



Marriage Financing in Islamic Law: A *Maqāsid al-Shari‘ah* Analysis of Wahbah al-Zuhaylī’s Thought

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Abstract

Islam regards marriage as an act of worship that guides believers toward a balance between simplicity and moral responsibility. However, in modern social practice, there is a growing gap between the Islamic principle of simplicity and the rising costs of marriage, such as expensive dowries and lavish wedding ceremonies, which shift the values of *maqāsid al-shari‘ah* toward a materialistic culture. This study aims to analyze Wahbah al-Zuhaili's thought on the allocation of marriage expenses from the perspective of *maqāsid al-shari‘ah* and its relevance to contemporary social practices. This research employs a qualitative library-based approach with descriptive-analytical methods. The primary sources include the works of Wahbah al-Zuhaili, particularly *al-Fiqh al-Islāmī wa Adillatuhu*, along with relevant classical fiqh literature and contemporary studies. Data were analyzed using thematic analysis to identify the legal principles underlying marriage financing within the framework of *maqāsid al-shari‘ah*. The findings reveal that Wahbah al-Zuhaili's legal framework makes a significant contribution to the development of contemporary Islamic jurisprudence by integrating *maqāsid al-shari‘ah* into the discourse on marriage financing. His emphasis on simplicity, justice, and public welfare provides a practical direction for developing an efficient marriage system through community support, the role of zakat institutions, and state facilitation. These findings imply the formulation of social guidelines and religious policy recommendations aimed at reducing the economic burden of marriage without neglecting its spiritual values.

Keywords: Marriage Financing, *Maqāsid al-shari‘ah*, Wahbah az-Zuhaili

Abstrak

Islam memandang pernikahan sebagai suatu bentuk ibadah yang mengarahkan umat beriman pada keseimbangan antara kesederhanaan dan tanggung jawab moral. Namun, dalam praktik sosial modern, terdapat kesenjangan yang semakin melebar antara prinsip kesederhanaan dalam Islam dan meningkatnya biaya pernikahan, seperti mahalnya mahar serta penyelenggaraan pesta pernikahan yang berlebihan. Kondisi ini mendorong pergeseran nilai-nilai *maqāsid al-shari‘ah* menuju budaya yang bersifat materialistik. Penelitian ini bertujuan untuk menganalisis pemikiran Wahbah al-Zuhaili mengenai pengalokasian biaya pernikahan dalam perspektif *maqāsid al-shari‘ah* serta relevansinya



terhadap praktik sosial kontemporer. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan metode deskriptif-analitis. Sumber data utama berasal dari karya-karya Wahbah al-Zuhaili, khususnya *al-Fiqh al-Islāmī wa Adillatuhu*, yang didukung oleh literatur fikih klasik serta kajian-kajian kontemporer yang relevan. Analisis data dilakukan melalui pendekatan tematik untuk mengidentifikasi prinsip-prinsip hukum yang mendasari pembiayaan pernikahan dalam kerangka *maqāṣid al-shari‘ah*. Hasil penelitian menunjukkan bahwa kerangka pemikiran hukum Wahbah al-Zuhaili memberikan kontribusi signifikan terhadap pengembangan fikih Islam kontemporer melalui integrasi *maqāṣid al-shari‘ah* dalam diskursus pembiayaan pernikahan. Penekanannya pada nilai kesederhanaan, keadilan, dan kemaslahatan umum memberikan arah praktis bagi pengembangan sistem pernikahan yang lebih efisien melalui dukungan masyarakat, peran lembaga zakat, serta fasilitasi negara. Temuan ini berimplikasi pada perumusan pedoman sosial dan rekomendasi kebijakan keagamaan yang bertujuan untuk mengurangi beban ekonomi pernikahan tanpa mengabaikan nilai-nilai spiritualnya.

Kata Kunci: Biaya Perkawinan, *Maqāṣid al-shari‘ah*, Wahbah az-Zuhaili

Introduction

Marriage in Islam is a normative system that regulates family and social life, not merely the union of two individuals. Through marriage, values of morality and spirituality are transmitted, shaping the family as the smallest unit of society that serves to preserve faith and strengthen the social order.¹ Islam regards marriage as a legitimate mechanism for continuing lineage, safeguarding chastity, and regulating the distribution of responsibilities between husband and wife.² In this context, marital law does not merely govern ritual aspects but also establishes social obligations aimed at protecting the rights of all parties involved, thereby granting marriage an essential position as a pillar of the community's continuity.

The financial aspects accompanying marriage have become a primary focus in the study of Islamic family law, particularly because of their close connection to issues of justice and welfare. The mahr is positioned as a symbol of respect for women, the walimah is regarded as an expression of gratitude as well as a social bond, and the initial nafkah reflects the husband's economic responsibility. Social realities demonstrate that these three components are not merely normative in value but are also laden with practical challenges. In certain regions of Aceh, particularly Banda Aceh, the amounts of mahr and walimah costs sometimes exceed the economic capacity of families, especially for couples beginning their married life. Family economic conditions, cultural norms, and societal expectations often make the financial burden heavy for prospective spouses.³ This situation indicates that marriage financing must be understood comprehensively, not only within the framework of

¹ Ahmad Ash Shiddieqy et al., "Integrating Islamic Family Law and Gender Equality: A Comparative Study of Legal Reform and Social Norms in Contemporary Indonesia and Morocco," *Legitima : Jurnal Hukum Keluarga Islam* 7, No. 2 (2025): 1-26, <https://doi.org/10.33367/legitima.v7i2.7101>.

² Muhazir Muhazir and Azwir Azwir, "Divorce Bureaucracy in the Sharia Space: Examining Practices in Langsa City, Aceh," *At-Tafsir* 17, no. 1 (2024): 44-55, <https://doi.org/10.32505/at.v17i1.9491>.

³ Taufiq Hidayat et al., "Jeulame in Marriage in Banda Aceh: Looking for a Common Thread between Culture and Sharia," *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 20, no. 1 (2020): 115-130, <https://doi.org/10.30631/alrisalah.v20i1.563>.

formal law but also in relation to social balance and the real needs of contemporary Muslim communities.

The rapid pace of social transformation has brought about a significant surge in marriage-related expenses, particularly in major urban areas of Indonesia. Research findings indicate that over the past decade, the cost of wedding celebrations has nearly doubled, encompassing the *mahr*, wedding receptions, and other supporting needs. For some couples, this condition has led to the postponement of marriage due to financial constraints.⁴ In contrast, rural communities still uphold traditions of extended family cooperation (*gotong royong*) that enable simpler weddings.⁵ The consequences of rising wedding costs not only affect individual decisions to marry but also influence demographic structures and social stability. This phenomenon underscores that economic factors cannot be overlooked in the dynamics of contemporary marital law.

Several previous studies have examined various perspectives on mahr and marriage financing. In the Mansai tradition in Banggai, the collection of material assistance before marriage serves to lighten the burden on the prospective bride and groom while fostering social togetherness and harmony, in accordance with the principle of mutual help.⁶ Similarly, studies on *uang panai* in South Sulawesi highlight that high financial demands often hinder marriage; however, through the approach of *maqasid al-Shari'ah* and the theory of limits, marriage costs can be adjusted to be fairer and not burdensome for the prospective couple.⁷ Meanwhile, research on the amount of *jeulame* or mahr in Banda Aceh shows that factors such as education, family background, and social status of women influence the mahr amount. Although society sometimes considers a high mahr to be contrary to the principles of sharia, the findings indicate that its application allows for flexibility.⁸

Previous studies have highlighted aspects of marriage financing, but they remain limited to certain elements and have rarely explored the thought of Wahbah az-Zuhaili comprehensively. This study presents a novelty by focusing on a contemporary fiqh framework to assess the obligations and limitations of marriage costs from Wahbah az-Zuhaili's perspective and the *maqāṣid al-shari'ah*. Unlike descriptive local tradition studies, this research emphasizes a normative analysis of Islamic legal sources to balance benefit (*maslahah*), ease, and justice, while also providing a conceptual framework for modern marriage practices. Thus, this study expands previous research by integrating fiqh theory, *maqāṣid al-shari'ah*, and contemporary social practices related to marriage financing.

⁴ Ach Baidlawi Bukhari and Ahmad Bustanil Arifin, "Tingginya Biaya Pernikahan dan Pengaruhnya terhadap Keputusan Menikah Milenial," *Asa: Jurnal Kajian Hukum Keluarga Islam* 7, No. 1 (2025): 13–26, <https://doi.org/10.58293/asa.v7i1.126>.

⁵ Nikita Khoirulia Mughni, "Makna Solidaritas Sosial Pada Perkawinan Adat Lampung Sai Batin Tanjung Ratu, Lampung Selatan," *Causa: Jurnal Hukum Dan Kewarganegaraan* 16, no. 1 (2025): 211–20.

⁶ Darsul S. Puyu et al., "Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023): 1352–72, <https://doi.org/10.22373/sjhk.v7i3.16510>.

⁷ Yanuriansyah Ar Rasyid et al., "Reconstructing the Concept of Uang Panai in South Sulawesi: A *Maqāṣid al-Shari'ah* Approach for Revitalizing Women-Friendly Islamic Values," *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum* 9, No. 1 (2024): 1–13, <https://doi.org/10.22515/alahkam.v9i1.8706>.

⁸ Hidayat et al., "Jeulame in Marriage in Banda Aceh:"120

The academic gap becomes more apparent when viewed from the scarcity of comprehensive analyses that connect the normative aspects of *fiqh* with the socio-economic realities of marriage. Most previous studies have focused on a single dimension, such as *mahr* or the age of marriage, without linking them to the broader system of marriage financing that includes receptions, initial maintenance, and customary practices. Studies examining scholars' thoughts are often limited to textual comparisons, without relating them to the practical problems faced by society. This situation presents both an academic challenge and an opportunity for new research to make a broader contribution in addressing the daily problems of the Muslim community.

The need for this research arises from an academic concern regarding the imbalance between the ideality of the Sharia and the social realities of marriage. A fundamental question emerges: does the current system of marriage financing align with the principles of *maqāṣid al-shari‘ah*, which emphasize welfare, ease, and justice? How can the thought of Wahbah az-Zuhaili, one of the leading contemporary scholars, provide solutions to these issues? Such questions guide this study toward seeking both theoretical and practical answers so that marriage expenses do not become a burden that hinders the fulfillment of worship.

This study employs a library research approach through a critical review of the works of Wahbah al-Zuhaili, classical *fiqh* texts, and contemporary academic literature. The primary data source in this research is Wahbah al-Zuhaili's major work, *al-Fiqh al-Islami wa Adillatuhu*, which serves as the main reference for examining the legal concept of marriage expenses. Secondary data include supporting works and contemporary studies relevant to the themes of *maqāṣid al-shari‘ah* and Islamic family law. The data were analyzed thematically by combining textual and contextual approaches to assess the relevance of normative thought to the real conditions of Muslim societies.

This study aims to analyze Wahbah al-Zuhaili's thoughts on the imposition of marriage costs from the perspective of *maqāṣid al-shari‘ah* and to examine their relevance to contemporary social practices. The research explores the normative foundations and *fiqh* principles underlying marriage expenses, including *mahr* (dowry), *walimah* (wedding feast), and initial financial obligations. Furthermore, it investigates the values of modesty, justice, and public interest reflected in al-Zuhaili's perspective and relates them to the increasing economic burdens of marriage in modern society. Through this analysis, the study seeks to formulate practical implications for social and religious policies to ensure that marriage remains affordable and aligned with the spiritual values of Islam.

The contribution of this study is expected to enrich the scholarship of Islamic family law while also offering practical guidance for society. Its findings may serve as an academic reference that clarifies Wahbah az-Zuhaili's position within the discourse of marital law and provides concrete recommendations on how to simplify marriage financing while remaining faithful to Sharia. Furthermore, the study seeks to narrow the gap between Islamic legal principles and the socio-economic dynamics of contemporary society. Thus, this research is not only academic in nature but also relevant to policymakers, legal practitioners, and Muslim couples planning their marriages.

The Legal Concept of Marriage Expenses in the Perspective of Islamic Fiqh

The discussion of marriage expenses in Islam is not limited to *mahr* as the primary obligation but also encompasses other elements such as *walimah* and initial maintenance (*nafkah awal*). The *mahr* is a Sharia-mandated component, which must be given by the groom to the bride as a sign of sincerity and respect. The *walimah* carries a more social character, in the form of a feast held to celebrate the marriage, while the initial maintenance reflects the husband's responsibility following the marriage contract. Together, these three elements construct a distinctive framework of financial responsibilities in Islamic family law. Although each has its own basis, purpose, and implications, they need to be understood comprehensively to avoid reducing the concept merely to the aspect of *mahr*.

The primary reference regarding the obligation of *mahr* is found in the Qur'an, particularly in Surah al-Nisa (4:4), which commands the husband to give the *mahr* to his wife willingly. This verse affirms that the *mahr* is not merely a formality but a woman's right that must be fulfilled without coercion for its return.⁹ Classical exegesis emphasizes sincerity as the key to fulfilling this command, while contemporary interpretations link it to efforts to safeguard women's dignity. Through this verse, it becomes clear that Islam provides a firm legal foundation regarding *mahr*, although its form and amount are not rigidly prescribed, thereby allowing flexibility according to social conditions.

The Hadiths of the Prophet Muhammad (peace be upon him) affirm the importance of simplicity in determining the *mahr*. One narration indicates that the most blessed *mahr* is the one that is least burdensome.¹⁰ This recommendation is intended not only to facilitate men in concluding the marriage contract but also to prevent excessiveness that could obstruct the very purpose of marriage. Simplicity in *mahr* is thus regarded as a means of ensuring the smoothness of marriage, so that couples are not burdened by excessive financial demands. The emphasis of these Hadiths highlights that *mahr* is not an economic instrument meant to impose hardship, but rather a proportional symbol of respect.

Mahr also carries deeper symbolic meaning within Islamic law. It is not a price paid to "possess" a woman, but rather a gift representing the husband's appreciation, affection, and commitment toward his wife.¹¹ This aligns with the Islamic principle that rejects any form of commodification of women. The symbolism of *mahr* also embodies spiritual value, as it marks the sacredness of the marriage contract accompanied by moral and social responsibility. This symbolic meaning is important to emphasize so that societal understanding does not become trapped in materialistic dimensions alone, but rather appreciates *mahr* as a representation of respect and the strengthening of emotional bonds underlying marriage.

Beyond *mahr*, the tradition of marriage financing often involves family members, whether guardians or close relatives. Their involvement is not only material but also moral

⁹ Nafilah Sulfa and Nafilatul Khair, "Konsep Mahar dalam Surah An-Nisa Ayat 4: Pendekatan Maqasid Al-Qur'an dalam Perspektif Rasyid Ridha," *Al Karima: Jurnal Studi Ilmu Al Quran dan Tafsir* 9, No. 1 (2025): 92–109, <https://doi.org/10.58438/alkarima.v9i1.303>.

¹⁰ Maulin Permata et al., "Analisis Takhrij dan Pemahaman Hadis tentang Mahar yang Ringan," *Kamaya: Jurnal Ilmu Agama* 8, No. 2 (2025): 1–14, <https://doi.org/10.37329/kamaya.v8i2.4086>.

¹¹ Abdil Aziz Muhammad Azzam and Abdul Wahhab Sayyed Hawwas, *Fikih Munakahat: Khitbah, Nikah, dan Talak*, Cet. 4 (Amzah, 2015), 177

and social support that strengthens family ties. In many Muslim cultures, both the groom's and bride's families contribute to part of the *walimah* expenses or the initial needs of the household. Such practices receive *fiqh* legitimacy as long as they do not violate Sharia principles, since marriage financing is not merely an individual matter but a social event uniting two extended families. Accordingly, the distribution of marriage costs can reflect the value of communal solidarity (*gotong royong*) embedded in society.

The four Sunni schools of law present diverse views regarding the division of marriage expenses. The Hanafi school emphasizes that *mahr* and maintenance are obligations of the husband, while the *walimah* is considered recommended (*sunnah*).¹² The Maliki school affirms that *mahr* is the full right of the woman, without prescribing any fixed standard of amount.¹³ The Shafi'i and Hanbali schools are in agreement in considering *mahr* a mandatory obligation, while the *walimah* is viewed as a form of social proclamation (*syi'ar*).¹⁴ These perspectives demonstrate the flexibility of Islamic *fiqh* in adapting to societal conditions while maintaining the fundamental principle that the husband bears the primary responsibility for marriage expenses.

Consideration of custom ('urf) also receives attention in *fiqh al-nikah*, particularly in relation to the allocation of marriage expenses. Scholars of *fiqh* agree that custom can serve as a legal basis as long as it does not contradict the principles of sharia.¹⁵ In practice, many Muslim communities adapt their local traditions in determining the form and amount of dowry, as well as the overall mechanism of marriage financing.¹⁶ The existence of 'urf demonstrates that Islam accommodates cultural diversity while still safeguarding sharia principles that must not be violated. This principle of accommodation is crucial in maintaining the relevance of Islamic law across different social contexts.

The tension between the *fiqh* principle that emphasizes simplicity and local customs that tend to be burdensome often becomes a serious issue. In certain cultures, demands for high dowries or lavish wedding expenses are considered symbols of the family's social status.¹⁷ Such practices run contrary to the values of simplicity and justice taught in *fiqh*. This discrepancy indicates a shift in the meaning of dowry and marriage expenses—from a principle of honor to a socio-economic burden. The situation illustrates how *fiqh* needs to be continually reinterpreted to address the mismatch between Islamic legal norms and cultural practices.

¹² Farida Ulvi Na'imah et al., "The Level of Mahr in Marriage: A Comparative Analysis of the Perspectives of the Shafi'i Madhhab and the Hanafi Madhhab," *Vrispraaak: International Journal of Law* 7, No. 2 (2023): 93–108, <https://doi.org/10.59689/vris.v7i2.1148>.

¹³ Jasmiati Jasmiati, "Pemikiran Imam Malik tentang Kedudukan Mahar dalam Pernikahan," *Hukumah: Jurnal Hukum Islam* 6, No. 2 (2024): 75–91, <https://doi.org/10.55403/hukumah.v6i2.576>.

¹⁴ Zulaifi, "Konsep Mahar Menurut Pemikiran Ulama Empat Mazhab dan Relevansinya di Era Kontemporer," *Qawwam: Journal for Gender Mainstreaming* 16, No. 2 (2022): 105–20, <https://doi.org/10.20414/qawwam.v16i2.5348>.

¹⁵ Asrizal Saiin et al., "Examining Malay Customary Marriage Law in the Malay Countries: An 'Urf Perspective," *Al-Qadha: Jurnal Hukum Islam dan Perundang-Undangan* 10, No. 1 (2023): 1–18, <https://doi.org/10.32505/qadha.v10i1.4725>.

¹⁶ Rasyid et al., "Reconstructing the Concept of Uang Panai in South Sulawesi."

¹⁷ Shyamal Chowdhury et al., "Natural Shocks and Marriage Markets: Fluctuations in Mehr and Dowry in Muslim Marriages," *European Economic Review* 128 (September 2020): 103510, <https://doi.org/10.1016/j.euroecorev.2020.103510>.

The socio-economic dimension becomes a crucial factor in the allocation of marriage expenses. Many prospective grooms face financial difficulties due to excessive demands, resulting in delayed or even canceled marriages. This condition creates social pressure on families and may generate stigma within society. Furthermore, a heavy economic burden at the beginning of marriage has the potential to weaken the foundation of a newly formed household. From a fiqh perspective, it is essential to maintain balance so that marriage does not become a source of financial suffering, but rather a means to build a harmonious and sustainable family life.

Classical fiqh scholars' critiques of excessive marriage expenses demonstrate their concern for the primary objectives of sharia. They rejected extravagance in dowries and wedding celebrations, as such practices contradict the principle of *raf'al-haraj* (removal of hardship).¹⁸ This critique shows that since the early development of fiqh, scholars have been aware of the potential distortion of values when marriage is treated as a competition for social status. For this reason, they called for the application of marriage law in a simple and proportional manner, so that the objectives of sharia in preserving dignity and lineage could be fulfilled.

Fiqh thought on the allocation of marriage expenses essentially emphasizes three principles: simplicity, justice, and balance of responsibility. Simplicity is intended to ensure that marriage is not hindered by financial factors. Justice requires that women's rights be preserved through dowry, without disregarding the financial capacity of men. Meanwhile, balance of responsibility allows for the involvement of family or local custom as long as it does not violate sharia. These principles provide a clear normative framework, which later became the foundation for contemporary scholars, including Wahbah Az-Zuhaili, in offering interpretations relevant to modern challenges.

The development of modern fiqh discourse also emphasizes the need for a contextual approach in understanding the allocation of marriage expenses. The increasingly complex socio-economic conditions of society demand a more adaptive interpretation, so that the principles of simplicity and justice can be applied realistically. Contemporary scholars highlight the importance of the role of the state and social institutions in providing education and policies that encourage marriage practices without imposing heavy burdens. In this way, fiqh law functions not only as a normative reference but also as an instrument of social transformation capable of reducing consumptive practices in marriage traditions.

In addition, the fiqh perspective on marriage expenses can be enriched through the approach of *maqāṣid al-shari‘ah*. Maqashid principles, such as *hifz al-nafs* (protection of life) and *hifz al-nasl* (protection of lineage), affirm that the primary purpose of marriage is to safeguard life and lineage under decent conditions. If marriage costs instead become an obstacle to realizing these objectives, then such practices must be critiqued and corrected. Thus, the application of marriage law is not merely textual, but also functional in maintaining the welfare of the ummah.

¹⁸ Rachmat Husein Rambe et al., "The Marriage Prohibitions," *Tofedu: The Future of Education Journal* 4, No. 1 (2025): 341–46, <https://doi.org/10.61445/tofedu.v4i1.441>.

Wahbah Az-Zuhaili's Framework of Thought on the Allocation of Marriage Expenses

Wahbah Az-Zuhaili is recognized as one of the prominent contemporary scholars who made significant contributions to the development of fiqh with a *wasathiyyah* orientation, namely a balanced approach between text and context.¹⁹ His thought on the allocation of marriage expenses is grounded in the principle that Islamic law exists to preserve human welfare while protecting individuals from excessive hardship. He emphasizes that marriage is a form of worship with a social dimension; therefore, its financing should not be viewed merely as an economic burden, but as a means to realize family stability. This perspective provides a theoretical framework that marriage expenses must be adjusted to one's financial capacity while still reflecting the value of justice within Muslim society.

In his methodological framework, Wahbah al-Zuhaili presents a comprehensive model of Islamic jurisprudence by integrating the *ta'lili* method (based on rational legal reasoning) and the *maqāṣid* approach (oriented toward the objectives of Sharia).²⁰ He developed a model of *ijtihad jam'i* by critically combining cross-madhhab perspectives without being bound to any single school of thought.²¹ The distinctive feature of his jurisprudence lies in its comparative (*fiqh muqaran*) and moderate (*wasathiyyah*) approaches, which seek to harmonize normative texts with contemporary social realities.²² In the context of marriage financing, this pattern is reflected in the balance between scriptural injunctions (*nass*) and the broader welfare (*maslahah*) of the community. Such an approach positions *fiqh* not merely as a normative legal system but also as an ethical and social framework that remains adaptive to the transformations of time.

In interpreting the obligation of *mahr* (dowry), Wahbah Az-Zuhaili highlights the substantive aspect rather than formalities. *Mahr* is not a price paid to acquire a wife but a symbol of respect and sincerity.²³ He cites Qur'anic verses and prophetic traditions which demonstrate that Islam emphasizes simplicity and discourages excessive financial impositions. This perspective renders the concept of *mahr* more ethical than materialistic. Thus, Az-Zuhaili's understanding of *mahr* harmonizes normative texts with social realities, underscoring that the ultimate objective is to establish a household blessed with prosperity, free from unnecessary financial pressure. This study can be further developed by comparing Wahbah Az-Zuhayli's perspective with other fiqh schools regarding *mahr*, in order to

¹⁹ Zamakhsyari Abdul Majid and Mumun Mulyati, "Problematika Pendidikan Moderasi dalam Pemikiran Wahbah Al-Zuhaili," *Almarhalah: Jurnal Pendidikan Islam* 6, No. 2 (2022): 220–30, <https://doi.org/10.38153/almarhalah.v6i2.24>.

²⁰ Wildan Hidayat, "Modernitas Penafsiran Al-Qur'an (Metodologi Tafsir Al-Munir Karya Wahbah Al-Zuhaili)," *Cross-Border* 6, No. 1 (2023): 283–304.

²¹ Wahyudi and Istikomah, "Toleransi Antar Mazhab Perspektif Wahbah Az-Zuhayli dalam Kitab At-Tafsir al-Munir Fi 'Aqidah Wa Ash-Shari'ah Wa al-Manhāj," *Tadayyun: Jurnal Kajian Agama, Sosial dan Humaniora* 2, No. 2 (2024): 149–70.

²² Muhammad Abdurrahman, "Talfiq Ma'zhab dan Kebutuhannya dalam Fatwa Kontemporer (Telaah Atas Pandangan Wahbah al-Zuhaili)," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 5, No. 2 (2024): 343–58, <https://doi.org/10.36701/bustanul.v5i2.1679>.

²³ Riyad Erwin Hidayat et al., "Mahar Perspektif Ulama Kontemporer (Studi Atas Pemikiran Muhammad Syahrur dan Wahbah Az-Zuhaili)," *Maslahah: Jurnal Hukum Islam dan Perbankan Syariah* 13, No. 1 (2022): 1–12, <https://doi.org/10.33558/maslahah.v13i1.3513>.

identify points of convergence, clarify specific distinctions, and provide broader insights into the application of the *mahr* concept in contemporary practice.

His examination of the prophetic traditions concerning the simplicity of *mahr* reveals a critical stance toward the social phenomenon that often turns *mahr* into a matter of prestige. Wahbah Az-Zuhaili argues that such practices undermine the essence of the *sharia*, namely the facilitation of marriage.²⁴ He emphasizes that the Prophet Muhammad (peace be upon him) set an example by approving modest *mahr*, and even once permitted the memorization of the Qur'an to serve as *mahr*. In interpreting these evidences, Az-Zuhayli employs a contextual approach, combining the normative texts of the Qur'an and Hadith with social realities, so that the simplicity of *mahr* is seen as a means to uphold the objectives of *sharia* (*maqāṣid al-shari'ah*) in facilitating marriage. This perspective conveys the message that spiritual value is far more significant than material value. His thought directs Muslim societies away from excessive material competition, urging instead a return to the essence of *mahr* as a symbol of blessing and respect.

The familial dimension also receives significant attention within Wahbah Az-Zuhaili's framework of thought. He recognizes that in many Muslim traditions, the financing of marriage often involves guardians or relatives, whether from the groom's or the bride's side. Such involvement is regarded as an expression of social solidarity that can ease the burden on the prospective couple. Nevertheless, Az-Zuhaili emphasizes that this involvement must not violate *shari'i* principles, such as compelling a particular party to bear costs that are not rightfully their responsibility.²⁵ His thought reflects a balance between honoring social values and adhering to Islamic legal provisions, which stress justice and alignment with the financial capacity of each party.

His analysis of the views of the four major schools of law also constitutes an integral part of his framework. Wahbah Az-Zuhaili does not merely cite classical opinions but also compares them to demonstrate the breadth of the *fiqh* spectrum. He shows that the Hanafi, Maliki, Shafi'i, and Hanbali schools differ in the details of marriage financing, yet they agree on the obligation of *mahr* and the recommendation of simplicity. This methodological approach highlights Az-Zuhaili's skill in integrating the perspectives of different schools to construct a synthesis that is more relevant to contemporary contexts. In this way, he affirms that *fiqh* remains open to adaptive readings in response to the dynamics of time.

The position of custom ('urf) is likewise not neglected by Wahbah Az-Zuhaili in his study of marriage costs. He regards 'urf as a recognized source of law, so long as it does not contradict the primary texts (*nass*). In his view, custom may be taken into consideration in determining the amount of *mahr* or the form of the *walimah*, provided that it remains in line with the principles of *shari'ah*. This acknowledgment of 'urf reflects an inclusive stance toward the diversity of cultural practices in Muslim societies. He maintains that the *shari'ah* is not intended to abolish tradition but to guide it so that it conforms to the values of justice

²⁴ Fadilah Awaliyah et al., "Studi Analisis Pergeseran Nilai Mahar Perkawinan Menurut Wahbah Al-Zuhaili," *Jurnal Syntax Admiration* 5, No. 7 (2024): 2811–24, <https://doi.org/10.46799/jsa.v5i7.1391>.

²⁵ Malinda Hafizaturrizqo Amania and Gusti Muzainah, "Review of the Marriage Law on Wahbah Zuhaili's Views on Misyar Marriage," *Journal of Islamic and Law Studies* 7, No. 2 (2023): 256–70, <https://doi.org/10.18592/jils.v7i2.12178>.

and welfare. Such a perspective enriches the *fiqh* discourse with a dynamic cultural dimension.

Az-Zuhaili's critique of customary practices that conflict with *fiqh* principles forms an important part of his intellectual framework. He rejects traditions that burden prospective spouses with excessive financial demands, such as a *mahr* that exceeds reasonable means.²⁶ He regarded such practices as a form of *takalluf* (self-imposed burden) that ultimately undermines the purpose of marriage as an act of worship intended to bring ease. His critique was not merely theoretical but also practical, as he linked it to social phenomena observed in various Muslim countries. His thought conveys the message that *fiqh* must serve as a solution to the problems of the community, rather than complicating their lives.

The socio-economic dimension also became a central concern for Wahbah Az-Zuhaili in addressing the allocation of marriage expenses. While he acknowledged the importance of the groom's financial preparedness, he stressed that it should never become a pretext to obstruct marriage. Islam views sustenance (*rizq*) as part of divine decree, pursued through effort and prayer. Therefore, marriage expenses should be adjusted to one's financial capacity so as not to create long-term social burdens. His thought carries a moral message that families should refrain from imposing additional financial demands that may hinder the realization of marriage's objectives. This perspective underscores the role of *fiqh* as an instrument to balance spiritual and material needs.

There is a common perception that a high *mahr* signifies honor. However, true honor, according to Az-Zuhaili, should not be measured by monetary value, but rather expressed through commitment, responsibility, and kind treatment of one's spouse. This line of reasoning reflects a *maqāṣid*-based approach that prioritizes welfare (*maṣlahah*) and justice as the essence of the *shari'ah*. In this way, society is directed to move away from materialistic thinking toward more essential values. Thus, *fiqh* emerges in a contextual and relevant form, addressing the needs of modern human life while remaining grounded in its normative foundations.

Walimah or wedding reception also receives considerable attention in Wahbah Az-Zuhaili's thought. For him, *walimah* is a Sunnah with a clear social dimension—strengthening communal bonds and expressing gratitude.²⁷ However, the *walimah* must be carried out according to one's means and without excess. He rejected the practice of turning *walimah* into a display of social status, as it contradicts the principle of moderation. This approach also opens the door for further research to compare Wahbah Az-Zuhayli's views on *walimah* with those of other *fiqh* schools, allowing for the identification of similarities, specific differences, and the relevance of moderation principles in contemporary practice. This perspective reaffirms that every aspect of marriage expenses, including the *walimah*, should be directed toward achieving moral and spiritual goals rather than worldly prestige.

The involvement of the state and social institutions in assisting with marriage expenses also forms part of his framework. Wahbah Az-Zuhaili recognized that in the

²⁶ Wahbah Az-Zuhaili, *Al-Fiqh al-Islami Wa Adillatuh*, IV (Dar Al-Fikr, 1997), p. 284

²⁷ Riyam Erwin Hidayat, "Studi Pemikiran Wahbah Al-Zuhaili dan Muhammad Syahrur tentang Pernikahan Serta Relevansinya dengan Peraturan Perundang-Undangan Perkawinan di Indonesia," *Istinbath: Jurnal Hukum* 16, No. 1 (2019): 50-66, <https://doi.org/10.32332/istinbath.v16i1.1442>.

contemporary context, many young couples face economic obstacles to marriage. He proposed that zakat institutions and social bodies could play a role in easing this burden, as it falls under the category of *mustahiq fi sabilillah*. His thought thus opens the door for institutional solutions rooted in the principle of Islamic solidarity. This demonstrates that *fiqh* is not limited to the individual sphere but also has an institutional dimension capable of addressing modern social challenges.

The importance of balancing the demands of the *shari'ah*, social realities, and individual needs emerges as a central theme in Wahbah Az-Zuhaili's framework. He sought to emphasize that marriage is not a burden but rather a gateway to blessing. Therefore, financial obligations must be placed within the bounds of moderation, avoiding extremes in the form of both extravagance and neglect of responsibility. This idea is rooted in the principles of *maqāṣid al-shari'ah*, which emphasize the preservation of religion, life, lineage, intellect, and wealth. Through this approach, his thought succeeds in bridging normative texts with the lived realities of Muslim communities around the world.

The strength of Wahbah Az-Zuhaili's thought lies in its integration of normative, social, and cultural dimensions in discussing marriage expenses. He did not fall into rigid legalism; instead, he sought to present a *fiqh* that is dynamic and adaptive. His arguments consistently stem from *dalil shar'i* while remaining open to social realities and contemporary needs. This methodological stance positions his framework as a significant contribution to the discourse of modern *fiqh al-munākahāt*. The narrative he developed illustrates that Islam provides fair, simple, and humane solutions in regulating marriage expenses, thereby ensuring its timeless relevance.

Wahbah Az-Zuhaili also highlighted the educational dimension of regulating marriage expenses. In his view, rules derived from the *shari'ah* should not be understood merely as rigid norms but as tools of moral education for the community. Simplicity in *mahr*, *walimah*, and other expenses is intended to shape a collective awareness that the happiness of family life is not measured by material wealth but by piety, commitment, and responsibility. From this standpoint, it becomes clear that Az-Zuhaili's framework is not only normative but also functions as a means of social transformation, aimed at correcting societal perceptions of the meaning of marriage.

Moreover, Az-Zuhaili's thought makes a tangible contribution to strengthening the paradigm of *maqāṣid al-shari'ah* within *fiqh al-munākahāt*. By linking the issue of marriage expenses to the five higher objectives of the *shari'ah*, he emphasized that every legal decision must safeguard human dignity, preserve the family, and ensure social welfare. This principle demonstrates that *fiqh* should not be confined to textual detail alone but must be directed toward the realization of broader *maṣlahah*. Such a framework reflects the depth of Az-Zuhaili's vision in positioning Islamic law as both a practical and spiritual solution for the Muslim community.

Maqāṣid al-Shari'ah Analysis in the Imposition of Marriage Expenses

Maqāṣid al-shari'ah is a theoretical framework that positions the Sharia as a system aimed at realizing benefits (maslahah) and preventing harm (mafsadah). This concept does not stop at the level of formal legalities but emphasizes the essence behind the rules. In the context of marriage expenses, *maqāṣid al-shari'ah* ensures that marriage remains a means of

building a harmonious family without being burdened by material excesses. This study places marriage expenses not merely as a technical obligation, but as part of the effort to preserve the maqashid, which include *hifz al-din*, *hifz al-nafs*, *hifz al-nasl*, *hifz al-'aql*, and *hifz al-mal*. This perspective asserts that every detail in the jurisprudence of marriage must ultimately lead to the fulfillment of the universal objectives of the Sharia.²⁸

The dimension of *hifz al-din* occupies a central position in analyzing marriage expenses. Religion views marriage as a way to preserve the sanctity of relationships between men and women within the bounds of what is lawful. Excessive financial burdens, however, may obstruct this noble intention and open the door to moral transgressions. *Maqāṣid al-shari‘ah* stresses the importance of facilitating marriage so that it can be carried out in a reasonable manner. This aligns with the Qur’anic and prophetic injunctions that emphasize ease and prohibit making matters unnecessarily difficult for the community. Its application teaches that marriage costs should be structured in such a way that they do not become an obstacle to the establishment of a lawful family approved by Allah Almighty.

The aspect of *hifz al-nafs* (protection of life) requires that the imposition of marriage expenses should not cause psychological or physical strain. When society sets excessively high cost standards, prospective spouses may face stress, depression, or even delay marriage until later in life. This condition can generate harmful social implications, including an increase in free relationships or extramarital affairs. Analysis through the lens of *maqāṣid al-shari‘ah* guides awareness that preserving life is not limited to safeguarding against physical harm but also includes maintaining mental well-being. Within this framework, jurisprudence provides flexibility so that marriage costs do not obstruct the attainment of tranquility and happiness in family life.

Hifz al-nasl (protection of lineage) has strong relevance to the issue of marriage expenses. Islam views marriage as the primary institution for preserving the continuity of legitimate and honorable generations. When marriage costs are set too high, opportunities for young people to marry become limited, ultimately threatening the preservation of lineage in a lawful and dignified manner. From the maqashid perspective, policies or traditions regarding marriage financing should be directed toward facilitating youth to marry. This view highlights that protecting lineage is not only about the birth of children but also about ensuring that the process of marriage itself takes place with full responsibility, free from disproportionate economic barriers.

The protection of intellect, or *hifz al-'aql*, is also closely related to marriage expenses. A heavy financial burden can affect a person's rationality in making decisions. Many prospective spouses are forced into large debts merely to meet the demands of wedding costs, which ultimately disrupts life stability.²⁹ This situation has the potential to create family conflicts, even divorce at an early stage of marriage. Maqashid analysis emphasizes the need to safeguard the intellect from excessive financial pressure, since a sound mind is

²⁸ Muhammad Jazil Rifqi et al., "Children's Legal Identity at Stake: Reconstructing Maqasid al-Syari‘ah through Marriage Isbat Applications by the Second Generation in Pasuruan," *El-Mashlahah* 15, No. 1 (2025): 125–48, <https://doi.org/10.23971/el-mashlahah.v15i1.9068>.

²⁹ Iis Herlinda et al., "Tradisi Berutang dalam Memenuhi Biaya Perkawinan Suku Tolaki Perspektif Maqashid Al-Syariah (Studi Desa Amosilu Kecamatan Besulutu Kabupaten Konawe)," *Fawaid: Sharia Economic Law Review* 3, No. 1 (2021): 13–25.

essential for managing household life harmoniously. From this perspective, marriage costs must be managed in such a way as to facilitate the optimal use of intellect within family life.

The dimension of *hifz al-mal*, or the protection of wealth, highlights the importance of wise financial management in bearing marriage expenses. Islam stresses that wealth should be used proportionally – neither wastefully nor stingily. When wedding expenses are carried out lavishly, there is a potential for extravagance that contradicts the objectives of Sharia. Conversely, total neglect of material needs is also inconsistent with the principle of balance. This analysis affirms that marriage financing must be conducted moderately, avoiding *israf* (extravagance) while ensuring sufficiency. The principle of *hifz al-mal* serves as a guideline so that marriage does not become a long-term economic burden but rather a gateway to blessing in family wealth management.

In addition to the five primary maqashid, the analysis of marriage cost burdens also touches on secondary and tertiary maqashid, such as preserving honor (*al-'ird*) and social solidarity. Facilitated marriages strengthen social bonds, whereas excessively high costs may trigger inequality and discrimination. This perspective indicates that the burden of marriage expenses is not merely a personal matter but also part of a broader social responsibility. Affordable marriages ultimately contribute to overall societal stability.

Wahbah al-Zuhaili's perspective shows both similarities and differences with the views of the four main Sunni schools of thought. Some scholars from the Hanafi and Maliki schools emphasize strict adherence to the formal obligation of the mahr to ensure legal certainty, while the Shafi'i and Hanbali schools stress simplicity and consider the financial capacity of the prospective spouses.³⁰ Al-Zuhaili critically combines cross-school perspectives through a flexible approach, without being bound to any single view. This strategy reflects the characteristics of fiqh muqārān and wasathiyah, which aim to reconcile normative texts with contemporary social realities. This approach serves as a bridge for understanding how the principles of *maqāṣid al-shari‘ah* can be applied practically and opens space for contemporary scholars to adjust marriage costs according to modern socio-economic conditions.

Several contemporary scholars also emphasize the importance of adapting marriage cost burdens to the realities of modern society. For instance, Yusuf al-Qaradawi stresses the ease of marriage as a balance between compliance with sharia and social realities, ensuring that prospective spouses are not financially overburdened.³¹ Similarly, Jasser Auda, through his systemic approach to *maqāṣid al-shari‘ah*, emphasizes the need for flexibility and the reconstruction of classical law so that the costs of marriage remain aligned with the objectives of the Shariah without burdening those who are less financially capable.³² This approach demonstrates that modern fiqh not only maintains normative principles but also

³⁰ Mohd Winario, "Esensi dan Standardisasi Mahar Perspektif Maqashid Syariah," *Jurnal Al Himayah* 4, No. 1 (2020): 69–89.

³¹ Makin Makin and Tri Wahyu Hidayati, "Mahar dalam Perspektif Yusuf Al-Qardhawi dan Relevansinya terhadap Praktik Sosial Pernikahan di Indonesia," *Usrah: Jurnal Hukum Keluarga Islam* 6, No. 3 (2025): 323–36, <https://doi.org/10.46773/usrah.v6i3.2170>.

³² Ghifari Hirza et al., "Cryptocurrency as Marriage Dower from the Perspective of Maqāṣid al-Shari‘ah Jasser Auda," *Maqasid: Jurnal Studi Hukum Islam* 14, No. 1 (2025): 103–19, <https://doi.org/10.30651/mqs.v14i1.26167>.

provides room for ijtihad to adapt classical rules to contemporary socio-economic challenges, thereby safeguarding the objectives of *maqāṣid al-sharī'ah* h.

Based on this principle of flexibility, the application of the *sadd al-dhāri'ah* principle becomes relevant as a preventive measure. This principle emphasizes the prevention of matters that may lead to harm. Marriage expenses that exceed a couple's capacity can pave the way for practices such as zina, illicit relationships, or burdensome debt. By applying this principle, reasonable marriage costs can close the doors to such harms, ensure that marriage remains within the corridor of welfare, and protect the moral and social order of society.³³

The connection between *maqāṣid al-sharī'ah* and *fiqh al-munakahat* demonstrates that marriage law does not merely regulate the relationship between two individuals but also carries broader implications for society. The allocation of marriage expenses in line with *maqashid* will strengthen the family as a healthy social unit. When families are properly established, society becomes more stable. This perspective underlines that *maqashid* is not an abstract theory but a principle with real transformative power. Marriage expenses organized in the spirit of *maqashid* function as an instrument for building family resilience, reducing divorce rates, and preventing the emergence of generations that are morally or economically fragile.

Maqāṣid al-sharī'ah also provides an ethical framework for addressing the differences between classical *fiqh* and contemporary practices. In classical *fiqh*, dowry (*mahr*) and wedding expenses (*walimah*) were often seen as the sole responsibility of the groom. Modern realities, however, reveal variations, including family involvement or collective sharing of expenses. A *maqāṣid*-based analysis holds that such variations are acceptable as long as they do not neglect justice and public interest (*maslahah*). This perspective opens the door for flexibility within Islamic law to address the socio-economic challenges of modern society without compromising the essential principles of the Sharia. Such flexibility allows *fiqh* to remain dynamic, relevant, and solution-oriented.

The understanding of *maqāṣid* also inspires the need for institutional roles in easing marriage expenses. Zakat institutions, social organizations, or even the state can play a role in assisting couples with limited means. Such support is not merely economic aid but also a form of applying *maqāṣid* in preserving religion, life, and lineage. Financial assistance facilitated by social institutions will accelerate the marriage process, prevent delays due to financial constraints, and reduce the potential for moral deviation. This analysis expands the scope of *maqāṣid* from the individual level to the structural domain, demonstrating that Sharia provides instruments capable of organizing the lives of the Muslim community comprehensively.

The integration of *maqāṣid* into marriage practices also emphasizes the importance of educating society about the values of simplicity. Traditions that consider high dowries as a form of prestige need to be critically reviewed through the lens of *maqāṣid*. Emphasis on ease, balance, and blessing should be the primary orientation. This awareness does not emerge instantly but through a process of education and internalization of values. A *maqashid*-based analysis offers a normative foundation for shifting societal paradigms, emphasizing that

³³ Nasruddin Yusuf et al., "Examining the Basis of Maqashid Syariah in Renewal of Islamic Law in Indonesia," *Petita: Jurnal Kajian Ilmu Hukum dan Syariah* 9, No. 1 (2024): 357-75, <https://doi.org/10.22373/petita.v9i1.258>.

marriage is not a display of wealth but a sacred endeavor to build a family. Such a paradigm shift is key to ensuring that marriage expenses truly reflect the objectives of Sharia.

The analysis of *maqāṣid al-shari‘ah* highlights that the allocation of marriage expenses must always be directed toward comprehensive benefit. Every dimension—religion, life, lineage, intellect, and wealth—must be safeguarded so that marriage does not become a burden but instead serves as a means of attaining happiness in this world and the hereafter.³⁴ The maqashid approach allows fiqh al-munakahat to adapt to the dynamics of time without losing its spirit. This framework teaches that the rules of sharia are not merely a collection of obligations but a system of values that balances spiritual, social, and material needs. This analysis demonstrates the breadth of Islamic law in responding to the issue of marriage expenses with justice, simplicity, and benefit.

Beyond its normative function, *maqāṣid al-shari‘ah* also has practical implications in designing fairer social policies related to marriage financing. By referring to maqashid, policymakers can formulate regulations or programs that make it easier for society to access proper marriages. For instance, by encouraging reasonable standards for dowry and wedding feasts, providing marriage subsidies for low-income families, or facilitating simple contracts through official institutions. Such measures illustrate how *maqāṣid al-shari‘ah* can be translated into public policies that address the real needs of the people while reaffirming the function of sharia as a mercy for all humanity.

The application of *maqāṣid al-shari‘ah* in marriage expenses also requires active participation from society. Collective awareness to reject extravagance and prioritize simplicity will foster a healthier marriage culture. In this context, maqashid functions as a moral compass guiding the Muslim community away from a consumerist culture and back toward the essence of worship and social responsibility. By involving society as agents of change, maqashid operates not only in theoretical or institutional domains but also in daily practice, strengthening communal values and reducing the burden on the younger generation as they embark on family life.

Marriage Expenses: Implications and Challenges in Contemporary Society

The study of marriage expenses finds strong relevance when placed in the modern context. Social, economic, and cultural dynamics have transformed marriage from a purely sacred bond into a social event laden with expectations. This transformation has had a direct impact on how marriage expenses are managed. The discourse of Wahbah Az-Zuhaili becomes significant because his ideas address not only normative aspects but also the realities of contemporary Muslim societies. His emphasis on simplicity and proportionality in costs makes his thought a relevant foundation for unraveling the problems faced by the younger generation.³⁵

³⁴ Nur Maizaitul Azerah Binti Mohd Sayuti and Ibnu Radwan Siddik Turnip, “Pengaruh Tingginya Uang Hantaran Perkawinan terhadap Penundaan Perkawinan di Desa Temerloh, Negeri Pahang Malaysia Perspektif Maqashid Syari‘ah,” *Journal of Education, Humaniora and Social Sciences (JEHSS)* 6, No. 1 (2023): 56–75, <https://doi.org/10.34007/jehss.v6i1.1715>.

³⁵ Dodi Robiansyah et al., “Excessive Lifestyle According to Al-Munir Tafsir by Wahbah al-Zuhaili,” *QiST: Journal of Quran and Tafseer Studies* 2, No. 1 (2023): 18–43, <https://doi.org/10.23917/qist.v2i1.1278>.

The phenomenon of rising marriage expenses in many Muslim countries presents a tangible challenge. Traditions of lavish wedding celebrations, demands for high dowries, and other social costs have made marriage increasingly inaccessible for the lower-middle class. This condition reflects a shift in the meaning of marriage—from an act of worship to a marker of social status. Contemporary analysis shows that this issue is not merely cultural but also tied to patterns of consumption and lifestyle. Disproportionate costs risk distancing society from the objectives of Sharia, namely to facilitate marriage and prevent moral deviation.

The social consequences of costly marriages are evident in the increasing trend of delayed marriage among the younger generation. This postponement is not solely due to psychological readiness but more often caused by financial constraints. Such circumstances risk generating new social problems, such as rising rates of promiscuity or the emergence of couples choosing to live together without formal marriage. Wahbah Az-Zuhaili's emphasis on justice and simplicity offers an alternative solution so that marriage is no longer a luxury accessible only to certain groups but returns to its essence as an act of worship accessible to all.

The economic impact of expensive marriage practices is also highly significant. Many couples or families are forced to incur large debts to cover wedding expenses. This creates financial burdens that often extend into early married life. Such situations frequently spark domestic conflicts due to unresolved economic pressures. Az-Zuhaili's perspective in contemporary fiqh stresses that marriage should not become an entry point to financial hardship. This awareness guides society to realistically assess their capacity and to reject burdensome traditions without any Sharia basis.

The psychological aspect is another critical dimension affected by rising marriage costs. Social pressure to meet community standards often triggers excessive anxiety, both for the bride and groom and their families. This situation can undermine the mental readiness of couples in building a household. Within the framework of *maqāṣid al-shari‘ah*, such conditions contradict the objectives of preserving life and intellect. Az-Zuhaili's advocacy of simplicity points toward prioritizing psychological balance over merely fulfilling temporary social expectations.

From a global perspective, variations in marriage financing practices across Muslim countries reveal diversity. In some Middle Eastern countries, high dowries remain entrenched traditions, while in others, social movements promote simplicity. This comparison highlights that the issue of marriage expenses is not local but a cross-cultural phenomenon. Az-Zuhaili's thought is relevant because it is universal, emphasizing *maqāṣid al-shari‘ah* values that can be applied in various societal contexts without losing the essence of Islamic teachings.

The solution offered by Wahbah Az-Zuhaili in addressing this phenomenon centers on simplicity and proportionality of expenses. He rejects extravagance yet does not negate the financial obligations of men in the form of dowry and maintenance.³⁶ This concept emphasizes the balance between Sharia and social welfare. When applied, such a solution allows marriage to be conducted properly without exceeding one's financial capacity. This perspective offers an alternative in the midst of social traditions that often turn marriage

³⁶ Hidayat, "Studi Pemikiran Wahbah Al-Zuhaili dan Muhammad Syahrur tentang Pernikahan."

costs into a matter of prestige, thereby enabling Islamic law to serve as a liberating instrument.

The modern challenges faced by society are not only rooted in tradition but also shaped by the rise of consumerist lifestyles and the influence of social media. The trend of lavish weddings popularized by public figures has reinforced the perception that marriage must be celebrated spectacularly. This phenomenon has created new standards that deviate from Sharia values. Contemporary analysis shows that social pressure from media can be just as strong as traditional norms. Az-Zuhaili's thought offers a sharp critique of this tendency by asserting that the true measure of a blessed marriage lies not in the grandeur of the event but in the sincerity of intention and the sustainability of family life.³⁷

Policy recommendations become an important aspect of addressing this challenge. Governments, religious institutions, and community organizations can play roles in providing regulations and education on the simplicity of marriage expenses. Subsidies for simple weddings, free access to marriage halls, or social campaigns on the dangers of extravagant weddings are among the measures that can be taken. Az-Zuhaili's thought supports such institutional roles, as they align with the maqashid of preserving lineage and preventing social harm. The presence of such regulations would strengthen individual awareness while also creating new social standards that are more proportional.

The role of religious and community leaders is key in promoting the value of simplicity. Respected figures hold significant influence in reshaping paradigms about marriage costs. Through sermons, religious gatherings, or public discussions, religious leaders can reemphasize Islamic teachings on modest dowries and the importance of avoiding wastefulness. Community support also plays a vital role in reducing social pressure on couples who choose simple weddings. Az-Zuhaili's perspective provides a normative foundation for these efforts, as his thought places the welfare of the ummah above mere adherence to tradition.

Wahbah Az-Zuhaili's ideas on the issue of marriage costs offer new direction for Muslim societies in responding to contemporary challenges. His thought goes beyond legal aspects, extending into the social, economic, and cultural spheres. By stressing justice, ease, and blessing, his perspective becomes highly relevant to the needs of the modern generation. This narrative shows that Islamic law possesses the flexibility to adapt to changing times without losing its fundamental principles. With the orientation of maqashid, marriage costs can once again fulfill their role as a means of joyful worship rather than a burdensome obstacle.

The educational dimension of society is also a strategic factor in addressing marriage cost issues. Family financial literacy and Sharia-based understanding of simplicity can be instilled from a young age through formal education curricula as well as community religious activities.³⁸ With better understanding, the younger generation will view marriage

³⁷ Muhammad Ngizzul Muttaqin, "Resepsi Pernikahan (Antara Sakralitas Agama, Hukum, Dan Tuntutan Adat)," *Bilancia: Jurnal Studi Ilmu Syariah dan Hukum* 14, No. 1 (2020): 13–26, <https://doi.org/10.24239/blc.v14i1.514>.

³⁸ Awalul Azmi and Ahmad Sabeni, "Aktualisasi Nilai-Nilai Pendidikan Islam dalam Membentuk Pola Hidup Sederhana di Madin Al-Isnaini Montong Wasi Tahun 2020," *Khatulistiwa* 1, No. 2 (2020): 75–88.

not merely as a social event, but as an act of worship imbued with responsibility. Wahbah Az-Zuhaili implicitly underscores the importance of this awareness so that excessive practices may be minimized. Education that emphasizes *maqāṣid al-shari‘ah* will encourage the emergence of a society that is critical of social pressures yet still able to uphold noble values in building family life.

Digital transformation also presents new opportunities to educate society about the simplicity of marriage costs. Social media, once a platform for promoting lavish trends, can be redirected as a medium for campaigning for more substantive Islamic values. Narratives of blessing through simple marriages can be popularized through creative content, couple testimonials, and the support of public figures who highlight worship over social status. Az-Zuhaili's perspective provides religious legitimacy for this movement, as it is consistent with *maqāṣid al-shari‘ah* oriented toward public welfare and the prevention of social harm. Utilizing digital spaces transforms the idea of simplicity from an academic discourse into a cultural movement embedded in everyday life.

Conclusion

This study emphasizes that the imposition of marriage costs from the perspective of Islamic jurisprudence, as analyzed through the thought of Wahbah Az-Zuhaili, must be understood within the framework of *maqāṣid al-shari‘ah*, which prioritizes ease, simplicity, and public welfare. Marriage expenses should not become a material burden that hinders the sacred purpose of marriage, but rather serve as a means of safeguarding religion, life, progeny, intellect, and wealth. The integration of fiqh and *maqāṣid* proposed by Az-Zuhaili provides space for developing a family law paradigm that is adaptive to the socio-economic challenges of the Muslim community while remaining rooted in sharia principles, thereby offering a normative and practical foundation for policy-making and modern social practice.

Nevertheless, this study has limitations. The research is conceptual and literature-based, and therefore does not include direct empirical data on community experiences regarding marriage costs. Social, economic, and cultural variations among Muslim communities also require caution in generalizing the findings. Consequently, further research employing both qualitative and quantitative approaches is necessary to comprehensively evaluate the impact of marriage expenses on the psychological, social, and economic well-being of Muslim couples and families.

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