



Compatibility for Marriage in Islam (Kufū) and Societal Perspectives

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ABSTRACT

This research explores subject associated to compatibility of spouses in a marital contract in present-day Muslim marriages. It includes social compatibility i.e., the concept of kufu or equality between the spouses under the teaching of Islam. This research highlights the provisions in Quran and Sunnah for a compatible partner for marriage and also discussed about the contemporary Pakistani society norms and cultural barriers that overlooks the Shariah provisions for Kufū . The research finds out that in the matter of marriages the role of family and society is also very important for deciding the perfect match. The main focus of this study was to know about the views of youth about these concepts of social compatibility and the role of wali. It is qualitative research using descriptive and analytical research approach. Content analysis was the method for analyzing the data. The study concludes that despite societal pressures and norms, the rulings and conditions of Shariah should also be taken into account, as they form the basis of a sound marriage.

Keywords : *research explores, compatibility of spouses, kufu or equality, teaching of Islam, research approach*

Islamic Perspective for Marriage

Islam prohibits the division of community into different classes and Prophet ﷺ also dislike this discrimination of class, but in the matter related to marriage, Islam gives the concept of equality or compatibility (الكفاة). It means that spouses should be compatible with one another in order to save from misunderstandings later.¹ It is therefore more pertinent for a person to select a life partner that suits and fulfils the conditions designated by Islam.²

“A man questioned the Prophet of Islam ﷺ, ‘Whom must we marry?’ He replied, ‘The suitable (matches).’ ‘Who are the suitable matches?’ The Prophet ﷺ responded, ‘Some of the faithful are match for others.’”³

*Compatibility for Marriage in Islam (Kufū) and
Societal Perspectives*

The most important matter of concentration in the life of a person which should be considered very carefully is the matter of marriage and Islam give great importance to this matter, so it is very necessary to take this decision of marital bond with due care because when this marital contract takes place, lives of spouses are totally changed and it became the subject of two family not two people.⁴ Islam gives great importance to this matter and given some criteria. Islam is a great supporter of giving rights of potential spouses, so that one should select his or her life partner with his or her own choice and also coordinates with parents so that they would start their new life with joy and happiness.⁵

Societal Perspectives on Compatibility in Marriage

In the life of human beings, religiously the most important event is marriage. With the passage of time the criteria and the trend of marriage has been changed, so it is necessary for everyone to know about the current criteria and trends of marriage and also have knowledge about the effects of these criteria on human beings and society. Selection of a life partner is a complex task and their requirement differ from society to society and family to family. There are many questions comes in a mind of that person who is searching for a life partner. From where he would start, what criteria one would use for selecting the life partner and whether one would consider the opinion of his or her parents and family or not. So, love and gaining pleasure is not only the purpose of marriage but other things like beauty, mental, education and physical compatibility are also considered by present day youth.⁶

Spouse selection is not only the agreement between the two persons but it is the obligation to practice the religious and cultural duty. Parents and other family member's decisions are highly considered in this regard.⁷ Other than the basic purpose of marriage which is reproduction, many other factors should be examine before selecting a spouse and this method of examination vary from family to family depends upon their way of thinking. Some people prefer the high economic status or high lineage instead of beauty and education. So, it is very necessary for everyone to inquire the social factors, individual thought and behaviour of potential mate in order to meet the current criteria of society.⁸

While selecting the prospective spouse both man and woman have different priorities. Women prefer such kind of partner who may protect her and is economically stable; in the same way man wants a life partner who is not only beautiful but also bring joy and happiness in his life. Other than these priorities in selecting a potential spouse like attractive personality of woman and high social and economic status of man, there are many other factors which affect the procedure of selecting spouse.⁹

Qualities like chastity, education, and charming personality are also the significant attributes in mate selection in Pakistan's society.¹⁰ Having good health, well mannered, ambitious personality and maturity level are also considered in the process of selection of prospective spouse. In

Pakistan's society the life partner of a person is selected by his or her parents normally known as arranged marriage and preference is given to the decision of the parents.¹¹

In Pakistani society decision of family is highly considered and it play very important role in the selection of prospective mate for a person. Because of family role in selection of spouse, there comes a gap between the original marriage companion and the preferred marriage companion, due to which adjustment between the two spouses affects their marital life.¹²

In Pakistan's society, general social perspective of mate selection other than Islamic perspective, the most important thing is that what the purpose of getting married is. If someone makes marital contract because of fulfil his sexual desires only and not to build a family then this purpose should be condemned. So, it is necessary that a person especially male should know about the basic purpose of marriage. It is not only to fulfil the sexual desires.

In selection of spouse, media and educational institution play an important role and they give the idea of an ideal future couple which is practically not possible by following these standards. Some women in our society prefer a potential husband to be like, who permit her to go outside home and work with her husband to contribute for her family. She does not want to look after home chores, while some women want her husband to be religious who know the responsibilities of wife and keep her within home to look after his family, his home and children.¹³

Media and educational institutes of Pakistan's society play a vital role in changing the thinking of youth about their marital life and their perspective about their future partner and marital life is nothing but a fantasy whose have no linkage with a real life.

Because of this interruption of media and other factors both man and woman have high criteria and expectation about their life partner. Some women in the society that her potential husband to be like, who permit her to go outside the home and financially contribute for her family with her husband and did not look after her home and children while some women wants that her husband should be a religious person who know his responsibilities about his wife, children and his family and keep his wife within home just to look after his children and family.

Normally the societal concept of women about their life partner is that she wants a well-educated, well mannered, handsome and financially stable husband who give her all the facilities of life and the most important thing which is also supported by the family of girl is that they want a small or a nuclear family system instead of joint family.

The general societal concept of man regarding marriage is that he wants a beautiful wife who is well educated and able to build up his family. Who have knowledge how to work at home, how to look after children and how to manage husband and his family which is a major part creating a beloved community?¹⁴

While selecting the potential spouses, several issues that are originating in Muslim society have been observed by both man and woman in order to get their prescribed match. When People involve in negate Islamic doctrines by sticking themselves to civilization standard, expectancy

Compatibility for Marriage in Islam (Kufū) and Societal Perspectives

and distinction in their generation then these things create obstacles for Muslim society in order find good spouse.

There are an extraordinary number of very educated women in their thirties and above who have not found a spouse in this society. As intelligent, educated, single women venture to find men to set the cornerstone for a family, they cannot find suitable matches. Women in their late 20s and early 30s, urged to be educated all their lives, settle into their careers or studies, suddenly become fewer desirable mates to some men. Social media has made it more difficult because there is little accountability involved, and it is easy to cross boundaries. Once you get bored with talking to someone, it is easy to just drop that whole prospect. Also, unrealistic expectations, on both sides, further complicate the issue. This is basically those issues which are faced by the society in the matter of marriage. Perspective of Islam regarding the finding of life partner is somehow different and Islam gives some basic criteria of finding the potential spouse.

There are four kinds of compatibility: religious compatibility, social compatibility, educational compatibility and Materialistic compatibility.

Kafā' a (الكفاءة) in the Qur'ān and Hadīth

Allah says in the Holy Qur'ān:

وهو الذي خلق من الماء بشرا فجعله نسبا وصهرا وكان ربك قديرا

“And it is He Who has created man from water; then He has established relationship of lineage and marriage, for thy Lord has power (over all things).”¹⁵

In a tradition of the Holy Prophet ﷺ those who are not taking the compatibility (الكفاءة) of potential spouse serious are condemned.

"هناك ثلاث مسائل لا يمكن تأجيلها ؛ أداء الصلاة عندما يحين وقتها ، ورعاية الجسد عندما يكون الموت واضحا ، وتزوج امرأة واحدة (مسلمة) لشخص يعتبر كفته (كفوا)

“There are three matters that cannot be delayed; performing prayer when its time comes, caring for the dead body when the death is obvious, and marrying a single (Muslim) woman to someone considered befit Kufū (كفوا).”¹⁶

Allah Almighty says:

ولا تنكحوا المشركات حتى يؤمنن ولا أمة مؤمنة خير من مشركة ولو أعجبتمكم ولا تنكحوا المشركين حتى يؤمنوا ولعبد مؤمن خير من مشرك ولو أعجبكم أولئك يدعون إلى النار والله يدعو إلى الجنة والمغفرة بإذنه ويبين آياته للناس لعلهم يتذكرون

“And do not marry unbelieving women until they believe; Indeed, a slave woman who believes is better than an unbelieving woman although she allures you. And do not marry (your girls) to unbelievers until they believe. A man slave who believes is better than an unbeliever even though he impresses you. They invite you to the Fire, but Allah beckons you by His grace to the heaven and forgiveness.”¹⁷

In order to emphasize in the matter of *Kafā'a* (الكفاءة) in marriage Prophet ﷺ said:

انكحوا الاكفاء و انكحوا منهم و اختروا لنطف

*“Marry them (i.e. Muslim women) with those of equal quality (كفوا) and marry you all to those of equal quality (كفوا) and seek and choose a (right and comparable) partner for your sperm.”*¹⁸

Islam is the first religion that gives the concept of compatibility (الكفاءة) between the spouses in marriage. Linguistically *Kafā'a* (الكفاءة) is an Arabic word which is derived from the word *تكافؤ*. Literally this word *تكافؤ* means equality, comparable, evenness and parity and technically it means that a potential husband would be equal with the potential wife in terms of religion, lineage, wealth, social status, education, chastity and health etc. So this criterion of *Kufū* (كفوا) ensures both parties of a successful marital life due to which peaceful community built.¹⁹

The very first thing to be considered before contract of marital bond is social compatibility (الكفاءة) potential spouses. Social Compatibility (الكفاءة) in marriage means equality and closeness between the potential spouses in terms of religiosity and morality, nobility of family, educational background and lineage as well as social and financial aspects.²⁰ The tradition of Prophet ﷺ in this regard is:

Abū Hurairah (May Allah is pleased with him) reported that The Prophet ﷺ said:

تنكح المرأة لاربع لاملها ولحسبها و لجمالها و لدينها فاطفر بذات الدين تربت يداك

*“A woman is usually married due to four factors; her wealth, or her descent/ lineage, or her beauty, or her religion. Choose (your wife) due to (her) religion; (otherwise) you will find a misery.”*²¹

In the description of above Ḥadīth, Ḥāfiẓ Ibn Ḥajar said that it is very necessary for a man having noble lineage to marry woman with same noble lineage but when the conflict comes in the matter is of lineage and religion, one should prefer religion first and then other traits, same procedure will applied with the rest of three factors.²²

From the above tradition of Prophet ﷺ, it is clear that sound character and morality of a person must be considered while selecting a spouse, because the morality and pious character of a person has great importance than that of financial status, wealth and physical appearance. Above Ḥadīth focus on the criteria of selecting a wife but same condition would be considered in selection of husband, and choose husband for his piety not of his rank or social status.²³

Compatibility (الكفاءة) between spouses discuss in the above tradition indicate the equality in religion, descendants, social status and means. All four school of jurisprudence agreed on the first criteria which is religion. It is obligatory for Muslim women to marry with a Muslim man only but Muslim man can marry with women from people of book too.

Compatibility for Marriage in Islam (Kufū) and Societal Perspectives

Tradition Prophet ﷺ gives the criteria for choosing a spouse for future life and also explain how one should select his or her potential spouse according to Islam. But Islam does not give specific criteria in selecting spouse. Basically the social compatibility(الكفاءة) between the spouses is very important in order to make the marital life happy and Islam emphasize on a strong family system which depends on the compatibility of spouses.

The term Kafa'ah (الكفاءة) includes those things which should be considered before marriage. Four schools of Islamic jurisprudence have minute difference of opinion regarding compatibility(الكفاءة). The Hanafi, Shafi and Hanbali schools requiring Kafa'ah (الكفاءة) in religion, freedom, profession and lineage, but have different opinion regarding Kafā'a (الكفاءة) in prosperity and wealth. Ḥanafī and Ḥanbalī schools considered these things in compatibility (الكفاءة) while Shāf'āī schools do not considered it as (كفوا). Ḥanafīyah and Mālikī schools do not except the notion of Kafā'a (الكفاءة) except in religion and they justify their opinion.

إذا جاءكم من ترضون خلقه ودينه فزوجوه انكم الا تفعلوه تكن فتنة في الارض وفساد كبير

“When there comes to you someone you approve of his morals and his religion then marry him! Verily if you do not marry him then fear of defamation a rising in the earth and the coming of huge damages.”²⁴

The Juristic Rulings Regarding Consideration of Kafā'a (الكفاءة) in the Light of Qur'ānic and Ḥadīth Evidences

Prophet ﷺ said about the issue of Kafā'a (الكفاءة);

'استمع! يجب أن تتزوج النساء فقط من قبل أولياء أمورهن ويجب ألا يتم زواجهن إلا بالمباريات المناسبة.

'Listen! Women should be married off only by their guardians and their marriage should take place only with suitable matches'.²⁵

It is very necessary for Sharī'ah guardian of a girl that her Nikāḥ must be undertaken by them so to save her girl from corrupt society because at that age young girls and boys does not know about the reality of practical life and also about the reality of people and also protect her from the imbalance life partner who is not compatible (كفوا) with her.²⁶ When the compatibility(الكفاءة)and the equality is not present between husband and wife and it was not checked before marital contract then they live an imbalanced life in which they did not fulfil the rights of each other, they did not understand each other due to lack of compatibility(الكفاءة), it results the failure of marriage contract and destroyed the purpose of marriage.²⁷

That's why Sharī'ah makes mutual compatibility compulsory. but it does not mean that a man of higher social status create a sense of superiority within himself and takes other as inferior because there is no superior and inferior in the sight of Allah superiority is based on piety only.²⁸ The order to take Kafā'a (الكفاءة) into consideration in marital contract just to proceed the

marital bond smoothly.²⁹ In the history of Islam, companion of Prophet ﷺ Ḥaḍrat ‘Umar (R.A) gave an order during his caliphate that no one give will marry his or her girl from noble lineage to a family whose lineage is lesser than her lineage. Mullāh ‘Alī Qārī said that four things must be taken into consideration which should be equal between the potential spouses before contracted a marital bond. These things are religion, lineage, profession and being a freed person.³⁰

Sharī’ah emphasis on the matter compatibility(الكفاءة)and indicate that Nikāḥ would be invalid when it is based on inequality and incompatibility in lineage, status or religion between the spouses.³¹ So equivalency should be in these traits according to Sharī’ah. Islam, lineage, piety, wealth and occupation and this is also the view of Mullāh ‘Alī Qārī.³²

When it comes to compatibility(الكفاءة) there are two problems. These problems concern religious and financial status between the marriage partners. They ignore social compatibility (الكفاءة)and the family. It isn’t important to them that there may be a huge difference in social status. Another argument is that social status is important and religion is personal and maybe after marriage the spouse will improve religiously. Neither of the above arguments is correct.

There are four kind of compatibility:

- religious compatibility
- social compatibility
- educational compatibility
- materialistic compatibility

Social and educational compatibility are very important. There is an important incident that can be used to illustrate this. Zainab bint Jaḥash was married to Zaid Ibn Ḥārīṭh and there was a huge social gap. Zainab was from the nobility of Quraish, and Zaid was a freed slave. Both of these individuals were also very religious and Zainab ended up being the Prophet’s wife so obviously she was religious. Zainab’s relationship with Zaid failed because of the huge social gap. It is usually more difficult if a woman’s social status is higher than a man’s and it results in more problems. This does not mean that the social status must be the same. If a woman’s social status was slightly higher, that would be okay, and if his was slightly higher, that would be even better. The problems result when the gap is huge.

Ḥanafī Doctrines Relating to Equality (الكفاءة)

According to Hanafī school of thought compatibility (الكفاءة) between the spouses is very essential to build a successful marital bond and Ḥanafī school of thought give six things which should be considered as Kafā’a (الكفاءة).³³

- 1) lineage
- 2) Islam
- 3) Profession

- 4) Freedom
- 5) Good Character
- 6) Means

Compatibility (الكفاءة) between the spouses certainly contributes to the success of their marriage, whereas lack of compatibility (الكفاءة) causes aversion and leads to separation and discord.³⁴

Compatibility (الكفاءة) includes:

1) Compatibility (الكفاءة) in Religion

The very first and the top most criteria of compatibility (الكفاءة) in Islam is religion.³⁵ Scholars are agreed upon, that religion is the foundation stone in marriage contract and it is provision of the legality of marital contract. With the unanimity of all scholars on this point that Muslim woman is not allowed to marry with non-Muslim or people of book but Muslim man has exception in this regard.³⁶ In fact religiosity is the considerable factor of equality (الكفاءة) and must be considered as higher in rank than lineage and other traits of compatibility (الكفاءة) by Imām Abū Ḥanīfah and his student Abū Yūsuf. According to them, woman faced more difficulties and distress situation with immoral or wicked man in the absence of religion, but the situation is different with lineage and other factors.³⁷

الخبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالْكُتِبَاتُ لِلْكُتِبِينَ وَالْكُتَبَاتُ لِلْكُتِبَاتِ

*Allah The Almighty Says (what means): {Wicked women (are) for wicked men, and wicked men (are) for wicked women; and good women (are) for good men, and good men (are) for good women.}*³⁸

Islam emphasize that in selection of spouse, Muslims should prefer to select a religious woman as a life partner because a woman with firm certitude kept her self away from unlawful acts and deeds, and she careful about the disobedience Allah Almighty and fulfil responsibilities of her husband and children.³⁹ And fruit of this marriage will be the happy family and obedient children which serve not only their parents but also Islam.⁴⁰ Contrary to this, an irreligious woman who just show her proudness on her beauty and charming personality and do not know about Islamic principles and also not able to protect her chastity and dignity, she not only exploit the society but also unable to fulfil the responsibilities regarding her husband and children.⁴¹ Although a beautiful and religious woman having good character with high social status and from respectable family should be considered more valuable but among all these most significant factor must be the religion.⁴² Prophet ﷺ emphasized about it saying:

لا تتزوج المرأة من أجل مظهرها الجميل ، لأن جمالها قد يدمرها ؛ ولا يتزوجون من أجل ثروتهم لأن ثروتهم قد تقودهم إلى الاستبداد. تزوجهم بسبب دينهم. والخادمة السوداء وغير الجذابة الدينية ، هي أفضل [من كلاهما]

“Do not marry women for their good looks, as their beauty might destroy them; and do not marry them for their wealth as their riches might lead them to be overbearing. Marry them for their religion; and a black and unattractive maid who is religious, is better [than them both].”⁴³

Islam has not set a criterion that decides a beauty queen, for even all men have not collectively agreed on the beauty of a single woman. It has, however, stated that beauty in a wife is indeed in the eye of her husband. Hence, one must not merely focus on a woman’s looks, affluence or family, at the expense of religion; indeed, as someone once said, beauty with an evil soul is like a lantern on a Magi’s grave.⁴⁴ A person who does not have religion, he does not have anything. A man came to the Prophet ﷺ to seek guidance for selecting a spouse,⁴⁵ He ﷺ said,

إنه ملزم لك أن يكون لديك زوج ديني

“It is binding upon you to have a religious spouse.”⁴⁶

Prophet ﷺ know the mentality of man about his weakness beauty and wealth so He ﷺ said;

الرجل الذي يتزوج امرأة من أجل ثروتها ، يتركه الله في حالته الخاصة ، ومن يتزوجها (فقط) من أجل جمالها ، سيجدها في (الأشياء) التي لا يحبها (السلوكيات غير الواضحة) والله سوف تجمع كل هذه الأشياء لمن يتزوجها من أجل إيمانها (التدين).

A man who marries a woman for the sake of her wealth, Allah leaves him in his own condition, and one who marries her (only) for her beauty, will find in her (things) which he dislikes (unpleasing manners) and Allah will gather up all these things for one who marries her for the sake of her faith (religiousness).”⁴⁷

Religious Conviction

تنكح المرأة لأربع لمالها ولحسبها و لجمالها و لدينها فاظفر بذات الدين تربت يداك

A woman is married for her deen, her wealth or her beauty. You must go for the one with deen, may your hands be in the dust! (If you fail to heed)⁴⁸

This characteristic specifies ‘fulfilling the obligation and the avoidance of the forbidden’. Hadith indicates with reference to *deen*, i.e., a prospective spouse’s piety and best practice of Islam. The characteristic of piety applies to the man just as much as to the woman.⁴⁹ The Prophet ﷺ said:

إذا جاء إليك أحد من تقواه وشخصيتك ، فتزوجته. إذا لم تقم بذلك ، فستكون هناك تجارب في الأرض وقدرا كبيرا من الشر

If someone with whose piety and character you are satisfied with comes to you, marry to him. If you do not do so, there will be trials in the earth and a great deal of evil.”

Compatibility for Marriage in Islam (Kufū) and Societal Perspectives

Religion of husband and wife must be same because it is very important thing in the life of every person and no one is ready to compromise his or her religion and religious thoughts. If the religion of spouses would different, it would create many complexities and problems between them and their children so this factor should be taken on the top than other factors.

2) Compatibility(الكفاءة) in Lineage

Equality in lineage or equality in nobility of family is the second most important criteria regarding the condition of (كفوا) and Prophet ﷺ stressed upon it. According to Hanafī school of jurisprudence and many other jurists takes compatibility (الكفاءة) in lineage or descendants into consideration except imam Mālik.⁵⁰ Prophet ﷺ said:

الزواج في حضن عائلة كريمة ، لأن المني والجينات لها تأثير

“Marry in the lap of a decent family, since the semen and the genes have effect.”⁵¹

He ﷺ said

انظر بعناية شديدة ودقة إلى أين تضع طفلك لأنه يتم نقل الجينات والصفات الوراثية بطريقة مخفية وغير متعمدة ويكون لها تأثيرها

“Look very carefully and minutely as to where you are placing your child because genes and hereditary qualities are transferred in a concealed and unintentional way and have their effect.”⁵²

3) Compatibility(الكفاءة) in Physical Health

Besides the importance of equality or compatibility(الكفاءة) in the matter of religion and pious character, physical appearance, physical and mental health is also very essential and must be considered in potential spouse while selecting.⁵³ Prophet ﷺ said in this regard:

عندما يعتزم المرء أن يتزوج امرأة ، يجب أن تسأل عن شعرها ، مثلما تطلب وجهها (الجمال) ، لأن الشعر هو واحد من اثنين من الجمال (من النساء)

“When one intends to marry a woman, he should ask about her hair, just as he asks about her face (beauty), since the hair is one of the two beauties (of women).”⁵⁴

Shari’ah prescribes or determined some imitation in order to choose mate from your kinship and from whom you have religious relationship, Prophet ﷺ advice his companion who is going for getting marriage that he should see his spouse before marriage.⁵⁵ He ﷺ said:

اذهب وانظر إليها لأنه من المرجح أن يولد الحب بينكما

“Go and look at her for it is more likely to engender love between the two of you.”⁵⁶

Ḥaḍrat ‘Umar bin Kḥaṭṭāb رضه once said:

"لا تجبر الفتيات الصغيرات على الزواج من رجل قبيح ، لأنهم أيضا يحبون ما تحب"

*"Do not force your young girls to marry an ugly man, for they also love what you love."*⁵⁷

Although Physical appearance attract the opposite spouse and should be considered before marital contract but it is lower in rank than religion, lineage and morality. Preference on physical beauty and neglect others factors cause adverse effect on life of spouses. In order to awareness of people that not only prefer just the outlooks of prospective spouse but should considered other factors also, so young generation should take guidance from their elders that how to select a life partner.⁵⁸

4) Compatibility (الكفاءة) in Nature

Another important criterion is good nature of a prospective spouse. Character is of extreme importance in Islam and goes hand in hand with faith and piety. Prophet ﷺ has even described it as the purpose of his mission to mankind and said:

لقد أرسلت فقط لاستكمال حسن الخلق

*"I have only been sent to complete good character."*⁵⁹

تزوج المرأة المحبة التي تلد ، لأنني سأتنافس معك ضد الدول الأخرى

*"Marry loving women who give birth, for I will compete with you against other nations."*⁶⁰

Equality (الكفاءة) in character and nature is very important between the spouses. Imām Raḍā stopped a person who is going to marry his girl with a man who was not good in his behaviour and ill-mannered.⁶¹ Same criteria are for woman about character and nature. If the character of a wife is not good and she is very beautiful and wealthy and husband does not know about this then it will create destruction in family life.⁶²

So, it is very necessary to ask about the behaviour, character and nature of prospective spouse and his or her family, in order to save difficulties in future life. Because mostly people reflects the behaviour of their family.⁶³

5) Compatibility (الكفاءة) in Wealth

Another thing which should be considered before marriage is compatibility (الكفاءة) in wealth. It is the condition for the validity of marriage that a person must be able to pay dowry to his prospective wife and give maintenance to her in order to prolong his marital life. So compatibility (الكفاءة) in wealth means that a person must be able to fulfil those conditions.⁶⁴

A Ḥanafī jurist, ibn al-Hamah's opinion regarding the compatibility (الكفاءة) in wealth is that he considered the compatibility (الكفاءة) in level of intelligence higher in rank than compatibility

(الكفاءة) in wealth and lineage.⁶⁵ But there are some scholars who give preference to compatibility (الكفاءة) in wealth above equality in lineage.⁶⁶ Allah Almighty says:

الرجال قوامون على النساء بما فضل الله بعضهم على بعض و بما أنفقوا من أموالهم

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.)⁶⁷

This is considered by both the Ḥanafī and Ḥanbalī scholars as well as in one opinion of the Shāf'ī scholars.

6) Compatibility (الكفاءة) in Profession

Besides Ḥanafī Mālik, rest of three jurists agreed upon the compatibility (الكفاءة) in profession or social status in the society. The woman from family of admirable business or social status cannot be equal (كفوا) to a man with normal business or social status.⁶⁸ In the society of Arabs when Prophet ﷺ was alive, Arabs were not considered the respectable profession as their equivalence with the other tribe; they give equal importance to all profession. Contradictory to Arabs, non-Arabs acknowledge respectable profession and perceive it as status in society. Level in business field or profession varies, so union of a person having extraordinary business with person who is less than this can create a gap between the two persons which cause uneasy situation. Only because of this reason Islam emphasize on the compatibility (الكفاءة) in this factor, in the sight of Allah Almighty all human beings are equal only the scale of superiority is based on piety.⁶⁹

7) Compatibility (الكفاءة) in Freedom

Compatibility (الكفاءة) between the spouses refers that captive or a servant man cannot be equal to emancipated or unconfined women similarly the descendants of slave man cannot equal to the girl who is not from the family of slave or servants. According to Ḥanafī school of thought it is condemnable to give emancipated woman to a slave man for marry.⁷⁰ According to Ḥanafī Shāf'ī the comfort level between the free woman and slave man diminished and result in the failure of marriage.⁷¹ With the exception of Mālikī School of jurisprudence all other schools of thought give weightage to the compatibility (الكفاءة) in freedom.⁷²

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