

**THE ISTINBAT METHOD OF MUHAMMAD BIN SHAHIH AL-UTSAIMIN:
THE PROHIBITION OF REFUSING A MARRIAGE PROPOSAL BECAUSE
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zainalazwar@uinib.ac.id**Abstrak**

Pernikahan adalah "setengah dari agama" yang memegang peran sentral dalam kehidupan individu Muslim. Di sisi lain, pendidikan adalah prinsip penting dalam ajaran Islam, sebagaimana dijelaskan Al-qur'an dan Hadits. Dalam masyarakat modern sekarang, fenomena perempuan muslim merasa penting mengejar pendidikan tinggi dan membangun karir sebelum menikah. Namun, kontroversi muncul; apakah menolak lamaran pernikahan demi pendidikan atau karier dibolehkan dalam Islam? Salah seorang mufti Arab Saudi Syaikh Muhammad bin Shalih Al-Utsaimin melarang hal tersebut. Jenis penelitian ini konseptual yang menggunakan pendekatan *library research*. Data primer diperoleh dari pendapat Syaikh Muhammad bin Shalih Al-Utsaimin, data sekunder diperoleh dari buku-buku, artikel, dan karya ilmiah lainnya yang relevan dengan pembahasan. Hasil penelitian menunjukkan Al-Utsaimin menggunakan metode istinbath berdasarkan pada nash al-qur'an, hadits nabi tentang pernikahan, dan *qaul shahabi*. Hasil analisis juga menyoroti pentingnya kesepakatan sebelum pernikahan, terutama sehubungan dengan pendidikan dan karier, untuk membangun pernikahan yang harmonis. Pernyataan Utsaimin tentang pendidikan tinggi yang "tidak dibutuhkan umat" cukup kontroversial dalam kehidupan dinamis masyarakat. Pendapat Al-Utsaimin mempertimbangkan masalah dan prinsip-prinsip Islam dalam pengambilan keputusan, sambil tetap menghormati hak-hak individu. Ini menunjukkan dalam Islam, terdapat beragam pandangan yang dapat menjadi dasar bagi masyarakat modern untuk mengambil keputusan sejalan dengan nilai-nilai agama dan tujuan mereka.

Kata Kunci: Metode Istinbath, Muhammad bin Shahih Al-Utsaimin, khitbah, pendidikan.

Abstract

Marriage is "half of the religion" which plays a central role in the lives of individual Muslims. On the other hand, education is an important principle in Islamic teachings, as explained in the Qur'an and Hadith. In today's modern society, the phenomenon of Muslim women finding it important to pursue higher education and build a career before marriage. However, a controversy arises; is it permissible in Islam to reject a marriage proposal in favour of education or career? One of the muftis of

Saudi Arabia, Shaykh Muhammad bin Shalih Al-Uthaimin, forbids it. This type of research is conceptual using a library research approach. Primary data is obtained from the opinion of Shaykh Muhammad bin Shalih Al-Uthaimin, secondary data is obtained from books, articles, and other scientific works relevant to the discussion. The results showed that Al-Uthaimin used the *istinbath* method based on the text of the Qur'an, the hadith of the prophet about marriage, and *qaul shahabi*. The results of the analysis also highlight the importance of pre-marriage agreements, especially with respect to education and career, to build a harmonious marriage. Al-Uthaymeen's statement on higher education being "not needed by the ummah" is quite controversial in the dynamic life of society. Al-Uthaymeen's opinion considers *maslahah* and Islamic principles in decision-making, while still respecting individual rights. This shows that within Islam, there are diverse views that can serve as a basis for modern society to make decisions in line with their religious values and goals.

Keywords: *Istinbath Method, Muhammad bin Shahih Al-Uthaymeen, khitbah, education.*

INTRODUCTION

Every year, millions of women around the world face the dilemma between pursuing education and a career or getting married at a young age. The world today is faced with the shocking and alarming reality of early marriage. According to UNICEF (2022), about 1 in 5 girls worldwide are married before the age of 18, which negatively impacts their health, education and employment opportunities (UNICEF, 2022). More worryingly, WHO (2022) reports that about 12% of girls are married before the age of 15, increasing their health and safety risks (World Health Organization (WHO), n.d.). In Africa, the situation is more critical, with around 39% of girls married before the age of 18, significantly compromising their education and employment opportunities. (UNFPA, 2022). Even in more developed OECD countries, about 1 in 10 girls marry before the age of 18, facing similar negative impacts (OECD, 2022). Every human being on this earth is striving for happiness to be his or her own. Happiness will not be found easily without respecting the rules that have been set following religion, including the obligations of individuals as a society together to carry out their respective rights and obligations and one of the ways to achieve happiness is marriage. (Khazan, 2023). The importance of marriage is not only to obtain offspring, but to form a quality generation that is pious and devoted. Children are an investment in the hereafter, opening up opportunities to heaven for both parents. (Aisyah & Azwar, 2020). Therefore, marriage must be carried out by considering the physical, mental, and

economic readiness of both parties in order to form a harmonious and happy family. (*Jurnal Living Hadis*, n.d.). With noble goals and careful preparation, married couples can fulfil their roles as parents with responsibility and love, forming a family according to the teachings of Islam.

In the context of Islamic teachings, there is a stage before marriage which is referred to as "khitbah" (Hamdi, 2017). *Khitbah* or proposal in Islam refers to the formal step where a man formally proposes to the woman or her guardian. This stage is considered a very significant first step towards marriage in Islamic teachings. The right for the woman to consider and decide whether to accept or reject the proposal is recognised in this process. *Fiancé* in Islam refers to an informal bond between a man and a woman who have the intention to marry in the future, however, this bond does not have the status of a legal marriage according to Islamic law (Akbar, 2015). The proposal referred to in this paper is a proposal whose purpose is to solemnise the marriage after preparations have been made by both parties.

Marriage in Islam is an institution referred to as "half of the religion" that has great significance and role in the lives of individual Muslims. At the same time, education is also emphasised as important in Islamic teachings, as stated in surah Al-alaq verses 1-5 and the Prophet's hadith. In an increasingly complex modern society, many Muslim women feel the need to pursue higher education and their careers before marriage. However, there is a debate in Muslim societies on whether rejecting a marriage proposal on the grounds of wanting to pursue education or career is compatible with Islamic teachings. According to the majority of scholars, the pursuit of education and career is not against the teachings of the religion. (Pransisca & Alimni, 2023). However, there is also a different view within the Muslim community that postponing marriage to pursue an education or career may delay the responsibilities of being a Muslim (Nurviana & Hendriani, 2021) and some consider it contrary to the commands of the Prophet Muhammad, such as the fatwa of a prominent Islamic scholar, Shaykh Muhammad bin Shalih Al-Uthaimin.

This research is rooted in the knowledge framework that has been built by previous research. In this introduction, the author will refer to important findings from previous research that are relevant to the topics that researchers will discuss. The journal

entitled "The Role of Career Women in Islamic Education" Literature review was conducted by Igmanur Lailiyah and Burhanuddin Ridlwan from Hasyim Asy'ari University Jombang in 2020. This research discusses how career women can play an important role in Islamic education in the modern era. The results showed that the role played by career women in Islamic education has a very important significance. Career women not only contribute in the outside world in various professions, but also in the character building of their children. Most children spend their early time with the mother, who in most cases is a career woman. As the "first school" for children, mothers play a role in educating and shaping good religious values in them. The difference between this journal and this study is that in this study, the author emphasizes the role of career women as early educators for children and the importance of religious values in their education. (Lailiyah & Ridlwan, 2020). While in this journal, the focus is on Shaykh Al-Uthaymeen's opinion related to rejecting proposals on the grounds of wanting to study and have a career, and its relevance to modern society. Although both underline the role of women in the context of education and profession, they differ in focus.

Muhamad Salman Farizky, in his 2023 thesis entitled "Ushul Fiqh Methodological Analysis of the Thoughts of Imam Yusuf Qardhawi and Shaykh Uthaimin Regarding the Law on the Use of Menstrual Delay Drugs in the Holy Month of Ramadan," discussed the differences in views between Imam Yusuf Qardhawi and Shaykh Uthaimin regarding the use of menstrual delay drugs. Imam Yusuf Qardhawi allows unconditionally, while Shaykh Uthaymeen with certain conditions. The similarity between the two is that they discuss the views on menstrual delay drugs, but differ in their approach and implications in Indonesian society (Farizky, 2023). While the author examines the opinion of Shaykh Al-Uthaimin regarding rejecting proposals on the grounds of wanting to study and have a career, as well as its relevance to modern society.

Based on this background and after exploring previous research, there is no research that is the same as the focus that the researcher will examine, the author is interested in discussing more deeply and concisely about the opinion of Shaykh Muhammad bin Shalih Al-Uthaimin regarding an issue that has become a debate in Muslim society, namely rejecting marriage proposals on the grounds that they want to

continue their education or career. The focal point is how to analyze the legal *ijtihad* method used, as well as its relevance in modern times. Thus, the importance of this research lies in the effort to understand the dynamics between religious traditions and the demands of modernity. This research aims to answer critical questions about how Muslim women navigate the choices between education, career and marriage, and the implications of these choices for social structures and religious values. The results of this study are expected to provide new insights that can be used to develop policies and practices that support a balance between religious obligations and personal aspirations in contemporary Muslim societies.

RESEARCH METHODS

This research uses a qualitative approach with a descriptive-analytical method to examine in depth the opinion of Shaykh Muhammad bin Shalih Al-Uthaimin regarding the issue of rejecting marriage proposals on the grounds of continuing education or career, as well as its relevance in modern times. The qualitative approach was chosen because it allows researchers to explore in-depth meanings and interpretations of relevant texts and documents. This research is a library research that examines various literatures, documents, and written works related to the topic discussed. Primary data sources in this research consist of books, fatwas, lectures, and written works of Shaykh Muhammad bin Shalih Al-Uthaimin that discuss marriage, education, and career. Secondary data sources include journal articles, books, and other literature discussing *ijtihad* methods and the relevance of Shaykh Al-Uthaimin's views in the modern context. Data collection techniques were conducted through documentation studies, which involved collecting and analyzing relevant written documents. This process involved content analysis to identify the main themes, the *ijtihad* methods used, and the relevance of the views in the contemporary context. The collected data were analyzed using the descriptive-analytical method. The first step is data reduction, which is sorting and selecting data that is relevant to the research focus. Furthermore, the data will be presented in a structured narrative form to facilitate understanding. The last stage is conclusion drawing, where researchers will conclude the results of data analysis to answer research questions and achieve research objectives. To ensure data validity, this research uses source triangulation techniques. This is done by comparing and contrasting data from various sources to ensure consistency and accuracy of

information. With this method, the research is expected to provide a comprehensive insight into the views of Shaykh Muhammad bin Shalih Al-Uthaymeen regarding the rejection of marriage proposals on the grounds of education or career, as well as its relevance to the dynamics of modern life today. The research is expected to make not only academic but also practical contributions in developing policies and practices that support the balance between religious obligations and personal aspirations in contemporary Muslim societies.

RESEARCH RESULTS

Biography and Opinion of Shaykh Al-Uthaymeen on the Prohibition of Rejecting Proposals on the Ground of Still Wanting to Study

His full name is ash-Shaykh al-'Alim al-Muhaqqiq al-Faqih al-Mufassir al-Wara' az-Zahid Muhammad bin Shalih bin Muhammad bin Sulaiman bin 'Abdinahman Aali 'Uthaymeen. he is from al-Wahbah of Banu Tamim. He was born on the blessed 27th night of Ramadan, 1347 AH in 'Unaizah, one of the cities (provinces) of al-Qashim, Kingdom of Saudi Arabia. He passed away in Jeddah before Maghrib on Wednesday, the 15th of Shawwal, in the year 1421 AH (Harahap, 2023). He was prayed for on Thursday after the 'Asr prayer, then his body was escorted by thousands of people who participated in the prayer and the public in a very memorable scene. he was buried in Makkah al-Mukarramah.

In 1414 AH Shaykh Uthaymeen was honored with the Jaizah Malik Faisal al-Alamiyah (King Faisal International Award) for his service to Islam, the implementation of his da'wah always follows methods with wisdom and good advice, and displays understanding and morals of salaf as-shalih consistently. Shaykh Usaimin has passed on his knowledge in various fields and is summarized in his works both written and recorded. All of them have a great influence on many people, both among the general public and knowledge seekers. (warisansalaf, 2010).

On one occasion, someone asked Shaykh Muhammad bin Shalih Al-Uthaymeen about a tradition in the community. The tradition involves girls or their parents rejecting a proposal from someone on the grounds that they want to finish high school or college, or even because the girl wants to continue studying for a few more years. The question leads to a legal aspect, and the person asking mentions that sometimes girls reach the

age of 30 without getting married. What is the Shaykh's view and advice on this kind of action?

The answer he gave was (*Almanhaj*, 2004):

The ruling is that this is contrary to the command of the Messenger of Allah (blessings and peace of Allah be upon him), because he said:

"When a man comes to you whom you approve of his character and commitment to his religion, marry him" (Sahih Al-Bukhari).

In another saying:

"O young men, whoever among you has the means, marry, for marriage is more likely to restrain the gaze of the eyes and better protect one's honor".

Refusing to marry because you want to continue your studies can be interpreted as ignoring the benefits that can be derived from marriage. Therefore, my advice to fellow believers, especially those who are guardians of their daughters and fellow Muslim women, is not to refuse marriage on the grounds of completing studies or wanting to teach.

Women have the right to put forward requirements to prospective husbands, for example, wanting to marry on the condition that they can continue their studies until completion. The same applies to women who are teachers, who may want to marry on the condition that they can continue their teaching duties for a year or two before focusing on the children. While this is permissible, it should be noted that the study of knowledge in Higher Education that we do not need needs to be reconsidered. Shaykh Muhammad bin Shalih Al-Uthaymeen is of the opinion that once a woman has completed her basic education and has the ability to read, write and understand the Qur'an, hadith and their explanations, this is sufficient. However, if there is a need to delve into certain disciplines needed by the ummah, such as medicine or midwifery, as long as it does not involve forbidden things such as *ikhtilat*, it can be considered an exception. However, women pursuing knowledge in higher education that is not needed by society is something that needs to be reconsidered [As'illah Muhimmah Ajaba 'Anha Syaikh Ibnu Utsaimin, hal 26-27]. [Copied from. Kitab Al-Fatawa Ash-Shar'iyah Fi Al-Masa'il Al-Ashriyyah Min Fatawa Ulama Al-Balad Al-Haram, Compilation of

Khalid Al-Juraisy, Indonesian Edition of Current Fatwas, Translator Muthofa Aini et al, Darul Haq Publisher]

According to him as published in As-Sunnah magazine Issue 05/Year XI/1427H/2006 CE: Marriage brings various benefits and rewards through the fulfillment of the rights of the wife and children, as well as the responsibility of providing for them. The institution of marriage is considered a source of sufficiency and abundance of sustenance. This view is different from the perception of people who are focused on the world and lack tawakal, as explained in the Qur'an surah An-Nur verse 32 and the Prophet's hadith which states that Allah will help three groups, among which is someone who marries to protect his honor.

In addition to the verses of the Qur'an and Hadith he also relied on:

Abu Bakr's statement, "Obey Allah in His command to you in the matter of marriage, and Allah will fulfill His promise to you of sufficiency."

Then, Ibn 'Abbas also said, "Allah urged them to marry and promised them sufficiency. Allah says, 'If they are poor, Allah will make them well-off with His bounty'."

In his view, marriage not only serves as a means of improvement for individuals and society, but is also related to religion, morals, and the present and future. Furthermore, marriage is considered capable of eliminating the negative effects that arise from avoiding or ignoring the institution of marriage. One of the main obstacles to the realization of marriage is the reluctance of some young people, both men and women, to marry on the grounds that marriage can interfere with education. He considers this to be a weak argument. Therefore, young people who are fixated on this excuse should be willing to review their decision, and reconsider postponing marriage for educational reasons. He suggested asking friends who are already married, as they have experienced the goodness and tranquility of the institution of marriage. Thus, the problems that arise can be resolved. (*Almanhaj*, 2004).

DISCUSSION

An Analysis of the Istinbath Method Used by Shaykh Al-utsaimin on the Prohibition of Rejecting Proposals for Sustaining Knowledge

Shaykh Al-utsaimin is one of the scholars of the salafi school and the Hambali school, but in expressing his opinions he does not lean towards a particular school. (Hafid, 2020). Salafi understanding has a strong foundation called "Manhaj" (Ardiansyah, 2013). This manhaj has six main pillars that are used as a foundation in the spread of Salafi da'wah, as one of the Salafi scholars Shaykh Albani has emphasized, namely (Purnama, 2020): First, following (*al-ittiba'*) and holding fast (*al-iltizam*) to the Qur'an and Sunnah. Second, abandoning *bid'ah*. Third, Tauhid. Fourth, demanding useful knowledge. Fifth, *At-Tasfiyah* and *at-Tarbiyah*, *at-Tasfiyah* is the cleaning of the sciences of shari'ah from the results of *marjuh* ijtihad (not strong) which is based on invalid evidence or unclear evidence (Syahidah, 2017). While *at-Tarbiyah* means the process of education (Dana, 2020) Sixthly, rejecting partisanship and monotheism, and promoting correct Islamic thought based on the Qur'an, Sunnah and the deeds of the Salaf as-Salih as-Sa'd Rahimahullah was his great teacher. Sixthly, rejecting partyism and monotheism, and reviving correct Islamic thought based on the Qur'an, Sunnah and the deeds of the Salaf as-Salih as-Sa'd Rahimahullah was his great teacher and influenced him in his manhaj in following the evidence and using methods in teaching (Amin, 2019). He studied Sahih Bukhri and various books by Shaykh al-Islam Ibn Taymiyyah (Harahap, 2023).

The method of legal ijtihad in the sense of issuing rules from the text is inseparable from the approach in understanding Hadith (Sanusi, 2019). Broadly speaking, there are two typologies of scholars' understanding of Hadith, namely textual and contextual. The textual approach is a method of understanding the Hadith of the Prophet Muhammad SAW. Without paying attention to the historical process that gave birth to it. In another sense, the textual approach is to understand the Hadith according to the outward meaning or according to the meaning in language. This approach according to Ma'ruf al-Dawalibi's theory is called the bayani method (Simbolon, 2020). Through the textual or linguistic approach, researchers can find out and understand the meaning of gharib contained in the Hadith and understand the meaning and purpose of the Hadith. because the Hadith uses Arabic, the first step that must be taken by the reviewers is to understand difficult words (*Perpustakaan Nasional RI.*, n.d.). Furthermore, the contextual approach is to understand the Hadiths of the Prophet Muhammad by paying attention and investigating their relationship with the events or

situations behind their issuance, in other words, paying attention and examining the context (*Ulunnuha*, n.d.). A contextual approach in understanding Prophetic Hadiths needs to be done to answer the increasingly complex problems of society (Usman, 2017). In fact, according to Imam Syafi'i as quoted by Edi Safri, the contextual approach is one method of resolving mukhtalif Hadith (Nufus, 2023). However, the contextual approach cannot be applied to all Hadiths, only limited to Hadiths that talk about *ghair mahdah* worship (Karnedi, 2015). Both approaches are used by Shaykh Al-uthaimin in stating the law and making the hadith the basis for the prohibition of rejecting proposals on the grounds that they still want to continue their studies and careers, this is evident in the way he understands the hadith about the recommendation to marry.

Analysis of the *ijtihad* method used by Shaykh Muhammad bin Shalih Al-Uthaimin to determine the fatwa on the prohibition of rejecting proposals on the grounds that he still wants to continue his education can be seen from several key elements underlying it, namely:

1. Tafsir Nash Al-qur'an

Muhammad bin Shalih Al-Uthaimin based his fatwa on the interpretation of the verse Al-Quran An-Nur (24:32). He interpreted the verse as an order to marry those who are single and those who are eligible for marriage, with an emphasis on a positive attitude towards marriage so that there is no reason to reject proposals to get married on the grounds that they still want to continue their education. He uses a comprehensive method of interpretation, including *tafsir bil ma'tsur* (based on hadith history), which is *tafsir bil ma'tsur* is an interpretation of the Qur'an based on hadith, sunnah, and the experience of the companions and *tabi'in* (Permana, 2022), *tafsir bil ra'yi* (based on thought and reason)(Yana et al., 2020), and *tafsir bil maqasid* (based on the purpose of the law), paying attention to the historical, linguistic and grammatical context of the verse to understand its precise meaning and investigate the purpose or *maqasid* of the law underlying the verse. He interprets the verse as an order to marry the celibate and the marriageable, with an emphasis on a positive attitude towards

marriage so that there is no reason to reject a proposal to get married on the grounds that they still want to continue their education.

2. Hadith:

He also refers to the hadith from Sahih Al-Bukhari which emphasizes the importance of marrying people who have good morals and commitment to religion. This Hadith provides practical guidance in choosing a life partner so if you think you have found the right one, there is no reason to reject his proposal on the grounds that you still want to continue your education, because according to him education can still be continued after marriage. Muhammad bin Shalih Al-Uthaimin also based on another hadith that emphasizes the importance of marriage, especially for young men who have the ability. This hadith provides the basis that marriage is the recommended way in Islam. He ensures that the traditions used in his fatwas are sahih (reliable) and in accordance with strict methods of hadith criticism. By ensuring that the traditions used in his fatwas are sahih (reliable), Al-Uthaymeen demonstrates caution and accuracy in detailing Islamic rulings. This action reflects his level of scholarship and credibility as a scholar who understands the importance of quality and authentic hadith sources in formulating Islamic legal views.

3. Abu Bakr's statement:

The fatwa also refers to the statement of Abu Bakr, one of the companions of the Prophet Muhammad, who emphasized the importance of obeying Allah's commands in matters of marriage, with the promise that Allah will provide sufficiency.

4. Statement of Ibn 'Abbas:

He also uses the statement of Ibn 'Abbas, a Companion and an expert in Quranic interpretation, to support the argument that Allah invites marriage and promises sufficiency for those who are poor if they marry. In the context of the prohibition against rejecting proposals on the grounds of education, Al-Uthaymeen probably understands that the Companions, as direct witnesses and successors to the teachings of Islam, paid attention to the sustainability of marriage and social responsibility. By taking into account the consensus or

shared views of the Companions, he strengthened his fatwa and then detailed the prohibition as part of a holistic understanding of Islamic principles. Thus, considering the views of the Companions and seeking consensus among them is one of the foundations for Al-Uthaymeen's fatwa prohibiting rejecting a proposal on the grounds of education. This confirms that the prohibition is not based solely on individual interpretation, but also takes into account the shared views of the Companions as an integral part of his *ijtihad* process after the Qur'an and hadith.

With this combination of approaches from various sources, Muhammad bin Shalih Al-Uthaymeen created a holistic and comprehensive fatwa regarding the prohibition of rejecting a proposal on the grounds of continuing education, emphasizing the values of marriage, social responsibility, and obedience to Allah's commands based on the Qur'an, hadith and *qawl al-Shahabi*. *Qawl al-Shahabi* is an Arabic term that can be literally translated as "the speech of the Companions". In the Islamic context, this term refers to the statements or opinions expressed by the companions of the Prophet Muhammad. Companions are people who lived during the Prophet's lifetime and had the opportunity to interact with him, receive teachings directly from him, and witness important events in Islamic history (Hakim, 2019). This approach also reflects the classical Salafi approach that prioritizes the accuracy and validity of Islamic legal sources.

Analysis of Shaykh Al-Uthaymeen's Opinion on the Prohibition of Rejecting Proposals for the Reason of Studying in the Social Context of Modern Society

Sheikh al-Uthaymeen explained that a woman can ask for conditions from her future husband, such as whether she wants to marry him on the condition that she is allowed to continue her studies until she finishes them, or if she is a teacher, whether she wants to marry him on the condition that she remains a teacher for one or two years, until she is busy with her children. Having an agreement on these terms before the wedding means minimizing disagreements or disputes in the future. This can create a more harmonious and stable marriage as both partners have clearly set expectations of their relationship from the start although there will still be ongoing changes that adjust as agreed by both parties. Both can support each other as long as religious principles

and family values are maintained. Thus, asking whether it is permissible to continue education or career after marriage is a question that should be agreed upon by both parties before marriage or during the ta'ruf period.

In the context of Shaykh Al-Uthaymeen's opinion, the emphasis is on the importance of education that benefits the individual and society. He mentions that studies that are not needed by the ummah may be a matter for reconsideration. This may refer to education that does not provide significant benefits to the well-being of families and society as a whole. However, one of the interesting points that the author underlines in his opinion is the lack of clarification regarding what is considered as education that is "not needed by the ummah". What criteria are used to determine whether a field of study or discipline is deemed not beneficial? Without clear guidelines, subjective interpretations may influence individuals' understanding of "needed" education, leading to misunderstandings within society.

This statement may be relevant in a context where available knowledge is limited. However, in the modern era characterized by rapid changes in science and technology, it is difficult to predict what will be needed in the future, and this reality encourages Muslims to constantly strive to develop new ideas and views in order to continue to adapt the religion to the environmental context of their times. Since by its very nature, the existence of Islam is a comprehensive religion, it is undeniable that the relevance of Islam will continue to be adaptable and in accordance with the changes and advancements of the times in various aspects of life (Fathih & Alfadani, 2022). What may not be considered useful today may become essential in the future. For example, in the 1990s, when the internet was still in its early stages of development, many people may have considered knowledge of internet technology as "unnecessary." However, with the rapid growth of the internet and the development of digital-based economies, knowledge of ICT has become essential. However, with the rapid growth of the internet and the development of a digital-based economy, knowledge of ICT has become essential. People with skills in web technology, programming and cybersecurity, for example, are now highly sought after. Fields of study such as robotics and artificial intelligence may have once been considered specialized areas that did not have much relevance. Now, however, studies in these fields have a significant impact in a variety of sectors, including manufacturing, medical services and automation. Sustainability and

environmental studies, such as environmental science and renewable energy, are currently receiving great attention due to global environmental challenges. While it may have once been considered a less important educational focus, it is now an integral part of efforts to deal with climate change and other environmental issues.

In the past and still today, there are some views that Muslim women should not get too involved in legal careers because it is considered an occupation that is incompatible with traditional roles, and even incompatible with their nature. However, in the modern era marked by rapid legal development, globalization, and increasingly complex legal issues, the role of women in the legal field has become increasingly important. For example, a Muslim woman who decides to pursue a career as a lawyer or judge may have been considered "unnecessary" in the past. However, with the development of increasingly complex legal rules, human rights issues, international trade, and cross-border legal conflicts, the role of a lawyer or judge has become essential in running a fair and gender-independent legal system.

At the international level, there is a need for legal experts who are able to understand and address legal issues relating to human rights, peace, and trade (Irfan, 2023). Muslim women who are highly educated in law can play an important role in advocating for individual rights and ensuring justice at the global level. There is an explanation that after marriage, they make an agreement with this, but finding men who still support women's careers after marriage is not always possible, so in this case it needs to be seen to what extent education is needed for an individual. The majority of scholars are of the view that women have the same rights as men when it comes to study, career or work, as long as it is done in compliance with Islamic principles. Shaykh Al-Uthaymeen's definition of education that is "not needed by the Ummah" raises several assumptions. Without clear guidelines, subjective interpretations can lead to misunderstandings and restrict women from pursuing fields of study that may be considered less relevant today, but could become very important in the future. For example, fields such as technology, environmental science, or law may become crucial in the future. These restrictions have the potential to hinder individual and societal progress, especially in the modern era where new knowledge and skills are constantly evolving at a rapid pace. Therefore, it is important to consider a more inclusive and

flexible definition of the education that people need, so that women can continue to develop and contribute optimally in various aspects of life.

Shaykh Al-Uthaymeen's explanation of the prohibition against rejecting a proposal for the reason of continuing education, stating that education can be continued while married, requires critical analysis in a modern context. On the one hand, this solution shows flexibility and allows women to continue pursuing education after marriage. However, there are several issues to consider. Firstly, this statement ignores the fact that continuing education while juggling the responsibilities of marriage and possibly pregnancy and childcare can be very challenging for many women. Balancing studies and household obligations often requires significant support from spouses and families. Without this support, women may experience great difficulty in achieving their academic goals.

Secondly, while Shaykh Al-Uthaymeen's intention is to encourage women's education, without clear guidelines and support it can become a source of stress and conflict in the marriage. Expecting women to continue their education while fulfilling their traditional roles in the family can be physically and emotionally taxing for them. Thirdly, it is important to note that this view must be adapted to current social and economic dynamics. Many women today pursue higher education not only for personal development but also to contribute significantly in the job market and family economy. Simplifying the issue by saying that education can be continued while married does not fully consider the complexities and challenges faced by modern women. Therefore, scholars and policymakers should consider ways to support women in pursuing their education, including promoting gender equality in household burdens and encouraging a culture that supports women in education and careers. In this way, women can fully participate in education and make maximum contributions to society, while still maintaining family well-being.

CONCLUSION

This study shows that according to Shaykh Muhammad bin Shalih Al-Uthaimin, delaying marriage to continue education or career is not against the Shari'ah, but it contradicts the command of the Messenger of Allah (peace and blessings of Allah be upon him) who advised marrying a man of good character and religion. The command

emphasizes the quality of the partner rather than the urgency of getting married immediately without considering individual readiness. Delaying marriage can affect physical and mental health if individuals feel they are not ready, so they prefer to continue their education. The changing conditions of society require adjustments to more relevant religious views and interpretations. While this study provides valuable insights into the views of Shaykh Al-Uthaymeen, further research is needed that explores the views of other scholars and their impact on modern society. Comparative studies of the views of contemporary scholars, case studies in Muslim countries, as well as analysis of the impact on women's participation in education and the labor market are needed. This research should include adapting the ulama's views to the current social and economic context and society's perception of the issue. An inclusive and balanced approach in Islamic studies will provide a more holistic understanding and help formulate policies that are fair and relevant for Muslim women. Thus, this research will not only contribute to academic discussions but also to the development of policies that support the balance between religious obligations and personal aspirations in contemporary Muslim societies.

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