage as defined by the law. Most laws agreed with this definition, and at the same time, criminal

jurisprudence defined a minor as a person who has not reached the age of criminal maturity, that is, the age of criminal responsibility or even the age of bearing punishment. It is a word that includes a specific concept, and also civil jurisprudence, as Article 43 of the law stipulates Jordanian Civil No. 43 of 1976: "1. Every person who reaches the age of majority, enjoys his mental faculties and is not under interdiction shall have full capacity to exercise his civil rights. 2. The age of majority is eighteen full solar years. A decision of the Jordanian Court of Cassation stated: 1- Capacity is considered one of Personal status issues depend on a person's ability to acquire rights and bear obligations on the one hand, and to perform actions and actions related to these rights and obligations in a legally reliable manner. Eligibility is of two types: eligibility of obligation and capacity of performance.

Before delving into the issue of marrying a minor, and until the picture is complete regarding the extent of the permissibility of minors, it is necessary to recognize the limit beyond which it is permissible to consider the extent of the permissibility of marrying a minor, which, in the language of jurisprudence, is the legal age of puberty, as the jurists addressed this not only for the purposes of marriage, but because it is the age at which the legal obligation begins. Jurists differed in estimating the age of puberty, based on two schools of thought:

First: The Hanafi doctrine: They believe that a child is not an adult until he reaches eighteen years of age.

Their evidence is the saying of God Almighty: "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of"

Reasoning point: The age of maturity for a boy is at the age of eighteen years, and as for females, they reach seventeen years of age.

Second: The doctrine of the Shafi'is, the Hanbalis, Abu Yusuf, and Muhammad from the Hanafi school: They said that puberty for boys and girls is at the age of fifteen years.

Their evidence: They reasoned with reason that it is the prevailing custom that puberty in boys and girls should not be delayed beyond fifteen years, so this is the age of puberty at which a person becomes obligated, by virtue of custom and observation.

Regarding the core of the current study, there was no problem regarding the issue of the marriage of minors. Rather, the issue was raised in a way that makes the meditator realize that behind raising this issue are intentions that do not want good for society, which required us to address such an issue and state the legal and legal point of view on this issue. If we follow the issue of marriage Underage girls: We find that there are many reasons for marrying underage girls and pushing the families of underage girls to accept the marriage of their daughter. The most prominent of these factors are due to family social upbringing and the family climate, including dropping out of schools, including ignorance and poverty. The fear of spinsterhood plays a prominent role in this, including social inheritance.

Ruling On the Marriage of Minors

The opinions of jurists on the marriage of minors varied depending on their differences in determining the age of marriage, and that came down to two opinions between those who permitted it and those who prohibited it. The difference in the legitimacy of the marriage of minors is due to their difference in understanding and interpreting the texts.

The first statement: It is permissible to marry a minor, and this is the opinion of the majority of jurists, and it is the opinion of most jurists from the four schools of thought and others, and consensus has been reported on that.

The second opinion: Preventing the marriage of a minor, not permitting it, and considering it invalid, is what Abu Bakr Al-Asam, Ibn Shubramah, and Uthman Al-Bati held.

Evidence

Evidence for the first statement: Those who said it was permissible to marry a minor cited the Qur'an, the Sunnah, consensus, and the work of the Companions as follows:

From the Holy Quran: “And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.”

Reasoning point: The noble verse included a mention of the waiting period for a woman who did not menstruate, and among those included in that is the waiting period for someone who did not menstruate due to her young age. “So the divorce of a young girl who has not menstruated was ruled valid, and divorce does not take place except in the case of a valid marriage, so the verse included the permissibility of the marriage of The little one”.

1. God Almighty’s saying: “And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly...” Alnisa’ Sura

2. God Almighty’s saying: “And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, " Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.”

Reasoning point: The two verses indicate the permissibility of marrying an orphan who is under puberty.

From the Sunnah of the Prophet:

They cited as evidence the marriage of the Prophet, may God bless him and grant him peace, to Aisha, may God be pleased with her. She said: “The Messenger of God, may God bless him and grant him peace, married me for six years, and he had an affair with me when I was nine years old.”.

- Reasoning point: The fact that the Prophet, may God bless him and grant him peace, married Aisha at this age, is suitable as a basis for the permissibility of marrying a younger girl. Judge Iyadh said: “This hadith of Aisha is a basis for fathers giving their virgin daughters a reward and marrying off their younger ones, and there is no disagreement among scholars. Concerning the permissibility of a father marrying his young daughter with whom he cannot have intercourse.

- Discussing this inference: This is one of the characteristics of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, has characteristics in the matter of marriage, and this is one of them.

- The response to this discussion: The basic principle is the lack of specificity. The Prophet, may God’s prayers and peace be upon him, was made by God Almighty as an example for the nation, in his words and deeds, unless there is evidence of specification. “So whoever claims that he is special has not paid attention to what he says; According to the words of God Almighty: “Indeed there has been for you in the Messenger of God a good example for whoever hopes in God and the Last Day and remembers God often” Surah Al-Ahzab, verse (21), so everything he did May the peace and blessings of God be upon him, so we can follow his example in this, unless a text comes that says: He has a special nature”.

From the consensus:

The consensus was conveyed by Ibn al-Mundhir, al-Nawawi, and Ibn Qudamah. Al-Shafi’i and Ahmad denied the disagreement on this matter

- Discussing consensus: This was discussed because there is disagreement on the issue, as more than one scholar reported disagreement with a group of jurists on this matter, such as Ibn Shubrumah and others.

The work of the Companions:

1. The narrations reported from the Companions regarding them marrying their young daughters before puberty,

2. On the authority of Ali about his marriage to his daughter, Umm Kulthum, when she was young and had not yet reached puberty, so Omar, may God be pleased with them both, married her to him.

Evidence for the second statement prohibiting the marriage of a minor:

- From the Holy Quran:

“And afflict orphans until they reach the age of marriage, and if you find from them sound judgment.” Surat An-Nisa, verse: (3).

Reasoning point: God made the attainment of puberty an attainment of marriage. “If it were permissible to marry before puberty, this would be of no benefit.”

Discussing this inference is that what is meant by marriage here is a dream, that is: a wet dream, not marriage, so there is no evidence in the verse that the age of marriage is determined by a wet dream, and that it is not permissible before that.

- From the Sunnah of the Prophet:

First: According to the words of the Prophet, may God’s prayers and peace be upon him: “A virgin should not be married until she asks for permission”.

- Reasoning point: The Prophet, may God’s prayers and peace be upon him, forbade marrying a virgin until she asked for permission. If she is young (under nine years of age) she does not have valid permission. Because she knows nothing about marriage, and she may give permission while she knows it, or she may not give permission. Because she does not know, she has no valid permission.

- Discussing this inference is that it was stated in the narration of Al-Tirmidhi that the Prophet, may God’s prayers and peace be upon him, said: “The orphan woman should be consulted”, “Abu Al-Hasan Ali bin Omar Al-Daraqutni, Al-Hafiz, may God have mercy on him, said: It is similar to his statement in the hadith: And the virgin should be consulted. Rather, the virgin meant the orphan woman.

Secondly: According to what the Prophet, may God bless him and grant him peace, said when Abu Bakr and Omar proposed to Fatima, may God be pleased with them: “She is young, so Ali proposed to her and married her to him.”

Discussing this inference: The Prophet’s apology, may God’s prayers and peace be upon him, is that Fatima is young, meaning: in view of the age of Abu Bakr and Omar, may God be pleased with them, so Al-Nasa’i translated the chapter in which this hadith appeared: “Chapter on marrying a woman of equal age to her,” as being young is a relative matter. It is the opposite of old age, and it is not necessary to interpret it in all its contexts as something less than puberty.

- Reasonable:

There is no need for them to marry; Because the purpose of marriage, of course, is to satisfy one’s desire, and according to Sharia law, progeny and childhood are incompatible with both of them.

Discussing this reasoning: The need for marriage is not just lust, as there are other needs and interests that are achieved through marriage.

Preponderance: The researchers believe that the first opinion is the more likely one regarding the permissibility of marrying a minor for the following reasons:

1. Due to the strength of their evidence, and its safety from discussions
2. The weakness of the argument of those who prohibit it

A word must be said here, which is that what we mentioned regarding the preponderance of the permissibility of a minor’s marriage does not mean that the minor’s marriage should take place without any restrictions. Rather, the guardian must investigate the interests of the minor in marrying him. Al-Nawawi, may God have mercy on him, said: “And know that Al-Shafi’i and his companions said: It is desirable for the father and

grandfather not to marry the virgin until she reaches puberty and asks for her permission, so as not to put her in the husband's captivity while she is unwilling, and what they said does not contradict the hadith of Aisha, because what they mean is that he should not marry her before she reaches puberty if it is not in the best interest. It is a phenomenon that is feared to be lost due to delay, like the hadith of Aisha, so it is desirable to obtain that husband because the father is commanded to take care of his son's interests and not to miss it."

Ruling On Determining the Age of Marriage

Related to the issue of the marriage of a minor is the issue of determining the age of marriage, and the opinions of the jurists on this matter varied into two opinions, between those who permitted setting the age of marriage to a specific age and those who prohibited setting the age of marriage. According to extrapolation, their difference in this is due to their difference in the marriage of the Prophet - may God bless him and grant him peace. From the Mother of the Believers, Aisha - may God be pleased with her - Is it one of the characteristics of the Prophet - may God bless him and grant him peace - or is it general for him and his nation and because of their disagreement on the issue of choice after puberty? Those who denied the option of puberty were forbidden from marrying young children out of embarrassment. As for those who permitted the option after the boy or girl reached puberty, they see the permissibility of marrying young children.

The first opinion: It is permissible to determine the age of marriage. Among those who said that it is permissible to determine the age of marriage are Muhammad Al-Ahmadi Abu Al-Nour and Muhammad Al-Nujaimi, who cited the following evidence:

From the Holy Quran:

God Almighty says: "

And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work)."

Reasoning point: If it were permissible to marry before puberty, this purpose would be of no benefit, as the verse makes reaching the age of marriage a sign of the end of childhood, so early marriage does not achieve the goals of marriage stipulated by Islamic law, such as chastity, protection, preserving society, building a family, and stability. And Sakina What is meant by the Almighty's saying: "They reached the age of marriage" is the suitability of both the husband and the wife for marriage and to bear its responsibilities and consequences. This is what many commentators and jurists have argued, and they have also held that puberty, just as it is due to natural signs, is also due to age.

From the Sunnah of the Prophet

They used as evidence what Abu Hurairah, may God be pleased with him, narrated on the authority of the Prophet, may God's prayers and peace be upon him, that he said: A virgin should not be married until she seeks permission, nor a virgin until she seeks permission.

Reasoning: It is not permissible to marry a minor who has not reached fifteen years of age. She must be an adult so that her permission and advice can be taken, and this does not apply to someone who has not reached the specified age. Sharia law allows the guardian to do whatever it takes to improve the affairs of his subjects, and to do what is most effective in preserving the public interest, provided that this does not conflict with an explicit text in the Qur'an or the Sunnah. Thus, he has the right to issue a law to set a specific age, and to rule against the marriage of minors due to lack of interest in most cases. This is based on Sharia policy.

Reasonable:

1. Determining the age of marriage is considered a way to prevent guardians from controlling the marriage of young girls, and for parents to escape from the responsibility of the girl early, as in many cases parents resort to marrying their young daughters in order to get rid of spending on them due to difficult living conditions, or in the hope of obtaining material gains from them. the husband.

2. Early marriage in some cases is doomed to failure and divorce, and divorce contradicts the purpose of Sharia law of building and preserving the family, as it results in great evils that are not hidden from anyone with a mind.

3. Determining what is permissible is within the authority of the imam. The age of marriage is what is permissible and which the imam may determine if this determination has an interest. The interest in determining the age of marriage is not hidden from preventing the dominance of guardians and reducing the cases of divorce that occur as a result of early marriage. It also preserves the girl's rights. In choosing the appropriate husband, which helps in the permanence of the marriage contract.

4. The harm that results from early marriage and the negative effects on the health of the wife and children and the psychological damage such as emotional deprivation from the family and deprivation of the wife of her right to education and the lack of sufficient capacity for the husband when he is allowed to marry when he is young and leads to frequent childbearing, and this is harmful to the Family and state.

The second opinion: It is not permissible to specify an age for marriage, and among those who said this were Mustafa Al-Sibai, Ibn Uthaymeen, Ibn Baz, Omar Al-Ashqar, and Abdul Majeed Al-Zindani.

From the Holy Quran:

God Almighty says: "And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease."

The basis for inference is that the noble verse stipulates that the waiting period for a divorced woman who has not reached the age of menstruation is three months, and divorce does not take place except after marriage, so this indicates the permissibility of the marriage of a young woman, even before the age of puberty and, a fortiori, after it

2. God Almighty says: And they ask you for a fatwa concerning women. Say, "Allah will give you a fatwa concerning them and what is recited to you in the Book concerning orphan women to whom you do not give what is decreed for them and you desire." And that you should marry women to them: 127

Reasoning point: From this verse, it encourages marriage and desires it without specifying a specific age for it, as it indicates the marriage of an orphan while she has not yet reached puberty. They saw that the Sharia did not set a limit on the age of marriage, and that there was no legal text to that effect, and that setting the age of marriage through legislation in it violates the Sharia texts and restricts the absolute permissibility without evidence.

From the Sunnah of the Prophet:

1. The marriage of the Prophet, may God bless him and grant him peace, to Mrs. Aisha bint Al-Siddiq Abu Bakr - may God be pleased with them both - where Aisha - may God be pleased with her - said: "The Prophet, may God bless him and grant him peace, married me when I was six years old, and he had a son with me when I was nine years old," and this is clear evidence of the permissibility of marriage. "small"

Reasoning point: The Prophet, may God bless him and grant him peace, married Aisha, may God be pleased with her, and she was a minor who had not yet reached fifteen years of age. Therefore, it is permissible to marry minors without specifying a specific age, and what he, may God bless him and grant him peace, did was legislate for his nation.

2. The saying of the Prophet, may God bless him and grant him peace, "O young men, whoever of you is able to marry, let him get married, for it lowers the gaze and protects chastity, and whoever is not able to do so should fast, for fasting is for him and has come"

The inference is that the hadith encourages and encourages marriage, due to its chastity and protection for young people, and does not order delaying it until a certain age.

3. His saying, peace and blessings be upon him: “O Ali, do not delay three things: the prayer when it comes, the funeral when it comes, and the funeral if you find a suitable one”

The basis for inference is that the Messenger, peace and blessings be upon him, said, “And the mother if she finds a compatible woman.” The mother, as mentioned above, is a woman who does not have a husband, whether she is old or young. The hadith states that it is not permissible to delay marriage once a compatible girl proposes, and specifying the age of marriage contradicts that. Because she must wait to reach the age specified by the law, then she will miss out on being eligible.

4. His saying, may God’s prayers and peace be upon him, “Marry the one who is loving and fertile, for I will outnumber the nations because of you on the Day of Resurrection” The inference is that the hadith desired to increase the offspring, and to set an age for marriage in which marriage would be delayed, and thus to reduce the offspring, and this contradicts what the hadith desired.

From the work of the Companions:

Examples of this include:

a. What was narrated on the authority of Ali, may God bless his face, is that he married his daughter, Umm Kulthum, to Omar ibn Al-Khattab, may God bless him and grant him peace, when she was young and had not reached puberty. This is evidence of the Companions’ understanding and knowledge of the permissibility of the marriage of a young woman

B. What Hisham bin Urwa narrated on the authority of his father said: Al-Zubair bin Al-Awwam entered upon Qudamah bin Mazun, and Zubayr was given the news of a slave girl while he was with him, and Qudamah said to him: Marry her to me, so Al-Zubair bin Al-Awwam said: What will you do with a young slave girl while you are in this state? He said: Yes, if I live, then I will be the daughter of Al-Zubayr, and if I die, then I will love the one who inherits from me. He said: Then marry him to her.

It is reasonable:

1. Early marriage brings chastity and protection from falling into adultery and forbidden things in an era in which temptations and sexual influences abound that arouse and inflame lust in the souls of young men and women.

2. Islamic law permits marriage when its impediments are no longer present, and its pillars and conditions are met, not including the spouses reaching a certain age.

3. Setting an age for marriage entails prohibiting what God Almighty has permitted and legislating what God Almighty has not permitted, and we have forbidden all of that.

4. This is contrary to reality in terms of the nature of people, as the age of puberty and majority between one person and another is different and to varying degrees, and thus it is not permissible to generalize, as each case has its own independent ruling.

5. Early marriage reduces the age difference between parents and children, and this makes it easier for parents to take care of their children while they are strong

Weighting:

The researchers believe that Islamic law did not specify a specific age for marriage, whether for males or females, but rather left that to the benefit of individuals and societies and to the circumstances of time and place, and that some stipulated puberty, because marriage is a responsibility, duties, and obligations, as well as affection and mercy, and requires sufficient maturity and awareness, and from here the researchers see that it is possible to take an opinion that mediates both opinions and allow the marriage of a minor with the presence of controls that preserve the interest of the minor and with the presence of signs of maturity and the ability to found a family in the presence of choice and the availability of competence of the husband, especially since there is no conclusive evidence to prevent the marriage of a minor, and this is what was decided by the position

of the Personal Status Law No. 15 of 2019, which justified marriage. A minor, but in the presence of significant legal and procedural controls, and this is what Article (10) indicates:

a. In order to qualify for marriage, the suitor and fiancée must be of sound mind, and each of them must have completed eighteen solar years of age.

B. Notwithstanding what is stated in Paragraph (A) of this Article, the judge may, with the approval of the Chief Justice and after verifying the availability of consent and choice, authorize, in special cases, the marriage of a person who has reached sixteen solar years of age in accordance with instructions he issues for this purpose if his marriage is necessary and required by the interest. Whoever marries in accordance with this acquires full capacity in everything related to marriage, separation and their effects.

In order to preserve the public interest of society, considering that marriage is a path to a clean life, to prevent corruption, to achieve the family's interest, and to be built on solid and stable assets, new instructions for the marriage of male and female minors were issued on 7/16/2017 and published in the Official Gazette No. 5472 under the title "Instructions for Granting Marriage Permission." For those who have completed fifteen solar years of age and not eighteen years of age, No. (1) of 2017 issued pursuant to Paragraph (B) of Article (10) of the Temporary Personal Status Law No. (36) of 2010, which became permanent Law No. (15) of the year 2019, and came into force as of August 1, 2017, while the instructions for granting marriage permission to those under the age of eighteen were canceled for the year 2011. Article (3) of the instructions stipulates that "the judge may authorize the marriage of someone who has completed fifteen years of age and has not He must reach eighteen years of age if his marriage is necessary for the public interest in accordance with the provisions of these instructions. While the previous instructions stipulated in its first article: "The judge may, with the approval of the Chief Justice, authorize the marriage of someone who has completed fifteen years..." As for Article (4) of the instructions, it stipulates the conditions for granting permission to marry, as it states: "The court must the following must be taken into consideration for the purposes of granting permission to marry: 1- That the suitor be compatible with the fiancée in accordance with the provisions of Article (21) of the law. 2- That the judge should verify complete consent and choice. 3- That the court should verify the necessity required by the interest and what it entails in achieving a benefit or gain. Preventing corruption and using the means of verification you deem appropriate. 4- That the age difference between the two parties does not exceed fifteen years. 5- That the suitor is not married. 6- That marriage is not a reason for discontinuing school education. 7- Proof of the suitor's ability to spend money. Paying the dowry and preparing the marital home. 8- Presenting the approved medical examination document."

This comes in light of the authority of the guardian to restrict what is permissible, and based on this rule it becomes clear that the guardian of Muslims, if he sees an interest in restricting

Or obliging him to do something permissible, he has the right to do so, after verifying the existence of the public interest, the absence of harm, and not violating a legal text, including restricting the age of marriage to a certain age, and even placing restrictions in order to preserve the public interest

It is noted that Jordanian law, although it stipulates that the age of marriage is eighteen years of age, nevertheless it permits marriage for anyone under this age on the condition that he completes the age of fifteen years, but it makes approval in this case dependent on the approval of the judge, His Eminence the Chief Justice, and the Jordanian legislator, even if it maintains the age of marriage. He is eighteen, but he was right in this exception, and his success in doing so is evident from the reasons he mentioned, which allow the judge to make the exception. But despite all that, is it permissible for the marriage of a boy and a girl to depend on the judge's conviction only? Doesn't the parents' conviction play a role in their marriage? Then, as long as the law set the age of marriage at eighteen and made an exception to that, is it not possible for this exception to turn into a rule? Personal Status Law No. 15 of 2019, in its article 10/A, specifies eighteen years as the age for marriage, but it returns in the next paragraph and allows an exception for those who have reached the age of sixteen years of marriage. The temporary law of 2010 set the age of marriage at eighteen, while allowing an exception for those who have reached the age of fifteen. At the same time, in response to those calling for the prevention of marriage under the age of eighteen, and since they linked the age of marriage to the high rate of divorce without evidence, the annual statistics of the Chief Justice Department come, which... There appears to be no correlation

between underage marriage and high divorce rates. For example, in 2009 in the Hashemite Kingdom of Jordan, divorce cases for wives reached 12,815, and the following table shows the rate of divorce for each age ().

Table No. (1) Marriage and divorce cases by age groups for the year 2009

Divorce rate	Divorces	Marriage	Age
%6.34	818	(5349)	> 18
%13.72	1758	(11474)	(20-18)
%26.42	3386	(23392)	(25-21)
%22.44	2876	(14907)	(29-26)
%20.23	2592	(7446)	(40-30)
%10.85	1391	(2170)	40 فما فوق
	12815		Total

Source: Chief Justice Department Annual Statistical Report for 2009

As for the husband, the following table shows the percentage of divorce for each age:

Table No. (2) Marriage and divorce cases by age groups for the year 2009

Divorce rate	Divorces	Marriage	Ages
%2	6	180	Less than 18
%3.1	91	3371	(20-18)
%20.86	613	15610	(25-21)
%33.28	978	23755	(29-26)
%28.62	841	16263	(40-30)
%13.95	410	5559	< 40
	2939		Total

Hence, these field statistics issued by the Chief Justice Department indicate that this assumption is far from realistic and is not supported by facts. Rather, what is published by the Sharia courts through the statistics of the Chief Justice Department is closer to reality, and that early marriage is like any other marriage. Indeed, the percentage of divorce in it in the four aforementioned cases is in the tables. The applicants were less than others, as was shown in reading the statistics, and therefore there is no truth to the statement that early marriage increases the divorce rate in society.

It confirms what we thought about the permissibility of a minor's marriage and that there is no relationship between the rates of divorce and marriage for those under the age of eighteen from the 2010 statistics and the number of divorce cases related to the husband ()

Table No. (3) Marriage and divorce cases by age groups for the year 2010

Divorce rate	Divorces	Marriage	Ages
%0.072	35	152	Less than 18
%2.19	142	2288	(20-18)
%24.37	1190	17876	(25-102)
%29.16	1424	19673	(29-26)
%30.51	1490	16231	(40-30)
%12.33	602	5551	More than 40
	4883		Total

Source: Chief Justice Department Annual Statistical Report for 2010

The following table shows the number of divorce cases pertaining to the wife:

Table No. (4) Marriage and divorce cases by age groups for the year 2010

Divorce rate	Divorces	Marriage	Ages
%6.33	995	8042	Less than 18
%14.75	2317	13240	(20-18)
%28.44	4467	24744	(25-102)
%17.72	2784	8182	(29-26)
%22.96	3607	6115	(40-30)

%9.79	1537	1447	More than 40
	15707		Total

Source: Chief Justice Department, annual statistical report for the year 2010

What reinforces what we have seen and is consistent with the interest of the family, which is an important objective, is that setting the age of marriage is considered one of the powers of the imam if he sees an interest in that, and it is applied by the chief justice’s department.

As for citing health risks, if there are harms such as anemia, increased rates of miscarriages, premature births, and an increase in the rate of caesarean sections as a result of difficulty in giving birth at an early age, and other harms, then the one who follows what the doctors said about these harms will become clear that the harms they mentioned are only harms. It is before puberty, not after puberty. These are harms mentioned in foreign studies that have a special character and a different moral and value system than ours. Rather, they are not fixed for a specific age except before puberty, and the Islamic Organization for Medical Sciences emphasized the call for early marriage to protect society from diseases that Caused by sexual deviance, it called for removing obstacles that cause delaying marriage due to its danger to society. More than 130 doctors and scientists from 23 countries participated in this conference, held on December 8, 1993.

To say that early marriage deprives a woman of her right to education, the answer is that a woman must stipulate in her marriage contract that she be educated, and the husband is bound by this condition. Likewise, if a sane adult girl chooses marriage instead of education, then what is the objection? Then, as Mustafa Al-Sibai said, “The The delay of young men and women, especially male and female students, in getting married until the time when they secure their future after their graduation is a very dangerous phenomenon that has led to countless social disadvantages. If marriage is facilitated and bad traditions are eliminated, it becomes a normal matter. The student whose father supports him can marry his wife. In the same room where he lives without bothering his father.

In addition, according to the figures of the Chief Justice Department, the Sharia courts conducted “77,700 marriage contracts in 2017, including 10,434 cases in which the wife was under 18 years of age, and 299 cases in which the husband was under 18 years of age.” According to the statistics of the Chief Justice Department, it reached The number of marriages for those under the age of 18 during the year 2020 was (7,964) cases out of 67,389 marriages, a rate of 11.8%, an increase from the year 2019, which had (7,224) cases, a rate of 10.6%, and in the year 2018 the number was (8,226), a rate of 11.6%. %, and in 2017 (10,434) cases, a rate of 13.4%. Jordan realized early on the danger of these practices, and began restricting the marriage of those under 18 years of age, and preventing the marriage of those under 15 years old, in accordance with the amended Personal Status Law of 2010, as this was referred to under Article 10, but Paragraph “B” of The same article allowed the judge, within controls issued pursuant to instructions, to authorize the marriage of women under 18 years of age, and instructions that referred to general controls to legalize and limit this phenomenon were issued in 2011. However, those who follow cases of early marriage find that they are still at a standstill, and have even witnessed an increase in some years, and divorces among these age groups are the most.

Marriages to those under the age of 18 constituted about 11% of marriages in Jordan for the year 2021, according to the numbers of the Chief Justice Department. The annual report of the Chief Justice Department stated that the total number of marriages of males under the age of 18 amounted to 241 cases out of 75,360 marriages registered in That year, the total number of cases of marriage permission under the age of 18 that were reviewed by the Family Reform, Mediation and Reconciliation Offices in 2021 reached 6,816 cases, of which 6,236 cases were granted permission, while the other 613 cases were not granted.

Table No. (5) Marriage and divorce cases by age groups for the year 2022

Divorces cases in Jordan 2022				Marriage cases in Jordan 2022			
Rate	Number	Category	No.	Rate	Number	Category	No.
% 0.1	4	Less than 18	1	%9.1	5824	Less than 18	1
% 2.5	92	18 – 20	2	%17.7	11323	18 – 20	2
% 19.8	728	21 – 25	3	%37.9	24197	21 – 25	3

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%26.5	975	26 – 29	4	%17.4	11129	26 – 29	4
% 31.9	1176	30 – 40	5	%12.6	8032	30 – 40	5
% 19.2	706	More than 40	6	%5.2	3329	More than 40	6
3681		Total		63834		Total	

Source: Chief Justice Department Annual Statistical Report for 2022

In order for us to realize that there is nothing preventing marriage under the age of eighteen years, the age of marriage in the laws of Western countries allows for someone under the age of eighteen. In France, it is not permissible for a man to marry before he turns eighteen, nor for a woman to marry before she reaches fifteen full years of age, and in Germany it is not permissible for a man to marry before the age of eighteen. It is permissible for a man to marry before he reaches puberty, nor for a woman to marry before she reaches sixteen years of age. This is the practice in Yugoslavia, Romania, Italy, Georgia, Belgium, and Japan, and even in countries such as Britain, Argentina, Spain, the state of Maryland, Idaho, Louisiana, Mississippi, New Jersey, Tennessee, and Florida. Virginia, the age of marriage for girls is twelve years old??? In these countries and American states, the age of marriage for men is fourteen.

Study Procedures

Study Methodology: The researchers used the descriptive approach due to its suitability to the nature and objectives of the study.

Study population and sample: The research population consists of all women who were married under the age of eighteen and who requested divorce after the marriage contract was concluded. As for the sample, 80 cases were selected from those who visited the Sharia courts for the purposes of divorce, whether at their request or from the other party. This was done in an intentional manner, as 80 questionnaires (the study tool) were distributed through members of the Family Reform and Reconciliation Offices affiliated with the Chief Justice Department, which are spread across various governorates of the Kingdom. The reason for this is considering the response mechanism of the study sample and the nature of the meetings held in the Family Reform and Reconciliation Offices with various cases. Which reviews the reform and family reconciliation offices, especially the study sample, takes the character of ease in responding to the study tool, especially since it is done under the supervision of members of the reform offices, as after retrieving the responses of the study sample, it was found that 72 questionnaires are suitable for analysis and building on.

Study tool: The questionnaire was used as a study tool, based on theoretical literature and related studies. The questionnaire consisted of two parts.

The first section: consists of demographic (personal) information.

The second section is one of the axes of the study: which investigated the effect of underage marriage (under the age of eighteen) on the increase in divorce rates. The apparent validity of the tool was verified by presenting it to a group of arbitrators who reported the necessity of making some amendments to its paragraphs, and the amendments were made to it.

Stability of the tool: The stability of the tool was verified by statistical treatment of the tool items, which was conducted using the Cronbach-Alpha test, where the reliability coefficient of the study material reached (0.89), which is an appropriate reliability coefficient and fulfills the purposes of the study.

Study procedures:

1. Preparing the questionnaire in its final form, which aimed to determine the extent of the impact of underage marriage on the high divorce rates in Jordan.
2. The questionnaire was distributed to sample members who had previously been married under the age of eighteen and were referred to the court for purposes of divorce.
3. Conduct appropriate statistical analysis to reach results.

Study variables:

- First: The independent variables are: the minor’s demographic data (age at marriage, age at divorce, current age, educational qualification, method of choosing the other party, how the divorce occurred, quality of housing before divorce, housing ownership, economic status of the husband, economic status of the minor’s family). , mother’s age at marriage, mother’s educational level)

- Second: The dependent variables are: (the viewpoint of women who married as minors regarding the marriage of minors under the age of eighteen).

Statistical processors:

The data were processed by computer using the statistical package program (SPSS), through which percentages were extracted according to the answers of the study sample.

Results related to demographic variables:

First: Results related to demographic variables (age at marriage):

Table No. (6): Distribution of the study sample according to age at marriage

Rate %	Number	Category	No.
--	--	Less than 15	1
52.8	38	15 – 16	2
47.2	34	17 – 18	3

It is clear from the table above regarding the distribution of the study sample according to age at marriage that the category (from 15-16) had the highest percentage, obtaining a percentage of (52.8%), followed by the category (from 17 - less than 18) with a percentage of (47.2%), while the category (less than 15) It did not receive any percentage of responses from the study sample because it is not allowed to marry a wife under the age of fifteen. The researchers attribute that the reason for these results may be due to the appearance of the physical growth of a minor girl at that age, which may appear remarkably so that many of them appear to be over Eighteen years of age.

Second: Results related to demographic variables (age at divorce):

Table No. (7) Distribution of the study sample according to age at divorce

Rate %	Number	Category	No.
16.6	12	Less than 18	1
48.6	35	18 – 21	2
29.2	21	21 – 24	3
5.6	4	More than 24	4

It is clear from the table above regarding the distribution of the study sample according to age at divorce. The category (from 18-21) had the highest percentage, obtaining a percentage of (48.6%), followed by the category (from 21 - less than 24) with a percentage of (29.2%), while the category (24 and over) It was in last place with a percentage of (5.6%). The researchers attribute that the reason for these results may be due to disagreements between spouses, the consequences of which are avoided and solutions are searched for in the first three years, but they may get out of control and means of understanding run out at that time. This may also be due to the fact that The younger the age, the greater the chance the girl will have for marriage after the first experience.

Third: Results related to demographic variables (current age):

Table No. (8) Distribution of the study sample according to current age

Rate %	Number	Category	No.
16.7	12	Less than 18	1
43.05	31	18 – 20	2
40.25	29	More than 21	3

It is clear from the table above regarding the distribution of the study sample according to current age. The category (18-20 years) had the highest percentage, obtaining a percentage of (43.05%), followed by the category (21 and over) with a percentage of (40.25%), while the category (less than 18 years) was in the highest rank. The last rate was (16.7%). The researchers attribute that the reason for these results may be because the nature of making the decision to separate takes time, but all parties seek to avoid losing their luck by marrying at an old age.

Fourth, the results related to demographic variables (academic qualification):

Table No. (9) Distribution of the study sample according to academic qualification

Rate %	Number	Category	No.
29.16	21	Basic education	1
34.72	25	Less than high school	2
25	18	High school	3
11.12	8	Bachelor degree	4

It is clear from the table above regarding the distribution of the study sample according to academic qualification that the category (less than high school) had the highest percentage and obtained a percentage of (34.72%), followed by the category (basic education) with a percentage of (29.16%), while the category (bachelor's) was in last place with a percentage of (11.12%), and the researchers attribute that the reason for these results may be due to the harmony of this result with society's view of a girl's education, because no matter how much she learns, her destination is at home.

Fifth: Results related to demographic variables (the method of choosing the other party):

Table No. (10): Distribution of the study sample according to the method of choosing the other party

Rate %	Number	Category	No.
50	36	Through family	1
43.05	31	Through friends	2
6.95	5	Personal way	3

It is clear from the table above regarding the distribution of the study sample according to the method of choosing the other party. The category (through family) had the highest percentage and received a percentage of (50%), followed by the category (through friends) with a percentage of (43.05%), while the category (personal acquaintance) ranked highest. The last rate was (6.95%). The researchers attribute that the reason for these results is that it is consistent with the nature of the social relations we have in Jordan and that the method of selection is made by those of all parties.

Sixth: Results related to demographic variables (how the divorce occurred):

Table No. (11): Distribution of the study sample according to how the divorce occurred

Rate %	Number	Category	No.
40.27	29	By the husband	1
59.73	43	By the wife	2

It is clear from the table above regarding the distribution of the study sample according to how the divorce occurred. The category (at the request of the wife) had the highest percentage, obtaining a percentage of (59.73%), followed by the category (at the request of the husband) with a percentage of (40.27%). The researchers attribute that the reason for these results may be It is due to the minor wife's shock at the nature of married life and that it has responsibilities, consequences, and tasks that require her to carry out. This is the normal thing in every marriage, but it becomes a problem when she is not patient with that and does not accept this new situation. At the same time, it becomes a problem when the girl appears to have certainties in life. Marriage, when her guardian accepts a suitor, is considered a sign of haste to accept this suitor, as the reason may be in the way of thinking of the underage girl and that she was not at the sufficient level of awareness to adapt to the nature of the husband and get along with him.

Seventh: Results related to demographic variables (quality of housing before divorce):

Table No. (12): Distribution of the study sample according to type of housing before divorce

Rate %	Number	Category	No.
5.5	4	villa	1
50	36	Apartment	2
44.5	32	Normal house	3

It is clear from the table above regarding the distribution of the study sample according to the type of housing before divorce. The category (apartment) came in the highest percentage and received a percentage of (50%), followed by the category (ordinary house) with a percentage of (44.5%), while the category (villa) came in last place with a percentage of (5.5%), and the researchers attribute that the reason for these results may be the result of the financial burdens at the beginning of family formation and the beginning of marriage and its consequences, so both spouses get along with the reality and live in temporary housing (the apartment).

Eighth: Results related to demographic variables (housing ownership):

Table No. (13): Distribution of the study sample according to housing ownership

Rate %	Number	Category	No.
9.7	7	ownership	1
33.34	24	Lease	2
56.96	41	Family house	3

It is clear from the table above regarding the distribution of the study sample according to housing ownership that the category (family home) had the highest percentage and received a percentage of (56.96%), followed by the category (rent) with a percentage of (33.34%), while the category (ownership) was in last place with a percentage of (9.7%) The researchers attribute that the reason for these results may be due to the inability of many husbands at the beginning of their married life to own a home, so they resort to living with the family (the family home). This may be due to the husband's family's attachment to their son and their keenness to keep him under their supervision.³

Ninth: Results related to demographic variables (the husband's economic status):

Table No. (14): Distribution of the study sample according to the economic status of the husband

Rate %	Number	Category	No.
25	18	< middle	1
48.63	35	middle	2
15.27	11	good	3
11.1	8	Excellent	4

It is clear from the table above regarding the distribution of the study sample according to the economic status of the husband that the (average) category had the highest percentage and obtained a percentage of (48.63%), followed by the (below average) category with a percentage of (25%), while the (excellent) category came in last place with a percentage of (11.1%) The researchers attribute that the reason for these results may be that the reality of most families in Jordan is that they have an average standard of living, and this indicates that there is no connection between marriage to a minor and the state of the economic situation.

Tenth: Results related to demographic variables (economic status of the minor's family):

Table No. (15): Distribution of the study sample according to the economic status of the minor's family

Rate %	Number	Category	No.
43.05	31	< middle	1
37.5	27	middle	2
12.5	9	good	3
6.95	5	Excellent	4

It is clear from the table above regarding the distribution of the study sample according to the economic status of the minor's family. The category (below average) had the highest percentage and received a percentage of (43.05%), followed by the category (average) with a percentage of (37.5%), while the category (excellent) was in last place with a percentage of (6.95), and the researchers attribute that the reason for these results may be

³ Al-Jawamis, Sherine Marzouq Muhammad and Al-Kharouf Amal "Muhammad Ali (2019) Attitudes of female students in the tenth grade and secondary stage towards early marriage in the city of Amman Studies, Educational Sciences, Volume 46, Issue 1, Supplement 2, p. 213

due to the same thing we mentioned in the previous data, and that the average situation is the situation of most families in Jordan, and therefore there is no correlation between the fact that the family of the minor wife had an average standard of living as a factor in resorting to divorce, so there is no correlation between them.

Eleventh: Results related to demographic variables (mother’s age at marriage):

Table No. (16): Distribution of the study sample according to the mother’s age at marriage

Rate %	Number	Category	No.
65.27	47	-18	1
34.73	25	+18	2

It is clear from the table above regarding the distribution of the study sample according to the mother’s age at marriage that the group (under the age of 18) had the highest percentage, obtaining a percentage of (65.27%), followed by the group (after the age of 18) with a percentage of (34.73%). The researchers attribute that to the reason for these results. Social custom may prevent the family of a minor wife from allowing her to marry.

Twelfth: Results related to demographic variables (mother’s educational level):

Table No. (17): Distribution of the study sample according to the educational level of the mother

Rate %	Number	Category	No.
45.83	33	Basic education	1
29.16	21	Less than high school	2
15.29	11	High school	3
9.72	7	Bachelor degree	4

It is clear from the table above regarding the distribution of the study sample according to the educational level of the mother that the category (basic education) had the highest percentage and obtained a percentage of (45.83%), followed by the category (less than high school) with a percentage of (29.16%), while the category (bachelor’s degree) was in last place with a percentage (9.72%). The researchers attribute that the reason for these results may be explained by the fact that the mother of the minor wife is not concerned about completing her education and is not keen on it, as the minor is accustomed to not completing her education.

Part Two: Study Topics

First: Results related to the mental image dimension of marriage:

Table No. (18): Distribution of the study sample according to the mental image of a minor about marriage

Rate %	Number	Category	No.
22.2	16	Married on a self-decision	1
16.7	12	Married according to the religion based	2
12.5	9	Married according to the social based	3
48.6	35	Social custom	4

It is clear from the table above that regarding the minor’s mental image of marriage, Paragraph No. (4), which states, “Marriage is a social custom,” came in first place with a rate of (48.6%), and Paragraph No. (1), which states, “Marriage is a personal choice.” with a rate of (22.2%), while Paragraph No. (3), which states that “marriage is a social necessity,” came in last place with a rate of (12.5%). The researchers attribute that the reason for these results may be explained by the influence that custom has on the minor’s families and even In thinking, it crystallized in the mind of the minor that her marriage under the age of eighteen is socially acceptable.

Second: Results related to the dimension of the style of understanding the marriage contract

Table No. (19): Distribution of the study sample according to the type of minor’s understanding of the marriage contract

Rate %	Number	Category	No.
16.67	12	Legal and religion demand	1
23.61	17	Married people rights	2
59.72	43	A sacred bond	3

It is clear from the above table regarding the pattern of minors’ understanding of the marriage contract that Paragraph No. (3), which stipulates “a sacred bond,” came in first place with a percentage of (59.72%), and Paragraph No. (2) came in second place, which stipulates “a guarantee of the rights of spouses” with a percentage (23.61%), while Paragraph No. (1), which states “a legal and legal requirement,” came in last place with a percentage of (16.67%). The researchers attribute that the reason for these results is that the nature of most women is that their view of marriage is emotional and sincere in their feelings and that it is a bond. It has its value, not like any other relationship, and this reflects the nature of our society and the values it is based on. It does not deal with the view of other societies and that it is for material or lustful purposes. The nature of women is sincere in their affection, and this is what this result was.

Third: Results related to the dimension of the wife’s understanding of the contents of the marriage contract

Table No. (20): Distribution of the study sample according to the wife’s understanding of the contents of the marriage contract

Rate %	Number	Category	No.
31.95	23	The girl has the right to set conditions in the marriage contract, such as completing her studies or working	1
61.1	44	The marriage contract cannot be concluded without the girl’s consent to the marriage	2
6.95	5	The wife has the right to express her opinion on the amount of the dowry	3

It is clear from the table above that regarding the wife’s understanding of the contents of the marriage contract, Paragraph No. (2), which states that “the marriage contract cannot be concluded without the girl’s consent to marriage,” came in first place with a rate of (61.1%), and Paragraph No. (1) came in second place, which It states, “The girl has the right to set conditions in the marriage contract, such as the condition of completing her studies or work,” with a percentage of (31.95%), while Paragraph No. (3), which states, “The wife has the right to express her opinion on the amount of the dowry,” came in last place, with a percentage of (6.95%). The researchers attribute that the reason for these results may be attributed to the nature of marriage in our society, which is based on the acceptance of marriage and that a marriage contract cannot be concluded without her consent, and also to the growth of awareness of women’s rights regarding what they have, not to mention the dominance of the legal view in our society and its influence on it, according to the noble hadith, “and her permission is her silence.” "

Fourth: Results related to the demand for marriage under the age of 18

Table No. (21): Distribution of the study sample according to the minor’s opinion regarding the desire to marry under the age of 18

no		yes		Category	No.
Rate %	number	Rate %	number		
72.2	52	27.8	20	I support marriage under the age of eighteen	1
62.5	45	37.5	27	I encourage my friends and sisters to marry under the age of eighteen	2

It is clear from the table above regarding the opinion of minors regarding the desire to marry under the age of 18 regarding the study sample’s answer to paragraph (1), which states, “I support marriage under the age of eighteen,” where 20 of the study sample answered yes, at a rate of 27.8%, and 52 answered no, at a rate of 72.2. Regarding the second paragraph, which states, “I encourage my friends and sisters to marry under the age of eighteen,” (27) answered yes, with a percentage of (37.5%), while (45) answered no, with a percentage of 62.5%. The researchers attribute that the reason for these results may be due to... The early restrictions and responsibilities that the wife bears after marriage change, so that the nature of the lifestyle that she lived under the care of her parents changes, including ease of dealing and the possibility of distributing tasks and responsibilities among her family members before marriage. However, after her marriage, she becomes more focused and bears the responsibilities of taking care of herself, her husband, her home, and her children. If she is able and gives birth, it falls on her. Specific responsibilities. Some husbands may understand her special circumstances, understand her excuses, and seek an excuse for her. However, other husbands may not understand that. Hence, girls, especially those of young age, consider that she is still a child, and this is an excuse for her behavior. On the other hand, it may seem to the girl that seeing her as a child was minor. She accepts

marriage when she is young because she hastened the acceptance. She may see it from the perspective of admiration for her suitor in terms of his apparent characteristics, but there are things that life requires in order for it to be successful, such as his understanding of life and the nature of his style and ethics.

Fifth: Results related to the dimension of motivations for marriage under the age of 18

Table No. (22): Distribution of the study sample according to the minor's opinion on the motives for marriage under the age of 18

Rate %	Number	Description	No.
23.61	17	Jealousy of female friends or relatives	1
8.33	6	The freedom and independence that early marriage gives a girl	2
2.78	2	The better social status of married women compared to single women	3
5.58	4	Encouraging friends and colleagues	4
15.28	11	Watching romantic movies and series that arouse the desire for marriage	5
6.94	5	Not wanting to complete the study	6
12.5	9	Low academic achievement	7
8.33	6	Lack of affection and attention from parents	8
11.11	8	Wanting to get rid of family control over her personal life	9
1.38	1	The desire to improve the standard of living	10
4.16	3	Having an emotional relationship	11

It is clear from the above table regarding the minor's opinion on the motives for marriage under the age of 18 that Paragraph No. (1), which states "jealousy of female friends or relatives," came in first place with a rate of (23.61%), and Paragraph No. (5) came in second place, which states: "Watching romantic movies and series that arouse the desire for marriage" with a rate of (15.28%), while paragraph No. (10), which states "the desire to improve the standard of living" came in last place with a rate of (1.38%). The researchers attribute that the reason for these results may be It is due to the nature of the psychological make-up of girls, which is being influenced by the social environment, especially her friends or relatives, and this is confirmed by the influence of an external influence, which is the influence of the minor by the romantic films she sees that arouse in her the desire to marry. This result, even if it indicates, indicates the lack of objectivity when choosing and embarking on marriage, as what is supposed before The girl's future requires deliberation and deliberation, and at the same time this has to do with the girl's level of awareness. When reason prevails over emotion, then she makes the right decision.

Sixth: Results related to the dimension of pressures affecting the decision to marry

Table No. (23): Distribution of the study sample according to the minor's opinion of the pressures affecting the decision to marry

Rate %	Number	Description	No.
6.94	5	Family poverty	1
8.33	6	Large number of girls in the family	2
1.38	1	Parents discovering the existence of an emotional relationship	3
6.94	5	The social environment surrounding the place of residence	4
23.61	17	Parents' fear of teenage problems	5
4.16	3	Living in a poor area	6
6.94	5	Preventing girls from completing their education	7
9.72	7	The family adheres to consanguineous marriage	8
1.38	1	Low educational level of the father	9
11.165	8	Low educational level of the mother	10
18.055	13	The parents' belief that it is necessary for the girl to marry her first suitor	11
1.38	1	Teachers encourage low-achieving female students to leave school and get married	12

It is clear from the table above that regarding the minor's opinion on the pressures affecting the decision to marry, Paragraph No. (5), which states, "The parents' fear of the problems of adolescence," came in first place with a percentage of (23.61%), and Paragraph No. (11), which states that "The parents' belief that it is necessary for the girl to marry her first suitor" with a percentage of (18.055%), while paragraph No. (3), which states "The parents discover the existence of an emotional relationship," came in last place with a percentage of (1.38%). The researchers attribute that to be the reason for these results. This may be explained by the reality of what is going on in the minds of the minor's parents, which is the obsession with fear for their daughters

and their eagerness to bring them to safety, and the closest possible way is to marry her off. This comes at a time when the influences that derail the family from its role in guidance and good upbringing are increasing, and this fact is confirmed by the fact that the second result, a rank, came with the same Guaranteed.

Seventh: Results related to the dimension of awareness of the effects resulting from marriage under the age of 18

Table No. (24): Distribution of the study sample according to the minor’s level of awareness of the effects resulting from marriage under the age of 18

Rate %	Number	Description	No.
5.55	4	Early marriage increases the possibility of marital problems	1
8.33	6	It does not allow the girl to choose a suitable life partner	2
4.17	3	Negative effects on the girl's health	3
5.55	4	Early marriage affects a girl's ability to raise and raise children	4
8.33	6	Increases the possibility of problems with the husband's family	5
11.11	8	It prevents girls from continuing their education	6
4.17	3	It causes an increase in the divorce rate	7
9.72	7	It affects a girl's ability to manage her family's affairs	8
8.33	6	It causes an increase in the number of children born	9
4.17	3	It is better for the girl because it helps her with psychological stability	10
4.17	3	Girls are only allowed to work in low-level jobs	11
1.38	1	An indicator of the backwardness of society	12
2.78	2	It increases the rate of illiteracy and ignorance	13
2.78	2	Ultimately doomed to failure	14
2.78	2	Cause of polygamy	15
1.40	1	Cause of aging and premature aging	16
2.78	2	It protects the girl from problems in romantic relationships	17
2.78	2	It helps the girl mature and take responsibility	18
4.17	3	It reduces the prevalence of vice and moral problems in society	19
5.55	4	It increases the poverty rate	20

It is clear from the table above that regarding the level of minors’ awareness of the effects resulting from marriage under the age of 18, Paragraph No. (6), which states: “A girl is prohibited from pursuing her education,” came in first place with a rate of (11.11%), and Paragraph No. (8) came in second place, which stipulates “It affects a girl’s ability to manage her family’s affairs” with a percentage of (9.72%), while Paragraph No. (12), which states “an indicator of the backwardness of society,” came in last place with a percentage of (1.38%). The researchers attribute that the reason for these results may explain Because of the remorse and heartbreak that the underage girl feels when she got married at an early age. On the other hand, the early age of marriage is one of its consequences: the underage girl feels the pressure placed on her as a result of this marriage at this age, and she is not yet qualified for the new life.

Eighth: Results related to the dimension of the trade-off between education and marriage

Table No. (25): Distribution of the study sample according to the minor’s opinion regarding the trade-off between education and marriage

Dis agree		agree		category	No.
Rate %	No.	Rate %	No.		
23.61	17	76.39	55	It is best to finish high school before thinking about marriage	1
45.8	33	54.2	39	A girl cannot complete her education while married	2
62.5	45	37.5	27	Marriage is more important than education	3

It is clear from the table above regarding the opinion of minors regarding the trade-off between education and marriage, as the study sample responded to paragraph (1), which states, “It is better to finish secondary school before thinking about marriage,” where (55) of the study sample answered yes, with a percentage of (76.39%) and (17) answered “no” with a percentage of (23.61%). Regarding paragraph (2), which states, “A girl cannot

complete her education while married,” (39) answered yes with a percentage of (54.2%), while (33) answered no with a percentage of (45.8). %), and as for paragraph (3), which states, “Marriage is more important than education,” (27) of the study sample answered yes, with a percentage of (37.5%), and (45) of them answered no, with a percentage of (62.5%). The researchers attribute the reason for this to the result of seeing it as a reality. What resulted from her marriage was her stopping her studies and entering into a new life, so she felt the extent of what she could have achieved if she were still in school. The reason for this is that obtaining a high school diploma is considered a requirement when hiring for jobs, in addition to the more educated the wife is, the more it constitutes a point of strength for her that distinguishes her socially from others. Its counterparts confirm the study’s findings that the real impression that marriage under the age of eighteen is a reason for dropping out of studies is that the reality of the situation, as indicated by the results of an analytical paper issued by the Department of General Statistics during the year 2017 conducted on “the marital status in Jordan,” shows that there is a strong relationship Between early marriage and dropping out of education, this result is confirmed by the conclusion of a study conducted by Al-Jawamis and Al-Kharouf (2019) that the high level of awareness among female students about the concept of marriage and the terms of the marriage contract and their preference for education over marriage is considered a good indicator of progress and positive change in the role played by the family and the educational institution in Jordan, especially in light of the high rates of girls’ enrollment in education in Jordan ()

Ninth: Results related to the dimension of reasons for divorce

Table No. (26): Distribution of the study sample according to the minor’s opinion about the reasons for divorce

no		yes		category	No.
Rate %	No.	Rate %	No.		
87.5	63	12.5	9	Lack of familiarity and good companionship	1
97.3	70	2.7	2	The man left his wife for a long time	2
95.84	69	4.16	3	Hardship of the spouse (poverty)	3
91.7	66	8.3	6	Ill-treatment (beating, insult)	4
97.3	70	2.7	2	Stinginess (unwillingness to spend)	5
98.62	71	1.38	1	Marrying another wife	6
98.62	71	1.38	1	Return to ex-wife	7
100	72	00	0	Due to the presence of children by one or both spouses from a previous marriage	8
87.5	63	12.5	9	Abuse of drugs or alcohol	9
98.62	71	1.38	1	One of the spouses fell ill	10
98.62	71	1.38	1	Infertility of one of the spouses and lack of children	11
100	72	00	0	Mental illness	12
86.2	62	13.8	10	Parent intervention	13
86.2	62	13.8	10	The absence of the language of dialogue between spouses	14
100	72	00	0	Imprisonment of the husband or wife	15
84.72	61	15.28	11	Social media	16
93.05	67	6.95	5	Marital Infidelity	17
98.62	71	1.38	1	The age difference between the spouses is more than 15 years	18

It is clear from the table above regarding the minor’s opinion on the reasons for divorce, as Paragraph No. (16), which stipulates “social media,” came in first place with a rate of (15.28%), and Paragraph No. (13), which stipulates “parents’ intervention,” and Paragraph No. (14), which states: “The absence of the language of dialogue between spouses” comes in second place, at a rate of (13.8%), while each of the following paragraphs comes in last place, Paragraph (8), which states: “Because of the presence of children by one or both of the spouses from a previous marriage.” Paragraph No. (12), which stipulates “mental illness,” and Paragraph (15), which stipulates “imprisonment of the husband or wife,” each of which received a percentage of (0%). Perhaps this is due to the limited nature of such cases among other reasons, as On the one hand, the current study relies on an intentional case study. As for what was stated in the previous results, it reflects the negative effects that social media has on the family. This could be a reason for divorce for those under the age of eighteen, and it could also be a reason for those after the age of eighteen. What draws the attention of researchers is what came in second place among the reasons that lead to divorce, which are what was stated in Paragraph (13), which stipulates “parents’ intervention,” and Paragraph No. (14), which stipulates “the absence of the language of

dialogue between the spouses.” This indicates the nature of the situation. What is the case for the marriage of a minor due to the minor’s low level of experience in dealing with various family situations, which require a kind of experience and knowledge, and here the minor often resorts to her family to intervene, and this indicates that she is still relying on her family to take the appropriate position for the various problems that occur. With her husband, interference may be on the part of the husband’s family due to their perception of their son’s wife that she is young and needs guidance. On the other hand, the absence of dialogue between the spouses, especially at this age, is sometimes due to the difference in age and the submissiveness of both parties in marital life to each impose his opinion, and the more the girl is aware An awareness of marital life and the art of dealing with various situations, the more this leads to containing the problems that may arise and the perpetuation of affection between her and her husband. On the other hand, this indicates the necessity of psychological rehabilitation and family guidance that precedes all of these situations and an understanding that marital life is a combination of different and varied characteristics in its nature. In order for her desires, interests, outlook, and different levels of perception to blend into one melting pot, commonalities and rules must be found that are crystallized over time, and married life is not the ideal that is set for girls of this age.

Hence, failure in marriage occurs at all ages, and it is not limited to early marriage. “There is no standard that prevents people from this marriage. Girls in this era have declined to talk about the lack of experience of married women, regardless of their age, in light of the spread of social media and electronic technologies.” Which contributed to the spread of knowledge. On the other hand, the concern about the inability of young girls to bear the consequences of married life is a relative matter, and “social experiments and observations have shown that those who married at an early age were much more successful than the marriage of older women, except that this is in the presence of awareness requirements.” And the possibility of assuming responsibilities.

RESULTS

1. It appears to researchers that the marriage of a minor is a legal procedure for contracting a marriage while she is under the age of eighteen.
2. It has been shown that the marriage of underage girls has an impact on the rise in the divorce rate. However, in all objectivity, it was not the only reason for this. Rather, there are other reasons that share with it the rise in the divorce rate for this group, which makes us certain that the issue of the marriage of underage girls does not constitute an issue on which the future of the family depends. Because of her.
3. Marital awareness represents an important criterion for permission to marry due to the impact it has on the soundness of the wife’s decision to marry when she is under the age of eighteen.
4. There is a clear competition in Jordanian society currently between a current that is keen on maintaining a healthy and sound family, its cohesion, and regulating the marriage of those under the age of eighteen, and another current that opposes this marriage to its core and demands that it be completely abolished and banned, and that it be limited to the marriage of women over the age of eighteen.
5. The Chief Justice’s Department had a prominent role in deciding what should be done regarding regulating the marriage of minors, despite the excess in application of some individual forms of leniency in granting permission for the marriage of minors. However, this regulation was what reduced the divorce rates in the categories of those who are under the age of Eighteenth .

RECOMMENDATIONS

1. The necessity of having research projects to study the causes of the high divorce rate in Jordanian society accurately and using a case study system, as there are multiple reasons other than marriage under the age of eighteen, especially since we found in this study that there is no connection between the high divorce rate and the marriage of minors.
2. The culture of successful marriage for girls, which is built on sound objective foundations, must be deepened.

3. All those about to get married should be subjected to mandatory courses in which awareness lectures are given on marital rights and responsibilities for both spouses, especially for those who are under the age of eighteen.
4. Imposing strict control on cases in which permission to marry is given to women under the age of eighteen, and clearly justifying the permission to marry.
5. Direct the community that the restrictions imposed by the Chief Justice's Department are for the benefit of the spouses and the family in general and not to hinder the marriage.

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