

The rule of "custom is the basis of judgement" and its impact on Jordanian social customs, COVID-19 as a model

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ABSTRACT

This study aims to shed light on social phenomena and find out the implications for society, as this study is the first - to the extent of my knowledge - especially since it was researched from a legitimate perspective and the development of solutions and treatment them. However, societies stuck to them despite their negative effects, to come virus Covid 19 to change the compass. The study addressed the role of the jurisprudential rule "habit" in dealing with social phenomena in the time of Covid19, in an attempt to identify the aspects of these phenomena and know the extent of these phenomena and their causes and effects, to find a clear vision in societies by determining the extent of the penetration of these phenomena and their impact. However, the applications of these phenomena in the time of Covid 19 made the research and its results mainly in taking preventive and therapeutic measures and adhering to what is said by The Shariah, and the ability of societies to see these phenomena and customs. The study provided suggestions to ensure the continued elimination of these phenomena and overburdened habits, which were overcome in Covid 19.

Keywords:

Social phenomena, customs and traditions, wedding and sorrows

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

Introduction

Thank God, who has made it easier for his servants to do so, and has opened the doors of benefits and interests to them throughout the years, and to pray and peace on our prophet Muhammad al-Hadi al-Bashir.

Then, the rules of jurisprudence are a fertile resource for scholars, muftis, and scholars because they generate the doctrinal queen by keeping the many branches in a few words, making it easier for the novice and the end of science to collect peer-to-peer, and the like is unparalleled.

In order to collect the previous benefits and others in the section of the jurisprudence, we chose the rule "Al'aadah Muhakkamah" (Tradition was basic of law), to clarify its social applications by studying social phenomena in Jordan at the time of Covid 19, asking God to reconcile.

Problem statement

In recent years, there has been considerable grumbling in societies in general, and in Jordanian society in particular, of the reluctance of a large number of young people to marry or the high costs of weddings or weddings on the pretext of adhering to illegal customs and traditions.

This has caused major problems, including the high rate of unemployment, the low number of births, the increase in debt, the imprisonment of creditors, and their constant pressure, which has generated many diseases due to deprivation, poverty, and need, so the study came to correct these phenomena.

The aim of the study

The importance of the study stems from the importance of studying social phenomena and determining the strength of their impact and

identifying the best ways that can work to change the negative ones, and promote positive, and make them consistent with the movement of development and development witnessed by Jordanian society at the moment, especially the circumstances that we passed through and experienced in the time of Covid 19.

Study methodology

The research was based on the descriptive approach and the inductive approach through:

- Collecting the scientific material
- Graduating the rule "Al'aadah Muhakkamah" (Tradition was basic of law) according to social phenomena during the period of Covid 19.

Study limits

The above problem statement brought about the research questions below:

- Time limits: The study tool was implemented in 2020.
- Spatial boundaries: This study was applied in Jordanian society.
- Objective limits: The study was limited to dealing with customs and traditions as social phenomena.

Previous studies

Al-Khalidi's study, (2016) on trends towards customs and traditions as social phenomena in Jordanian society, which reached several conclusions, including the impact of customs and traditions is stronger than the impact of scientific qualifications, as the characteristics of individuals and the specific gender and scientific qualification have a slight impact on adherence to the customs and traditions prevailing in the society.

The study of al-Sa'ad, (2010) on the customs of joys and sorrows in Jordanian society, which reached several conclusions, including custom and its importance in human life, and that it is a source of Islamic rulings, where it settled in the souls and received the minds accepted, and what is meant by custom with its terms and controls, as stipulated by Islam, as he concluded that the

customs of joy and comfort in Jordanian society are many.

The study of Aqiba (2007) in its analysis of customs and traditions on two basic assumptions, the first explains the change of customs and traditions associated with the phenomenon of death through the economic changes taking place in the Syrian Sahel region, and the second hypothesis explains customs and traditions through the characteristics of individuals and their specific characteristics (age, education and social awareness), the study concluded that the social functions of customs and traditions associated with the phenomenon of death differed with the general changes in Syria.

Shabana Study (2013), the phenomenon of high costs of marriage in the Governorate of Jerusalem "Analytical study" addressed the phenomenon of high costs of marriage in the governorate of Jerusalem, in an attempt to identify aspects of this study and know the aspects of this study and the reasons and effects of it, the study concludes set of reasons that contributed to the high costs of marriage due to the circumstances in the region.

With the different setting of the university workforce, work methods, morals and approaches are by and large planned and set up to accomplish and keep up satisfactory standard conduct, participation and work outcomes (Working Mind 2014; Ajayi & Adeniji, 2009: p.285). According to Nel, Kirsten, Swanepoel, and Erasmus (2012), to achieve organisational goals, some structure in the operations is required. The maintenance of discipline by leaders is an effort to forge orderliness, seriousness of purpose and direction in any workplace. Discipline is an instrument of engineering conformity to work culture, rules, expectations, etcetera, in a modern workplace like the university (Garner, 2012; Nel et al., 2012; Idris & Alegbelaye, 2015).

The concept of the rule

1. The concept of "Al'aadah Muhakkamah" (Tradition was basic of law):

The expressions of the jurists were mentioned in determining the meaning of the parts of the rule (Al'aadah Muhakkamah) Al-Qaeda in language: the basis (Ibn Manzoor, 1993); Al-Qaeda conventionally: is a total case that applies to all its parts (Al-Jarjani, 1983), and the custom is that people have come to know it, and they have followed it, by saying, doing, or leaving (Khalaf, 2015), while the court is the reference for adjudication (Abdul Ghaffar, 1997).

This is one of the major important rules that the custom is general or private makes a ruling to prove a legitimate ruling, which did not provide for it if no text violates it in the first place, or in general, the custom is considered (Zidan, 1997; Shpeer, 2000).

If the text is stronger than custom or custom, and there is no such thing, if a person sold a commodity and paid the price of the sale from the buyer without uttering or declaring positive formulas and accepting the wording of custom and Al'aadah; which is called in Islamic jurisprudence as "selling with the ma'ata", Imam Malik said, "All that people have sold is selling" (Annawawi, 2008), and the Annawawi total stated that selling in accordance with the law is permissible in what is considered to be a sale.

As for the difference between custom and Al'aadah (habit): Some scholars considered custom and Al'aadah to be synonymous. Kalnasfi, and Ibn Abdin, some scholars regard Al'aadah as a working convention, meaning that custom is more general than Al'aadah, because custom is my say as it was quoted from Ibn al-Hamam, and among other differences is that Al'aadah is specific to action, and custom is specific to work Shams al- Din al-Fanari.

2. Related vocabulary: custom, perseverance, ,sunnah)

1. Perseverance: (Al'aadah and consistency)

Perseverance : Al'aadah and consistency ; is when someone has been working hard (Ibn Mansoor, 1414), and in the hadith: " was my

and their perseverance (Bukhari, 1422), and Allah said: "Like the custom of the people of Noah"(Ghafer, verse 31), i.e., like the custom of Noah's people.

It may also be "overfed" in a sense: keep doing the thing. In the dictionaries, it is stated that it is "infringed" and "on". (Mukhtar, 2008)

2. Custom: Jurists and fundamentalists differed in its definition, some of them are synonymous with custom, some are different, and the words are long, but the public of jurists considered it to be synonymous with Al'aadah, which has settled in the souls from the point of view of minds and received it

with the right character of acceptance (AbuSna, 2004).

3- Sunnah: It is the custom and it is the way that is repeated for the type of people that they consider to be worship or not. (Ibn Taymiyyah, 1998). Allah said: "many were the ways of life that have passed away before you; travel through the earth, and see what was the end of those who rejected truth" (Al-Imran, 137), the prophet said: " You will follow the ways of those nations who were before you", (bukhari, 1422), follow is also the traceability (ibn taimia, 1998).

3. The legitimate rooting of al-Qaeda

Sheikh Al-Bahasin says in his research "The rule of Al'aadah is a court of study of applied authenticity theory", that custom and custom are an argument by which he works, and that is equal to the well-known doctrines of jurisprudence (Bahasin, 2012).

All the words and deeds that people have known, and it does not contradict a legitimate text, and has no meaning in Islam or language, because its reference to custom and custom is different from the different times and places, and the Maliki jurisprudence is perhaps the most respected of the custom, followed by Hanafi jurisprudence, then Shafi'i and Hambali.

They based on the authenticity of custom in the Qur'an, sunnah, unanimity and other evidence, which we summarize as follows:

1- The Holy Quran:

Allah said: "And women shall have rights similar to the rights against them" (Al baqarah, verse 228).

Allah said: "the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis" (Al baqarah, verse 233).

Allah said: "then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner..} (AL talaq, verse 2).

the significance:

It did not rule out the type of treatment, or the amount of maintenance and clothing, but was left to the custom and custom of different times, places and persons (Al-Bahisin, 2012)

2- The Prophet's Sunnah:

Hadith " what Muslims saw well is good with Allah" . Malik, 1991).

What Bukhari narrated about Aisha, may God rest his soul, said, "O Messenger of Allah, Abu Sofyan (her husband) – is a scarce man who does not give me enough money except what I took from his money without his knowledge. The prophet said: " Take what is enough for you and your child with favor" (bukhari, 1422)

The significance:

In the first hadith, the Shar'a has ruled in its good, so that it is a right, not a falsehood, and the custom of members of what the Muslims have recommended, so that it is governed by its authority and its consideration (Abu Sunna, 2004).

With regard to the second hadith, he referred to the estimate of maintenance on custom and that it eliminates the phenomena of words (Fath al-Bari,)

Reasonable: The Shariah can only be known through prophecy and that God has supported them with miracles, and these miracles are extraordinary, if the custom would not have been considered to be supernatural, and this in itself is a

recognition of the custom that people are accustomed to (Approvals, 1994).

Based on the above, the inference of the authenticity of al-Qaeda is through evidence;

As for what people have come to know and which is contrary to the law or leads to violation, this type of custom is not disputed in that it cannot be adopted as riba-based contracts.

With regard to the customs that exist among the people, which does not contain a legitimate text that he considers or denies, this is the subject of disagreement among the jurists and the issue has been discussed in the past, there is no room for discussion, but we are presenting broad outlines for the clarity of the images. Or when it collides with the text contrary to The Shariah, the reform, the former scholars have put a number of controls to accept and adopt custom, such as that the custom is general, not to violate a text, to be often steady, and not to oppose custom with a statement otherwise. (Credi, 2010)

Therefore, the judiciary, the muftis, and the diligent people must see people's customs.

4. Causes of their spread (social phenomena)

The readers refer to the social phenomena that are costly on the one hand and exploited by people on the other hand many, have been mastered by Islam, and the evidence is clear and a phenomenon that cannot be mentioned here, but we mention it by way of tearing up, first and most influential (Shabana, 2013):

The weakness of the religious disbelief, which begins with the choice of the wife and ends with death, this period or stage is interspersed with many behaviors and customs, and the religion has guided us to choose the right wife, the treatment, the good ten, the economy, the lack of extravagance and the non-influence of non-Muslims, which is useless and the correct understanding of our religion.

There are many customs that have no basis in our religion, Allah said : " "we have set you in the

jurisprudence of the command, therefore follow it and do not follow the desires of those who do not know" (Al-Jāthiyah, 18); meaning that there is no meaning in the meaning of social solidarity among members of society, such as the ritual of marriage, the rise of dowry and the greed of some parents, the replacement of the purposes of marriage with material purposes, the protest against the protection of women's rights, the love of appearing, showing off, and the intervention of women relatives of the couple in the course of marriage, or bragging about preparing food for the dead, which costs a great amount of money.

Economic reasons: widespread unemployment, low incomes and wages, high prices, poverty and the like.

Political reasons: the absence of self-reliance on members of society, in the aspects of industry, trade and others contributed to monopoly and high prices, and the diffusion of interest rate loans; which contributes to the change in the habits of societies in accordance with the policy of other countries, which is not compatible with our customs.

Methodology

The rule "Al'aadah Muhakkamah" (Tradition was basic of law) and its social impact:

People are accustomed to a range of social phenomena, imposing their domination among the middle of societies, and spreading a panic, which is dominated by narrow, deprivation and exploitation, and a look in societies that are traditionally customary and customary will find them led to satisfying their members even though satisfying people is an unconscious goal. The presentation and discussion of such applications will be based on the rule of "Al'aadah Muhakkamah" and are as follows:

First: The high costs of marriage are:

The khutbah: The khutbah is defined by the Jordanian Personal Status Law in article 2 of it as: "Requesting or promised marriage" (Personal Status Law-Jordan, 2019) it is a promise of a

husband with which to do not have marriage, but to identify each other, and "There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women" (Al-Baqarah, 235), and is not binding on one of the parties, and does not have any effect.

On this sculpture of the sermon these days, we are bowing to another other than what it has embarked on, whether in its appearance or in its purpose and in its nature, from illegal appearances to frequent visits and solitude and the absence of a muharram, and to take some customs and traditions that tend to show off and brag through extravagant gifts, and to invite a large number of people to come out of appreciation to the fiancée known as "relevance", which entails the high expenses of the suitor, such as the provision of sweets, fruits and other engagement items.

Binding union: The step that follows the engagement, article (5) of the Personal Status Law: it is a contract between a man and a woman who is legally dissolved to form a family and find a lineage (Personal Status Law, 2019), so each of the suitors of the marriage contract and documenting it in court to have the consequences of marriage, and the process of preparations begins before the date of marriage by bringing clothes, the golden jeweler (the network), gifts, and the exchange of visits by the parents of the couple, interspersed with lunch or dinner, which entails great expenses.

The price of dowry: The dowry is a right established by the Shariah for the wife, which is the money that a man must pay a woman for the marriage contract on which article 40, the wife must have the dowry named once the correct contract, Allah almighty said { and women have made their handouts a bee. In the event that the contract is held and it is not called a dowry, it is necessary to give the same dowry, but the Shar'a takes into account the value of the dowry, and the one who is called not to exaggerate the dowry for saying "the greatest women are the blessings of the easiest ones" (Al-Bihaqi, 2003), but unlike

other wise men. Women's ponies have risen to the point where societies get used to it, and it becomes a great excuse for all young people to abstain from marriage and his statement will come.

As for the feast and the purity: the feast: all food made for the wedding and others and the purity "a gift of money for the husband" and both things were set by The Shar'a by saying "Ulm even with a shaa" (Bukhari, 1422), and the money But unfortunately people used to give money to wait after his marriage or his son's marriage to return him, so he became a debt in his name, no gift, so they prepare food for hundreds of people, which costs him a large amount, to commit Another legal violation is an increase in food that prepares guests and then their fate to waste and destruction, and other equipment such as booking halls and parties, decorating them, lighting them, photography, preparing invitation cards, bride processing salon, buying the most luxurious dresses, and firing shots It is also a custom of al- Farda (zafa) so that a large number of guests gather and walk in cars to bring the bride from her family's house to her husband's house or to the place of preparation of the party, and gets in this part many irregularities such as the maximum speed or the cost on the guests to attend, so he is keen to attend so as not to fall into embarrassment The marriage ceremony may begin three days in a row, all of which are customs that have spread in societies and are not strengthened by the poor, the simple and the low-income, in addition to being exploited by the aggressors and the willingness of the marriage on the pretext of what God has given them, such as (it is the joy of a lifetime), or bragging and bragging, or for conditions set by the wife's family, such as before.

Second: Manifestations of high cost of relief (consolation)

The rest is the sorrows that are inflicted on the human being as a result of the death of a relative, lover or friend, and on the effect that some customs and traditions follow after the burial of

the deceased, so that the family of the deceased to reserve halls or build hair houses to receive people and make food, which is known as "cowardly food", and this has not been proven on the covenant of the Prophet(peace be upon him), but it is established that the non-family of the deceased makes food, he said. He said: "Make for the Jaafarson food, because they have what they are concerned about" (Al-Termadi, 2013), and if the relative of man or his neighbour dies, his family should make food for them, because they are busy with death, but making food is enough for the families of the deceased, not his relatives and others who have distant relatives, which means that the person who makes the food is expensive.

The funeral and reception of people continues for three days after the burial of the deceased accompanied by the provision of coffee, tea and dates. This is not a waste of money because of customs and traditions, is it not a heresy that did not respond to the reign of the Prophet Muhammad.

Third: High costs in holidays and some occasions

In the holidays (Eid al-Adha), there are many protocols that people have followed, after my prayers eid, the visit ing and the taking of money and gifts, among them the so-called "Eidal al-Suraa", where the brother, husband, uncle or uncle pay a sum of money. While this custom has become a social duty and those who have not done so are considered deficient and viewed with wonder, although the societies in our country are middle-income and unable to carry out these customs, the original thing should be as far as possible without embarrassment or cost.

Other occasions include: having children, graduating from universities and colleges, returning from travel, etc. are all expensive events on both sides because they cost them a lot of money in the name of custom and custom.

By extrapolating and tracking, we found a good number of people who owe such events to

do so without embarrassment between his relatives and friends.

The impact of al-Qaeda appeared in the Corona pandemic, after many concepts and customs changed in the time of the "Covid19" pandemic and the latest qualitative shift between the middle of Jordanian societies, where many young people accepted to marry with simple parties and symbolic celebrations, which had the positive effect of encouraging young people to marry, and reduced the heavy expenses that burden those who are burdening those who are encyclying from both parties, putting them in financial crises, loans and debts that disturb their lives in the future.

The case was limited only to the families of the newlyweds, and they were content to (publicizing marriage) through social networking sites and asking to pray for them with blessings and goodness, and in the case of marriage only praying for the dead and burying him, and apologizing from receiving mourners to be through social networking sites, which contributed to the elimination of many protocols that are not of the year, such as food provided by the families of the dead to the people or receiving them for three days, or the costly expenses throughout the period of condolences, we have benefited from this stage despite the harshness.

The question here is, will communities learn from this experience?

Marriage does not stand on the bride's dress or on a party or lounge, paid for all his life by labor and fatigue, or maybe after all the costs ends up divorce, as well as the money paid in the event of the death of the relative, may benefit in the sponsorship of an orphan or the drilling of a well or any work of good work that has a great impact on the deceased and his family, better than boasting for pride and fame.

- Analysis of the questionnaire of the high

(weddings) costs of marriage, and the costs of solace (comfort), in Jordan, according to the following:

- 1-Sample study.
- 2-Study analysis.
- 3- Identification and form procedures.

First: Sample study

Researcher randomly selected the sample of the study, consisting of both sexes and of different ages, and distributed it to (200) persons, through an electronic questionnaire, all collected.

Participants according to their gender as in table (1), the distribution of the sample members of the study according to the sex of the participants:

Sex	Number	Percentage
Male	120	60%
Female	80	40%
Total	200	100%

It is noted from table (1) that the ratio gives a variety of responses to resolution questions.

Second: Analysis of the study

We will try to answer the main question of the i through the questionnaire: what are the trends and opinions of young people of both sexes and their parents towards the phenomenon of high costs of events (weddings and sorrows) in Jordan, and their opinions on the causes of the phenomenon and its effects and ways of treating it.

The questionnaire was divided into five axes, under each axis a number of questions, where the expected response was one of three options (I agree, I disagree, I don't know).

The first axis: the high costs of weddings and narrows in Jordan, (general reasons):

Table (2) Repetitions and percentages of sample responses around the first axis:

Num	Phrase	I agree	I disagree.	I don't know
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ber		%	recurrence	%	recurrence	%	recurrence
1-	The costs of weddings and sorrows in Jordan are suitable for the economic situation in general.	75	150	75	150	7.5	15
2-	There are reasons for the high cost of marriage in Jordan.	76.5	153	76.5	153	5	10
3-	Parents are responsible for the rise of marriage.	80	160	80	160	5	10
4-	The high costs of weddings and sorrows cause danger to society.	100	200	100	200	0	0

Discipline as a concept may be defined in various ways. It may be defined as a specific branch of learning, as sanctions imposed on people for aberrant behaviour, as a pattern of life that is in conformity to rules among others. According to Ajayi and Adeniji (2009), as a concept, discipline is difficult to precisely define. However, in a workplace the

In the previous table, the individuals of the sample are presented with regard to the costs of marriage, and the study shows that the two terms (1,2), confirmed that marriage is not commensurate with the economic situation that Jordan is going through, and there is no justification for raising prices, and (3), there is no justification for the high costs of marriage, and

with regard to the phrase (4), the questionnaire indicates through the results the risk of a high prevalence of youth reluctance to marry due to high costs.

(B) In the third table (3) of the axis of the high costs of marriage in Jordan (social, economic, religious, and political reasons). Through the previous table (3), the frequencies and percentages of the responses of the sample members are shown about the main causes of the phenomenon. While the lowest percentage of religious reasons reached (), and on this it appears that the four causes combined are the cause of this phenomenon, and one of the causes cannot be neglected

Number	Phrase	I agree		I disagree.		I don't know	
		%	recurrence	%	recurrence	%	recurrence
5-	High costs of weddings and sorrows for social						

	reasons.						
7-	High costs of weddings and sorrows for political reasons	85	170	5	10	10	20
8-	High costs of weddings and sorrows for economic reasons	90	180	6	12	4	8

The high costs of weddings and sorrows in Jordan (sub-reasons): sub-causes:

In the next table (4), the table shows iterations and percentages of individual responses about

Number	Phrase	I agree		I disagree.		I don't know	
		%	recurrence	%	recurrence	%	recurrence
9-	The greed of some parents of girls is one of the reasons for the high cost of marriage.	90	180	5	10	5	10
10-	Bragging and showing off are one of the reasons for the high costs of weddings and sorrows	100	200	0	0	0	0
11	Foreign customs and habits alien to Jordanian societies	75	150	15.5	31	9.5	29

In the previous table it becomes clear that the highest sub-reasons for the high commissioning of weddings and sorrows, are bragging and showing off, and I got () while societies were affected by the introduction of many external habits, and they were affected by the percentage in the table ().

The third axis: High cost of weddings and narrows in Jordan, (effects):

In Table 5, repetitions and percentages of sample responses by comparing the costs of weddings and weddings before and after the time of Covid 19:

Number	Phrase	I agree		I disagree.		I don't know	
		%	recurrence	%	recurrence	%	recurrence

12-	The high costs of marriage in Jordan lead to the reluctance of young people to marry, which leads to the spread of spinsterhood	94	188	5	10	1	2
13-	The high costs of marriage in Jordan lead to an increase in the rate of divorce before entry	88.5	177	10	20	1.5	3
14-	The high costs of weddings and sorrows in Jordan lead to the financial instability of the family	90	180	10	20	0	0

As for the effects that have resulted in the high costs of marriage, part of the reluctance of young people to marry has received the highest percentage () to have the second effect and the rate of spinsterhood is high in the Jordanian society.

The fourth axis: comparing the costs of weddings and sorrows in Jordan, the period of Covid 19:

In Table 5, recurrence and percentages of

sample responses by comparing the costs of weddings and sorrows before and after the period of Covid 19: In table (5) the results of the research appear almost through the percentages achieved by the study, by collecting most of its items at the highest percentages, since the costs before the time of Covid are quite different through the results achieved by the study, the percentage outputs are the best evidence:(:);)

Number	Phrase	I agree		I disagree.		I don't know	
		%	recurrence	%	recurrence	%	recurrence
15-	Weddings and sorrows are expensive in normal circumstances	100	200	0	0	0	0

16-	Weddings and sorrows, the period of Covid 19 is inexpensive.	85	170	12.5	25	2.5	5
17-	Abandoning many phenomena the period of Covid 19	95	190	3.5	7	1.5	3
18-	People are keen to reduce the costly appearances the period of Covid 19	80	160	15	30	5	10
19-	Exploitation of circumstance (Covid 19) to reduce exorbitant expenses	95	190	4.5	9	0.5	1

Axis 5: Developing proposed solutions for higher costs of weddings and sorrows

In the previous axis we find that awareness is constantly activated, especially in mosques through lessons, speeches and some media, so it gets the lowest percentage () while the third point which is honoring the suitors was its percentage ()

it is through that it may be somewhat feasible, as well as in the fourth point which is the activation of the collective wedding, and it gets () and gives us an indicator that can eliminate the habit of individual marriage, while the second point is Enact a law that determines the dowers and their attendants and considered the highest percentage.

Number	Phrase	I agree		I disagree.		I don't know	
		%	recurrence	%	recurrence	%	recurrence
20-	Educating the community about the phenomenon of costs incourses and workshops.	70	140	14.5	29	15.5	31
21-	Enact a law that determines the dowers and their attendants	12.5	25	12.5	25	75	150
22-	Honoring the suitors which	50	100	42	42	29	58

	have less dowers						
23-	Activate the group wedding to reduce costs.	60	120	35	70	5	10

Results

The study showed the social phenomena that people are accustomed to, and the aim of which was to try to find doctrinal incubator that contains these phenomena and control them, as the study tried to measure and compare social phenomena before Covid (19) and in the time of Covid (19), the study concluded the following results:

- 1- The ability of societies to overcome the phenomenon of financial cost on occasions of all kinds.**
- 2- The officer for social aspects in weddings and sorrows is the Shar'a.**
- 3- The rule "Al'aadah Muhakkamah" (Tradition was basic of law) is a court that perpetuates many of these social phenomena.**

Recommendations

In conclusion, the researchers recommend several recommendations, the most important of which are:

- Determine the authority of the guardian to put a cap on the dowry occasions at a maximum and minimum and eliminate customs that only reap loss.
- The need to raise awareness of Jordanian society on an ongoing basis, through visual and audio media, sessions and workshops, and reminding people through sermons and lessons in mosques.
- Providing the possibilities that will make it easier for people to enjoy weddings and sorrows, such as rooms and sweets that are served during the occasion.

Conclusion

The sharia has set controls for these phenomena, but custom and habit unfortunately imposed itself strongly on the opinion of the street, and in light of the above, many concepts, customs and social rituals have changed in the outbreak of the epidemic (Covid 19), so marriage became limited to the parents of the couple, and only consolation through calling, and relieved many burdens on societies, but took advantage of that circumstance by doing a lot of the occasion for fear of excessive costs.

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The questionnaire and the form procedures

First: Arbitration Letter

Arbitration letter, "questionnaire" research tool

Prof/Dr. The gentleman

Peace be upon you and the mercy and blessings of God

The researchers Loiy Ahmed Al-Shayab, Fayiz maddallh Althunibat, Mohammad Ahmad Alrawashdeh , Hatem Ahmed Alqudah conduct a study entitled "The rule "Al'aadah Muhakkamah" (Tradition was basic of law) and its impact on Jordanian social customs; COVID-19 model" ; To achieve this goal, the researchers will prepare a list that includes four axes:

The high costs of weddings and sorrows in Jordan (general reasons)- the high costs of weddings and sorrows in Jordan (sub-reasons) - implications - Comparisons before and after Covid 19 - develop proposed solutions, and will include under each major skill a set of sub-skills through a questionnaire to find out The degree of impact of customs and traditions on the high costs of weddings and sorrows in Jordan, and because you are experienced and knowledgeable in the field of education and academics, I am honored to appeal to

you in your opinions in the arbitration of the questionnaire, and we ask you to kindly read them and express opinions, which are:

- Scientific health and linguistic safety.
- The appropriate extent of the skills for the title of the study.
- Comprehensive ness of sub-skill criteria for special key skills
- The possibility of deleting or adding.
- Fill in your required data, in the table below thank you.

Note that the answer to the paragraphs of the questionnaire, to determine "The rule "Al'aadah Muhakkamah" (Tradition was basic of law) and its impact on Jordanian social customs; COVID-19 model"; You will follow the gradient of the following scale: "I agree, I disagree, I don't know"

Please accept the assurance of my highest consideration

Researchers

Statements of the first arbitrator:

Arbitrator's statements			
Name:	Mohammed Mahmoud Al-Amoush	Degree	Professor Doctor
Employer:	Faculty of Sharia and Islamic Studies / University of Sharjah	Specialization:	Jurisprudence and its origins
Observations:	The resolution is appropriate, and constitutes a scientific addition, after taking the above observations, according to Allah the researcher and his companions for the good.		

Statements of the second arbitrator:

Arbitrator's statements			
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Name:	Sanaa Jamil Ali Al-Haniti	Degree	Associate Professor
Employer:	University of Islamic Sciences / Jordan	Specialization:	Sharia Judges
Observations:	After reviewing the questionnaire sent by you to arbitration, he notes the following: The questionnaire contained correct scientific information - Notes the safety of language resolution The skills were also suitable for the title of the study. As well as the occasion of the comprehensiveness of sub-skill criteria for specialkey skills		

Statements of the third arbitrator:

Arbitrator's statements			
Name:	A.D. Ali Juma al-Rawahna	Degree	Professor
Employer:	Imam Malik College of Sharia and Law - Dubai	Specialization:	Jurisprudence and its origins
Observations:	The resolution is appropriate in measuring the social situation before and during Corona, wishing the researcher success		

In the name of God the most Merciful, the most Compassionate

My brother/ my virtuous sister Respectable.

Peace be upon you and god's mercy and blessings,

The researchers are conducting a research entitled "The rule "Al'aadah Muhakkamah" (Tradition was basic of law) and its impact on Jordanian social customs; COVID-19 model" Therefore, the researchers kindly request you to look at the paragraphs of the questionnaire and answer each of its paragraphs as you see fit", by placing a sign (√) against each paragraph in the box that suits your opinion, knowing that all the information received is for the purpose of scientific research only and will be treated with complete confidentiality.

With sincere thanks and appreciation

researchers

First section: personal information

Name (optional):			
Male-Female	Less than 20 ()	21-50 ()	51-above ()
Scientific qualification	Uneducated.) (B.A.) (Postgraduate studies(
Social status	Single.) (Married.) (Other.) (

Second section: Here's the resolution with the frequency and response percentages:

Number	Phrase	I agree	I disagree	I don't know
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		recurrence	%	recurrence	%	recurrence
The first axis: the high cost of marriage in Jordan / general reasons						
1-	The costs of weddings and sorrows in Jordan are suitable for the economic situation in general.					
2-	There are reasons for the high cost of marriage in Jordan.					
3-	Parents are responsible for the rise of marriage.					
4-	The high costs of weddings and sorrows cause danger to society.					
5-	High costs of weddings and sorrows for					

	social reasons.					
6-	High costs of weddings and sorrows for political reasons					
7-	High costs of weddings and sorrows for economic reasons					

The second axis: high costs of marriage in Jordan / sub-reasons						
8-	The greed of some parents of girls is one of the reasons for the high cost of marriage.					

9-	Bragging and showing off are one of the reasons for the high costs of weddings and sorrows						
10-	Foreign customs and habits alien to Jordanian societies						
The third axis: the high costs of weddings and weddings in Jordan (antiquities)							
11-	The high costs of marriage in Jordan lead to the reluctance of young people to marry, which leads to the spread of spinsterhood						
12-	The high costs of						
	marriage in Jordan lead to an increase in the rate of divorce before entry						
13-	The high costs of weddings and sorrows in Jordan lead to the financial instability of the family						
The fourth axis: comparing the costs of weddings and weddings before and after the time of Covid 19							

15-	Weddings and sorrows are expensive in normal circumstances						
16-	Weddings and sorrows, the period of Covid 19 is inexpensive.						
18-	Abandoning many phenomena the period of Covid 19						
19-	People are keen to reduce the costly appearances the period of Covid 19						

Axis 5: Developing proposed solutions for higher costs of weddings and sorrows

20-	Educating the community about the phenomenon of costs incourses						
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	and workshops.						
21-	Enact a law that determines the dowers and their attendants						
22-	Honoring the suitors which have less dowers						
23-	Activate the group wedding to reduce costs.						