

## The Purposes of Marriage and its Hierarchy according to Al-Ghazālī on the *Ihyā' Ulūm al-Dīn* based on *Mubādalah* Perspective

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### Abstract

Al-Ghazālī is recognized as a distinguished scholar who adeptly integrates the principles of *fiqh* 'Islamic jurisprudence' with *tasawwuf* 'Islamic mysticism', achieving a balance between *naqlī* 'transmitted knowledge' and *'aqlī* 'rational knowledge', as articulated in his seminal work, *Ihyā' Ulūm al-Dīn*. However, his perspectives on women's issues, particularly regarding the purpose of marriage, have been characterized as non-moderate, prompting some scholars to label him a misogynist. This study aims to elucidate and analyze Al-Ghazālī's views on the purpose of marriage and its hierarchical structure through the lens of *Mubādalah* 'reciprocity'. This research employs qualitative literature review methodologies supported by a philosophical framework. Primary data are sourced from Al-Ghazālī's works, namely *Ihyā' Ulūm al-Dīn* and *Kasr al-Shahwatain*. Secondary data encompass a range of academic books, journal articles, and additional references that substantiate the research findings. The collected data are subjected to descriptive-analytical techniques for thorough review and analysis. The research outcomes indicate the following: First, Al-Ghazālī highlights the hierarchy of marriage purposes grounded in the levels of *maqāsid al-syarī'ah*, which consist of *darūriyāt* 'necessities', *hājjiyāt* 'needs', and *taḥsīniyāt* 'desirables'. Second, from the perspective of *Mubādalah*, Al-Ghazālī's views on the purpose of marriage, as presented in *Ihyā' Ulūm al-Dīn*, do not align with the principles of *Mubādalah* and exhibit gender bias. This misalignment is evident in several aspects: (1) At the pre-marriage stage, Al-Ghazālī positions men as the decision-makers in the selection of a spouse, while women are relegated to the status of the chosen objects. (2) There exists an incongruity between the hierarchy of marriage goals from Al-Ghazālī's perspective and the principles of *Mubādalah*. (3) Al-Ghazālī delineates the husband-wife relationship within a superior-inferior framework. (4) He emphasizes the roles of women primarily within domestic spheres. Al-Ghazālī's views are undoubtedly shaped by the socio-historical context of his era, as well as his identity as a *ṣūfī*. This research aspires to contribute to the discourse surrounding the evolution of Islamic family law legislation, advocating for the recognition and safeguarding of women's rights and roles in a more equitable manner.

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## INTRODUCTION

Marriage is a divine decree from Allah that governs the relationship between a man and a woman, facilitating the formation of a family with specific purposes known as '*maqāsid*'. These purposes encompass the establishment of a beneficial family (Wagiato, 2021) and the cultivation of peace between husband and wife, grounded in love and affection, ultimately leading to happiness in both this world and the hereafter. Scholars (ulema) have emphasized that marriage is vital for achieving *al-muḥāfazah 'alā al-nasl*, or 'caring for descendants', which is one of the five foundational purposes of Sharia, referred to as '*maqāsid al-syarī'ah*' (Al-Jurjawi, 2003)(Al-Majma'i, 2022). Given its immense importance, it is understandable that scholars devote significant attention to the subject of marriage.

Al-Ghazālī is among the prolific scholars (Al-Syāmī, 1993) who discuss the purpose 'maqāsid' of marriage. His book, *Ihyā' Ulum al-Dīn*, is a highly regarded work that occupies an important position within the Muslim community. It makes a substantial contribution to Islamic studies and remains a subject of extensive discussion and study among both Muslim and non-Muslim scholars worldwide (Rapoport & Ahmed, 2010). Even though it is better known as a book of Sufism, the book also contains Al-Ghazālī's views regarding aspects of Islamic law. This can be seen in the systematic chapters which are arranged systematically based on *fiqh* topics and then continued with explanations of the wisdom of the Sharia in each chapter (Ismanto, 2020). Therefore, Al-Ghazālī is considered a moderate scholar who is able to integrate aspects of jurisprudence with Sufism (J, 2022)(Katz, 2016) as well as between sacred texts and reason (Hadi, 2018)(Salam, 2024) in a balanced way in his books *Ihya' 'Ulūm al-Dīn*. However, Al-Ghazālī's views regarding women's issues, especially in the context of marriage, are considered not to show moderate views. Even several figures such as Fatima Mernissi (Mernissi, 1987), Nadia Harhash (Nadia Harhash, 2023), Nawal el-Sadawi (Saadawi, 2015) and others label Al-Ghazālī as a misogynist who does not recognize the equality of women and tends to make him a inferior party.

In the book *Ihyā' Ulum al-Dīn*, Al-Ghazālī explained the purpose 'maqāsid' marriage in a separate chapter, namely the Marriage Ethic '*Ādab al-Nikāh*' Chapter which contains the motivation/encouragement for marriage, the secrets and rules of marriage as well as provisions related to the marriage contract (M. bin M. bin A. al Ghazali, 2011). Even though he didn't specifically mention the term *maqāsid nikāh* 'marriage purposes', but Al-Ghazālī emphasized this concept when explaining the secrets and benefits of marriage, namely obtaining offspring, controlling lust, obtaining peace, emptying one's mind of home matters, and struggling to lead women (family) (Al-Ghazali, 1990). To realize these goals, Al-Ghazālī requires that the women he marries must have several characteristics such as good religion, good manners or morals, a beautiful face, a light dowry, a fertile woman, the woman is still a girl or a virgin, her lineage is good, and the woman is not a close relative (M. bin M. bin A. al Ghazali, 2011). Apart from that, Al-Ghazālī also warned against marrying six types of women, namely, *annanah*, *mannanah*, *hannah*, *haddāqah*, *barrāqah*, and *saddaqah* all of which refer to women who have bad morals and temperament (M. bin M. bin A. al Ghazali, 2011).

The goals and purposes of marriage, as articulated by Al-Ghazālī, seem to prioritize the perspectives and interests of men (husbands) while disregarding the rights and roles of women (wives). Al-Ghazālī positions men as the predominant actors in this dynamic, endowing them with the authority to make decisions, while women are relegated to an inferior status and treated as mere objects of choice. He strengthens this viewpoint by referencing hadiths and the interpretations of ulema, which often exhibit a gender bias that justifies the perceived superiority of men and their absolute authority within marital relationships. This perspective implies that the purpose of marriage exists largely as a "privilege" for men, with their ability to choose a future wife shaping the marriage's success, leaving little opportunity for women to play a meaningful role.

The insights offered by Al-Ghazālī in his book are likely to engender negative stigma, resulting in the marginalization and discrimination of women. This perspective treats women as second-class citizens who lack rights and a voice in defining the purpose of marriage. Furthermore, Al-Ghazālī's patriarchal views can be appropriated by some to justify male superiority and domination, leading to arbitrary actions against women. Discriminatory religious interpretations contribute to the formation of detrimental thought patterns and behaviors toward women (A Mustaqim, 2008). This will also have a negative impact because the emergence of cases of discrimination and violence against women, the majority of which are rooted in patriarchal culture which has become institutionalized and has become a social construction and has received "legitimacy" from religion (Handayani & Nur Hadi, 2020)(Roibin et al., 2023). In fact, marriage is actually a bond between a man and a woman whose aim is to form a beneficial family so that both parties should have egalitarian positions and functions (Kodir, 2019)(Aye Sudarto et al., 2023)(Munawaroh et al., 2022). Apart from that, the purpose of marriage should be a shared

purpose between husband and wife in a reciprocal manner without dominating each other (Kodir, 2019).

The exploration of Al-Ghazālī's views on marriage, particularly through the lens of *Mubādalah*, is significant for several reasons. First, some scholars argue that Al-Ghazālī exhibited misogynistic and patriarchal tendencies, perceiving men's positions as superior to those of women. Second, there is a widespread belief that Al-Ghazālī's understanding of the goals of marriage, as articulated in his work *Iḥyā' Ulum al-Dīn*, may contribute to negative stereotypes, resulting in the marginalization and discrimination of women, who are often viewed as lacking rights and roles in shaping the objectives of marriage. In truth, Al-Ghazālī's insights could be misappropriated by some to legitimize male superiority and dominance, leading to unjust treatment of women. Third, there is currently a gap in research specifically examining Al-Ghazālī's views on marriage from the perspective of *Mubādalah*. Most existing studies provide only a superficial overview, lacking thorough analysis and robust argumentation.

There are a few previous research that studies Al-Ghazālī's views related to marriages purpose, including studies conducted by Reno Ismanto (Ismanto, 2020) and Qoharudin (Purnomo & Qiharuddin, 2021). Their research examines the purpose of marriage according to Al-Ghazālī on the book *Iḥyā' 'Ulūm al-Dīn*, but his research only stops at a brief description of the purpose of marriage without being accompanied by arguments and analysis of the discussion. Meanwhile, research conducted by Nor Salam (Salam, 2024) examined the characteristics of Al-Ghazālī's Islamic law in marriage law. Even though in his research he touched on the issue of gender bias related to Al-Ghazālī's views, his research did not focus on how to analyze this issue, especially when viewed from the perspective of *Mubādalah*. This is because the main focus of the research is to discover the characteristics of Al-Ghazālī's Islamic legal thought.

Then Abdullah's research examines the concept of marriage and strategies for creating a harmonious family from Al-Ghazālī's perspective. The research concluded that Al-Ghazālī's concept of marriage is a proportional concept which is manifested in balanced interactions between partners. Meanwhile, the research conducted by authors focuses more on Al-Ghazālī's purposes of marriage '*maqāsid al-nikāḥ*' concept and its analysis in perspective of *Mubādalah* (Abdullah, 2019). Next, Uswah Azizah's research examines al-Gazali's thoughts on the primacy of marriage from a Sufism perspective. The results of the research are that marriage is an implementation of *riyāḍah an-naḥs* 'restraining lust' which is done when fasting and restraining one's gaze '*gaḍḍ al-baṣar*' no longer able to restrain men's lust. According to him, marriage is a necessary solution to carry out spiritual practices that bring oneself closer to God (*'ibādah*) as well as a solution to overcome the problems of modern society (Azizah, 2016). There has not yet been any research conducted on Al-Ghazālī's concept of marriage purpose, referred to as '*maqāsid*', specifically from the perspective of *Mubādalah*, which explores the mutual exchange and equity in marriage.

Currently, there is a lack of literature that specifically explores Al-Ghazālī's perspectives on the purposes of marriage and their hierarchical structure as articulated in his book *Iḥyā' Ulum al-Dīn* from the *Mubādalah* perspective. This research not only aims to review Al-Ghazālī's purposes of marriage but also to elucidate their hierarchy. Furthermore, the study will analyze Al-Ghazālī's marriage purposes through the framework of *Mubādalah*. The primary questions guiding this research are: (1) What are the marriage purposes (*maqāsid*) and their hierarchy according to Al-Ghazālī in *Iḥyā' Ulūm al-Dīn*? (2) How can we analyze Al-Ghazālī's marriage purposes (*maqāsid*) from the *Mubādalah* perspective?

## METHODS

This research utilizes qualitative methods (Creswell, 2014) through a philosophical lens, which emphasizes the essence and foundational structure of a figure's thoughts and perspectives (Abdul Mustaqim, 2016). The primary aim of this approach is to elucidate and analyze Al-Ghazālī's views on the purposes '*maqāsid*' of marriage and their hierarchy as articulated in the book *Iḥyā' Ulūm al-Dīn*. Furthermore, the authors adopt a qualitative literature study approach (Creswell,

2014)(Darmalaksana, 2020) by exploring and reviewing pertinent literature aligned with the research focus.

The sources of data for this research consist of books, scholarly journal articles, and other reliable references. The authors categorize these sources into two types: primary and secondary data. Primary data is derived from Al-Ghazālī's works concerning the purpose of marriage, specifically the texts *Iḥyā' 'Ulūm al-Dīn* and *Adāb al-Nikāḥ wa Kasru al-Sahwatain*. Meanwhile, secondary data comprises literature from books, journal articles, and other relevant references that support the research topic.

Data collection is conducted by identifying key themes and carefully gathering and documenting relevant information. This collected data is then analyzed and processed to draw conclusions or address the research questions (Hasanah, 2023). The analysis employs descriptive-analytical techniques, focusing on a detailed description of the fundamental structure of Al-Ghazālī's thoughts regarding the purposes '*maqāsid*' of marriage and its hierarchy, followed by a critical analysis. This qualitative analysis is framed using the theory of *Mubādalah*, as well as theories of gender equality and justice.

## RESULTS AND DISCUSSION

### The Purposes of Marriage '*Maqāsid al-Nikāḥ*' according to Al-Ghazālī on *Iḥyā' 'Ulūm al-Dīn*

Al-Ghazālī did not explicitly state the purpose of marriage in his book, *Iḥyā' 'Ulūm al-Dīn*; however, he underscored its significance. He explored the secrets and benefits of marriage, which include the following: having offspring, managing lust, achieving peace of mind, and alleviating worries about domestic matters. Furthermore, he emphasized marriage's role in the context of jihad and worship, particularly in the responsibility of leading one's family (M. bin M. bin A. al Ghazali, 2011). These points can be summarized as follows:

#### *Acquiring Ancestry through Procreation*

According to Al-Ghazālī, the primary purpose of marriage, known as *maqāsid*, is to have children '*al-walad*' and ensure the continuity of the human race. This goal is fundamental to establishing marriage as a mandatory institution. Al-Ghazālī emphasizes the significance of having children, supported by the hadiths of the Prophet Muhammad, which include the directive to "marry and have children" (Al-Gazālī, 1990)(Farah, 1999). He further explains that the aspiration to obtain offspring through marriage is an act of worship that brings individuals closer to Allah. This concept can be understood from four key perspectives: (1) Devotion to Allah. Having children is a demonstration of love for Allah, contributing to the survival of humanity on Earth. This aspect is regarded as the most fundamental reason for entering into marriage. (2) Pride of the Prophet. By increasing the number of Muslims, one fulfills the hope of the Prophet Muhammad, peace be upon him, who takes pride in the expanding Muslim community. (3) Prayers of Righteous Children. It is anticipated that pious children will pray for their parents, offering them spiritual benefits. (4) Intercession of Deceased Children. Parents also seek the intercession of their young children who have passed away before them (Al-Gazālī, 1990). In summary, the purpose of marriage extends beyond personal desires, encompassing a divine intention that fosters family, faith, and community.

#### *Controlling Lust*

Al-Ghazālī stated that the second purpose of marriage is to manage lust, allowing one's biological needs to be expressed legally or *ḥalāl*. It also serves to protect oneself from the temptations of Satan and aids in safeguarding one's eyes and genitals. (Al-Gazālī, 1990)(M. bin M. bin A. al Ghazali, 2011). Al-Ghazālī articulated that humans are driven by lust, which motivates them to enter into marital relationships, ultimately resulting in the birth of children. This creates a significant link between lust and procreation. If the primary purpose of marriage is to have children, then lust serves as an essential means to that end. According to Al-Ghazālī, the fundamental

purpose of marriage is to ensure the continuity of offspring, thereby preserving human existence, rather than merely fulfilling lustful desires (M. bin M. bin A. al Ghazali, 2011). Al-Ghazālī highlighted the importance of marriage as a means to manage human lust, which frequently results in destructive behaviour. He contended that when lust reigns unchecked and lacks the foundation of piety, it can drive individuals to commit serious transgressions. Conversely, when this lust is appropriately controlled and guided, individuals can protect themselves from disobedience.

According to Al-Ghazālī, marriage is a divinely ordained institution (Love, 2015), signifying that Allah intends for humans to marry in order to preserve their existence. This existence is realized through the biological relationship between men and women, driven by a desire for procreation. Al-Ghazālī argues that God intended for humans to enter into marriage, positing that His plan for creation is fulfilled when Muslims fulfill their duty to marry. Thus, marriage, procreation, and desire are integral components of the natural order established by God for humanity (Love, 2015).

### ***Obtaining Peace of Mind***

The third purpose of marriage according to Al-Ghazālī is to obtain peace of mind and strengthen worship (M. bin M. bin A. al Ghazali, 2011). Al-Ghazālī stated that the human soul has a tendency to feel bored and tired, hence it needs time for rest and entertainment. Through marriage, a husband will get pleasure and peace of mind which will have an impact on eliminating boredom and fatigue. This can be realized in the household by sitting together, looking at each other and having fun with the wife. Thus, according to Al-Ghazālī, marriage functions as a means of rest and a way of rest that can restore the freshness of the mind and heart thus the spirit of worship will grow stronger (M. bin M. bin A. al Ghazali, 2011).

### ***Eliminating Distractions from Domestic Affairs***

Al-Ghazālī described women as essential partners in adhering to the teachings of their faith. Through marriage, men are freed from the burdens of cooking, cleaning, and various household responsibilities, allowing them to dedicate their time to work, pursue knowledge, and engage in the worship of Allah (M. bin M. bin A. al Ghazali, 2011). Al-Ghazālī further supported his claims by referencing several hadiths and the insights of scholars. One notable hadith states, "*Let each of you have a grateful heart, a tongue that consistently engages in dhikr, and a faithful, pious wife who supports him in his pursuit of the afterlife*". Additionally, scholars like Abū Sulaimān Ad-Darini highlighted that a pious wife not only manages household affairs but also fulfills her husband's emotional and physical needs, thereby enabling him to focus on matters concerning the afterlife (Farah, 1999). Based on the explanation above, Al-Ghazālī positions the wife as the party in charge of the domestic area, namely matters within the house. Meanwhile, husbands play a role in the public domain to earn a living and deal with social aspects.

### ***Struggle in Leading the Family***

Marriage is regarded as a form of worship for men (M. bin M. bin A. al Ghazali, 2011). This worship entails leading the family, upholding their rights, patiently educating both the wife and family in religious matters, and striving to provide for their needs. Consequently, marriage encompasses various acts of worship that carry significant rewards, equivalent in importance to jihad for the sake of Allah. Al-Ghazālī cites several hadiths from the Prophet that emphasize the significance of this role, such as the saying, "A day in which a just ruler governs is better than seventy years of worship," and "Each of you is a shepherd, and each of you is responsible for his flock" (M. bin M. bin A. al Ghazali, 2011).

In discussing this responsibility, Al-Ghazālī employs the terms *ri'āyah* and *wilāyah*. This underscores the man's role within the family as a leader responsible for organizing and defining the household's vision, providing for the family, and guiding them in accordance with religious

teachings. Meanwhile, women are positioned as those who are led and guided, fulfilling a supportive role in obedience to help their husbands realize the goals of marriage.

To realize purposes '*maqāsid*' of marriage, then Al-Ghazālī requires the woman to be married to fulfill certain characteristics (M. bin M. bin A. al Ghazali, 2011), namely: First, pious or good religious women. This first trait is the main trait that must be observed because a woman whose religion is weak, then she will dominate her husband and make his heart full of jealousy and his life is not peaceful. Second, good manners or morals. Good morals will make your husband's life happier and more peaceful. Third, beautiful face, with facial beauty the husband will look after his eyes and genitals and will feel satisfied with his own wife. Fourth, light dowry. Fifth, fertile woman. Sixth, the woman is still a girl or a virgin. Seventh, her lineage is good, meaning she is a woman who comes from a religious and good family. Eighth, the woman was not a close relative. Apart from these qualities, Al-Ghazālī also warned against marrying six types of women (Al-Ghazali, 1990), namely: *annānah*, *mannānah*, *ḥannānah*, *ḥaddāqah*, *barrāqah*, and *saddāqah*.

According to Al-Ghazālī *maqāsid* or the purposes of marriage can be realized by paying attention to the nature and type of woman to be married as previously explained. However, if these characteristics are not fulfilled then the goals of marriage will also be difficult to realize and will even cause harm to the marriage.

### **Hierarchy of Marriage Purposes according to Al-Ghazālī in the Book of *Iḥyā' Ulūm al-Dīn***

Al-Ghazālī characterizes *maṣlaḥah* as the realization of benefits and the prevention of harm (I. A. H. M. bin M. bin M. Ghazali, 1996). He asserts that benefit involves efforts to uphold the objectives of *syara'*, which include safeguarding religion, life, intellect, lineage, and property. Thus, actions aimed at preserving these five fundamental goals are termed *maṣlaḥah*, whereas those that jeopardize them are referred to as *mafsadah* (Rozi et al., 2022).

Al-Ghazālī classifies *maṣlaḥah* into three hierarchical levels: *ḍarūriyāt*, *ḥājjiyāt*, and *taḥsīniyāt*. He notes, "When evaluating *maṣlaḥah* in terms of its substance and strength, it is divided into three levels: *ḍarūrāt* (primary needs), *ḥājāt* (secondary needs), and *taḥsīnāt* (complementary or enhancing needs), with *taḥsīnāt* being subordinate to *ḥājāt*" (I. A. H. M. bin M. bin M. Ghazali, 1996).

Guidance on the first level of necessity '*ḍarūriyāt*' pertains to benefits of paramount importance. These benefits must be upheld to ensure well-being in both this world and the hereafter; neglecting them can result in significant harm and turmoil. This principle is encapsulated in five fundamental areas: the preservation of religion, life, intellect, lineage, and property (Al-Shathibi, 1997)(Susanto, 2017). Benefits categorized as *ḥājjiyāt*, representing the second level, are secondary advantages that facilitate a smoother human experience. Although they are not essential for survival, their absence can lead to significant challenges. In contrast, the third level of benefits, referred to as *taḥsīniyāt*, ranks below *ḥājjiyāt*. This category emphasizes aspects of ethics and etiquette '*taḥsīn*, beauty '*tazyīn*', and convenience '*taisīr*', all aimed at enriching the overall quality of life (Mu'alim, 2022).

Al-Ghazālī explores the purposes of marriage in his work *Iḥyā' Ulūm al-Dīn*, highlighting its benefits from different perspectives, particularly the idea of *maṣlaḥah* 'public interest' involved. In terms of essential needs '*ḍarūriyāt*', he identifies the foremost purpose of marriage as the desire to have children (offspring), which in turn fosters the natural prosperity and sustainability of humanity. As he stated "*huwa al-aṣlu wa lahu wuḍi'a al-nikāḥ, wa al-maqṣūd ibqā' al-nasl wa an lā yakhlūwa al-'alam 'an jins al-ins*" (M. bin M. bin A. al Ghazali, 2011). Al-Ghazālī highlights that the fundamental purpose of marriage is to ensure the continuation of humanity. This continuity can only be realized through marriage, as prescribed by Allah. Marriage provides a lawful means for individuals to express their desires, enabling them to fulfill their needs in a permissible way.

The primary objectives are structured within a hierarchy of *maṣlaḥah* 'public interest', with the highest level being *ḍarūriyāt*—those essential needs that must be fulfilled to achieve benefits both in this world and the hereafter. Failure to meet these needs can prevent the realization of these

benefits and may even result in harm and destruction in worldly life. One of these essential needs is the procreation of offspring, which is crucial for the continuity of humanity. If this need is neglected, humanity could face the threat of extinction. Thus, Al-Ghazālī underscores "obtaining offspring" as the top priority.

At the *maṣlahah* level concerning *ḥājiyāt*, the purpose is to mitigate lust in order to safeguard both vision and genitalia, thus ensuring the preservation of lineage. In this regard, Al-Ghazālī articulated, "*Wa hadha ma'nā dūna al-awwal*" (M. bin M. bin A. al Ghazali, 2011). The primary purpose of marriage, which is to manage lust and maintain one's focus and integrity, is deemed secondary and falls under the category of *taḥsīniyāt*. Al-Ghazālī categorized this purpose as *taḥsīniyāt* because he believed that lust can be controlled through means other than marriage, such as by maintaining one's gaze or practicing fasting. As the Apostle stated, "*Whoever is unable to get married should fast, for fasting serves as a shield for him*" (M. bin M. bin A. al Ghazali, 2011). Thus, it can be concluded that the second goal of this marriage is at the *ḥājiyāt* level. Al-Ghazālī further said:

*Al-Syahwah wa al-walad muqaddarani bainahumā irtibāṭ, wa laisa yajūzu an yuqāl: al-maqṣūd al-ladzdzah, wa al-walad lāzim minhā kamā yalzam mathalan qaḍā'al-ḥājah min al-akli wāisa maqūsa dhisa. Bal al-waladu huwa al-maqṣūd bi al-ḥiṭrah wa al-ḥikmah, wa al-syahwah bā'ithatun 'alaihi...*"

'Lust and children are two interrelated aspects of life that have a close connection. Marriage should not be defined merely as a means of seeking pleasure or enjoyment, nor should the desire for children be considered simply a necessity akin to the biological urge to defecate after eating. Rather, the purpose of marriage carries deeper significance, with the presence of children serving as an important aspect aligned with human nature (fitrah) and wisdom. Meanwhile, lust acts to awaken these emotions and desires' (M. bin M. bin A. al Ghazali, 2011).

Al-Ghazālī's assertion underscores that the primary purpose of marriage is to have children, while the desire for intimacy acts as the impetus for procreation, specifically through sexual intercourse that is sanctioned within marriage. This illustrates God's power, as He has ordained that lawful sexual relations serve as the means for conceiving children, despite the fact that God can create humans directly without the necessity of sexual intercourse.

At the level of *taḥsīniyāt*, the purpose of marriage is to attain peace and tranquility, relieve oneself of household burdens, and deepen one's worship or spiritual practice. These three objectives are integral to the principles of *taḥsīniyāt*. As Al-Ghazālī eloquently expressed, "*My intention in entering marriage transcends merely having children or satisfying desires; it also encompasses fulfilling my responsibilities and strengthening my connection with the Divine*" (M. bin M. bin A. al Ghazali, 2011). This means that only a small percentage of people get married for this purpose, generally people decide to get married with the aim of having children and channeling their desires. Apart from that, at the level *taḥsīniyāt* namely by paying attention to the qualities that women must have purpose of marriage included in *darūriyāt*, *ḥājiyāt* and *taḥsīniyāt* will be maintained and can be realized perfectly.

### **An Examination of Al-Ghazālī's Purposes regarding Marriage from the Perspective of *Mubādalāh***

The *Mubādalāh* perspective, as described by Faqihuddin, offers a framework for understanding relationships grounded in principles of partnership, reciprocity, and mutual cooperation. This perspective is applicable to various contexts, including interactions between individuals, the dynamics between men and women, and the relationship between the state and its citizens, among others (Kodir, 2019). In the context of marriage, the *Mubādalāh* perspective offers valuable insights into how relationships are established within a household between husband and wife. Faqihuddin highlights that one of the primary objectives of the *Mubādalāh* perspective is to

achieve goodness, benefit, and justice that are mutually experienced by both men and women. This understanding is rooted in the belief that Islamic teachings are designed for all of humanity, encompassing both genders. Consequently, the benefits and justice enjoyed by men are also deemed to be goodness and benefit for women. These principles are fundamental to Islamic law and its purposes '*maqāṣid syarī'ah*', which strive to fulfill the five essential needs (*al-ḍarūriyāt al-khamsah*) without compromising either party (Kodir, 2019).

In essence, the primary aim of marriage is to establish a harmonious family environment that nurtures happiness for both partners in this life and the hereafter. To achieve this objective, the relationship between husband and wife must be grounded in a mutual understanding of their respective rights, obligations, functions, and roles, which should complement each other rather than conflict. Furthermore, a solid foundation and supportive pillars are essential for ensuring the stability of the household and the overall success of the marriage. From the *Mubādalāh* perspective, Faqihudin identifies five key pillars that underpin household life: (1) Principle of *Miṣāqan Ghalīzan*. This principle stresses the commitment of both partners to view marriage as a divine mandate from Allah. It fosters a strong bond that enables them to manage the household effectively, creating peace and happiness in this world and the hereafter. (2) Principle of Pairing, Mutuality, and Equality. According to this principle, husband and wife are seen as equal partners who complement each other in their marital relationship. They are expected to nurture and support one another without one partner dominating the other. (3) Principle of *Mu'āsyarah Bi al-Ma'rūf*. This principle advocates for treating each other with kindness and respect in all aspects of domestic life, fostering a culture of mutual consideration. (4) Principle of Deliberative Communication. Effective management of household matters requires open dialogue and collaborative discussions. In this partnership, there should be no room for authoritarianism. (5) Principle of Mutual Acceptance and Willingness. This principle highlights the importance of both partners being willing to accept and support one another, laying the groundwork for a healthy and enduring partnership. By embracing these principles, couples can build a robust foundation for their marriage, paving the way for a fulfilling and successful family life. (Kodir, 2019).

Authors have observed that Al-Ghazālī provides a systematic elaboration on the concept and purpose of marriage. His discussion extends beyond legal considerations to encompass the ethical dimensions associated with the vision and objectives of marriage, as well as pathways to achieving happiness for both husband and wife in this life and the hereafter. However, a closer examination reveals an inclination towards androcentrism in his perspective on marriage. His formulation appears to lack balance, justice, and reciprocity regarding the roles, rights, and functions of both partners. The marriage goals he presents predominantly reflect the interests of the husband, positioning the wife merely as a "supporting player" rather than as an equal partner, which results in her interests being overlooked. Additionally, the hierarchical structure of marriage is evident, characterized by patriarchal dynamics and a superior-inferior relationship where the husband assumes a dominant role while the wife is placed in a subordinate position. Nadia Harhash (Nadia Harhash, 2023), and Alexandra Love (Love, 2015) in their research also concluded that Al-Ghazālī's views showed discrimination and injustice towards women in marriage relationships, they even called Al-Ghazālī a misogynist and patriarch who positioned women as second class.

The tendency towards androcentrism and the incompatibility of Al-Ghazālī's views with principles exchange seen in several points: First, at the pre-marital stage, Al-Ghazālī positions men as the party who has the power to choose the ideal partner candidate while women are in the position of being the chosen object. It is as if the purpose of marriage is only a man's "privilege", and to make it happen is determined by his accuracy in choosing a woman (future wife), not the other way around. Al-Ghazālī also requires women who want to marry to have certain qualities, as explained above, so that the marriage will be lasting and purpose marriage can be consummated. On the other hand, these conditions do not apply to men. In this case Al-Ghazālī stated: "*Amma al-khiṣāl al-mutayyibah li al-'aish allāī lā budd min murā'ātihā fī al-mar'ah liyadūm al-'aqd wa tutawaffar maqāṣiduhu thamāniyyah...*" (M. bin M. bin A. al Ghazali, 2011). Apart from that, Al-

Ghazālī argued by citing the hadith about women marrying for four motivations (wealth, lineage, beauty and religion), and they should choose their religious motives. Al-Ghazālī further stated that if a woman's religious values are weak -not pious-, then she will have the potential to cause trouble and make her husband's life chaotic and miserable (M. bin M. bin A. al Ghazali, 2011).

Al-Ghazālī's explanations and arguments highlight the significance of evaluating the piety of a prospective wife before marriage. He asserts that a woman's piety is intricately connected to her husband's piety and overall religious life in the future. Therefore, it is imperative for a man to prioritize and ensure that his future wife is a pious individual—regardless of her faith—above all other considerations. However, it is noteworthy that Al-Ghazālī interprets the relevant hadith in a somewhat unilateral manner. He addresses men as the active decision-makers in choosing a spouse, while women are regarded as mere subjects of selection. In his view, the expectation of piety applies exclusively to women, without a reciprocal requirement for men.

When examined through the lens of the first and second pillars of the *Mubādalah* perspective, the relationship between husband and wife is characterized by a reciprocal commitment '*misāqan ghalīzhan*'. This mutual commitment facilitates the effective management of the household as a partnership, in accordance with the principles of *musyārahah* and *iziwāj* (Kodir, 2019)(Muhammad, 2009). In accordance with the principle of *Mubādalah*, men and women are regarded as equal entities, possessing identical rights and responsibilities in defining the vision of marriage. This principle emphasizes the goal of establishing a mutually beneficial family structure.. This view is in accordance with that expressed by Husein (Muhammad, 2009), Musdah Mulia (Mulia, 2021), and Fatima Mernissi (Mernissi, 1987)(Munfarida, 2016)(Rahmatunnur et al., 2023) that the position of husband and wife in household relations is egalitarian and complementary without any domination of each other.

In the context of *Mubādalah*, the hadith that positions women as objects of choice must be reinterpreted to apply equally to both men and women. This implies that women possess the same rights and authority in selecting their future partners. The criteria put forth by Al-Ghazālī for women desiring to marry should also apply reciprocally to men (future husbands). If women are expected to demonstrate religious or pious qualities when choosing a spouse, then men should likewise be held to the same standards of being religious and pious.

There are several hadiths that provide space for women to determine their potential partner, such as the hadith which states that a girl '*al-bikr*' cannot be married until he is asked for his opinion or consent (Al-Bukhari, 2002), a hadith about a widow '*al-tayyibu*' she has more rights in determining her future husband than her father (Mājah, 2012) and a hadith about a woman who complained about her father being forced to marry a man she did not want. Then the prophet Muhammad stated that the decision regarding this matter was left to the woman to decide. Even though in the end he accepted the marriage, he later explained that his motivation for complaining to the Apostle was to inform him that women have the right to determine their future husband (Mājah, 2012). On the other hand, there are also several verses and hadiths that explain the criteria for a prospective husband that women must pay attention to, including Surah Al-Baqarah verse 221, Surah al-Nisā' verse 1, Surah al-Nūr verse 26, Surah al-Taḥrīm verse 6 and hadith narrated by al-Tirmizi in *Bāb Mā Jā'a Fī Man Tarḍouna Dīnah Fazawwijūhu* (Tirmidhī, 1983), as well as hadiths that explain aspects of *Kafā'ah* for men and women. These verses and hadiths emphasize the criteria that a prospective husband should have, namely the goodness of his religion and morals.

Various explanations derived from the verses and hadiths emphasize that women possess the right to choose their future husbands based on specific criteria. It is crucial for women to prioritize qualities such as moral integrity and religious devotion. This perspective embodies the concept of *Mubādalah*, reflecting the notion that men and women are equals, each with the same rights and authority in selecting their potential partners.

Al-Ghazālī identifies two primary purposes of marriage. The first is to have children, which he considers essential for preserving offspring (*darūriyah*). The second purpose is to address the biological needs associated with procreation (*ḥajiyah*). However, he emphasizes that the

overarching aim of marriage is to establish a nurturing family environment. In this context, a husband and wife should find peace with each other (*sakinah*), and foster love and care for one another (*mawaddah wa rahmah*). This harmonious relationship enables them to manage their household effectively and ultimately achieve happiness together in this world and the hereafter (Kodir, 2019). Faqihudin stated that there was peace (*sakinah*) that can be felt by both parties includes various aspects such as peace of mind, spiritual, economic, psychological, and peace in aspects of personal relations and social relations (Kodir, 2019). To realize this main goal, it must be built on a religious foundation (*dīn*) so that household relations can bring goodness and benefit to their partners and can treat each other well (*mu'āsyyarah bi al-ma'rūf*).

The pursuit of offspring and the fulfillment of biological needs are viewed as the minimum objectives of marriage, rather than its primary purpose. Such goals are acceptable as long as they are pursued without coercion and do not involve domestic violence, as these behaviors contradict the moral foundation of marriage, which emphasizes mutual respect and treating one another well (*mu'āsyyarah bi al-ma'rūf*). Consequently, these goals should be regarded as shared rights to be pursued collaboratively by both husband and wife, grounded in principles of reciprocity and equality. Neither party should feel more entitled than the other, nor should one be seen as more obligated. Moreover, Faqihuddin highlighted that the purpose of marriage encompasses more than simply having children (*hifz al-nasl*). It is essential to ensure that both spouses experience goodness through the realization of the five fundamental objectives of Islamic law (*maqāṣid syarī'ah*) within their household (Kodir, 2019).

Al-Ghazālī delineated a hierarchical relationship between husband and wife, characterized by a superior-inferior dynamic. Within this framework, the husband is positioned as the leader of the family, whereas the wife is relegated to a subordinate role, described as a "servant" or "people" (M. bin M. bin A. al Ghazali, 2011). Even in one of his extreme statements, Al-Ghazālī said that marriage is a form of slavery, and the wife is a "slave" to her husband and must obey him (M. bin M. bin A. al Ghazali, 2011). As a leader, the husband is responsible for managing and nurturing by providing support and protection to his wife and children -see previous explanation regarding the purpose of the fifth marriage-. On this basis, a wife is required to be absolutely obedient to her husband as long as it is not an immoral act. This demand is a consequence of the hierarchical construction in household relations, namely the husband as the leader or "master" and the wife as the "people" or "slave".

According to Al-Ghazālī, obedience to her husband is an obligation that a wife must carry out towards her husband. He strengthens his opinion by citing hadiths which emphasize the superiority of the husband's position over the wife's position, such as the hadith about the wife's obedience to her husband as a condition for getting Allah's approval and His heaven and the hadith about the wife not visiting her father when he was sick because of obedience to her husband's orders (M. bin M. bin A. al Ghazali, 2011)(Farida & Kasdi, 2021). Al-Ghazālī's opinion is also supported by other scholars such as al-Shan'āni, Muhammad bin Farrā' al-Baghawī, Ibn Mālik, and Mahmūd bin Hasan al-Zaidānī in Faisal Haitomi who all stated that obedience is the wife's obligation to her husband, while at the same time emphasizing the husband's position as leader in the household and the wife is obliged to obey her husband absolutely (Haitomi, 2021).

According to the *Mubādalah* perspective, household relationships should not be characterized by one party exercising dominance over the other. It is inappropriate for the husband to hold complete power while expecting the wife to submit entirely. Rather, these relationships should be grounded in principles of equality and mutual support. Faqihudin highlighted that obedience within a household should arise from a spirit of mutual service and a shared pursuit of happiness, thereby fostering a harmonious relationship between husband and wife (Kodir, 2019). The concept of a wife's obedience to her husband, along with the hadith referenced by Al-Ghazālī regarding her obligation to always please and obey him, should be reinterpreted in a reciprocal manner. If a wife's path to gaining Allah's approval and securing a place in heaven relies on obtaining her husband's consent, then it logically follows that husbands must also strive to earn their wives' consent and

approval to attain Allah's favor and entry into heaven. Grounded in the principle of mutual willingness and pleasure, the notion of obedience within the husband-wife relationship should apply to both partners equally. This mutual understanding promotes a vision of marriage that is aligned with shared benefit (*maṣlahah*) and harmony (Kodir, 2019)(Haitomi, 2021).

Al-Ghazālī differentiated the roles and responsibilities of husbands and wives into private and public spheres. He regarded the husband as playing a vital role in the public domain, serving as the head of the household and the primary breadwinner for the family—this aligns with the fourth and fifth purposes of marriage that he outlined. Conversely, Al-Ghazālī defined the wife's role primarily within the domestic sphere, characterizing her as a "servant" responsible for caring for her husband, attending to his biological needs, and managing household tasks (Love, 2015). Al-Ghazālī explains the role and obligations of the wife which must be fulfilled to her husband in detail in the final discussion in the chapter on marriage etiquette, all of which revolves around taking care of the domestic affairs of the household, serving the husband and not carrying out activities outside the home (Al-Gazālī, 1990)(M. bin M. bin A. al Ghazali, 2011). In summary, it can be said that the wife's role in household relations is passive and only becomes active when her husband needs her to serve and serve him. He emphasized his argument with the hadith regarding the curse of a wife who is reluctant to serve her husband, and the words of the ulema that a pious wife is one who takes care of household affairs and also fulfills the husband's biological needs so that the husband can focus on matters of the afterlife.

Al-Ghazālī's views highlight the husband's dominant role in household dynamics while diminishing the significance of the wife's position. Authors observe that, on one hand, Al-Ghazālī displays androcentric tendencies regarding sexual needs, which he tends to consider primarily a male concern. He argues that male lust is a powerful force that, if left unchecked, could lead men to immoral behavior and jeopardize their faith. Consequently, he asserts that one of the aims of marriage is to provide men with a means to control their lust, allowing them to satisfy their sexual needs in a halal manner with their wives. Conversely, Al-Ghazālī does not view marriage as a way to help women manage their own sexual desires. Instead, he confines women's roles to catering to men's sexual needs and assisting their husbands in enhancing their piety. This restrictive perspective on a wife's role further marginalizes women, stripping them of their rights and limiting their participation in public life. As a result, this viewpoint contributes to the potential for discrimination and violence against women (Hakim, 2020)(Rohmaniyah, 2018).

In the framework of paired pillars (couples) and the concept of *mu'āsyarah bi al-ma'rūf* from a *Mubādalah* perspective, the dimensions of service—pertaining to both daily living and biological needs—constitute mutual rights and responsibilities between spouses. These obligations cannot be monopolized by either party (Kodir, 2019). The necessity of intimacy within marital relations is not exclusively the obligation of the wife to her husband; it constitutes a reciprocal right and duty shared by both parties. This concept is articulated in the Koran, which illustrates that the wife is akin to the husband's garment, and vice versa (Kodir, 2019)(Saadawi, 2015). Thus, one party must not assume that they have the most rights in matters of sex and then the other party is obliged to serve them whenever and wherever. However, each party is obliged to serve and also has the right to receive services from each other in a relationship of partnership and reciprocity through equal, reciprocal communication (the principle of deliberation).

In a household, both the husband and wife should hold equal positions, with neither dominating the distribution of public and domestic responsibilities. This division of roles arises from social constructs that label the husband as the head of the household and the wife as the homemaker, rather than reflecting any inherent qualities of men and women (Hermanto et al., 2022)(Nurrahman, 2022). Habib Shulton Asnawi highlighted that one of the reasons for the emergence of defined household roles stems from the interpretation of Surah al-Nisā, verse 34, which can be understood literally to indicate that men are leaders of women. He pointed out that the term "strong" encompasses two interpretations: First, a husband can be regarded as a leader (or strong) if he possesses certain qualifications, such as superior intellectual, emotional, financial, and

spiritual attributes compared to his wife. Second, in the context of a marital relationship, the concept of strength is manifested in a fair division of responsibilities, grounded in mutual respect, protection, and shared happiness, rather than in one partner exercising dominance over the other (Shulton & Ismail, 2020). According to principle *Mubādalāh*, the role of the public area and the role of the domestic area are the joint responsibility of husband and wife. Therefore, household work should not be solely the wife's responsibility, but both can play their roles flexibly, understand each other, and help each other in carrying out household tasks and roles based on the principles of partnership, cooperation and mutual assistance (Kodir, 2019)(Aye Sudarto et al., 2023). This view is in line with the opinion of Muslim feminist figures such as Fatima Mernissi (Roibin et al., 2023) and Nawal el-Sadawi (Saadawi, 2015) who state that Islam has given freedom to women as well as men to play a role in all aspects, life both public and domestic.

Based on the previous description, the authors conclude that Al-Ghazālī's perspective on the purpose of marriage in his book *Ihya' 'Ulūm al-Dīn* does not align with the principle of *Mubādalāh* and tends to exhibit a gender bias, as previously discussed. However, the authors contend that Al-Ghazālī's views can be examined from two distinct perspectives: the socio-historical context and Al-Ghazālī's personal viewpoint as a Sufī, as presented in *Ihya' 'Ulūm al-Dīn*. From a socio-historical standpoint, his views are closely tied to the political climate of the time. Nadia Harhash notes that Al-Ghazālī maintained a close relationship with the prime minister during the Seljuq Dynasty, known as Nizām al-Mulk. Nizām al-Mulk appointed Al-Ghazālī as a professor at the Nizāmiyyah Madrasah and also served as a royal advisor, issuing religious fatwas that endorsed various political policies of both Nizām al-Mulk and the kingdom (N Harhash, 2015). One indication of this closeness is also strengthened by Spellberg (Role et al., 1988) and Yavari (Yavari, 2008) who reveal that Al-Ghazālī was influenced by Nizām al-Mulk's thoughts, where Al-Ghazālī quoted several of Nizām al-Mulk's views regarding women as stated in the book *Siyar al-Muluk*. Among the contents of the book is that it describes Nizām al-Mulk's views on women who tend to be misogynistic.

Regarding Al-Ghazālī's views which tend to be misogynistic, Harhash stated that they were related to the confrontation between Nizām al-Mulk and Turkān Khātūn who was the wife of Mālik Shāh, the king at that time. The confrontation led to the mysterious death of Mālik Shāh and the murder of Nizām al-Mulk, where Turkān Khātūn insisted that his son be the successor, but Nizām al-Mulk rejected this desire (N Harhash, 2015)(Role et al., 1988). Al-Ghazālī, who was close to Nizām al-Mulk, also refused to side with Turkān Khātūn in giving a fatwa that would allow his son to become Sultan. The political dispute that occurred was concluded by Harhash as one of the reasons that made Al-Ghazālī finally leave Nizāmiyyah Madrasah and his role as a government adviser and indirectly also influenced Al-Ghazālī's view of women who tend to be gender biased in the book *Ihyā' 'Ulūm al-Dīn*.

Second, from his personal perspective or side as a Sufī as depicted in his book *Ihya' 'Ulūm al-Dīn*. In a socio-religious context, Al-Ghazālī lived amidst disputes between groups of theologians '*mutakalimūn*', philosophers, and schools of *Baṭiniyyah* (Al-Syāmī, 1993). According to Al-Ghazālī, these three groups cannot lead to complete truth of knowledge. Apart from that, Al-Ghazālī also saw that the majority of ulema experienced moral decline, some fiqh experts were far from moral ethical values (Sufism), and conversely many Sufism experts forgot aspects of the Sharia (Al-Syāmī, 1993)(Hamza, 2024). Seeing these conditions, Al-Ghazālī ultimately chose the path of Sufism which he considered to be a balanced path by going into exile '*uzlah*'. On time Get over it this is how he wrote the book *Ihya' 'Ulūm al-Dīn* (Al-Syāmī, 1993) which tries to integrate aspects of sharia with aspects of Sufism. Among Al-Ghazālī's motivations in writing this book was to revive religious sciences that integrate aspects of the Sharia with aspects of Sufism (ethics and morals) so that it can become a guide for humans to purify themselves and their hearts '*tazkiyah al-nafs and islāh al-qalb*' (M. bin M. bin A. al Ghazali, 2011). In the discussion of the '*Ādāt*' chapter in his work, Al-Ghazālī deliberately chose the term '*ādāb*', meaning ethics, in place of '*ahkām*', which translates to law. This choice underscores his intention to highlight the importance of Sufism and

ethical considerations alongside legal principles in *Ihyā' 'Ulūm al-Dīn*. Al-Ghazālī sought to demonstrate that the religious sciences must be revitalized by interlinking legal laws with ethical tenets. Consequently, the primary focus and objective of *Ihyā' 'Ulūm al-Dīn* center more on Sufism and ethics than on mere external legal aspects.

In the context of marriage, Al-Ghazālī mentions two aspects of purposes, namely worldly purpose '*ḥayāh zhāhirah*' and the purpose of the afterlife '*ḥayāh bāṭinah*' (M. bin M. bin A. al Ghazali, 2011). According to Al-Ghazālī, the purpose of marriage comprises two dimensions: worldly and *ukhrāwī* (spiritual). In the worldly dimension, marriage serves several important purposes. It aims to produce offspring, ensuring the continuation of human existence. Additionally, it provides a legitimate way to express sexual desires and fosters pleasure and happiness between partners in this life. Conversely, the *ukhrāwī* dimension highlights marriage as a means of following the Sunnah of the Prophet. This dimension emphasizes the cultivation of love '*maḥabbah*' and the pursuit of the pleasure of God and His Messenger (M. bin M. bin A. al Ghazali, 2011). In this regard, Al-Ghazālī emphasizes the purpose of the afterlife '*ḥayāh bāṭinah*' rather than worldly goals '*ḥayāh zhāhirah*' by stating:

*An yanwiya bi al-nikāḥ iqāmah al-sunnah wa ghaḍḍ al-baṣar wa talab al-walad wa sā'ir al-fawā'id allatī dhakarnāhā. Walā yakūnu qaṣḍuhu mujarrad al-hawā wa al-tamattu', fayasīru 'amaluhu min a'māl al-dunyā*

'When entering into marriage, an individual should aspire to uphold the Sunnah of the Prophet, maintain modesty by guarding their eyes from immoral sights, and aim to have children. The purpose of marriage should extend beyond merely fulfilling personal desires or lust; it should be regarded as a valuable commitment rather than just a source of worldly pleasure' (M. bin M. bin A. al Ghazali, 2011)

Al-Ghazālī's view on the purpose of marriage emphasizes ethical or spiritual aspects (*bāṭiniyah*) over mere worldly concerns. He believes that marriage should serve as a means to draw closer to Allah, ultimately leading to happiness in both this world and the hereafter, rather than focusing solely on material gains.

## CONCLUSION

The purposes of marriage, as described in the book *Ihyā' 'Ulūm al-Dīn*, include the following: having children, controlling lust, achieving peace, alleviating household concerns, and enhancing one's devotion through the responsibility of leading a family. Al-Ghazālī emphasizes a hierarchy of marriage goals based on the principles of *maqāṣid syarī'ah*, which can be classified into three levels: First, *darūriyāt*, at this foundational level, the primary purpose of marriage is to bear children, which contributes to natural prosperity and the continuity of humanity. Second, *ḥājjiyāt*, the second level focuses on managing lust to protect one's gaze and preserve lineage. Third, *taḥsīniyāt*, the final level seeks to foster peace of mind, reduce household burdens, and strengthen one's acts of worship. By recognizing these aspects, the *maqāṣid syarī'ah fī nikāḥ* or the purposes of marriage is upheld within the frameworks of *darūriyāt*, *ḥājjiyāt*, and *taḥsīniyāt*.

From the perspective of *Mubādalāh*, authors have concluded that Al-Ghazālī displays a tendency towards androcentrism and gender bias. Authors argue that the purpose of marriage, as articulated by Al-Ghazālī in his book *Ihya' 'Ulūm al-Dīn*, does not align with the principles of *Mubādalāh*. However, a deeper understanding of Al-Ghazālī's views emerges when we consider the historical context of his life and his role as a Sufi, as discussed in *Ihyā' 'Ulūm al-Dīn*. When viewed through this lens, Al-Ghazālī's perspective highlights the deeper purpose and ethical-moral dimensions, or *bāṭiniyah*, of marriage. His approach emphasizes the significance of striving for closeness to Allah to attain happiness in both this life and the hereafter, rather than merely focusing

on worldly matters. This theme of integrating sharia with ethical and moral aspects ‘*taṣawwuf*’ is central to his work, as illustrated in *Iḥyā’ ‘Ulum al-Dīn*.

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