

partner with similarities in religious values and principles life is very important for guard a lasting and fulfilling relationship blessing.

In the Qur'an, Allah also emphasizes importance choose partner based on mark faith . In *Surah An-Nur* verse 26, Allah says :

الْحَيِّثُ بِالْحَيِّثِ وَالْحَيِّثُونَ بِالْحَيِّثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women. They (the good ones) are free from what people accuse them of. For them is forgiveness and a noble provision (QS. An-Nur: 26).

This verse hinting that quality partner life compared straight with quality self someone. If someone want to get a good couple , then he also has to repair himself moreover formerly (Shodiq et al., 2019).

What makes study hadith interesting for reviewed more carry on because order mention factors said. Why did the prophet Muhammad SAW mention wealth, lineage, and beauty moreover formerly before mention religious factors? Is there any particular wisdom? In mention order said?. The scholars explain that mention this no means less religious factors important, but more to reality social issues that occur in society. The majority man tend evaluate partner from aspect worldly moreover formerly before considering religion. Therefore that, prophet Muhammad SAW. Give directions that although there is various consideration in choose couple, the most important remain religion.

apart from hadith main , there is a number of other hadiths that support this importance choose partner based on religion. One of them is hadith narrated by *Imam At - Tirmidhi* :

إِذَا جَاءَكُمْ مِنْ تَرَضُونَ دِينَهُ وَخُلُقَهُ فَرُجُوهُ . إِلَّا تَفْعَلُوا تَكُنْ قِنْدَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

If you come to you, someone whose religion and morals you like , then marry her. If you don't do it , then will slander and damage occurred big on earth . (HR. At- Tirmidhi No. 1084)

This hadith teach that in marriage, not only religion becomes considerations, but also morals (Fauzan et al., 2023). Because, religion without good morals no will bring harmony in house ladder. Based on background behind above, research this make an effort answer a number of question study as following :

1. How quality and understanding meaning matan hadith about four factors that become consideration in choose partner life, namely wealth, lineage, beauty and religion?
2. What is the meaning and message contained in hadith the based on approach *ma' ani al-ad* ?
3. Why in editorial hadith the religious factors are mentioned final after wealth, lineage, and beauty?

This study will try analyze meaning from hadith this Good from aspect matan (*text hadith*) and sanad (*path*) narration), and explain the reason behind order mention factors in hadith said. With understand aspects this, it is hoped public can more wise in interpret and practice Islamic teachings in choose partner proper living with guidance of the Prophet Muhammad (Mahmudah, 2022).

As for the purpose from study this is for analyze meaning matan and sanad hadith the in a way deep, so that can understood with well by the community. In addition, research this also aims For explain the reason behind mention order factors in hadith said , so that can give more insight wide about the wisdom contained therein (Baydlowi, 2020). With thus , the study this expected can give contribution for understanding muslims in choose partner life in accordance with teachings of the Prophet Muhammad SAW. As well as building house harmonious and full staircase blessings .

Several previous studies have discussed hadiths on criteria for choosing a life partner from various perspectives. Ahmad Syukri's (2018) study, titled "*Ideal Criteria for Choosing a Life Partner According to the Prophet's Hadith*," examined hadiths related to criteria for a life partner and concluded that religious factors are the primary criteria emphasized in Islam (Jannah et al., 2021). This study focused on affirming normative religious values as a basis for choosing a partner, but did not examine in depth the wording structure of the hadith and the meaning of the order in which these factors are mentioned.

Temporary that, Siti Aisyah's research (2020) in studies *Impact Election Life Partners Based on Material Factors Household Harmony* highlight implications social from election couples based on

material factors. The results of the research show that more couples prioritize material aspects tend to face more lots conflict house ladder compared to with a couple who makes religion and morals as base main. Although thus , research this more emphasize on aspects sociological and not yet in a way special study hadith that became runaway normative in problem the.

Furthermore, Muhammad Fauzan (2021) in study *Analysis The meaning of the Hadith about Criteria Wedding in Scholars' Perspective* discuss interpretation of scholars regarding hadiths about criteria choose partner life. Research this give description about variation interpretation of scholars regarding hadith said, however not yet in a way special study dimensions meaning hadith through approach *ma'ani al- ad* as well as not yet highlight significance order mention factors in editorial hadith (Fauzan et al., 2023).

Based on this review, it can be seen that previous studies have emphasized the importance of religion as a criterion in choosing a partner or the social impact of choosing a life partner. However, studies that specifically analyze the meaning of the hadith through the *ma'ani al- ad approach*, while also examining the reasons for mentioning wealth, lineage, and beauty before religion in the hadith text and linking them to contemporary social realities, are still relatively limited. Therefore, this study aims to fill this gap by analyzing the textual and contextual meaning of the hadith and explaining its relevance in the social context of modern society.

Study this use a number of theory from islamic scholars and figures to support his analysis. *First, the Ma' ani al-Hadis theory* as explained by *Ibn Hajar al-Asqalani* in *Fath al-Bari* used for dig meaning hadith with consider aspect language, context history, as well as understanding of past and contemporary scholars. *Second, the priority theory in Islam (Fiqh al-Awlawiyyat)* as formulated by *Yusuf al-Qaradawi*, is used because in islam there is draft priority that emphasizes that in every decisions, more factors worth on the side sharia must prioritized (Maulana & Saepullah, 2024). In the context of election partner life, religion has priority more tall compared to factor others. *Third, social theory in islam is based on thinking Ibn Khaldun in the Introduction* used for understand how factor social influence election partner life and how Islam provides guide in build harmonious family based on values religious theories this chosen because capable give greater understanding comprehensive to hadith "*women" married because four case*" and how hadith this can applied in modern life.

RESEARCH METHODS

This research uses a qualitative method with a library research approach to study and understand the meaning of the hadith comprehensively (Mahmud et al., 2022). The main source of this research is the hadith about women being married because of four things narrated by Imam Bukhari and Muslim. In the analysis process, this research first carried out *a hadith takhrij* to trace the sources of hadith transmission in the main hadith books and identify the path of transmission systematically ('Azima, 2023). Next, *a sanad critique was conducted* to assess the quality of the hadith through a study of the continuity of the sanad (*ittish l al-sanad*), the credibility of the narrators (*'ad lah and ab*), and the position of the hadith in classical hadith literature. After that, this study conducted *a ma'ani al- ad analysis* by examining the linguistic aspects, the structure of the hadith's redaction, and the interpretations of scholars in hadith commentary books such as *Fath al-B r* by Ibn Hajar al-'Asqalani and *Syarh Sahih Muslim* by Imam an-Nawawi (Suryana & Arifin, 2024). In addition, this study also uses a historical-sociological approach to understand the social context behind the emergence of the hadith, including the possibility of *asb b al-wur d* and the social reality of Arab society during the time of the Prophet Muhammad SAW. This approach is also used to connect classical understanding with contemporary social phenomena, particularly in the context of choosing a life partner amidst materialistic tendencies in modern marriage culture. Supporting data is obtained from various academic literature, including books, scientific journals, and Islamic studies relevant to the study of hadith, family, and islamic law.

RESULTS AND DISCUSSION

Takhrij Hadith: A Woman is Married for Four Reasons Case

Focus main discussion in this article is hadith narrated by *Imam al-Bukhari* (Khan, 1997). In the book of *al-Nikah*, in chap about equality in religion (*al-Akfa 'fi al-Din*) (7/9), as well as hadith narrated by Imam *Muslim* in the Book of *al-Radha'*, chapter recommendation marry women who have religious values (*Istihbab al-Nikah bi Dzati al-Din*) (4/561) (Mujahid, 2007).

دحا مسدد مدحا ثنا يحيى عن عبيد الله قال حدثني سعيد بن أبي سعيد عن أبيه عن أبي هريرة رضي
 الله عنه عن النبي صلى الله عليه وسلم قال تنكح المرأة الأربعة لجمالها ورحمتها ولدينها فاظن بذات
 الدين تربت يداك متفق عليه

Have told to us Musaddad has tell a story to us Yahya from Ubaidullah ia said: has tell to me Sa'id bin Abu Sa'id from his father from Abu Hurairah raddliallahu' anhu, from prophet May Allah bless him and grant him peace Peace be upon him. said: "women That married Because four matter, because his wealth, because his lineage, because her beauty, and because his religion, then choose the one who has religion, then surely second your hands will filled with dust (lucky) (HR. Al-Bukhari & Muslim).

Sanad of hadith the consists of from a number of known narrator own credibility tall in knowledge Hadith. *Musaddad bin Musarhad* is one of Imam al-Bukhari's teachers who is considered *tsiqah* (trusted) by the scholars of rijal, as mentioned in *Tahdz b al-Kam l* and *Tahdz b al-Tahdz b*. Narrators Next, *Yahya bin Sa'id al-Qaththan*, known as a priest in field hadith and is considered very strong memorization (*tsiqah*) *tsabat* by experts hadith. Furthermore, '*Ubaidullah bin 'Umar al-'Umari* including trusted narrator (*tsiqah*) as explained in *Taqr b al-Tahdz b* by Ibn Hajar al-'Asqalani.

Narrator next is *Sa'id bin Abi Sa'id al-Maqburi*, a man *tabi'* in who is assessed *tsiqah* by hadith scholars, and he narrate hadith from his father, *Abu Sa'id al-Maqburi*, who was also known as narrator who can trusted in literature rijal. Chain sanad this ended with Abu Hurairah ra., one of the most numerous companions of the Prophet narrate hadith.

Based on assessment of the rijal scholars towards the narrators said, sanad hadith this assessed *continuous (ittish l al-sanad) and throughout the narrator status trusted*, so that hadith this including in category *authentic and narrated hadith in a way muttafaq ' alaih* by Imam al-Bukhari and Imam Muslim. Evaluation quality of the narrators this can found in several Rijal books hadith like *Tahdz b al-Kam l*, *Tahdz b al-Tahdz b*, and *Taqr b al-Tahdz b* the work of Ibn Hajar al-'Asqalani.

This hadith was also narrated by *Imam al-Tirmidhi* in *Book of Al-Nikah* in chapter about the person you marry Because three criteria (*Ma Ja'a fi Man Tunkahu 'ala Tsalatsati Khishal*) (2/275) (Khaliyi, 2013). By *Abu Dawud* in the book of *al-Nikah* in chapter recommendation marry women who have religion (*Ma Yu'maru bihi min Tazwij Dzati al-Din*) (2/472), as well as by *al- Darimi* in *Book of Al-Nikah*, chapter about married woman Because four p (*Tunkahu al- Mar'atu 'ala al-Arba'*)(2/58).

Asbab al-Wurud Hadith: Women Married for Four Case

In the history conveyed by Ahmad and Muslim through Jabir bin Abdillah , recorded statement following (Berutu, 2023) : *"I have carry out wedding with a women during the time of the Prophet Muhammad. He then ask to me, 'O Jabir, have you Marry?' I answered, 'Yes.' Rasulallah asked again, ' With a girl or Widow?' I answered, 'With a widow. He then asked, 'Why don't you marry a young girl (virgin), so you can having fun with him?' I replied, 'I have a number of you women, and I worry that with marry a young girl, thing the will cause discomfort between us.' Rasulallah SAW then said, ' Indeed, woman married Because her religion and her beauty. Therefore that, choose one that has religion, and with thus, both your hands will filled with luck' "* (HR. al-Bukhari and Muslim).

Analysis The Meaning of the Hadith

First, the Prophet mentioned four general things become consideration in Marriage : wealth, offspring, beauty, and religion. Considerations to treasure often related with stability economy house stairs. Many people hope with marry a woman who is rich, life economy become more easy. Next, good offspring usually interpreted as lineage noble, originating from family honorable, or have high social status (Fauzan et al., 2023). Beauty is power pull external that is not can it is denied, because human beings basically love beauty. However, in hadith this, *Rasulallah SAW*. close with emphasize : *"then choose one who has religion, surely you will lucky"*. This shows that religion is aspects that must be prioritized and become runway main in foster house ladder (Amanda, 2024).

Religion in context this no only means mere formality of worship, but covers overall values Islam, such as morals noble, spiritual awareness, and responsibility answer in operate role as wife and mother (Azizah & Sumbulah, 6 CE). Women who have good understanding of religion will capable guard herself, her husband, and educate his children with islamic values. The so-called good fortune

in hadith this is not luck material only, but luck true which includes happiness, peace and blessings life (Amanda, 2024).

For strengthen understanding here, there is other hadiths confirm this importance choose religious couple (Mahmudah, 2022). In a hadith, *Rasulullah SAW.* said :

بَحَثْنَا تَامِدُ بْنُ عَمْرٍو الصَّوَّاقِ الْبَلْخِيِّ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ بْنِ هُرْمُزٍ عَنْ
عَدِيِّ بْنِ سَعِيدٍ ابْنِ أَبِي تَيْمٍ الْمَنْزَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَ كُمْ مِنْ تَرَضُونَ
دِينَهُ وَوَلَقَهُ فَفَكَرُّهُوَ إِلَّا تَفَعَّلُوا تَكُنْ فِي الْأَرْضِ وَفَسَادُ قُلُوبِهَا يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ إِذَا جَاءَ كُمْ مِنْ
تَرَضُونَ دِينَهُ وَخُلِقَ كَأَنَّهُ وَهُ تَثَّ مَرَاتٍ قَالَ أَبُو عِيَسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو حَاتِمٍ الْمَنْزَرِيُّ لَهُ صَحْبَةٌ
وَإِنَّمَا نَعْرِفُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ هَذَا الْحَدِيثِ

Have told to us Muhammad bin 'Amr bin As Sawwaq Al Balkhi, has tell to us Hatim bin Isma'il from Abdullah bin Muslim bin Hurmuz from Muhammad and Sa'id the sons of the man 'Ubaid, from Abu Hatim Al-Muzani said; Rasulallah shallallahu 'alaihi peace be upon you said : "If someone come apply (child) (women and relatives) of you, while you are pleased with their religion and morals, then marry her. If you do not do it, surely will slander occurs in person earth and corruption. "The Companions ask; "Even though he not rich". He said : "If someone come apply (child) women) you, you are pleased with their religion and morals, then marry her". He say it three times. Abu Isa said ; "This is hadith gharib. Abu Hatim Al-Muzani is a friend , but we don't know he narrate hadith from the Prophet sallallahu 'alaihi Peace be upon you besides hadith this" (HR. at- Tirmidhi No. 1084).

This hadith narrated by *Imam at-Tirmidhi in Sunan at-Tirmidhi* and by him assessed as *hadith Hasan gharib*. *Hasan* term show that hadith the own good and reliable sanad made into proof, even though level his strength be under authentic hadith. Meanwhile term *gharib* show that hadith the narrated through one track narration certain in part levels sanad.

Sanad of hadith this started from *Muhammad bin 'Amr al-Sawwaq al-Balkhi*, who narrated from *Hatim bin Ismail*, a assessed narrator *tsiqah* by hadith scholars. He then narrate from *Abdullah bin Muslim bin Hurmuz*, who in literature knowledge rijal called own level disputed narration, however still accepted in hadith status *Hasan*. Next hadith this narrated from *Muhammad and Sa'id bin 'Ubaid*, later from *Abu Hatim al-Muzani*, a companions of the Prophet who have position as narrator direct from the Prophet Muhammad SAW.

Based on *Imam at-Tirmidhi's* assessment as well as studies of hadith scholars, hadith this *status hadith Hasan gharib* and not including category *muttafaq 'alaih*, because no narrated in a way together by *Imam al-Bukhari* and *Imam Muslim*. Although thus, the hadith this still own position important as amplifier meaning that *religion and morals is criteria main in choose partner life*, as also emphasized in authentic hadith narrated by *al-Bukhari* and *Muslim*.

This hadith of course intended to guardian women, but message his morals valid general that religion and morals are two conditions absolute must made into consideration main in choose couple, good man and Woman (Nurlina, 2 CE).

Other hadiths state from *Abdullah bin 'Amr bin Al-'Ash radhiyallahu 'anhuma*, he said that *Rasulullah shallallahu 'alaihi wa greetings said*,

إِنَّمَا الدُّنْيَا مِيعَانٌ وَمِيعَانٌ وَخَيْرُ مِيعَانٍ أَلَدُّهَا الْمَرْءُ الصَّالِحَةُ

Indeed the world is is jewelry and the best world jewelry is woman pious (HR. Muslim, no. 1467).

This hadith narrated by *Imam Muslim in Sahih Muslim from companion Abdullah bin 'Amr bin al-'Ash*. Based on narration said, hadith this including in category *authentic hadith*, because listed in *the Sahih Muslim* book which is recognized by scholars as one of the most authoritative hadith books after *Sahih al-Bukhari*. However, the hadith this *no including in category muttafaq 'alaih* because no narrated in a way jointly by *Imam al-Bukhari* and *Imam Muslim*, but only narrated by *Imam Muslim* only.

The scholars of hadith evaluate sanad hadith This *continued* (*ittish l al- sanad*) and its narrators status trusted (*tsiqah*), so that hadith This can made into proof in explain priority woman pious as partner ideal life in Islam. This hadith is also frequent made into runway normative by scholars in confirm that happiness house stairs are closely related with religious and moral qualities partner.

In the hadith in this case, the Prophet likened the world to all the pleasure as jewelry, but confirm that woman pious, namely obedient woman to God, guard honor and obedience to husband , is jewellery the best that can be owned somebody (Amanda, 2024). This is show how height mark pious woman in Islamic views.

Good woman his religion will become the first madrasah for his children (Maulana & Saepullah, 2024). He will implant values goodness, morals noble, and the spirit of worship since early. In case this, role a wife no only as companion husband, but also as educator generation. So from that, choose women who have good understanding of religion means prepare for the future family and children in shade Islamic values.

In another narration it is mentioned based on the hadith contained in *The book Tsalatsuna Darsan Lis Shaimat* by *Sheikh Abu Anas Husen Al 'Ali* , below sound hadith from *Abdurrahman bin Auf RA* who quoted *the words of the Prophet Muhammad SAW*.

إذا صلت المرأة خمسها، وصامت شهرها، وحفظت فرجها، وأطاعت زوجها قيل لها ادخلي الجنة
 من أي أبواب الجنة شئت

If a person woman always guard pray five times a day , also fast a month (in the month of Ramadan), looking after his genitals (from adultery) and obey her husband, then said to women said, "Come in to heaven through door wherever you are like" (HR Ahmad and Ibnu Hibban in (Sahih al-Jami').

This Hadith narrated by *Imam Ahmad in Musnad Ahmad* and also by *Ibnu Hibban in Sahih Ibn Hibban* from friend *Abdurrahman bin 'Auf*. The scholars of hadith evaluate hadith This as *hadith Hasan* even part assess it *sahih li ghairihi* because supported by several track mutual narration strengthen. With thus, the hadith this can made into proof in explain priority women who maintain their religion and morals.

However thus, the hadith this *no including in category hadith muttafaq 'alaih* because no narrated in a way jointly by *Imam al-Bukhari and Imam Muslim* in the *Sahih* book they. Although so, quality sanad still assessed both by hadith scholars so that hadith this often made into argument in discussion about priority woman pious in life house ladder. This shows that woman who looks after his religion will get a noble place in the sight of Allah. So, the promised good fortune in hadith main No only happiness in the world, but also safety in the afterlife.

In the middle reality life moment this is the full one with temptation materialism and hedonism, hadith this present as guide main in choose partner (Suryani & Kadi, 2020). Many marriages day this is what was built on base beauty physique or wealth, but end with divorce because no own a strong spiritual foundation. When problems arise economy hit or beauty fade, only faith and piety that is capable become adhesive connection husband and wife . Therefore that, hadith this is very relevant For made into guidelines in build House sturdy and full stairs blessing .

Need confirmed that Islam does not forbid somebody consider factors worldly like beauty or treasure (Zahro, 2024). Even the Prophet Muhammad SAW also once marry women who come from from various background behind. However, all that no made into as size the main principle of Islam is balance, but religion remains must become foundation in all choice life, including in matter choose partner.

Finally, the hadith this become runway important in education family and society. Parents who understand mark hadith this will guide his children, well man and women, for prioritize religious values in marriage. With thus, will formed strong Muslim families spiritually and contribute in build a moral and god-fearing society.

Why wealth, fate and beauty It is called Moreover In the past

Discussion about why did Rasulullah SAW. In his words mention wealth , lineage , and beauty moreover formerly before religion often become material study important in studies hadith and ethics Islamic marriage (Arisman, 2023). This hadith no only load information *normative* about criteria choose partner, but also become mirror society during the time of the Prophet SAW. Mention wealth, lineage, and beauty at the beginning before religion was form confession on reality social, at the same time criticism fine to trend a society that prioritizes factor worldly.

In a way *asbab al- wurud* (causes) emergence hadith), hadith scholars confirm that hadith This appear in context repair Arab traditions that currently it places great importance on social status, wealth , and ancestry nobleman. Rasulullah SAW. Didn't refuse fact social that, but directing it to the principles of religion as criteria main. *Al-Qadhi 'Iyadh in Ikmal al-Mu'allim* mention that the Prophet Muhammad SAW emphasized : even though man normal choose Because things that, you (Muslims) must emphasizes religion. In other words, the order in word he reveal reality social, not give priority mark.

More far away, scholars like *an-Nawawi* in *Syarh Sahih Muslim* affirms : " *The mention of four matter This is not encouragement For prioritize treasure or lineage , but rather explanation a situation that was common in Arab society , then the Prophet Muhammad saw. Ordered that religion be established choice*". So the order is nature *descriptive*, not *prescriptive* (Wahyuni & Rasyid, 2022).

From the side history Socially , pre -Islamic Arab society (*Jahiliyah*) was known to be very judgmental *lineage* (descendant). *Lineage* become guarantee honor, power, and protection in system tribe. Marriage strategic inter-ethnic become tool diplomacy important. Parents avoid marry his son with ethnic group low his dignity. Even after Islam came, the custom that difficult is lost instantly. Prophet Muhammad SAW. Recognize condition that .

Besides *lineage* , wealth is also very important . In the structure public *Badui* and *Quraysh* who often face risk hunger , security caravans and trade distance far, have treasure means own Power bargain. Many parents make dowry tall as symbol prestige. Marriage for the sake of expanding network trading is also commonplace happen (Maidin, 2019).

Beauty is also one of the gauge universal measure in choose couple. In Arab culture , poems Love *Jahiliyah* worship appearance woman in detail: color skin, shape eyes, hair, height. Beauty value Woman considered part from price self family . So Rasulullah SAW. Mention three matter that : wealth, lineage, and beauty, because that's it fact main target candidate husband at that time .

However why is religion called lastly, then ordered selected ? This becomes point ethical hadith said. After mention three matter common worldly searching for Humans, the Prophet Muhammad SAW emphasized, " *Choose the Religious* " (*فاظفر بذات الدين*). As if the Prophet SAW was admonishing society : you guys are indeed often tempted wealth , lineage, and beauty, but victory true is in religion. *Al- Munawi* in *Fayd al-Qadir* said : " *He No forbid choose treasure or beauty, but recommend choose a religion for the world and the hereafter lucky*" (Dr. Hj. Rusdaya Basri, Lc., 2019).

It is also interesting if We Look aspect interfaith . In some literature comparative religion, the element of " *Treasure* " is very strong in tradition marriage *Europe century middle* dominated Church Catholicism. Western *Christianity* in the feudal era emphasize high *dowry* and alliance political through marriage nobleman (Tilawati, 2019). Marriage become means accumulate wealth and power.

Temporary in history *Jewish* , tradition Marry often emphasizes " *Beauty* " (Beautiful : Jewish) as symbol choice *divine*. In Jewish books classic , many narrative about the ancestors who chose partner because beautiful appearance (*Like the story of Jacob and Rachel*). In addition, beauty is also maintained strict as symbol agreement.

In culture *Arab* itself (Arabic lineage), factor descendants very dominate. Islam came correcting idols tribal pride. *Surah al-Hujurat verse 13* in a way *explicit* confirm glory in the sight of Allah is not in lineage, but in piety. So the hadith this can read as criticism social system that places religion above lineage.

Whereas *Islam* (Religion: Islam) in general normative emphasize religion as determinant glory. This is in accordance with the principle of monotheism, that kindness life must directed towards servitude to Allah (Maulana & Saepullah, 2024). Election religious couple Good no solely for the world, but For build family *Sakinah Mawaddah Wa Rahmah* got it His pleasure.

In the study Islamic history, we also look at how did the companions of the Prophet Muhammad SAW apply principle this. There is a history about *Bilal bin Rabah* who married with woman *Quraysh*, shows greater religious equality important than race or descendants. Rasulullah SAW. Also getting married her cousin, *Zainab bint Jahsy*, with *Zaid bin Haritsah* (former freed slaves), to break fanaticism lineage (Sholehah, 2025).

Scholars of hadith interpretation emphasize that order wealth , lineage , beauty , religion in hadith is not series value, but rather order habit man. *Ibn Hajar al-Asqalani* in *Fath al-Bari* confirm that " *li* " in hadith This (*لِمَالِهَا وَلِحَسْبِهَا وَلِجَمَالِهَا وَلِدِينِهَا*) means because, not recommendation. So the Prophet Muhammad SAW. Described the motives of people in general, then guide people choose a religion.

We also found element pedagogical in hadith this. Prophet Muhammad SAW use often *al-tadrij method* (gradual) in educate. He no direct criticize people who choose because property,

lineage, or beauty, but awaken they in a way smooth . With said, "So choose the one who is religious," the Prophet Muhammad SAW ideal criteria (Siregar, 2023).

From the side philosophy social, hadith this also becomes criticism of capitalism marriage. In many society, property become tool subordination woman : woman made into object commodities marriage through high dowry. Islam makes it easy dowry. Even the Prophet Muhammad SAW Married a friend only with dowry memorizing the Quran, affirming the substance of religion above material.

Analysis culture contemporary also shows that trend choose partner because property, lineage, or beauty Still strong until now. In the current era this, the visual appearance is increasingly dominate via social media . Beauty edited and exhibited For interesting candidate couples . Modern capitalism emphasizes stability financial as the condition of being " Eligible for Marriage" (Dr. HM Jamil, 2017). This hadith still relevant : confirms that religion must become criteria main in the middle current modern *hedonism*.

Even modern gender discourse also finds criticism of values patriarchy behind emphasis wealth, lineage, and beauty (Mahbubah, 2024). This hadith Can read progressive : Prophet Muhammad SAW. educate people For evaluate man from his religion, not from class status, race, or appearance . With thus, Islamic principles reject discrimination based material and biological.

As for the reading *intertextuality* also supports message hadith this (Fatimah, 2014). The Qur'an in Surah *an-Nur* verse 32 recommend marry good people his religion :

وَكَحُوا إِذَا يَا لِمُؤْمِنِكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Marry people who are still single among you and also the worthy (married) of your servants , good man and Woman . If they are poor, Allah will give ability to they with His gifts . Allah is All-Encompassing (His gifts) and All-Knowing (QS. an-Nur,32).

Surah *al-Baqarah* verse 221 forbid marry polytheists even though interesting heart. Principle This consistent : faith become the most important requirement :

وَتَنْكَحُوا إِلَى الْمَسْكُوتِ ، حَافِيَةً يَوْمًا ، وَامَةً مُؤْمِنَةً خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ، وَلَا تَنْكَحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبَهُ مُؤْمِنٌ مِنْ خَيْرٍ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ لَوْ لَوْكَ يَدْعُونَ إِلَى الْآرِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيَسَبُّنَ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Don't You marry Woman polytheists until they have faith ! Indeed , my servant a woman of faith more Good than Woman polytheists , even though he interesting your heart . Do n't you Marry right man polytheists (with believing women) to they have faith . Indeed , my servant a man of faith more Good than man polytheists although he interesting your heart . They invite to hell , while Allah invites to heaven and forgiveness with his permission . (Allah) explains His verses to humans so that they take lesson (QS. al-Baqarah, 221).

In reality Islamic history, formation family based on religion produces generation that educates and brings change social (Halomoan, 2015). Prophet Muhammad SAW himself choose partner his daughter *Fatima* to *Ali bin Abi Talib* no because wealth (*Ali Miskin*), not because lineage just (*even though it's the same as Quraish*), no Because appearance , but Because faith and knowledge .

With thus, the mention wealth, lineage, and beauty moreover formerly in hadith no for prioritized, but rather for describe condition social a more diverse society prioritize things worldly (Teresa et al., 2024). Prophet SAW with wise describe reality, then directing it to religious criteria. This becomes method subtle, intelligent and relevant preaching throughout time (Syukron, 2023).

In research this, discussion like this can strengthened with approach sociology of religion: showing how material, genealogical and aesthetic motifs coloring system marriage cross culture. We can quoting studies anthropological about dowry high in *Africa*, *bride price* in Southeast Asia, or *dowry* in India which often oppressive women. All of them confirm the need religious perspective for uphold justice.

Therefore that, the result study this confirm that order in hadith become mirror reality social that wants to corrected by the Prophet Muhammad SAW Islam places religion as principle highest in choose couple, for the sake of building house harmonious, educational ladder generation be pious, and realize public fair and civilized.

In the study syarah hadith, the scholars provide more analysis deep about meaning editorial hadith “ *تنكح المرأة لأربع* ” Ibn Hajar al - 'Asqalani in *Fath al-Bari* explain that use letter lam on phrase *لِمَالِهَا وَلِحَسْبِهَا وَلِجَمَالِهَا وَدِينِهَا* show because or driving motivation somebody marry women. With thus, the editors hadith the is not form recommendation for prioritize property, lineage, or beauty, but rather description against common motives happened in the middle society. Therefore, the command *فاظفر بذات الدين* understood as affirmation normative for Muslims to make religion a priority main in choose partner life.

In line with that, *Imam al-Nawawi* in *Syarh Sahih Muslim* confirm that mention four factor the is form depiction to trend man in choose partner. According to him, Rasulullah SAW no push his people for evaluate somebody based on treasure or lineage, but rather give directions ethical so that religion can be made as standard main. Al-Nawawi also added that religiosity somebody will bring influence big to life house stairs, because couples who have good religious commitment tend guard rights and obligations in wedding.

Temporary that, *al-Qurtubi* in work the interpretation emphasize that hadith this contain related moral messages with principle glory in Islam. He relates hadith the with al-Qur'an principles in surah al-Hujurat verse 13 which confirms that glory man no measured from lineage or social status, but rather from his piety. Therefore that, according to al-Qurtubi, is a command for choose religious couple is part from Islamic efforts to correct culture too social emphasize genealogical status and wealth as size honor.

As for *al-Munawi* in *Fayd al-Qadir* give analysis that editorial hadith the own dimensions pedagogical in method preaching of the Prophet Muhammad SAW according to him, Rasulullah Saw. moreover formerly mention factors common worldly searching for human, then close it with order choosing a religion. This pattern show method refined education, namely with confess reality existing social , then direct it in a way gradually going to ideal values taught by Islam.

With thus, the analysis of these scholars show that hadith this no just explain phenomenon social in election partner alive, but also pregnant moral criticism of trend human beings who are too emphasize material aspects and social status. Through affirmation *فاظفر بذات الدين*, Prophet Muhammad SAW give principle normative that religion and morals must become runway main in build harmonious and sustainable family.

Discussion about religious priorities in choose partner life no can released from discourse *jurisprudence* about wedding different religions, especially marry woman *People of the Book*. In the Indonesian context, the Indonesian Ulema Council (*MUI*) has issued a fatwa confirming it that wedding different religions are forbidden and not permissible legitimate according to Islamic law. The 1980 MUI Fatwa on Marriage Mixture state that a Muslim does not allowed Marry with non-Muslim women , including *People of the Book*, for the sake of preserving faith, harmony family, and children's religious education (Harahap, 2025). This assertion was reinforced in the 2005 *Ijtima* 'Ulama of the MUI Fatwa Commission which stated that interfaith marriages bring more mafsadah (damage) than benefits in the context of Indonesian society.

In a way *normative*, the Qur'an in *QS al-Ma'idah* verse 5 of course give *rukhsah* (dispensation) for Muslim men for marry woman *People of the Book*. However, the classical scholars different opinion in understand limitation *People of the Book* as well as context socio-political environment that surrounds it. In the modern context, the MUI views that reality social Indonesia is different with Medina society during the time of the Prophet Muhammad Saw., where the structure family, system law, and domination more Islamic values strong . Therefore that , the ability the viewed no relevant in a way *sociological* in Indonesia, because potential cause conflict creed, differences education children, and disharmony House ladder (Irvani et al., 2023).

If associated with hadith "*tunkahu al-mar'atu li arba' in* ", then the principle of “*fa far*” *bi dz t al- dn* ” (choose the religious one) increasingly find relevance. During the time of the Prophet Muhammad SAW, the hadith the present in context Arab society is very considerate factor worldly (Nasriman & Hidayat, 2025). Prophet SAW no only correcting orientation materialistic, but also directing people to make religion a foundation main. In those days, religion became identity *collective* which determine direction life family.

In context classical, scholars such as *Imam an-Nawawi* and *Ibn Hajar al-'Asqalani* understand hadith this as recommendation strong (*irsyad*) for prioritize religion, not just ordinary moral choices. They no understand it as obligation absolute in a way *fiqh*, but as principle priority (*awlawiyyah*) for the sake of sustainability a peaceful family.

As for in context contemporary, meaning hadith this the more strengthening. Modern challenges in the form of *secularization*, *pluralism extreme*, *materialism*, and *hedonism* make religion not again consideration main in lots marriage. Even phenomenon wedding religious differences are

increasing because reason personal love without consider impact theological and sociological. This is where message hadith become very current : religion is not just formal identity, but rather system values that form vision life together (Nasriman & Hidayat, 2025).

If in the past problem main is *fanaticism* lineage and pride tribe, then in the present day the challenge is relativism unlimited individual values and freedom. This hadith still relevant as correct social, as formerly he correcting Arab society. The difference is, the context correct now shift from *tribalistic* going to *liberalistic*.

With thus, the view MUI which closed door wedding different religions in Indonesia can read as form *ijtihad* contextually aligned with Spirit hadith the principle prioritizing religion in choose partner no only individual ethics, but also safeguarding strategies resilience Muslim family in the middle plurality modern society. So, even though in a way *historical* there is difference scholars' opinions regarding *People of the Book*, in modern Indonesian context, considerations benefit collective become base strengthening the principle of “*fa far*” *bi dz t al- d n*” as foundation main wedding.

CONCLUSION

Based on analysis deep to hadith "*tunkahu al- mar'atu li arba' in*", can concluded that religion is not the only one consideration in choose partner alive, but he still is the most important and ideal criteria in Islamic view. Mention wealth, lineage, and beauty moreover formerly in hadith no show order priority, but rather reflect reality social Arab society during the time of the Prophet Muhammad SAW which tends to be evaluate partner from aspect worldly moreover before. Through approach *linguistic, historical, and sociological*, hadith this confirm that although man free consider lots factor in choose partner, Rasulullah Saw. Leading people for prioritizing religion as foundation main in build house steps of *sakinah, mawaddah, and mercy*.

Study this also confirms that religious values do not may narrowed down only on the aspect formalities of worship, but covering morals, responsibility responsibility, and spiritual commitment in operate role as husband or wife. In the context modern society is filled with with *hedonism, materialism, and stress social*, moral messages of the hadith this still relevant and even the more important. The marriage that is built only on base beauty, social status, or riches proven prone to conflict and divorce, while religion can become strong adhesive in face dynamics life House ladder. With thus, even though religion is not condition absolute in wedding in a way *fiqh*, hadith this confirm that success and blessings in House stairs are very much determined by quality religion and morals couple. Therefore that, Muslim society needs directed for no solely chase consideration worldly, but rather make religion as orientation main in choose partner live to realize a family blessed by Allah SWT.

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