

Islamic and Non-Islamic Wedding Rituals in Our Society

1. Aijaz Ali Sodhar

2. Khurram sheraz

Ph.D Scholare Department of Islamic Culture and Studies Sindh University of Jamshoro Hyderabad

Ph.D Research Scholar, Islamic studies department Abdul wali Khan University of Mardan (AWKUM)

Email: aijazsodhar58@gmail.com

Email: _sherikhan26@gmail.com

3.Hafiz Abdul Basit

Email: basitmira123@gmail.com

MPhil Scholar Islamiat Department Baha ud Deen Zakaria University of Punjab, Multan

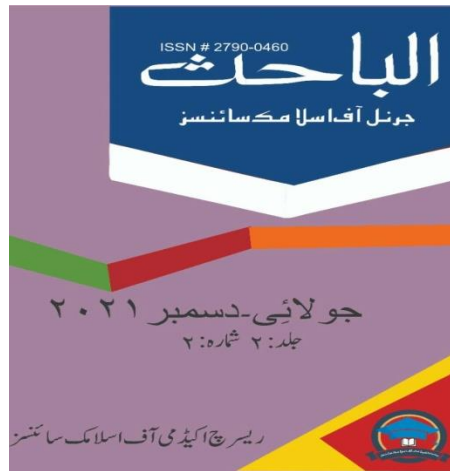
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Abstract

Islam is a sacred law for human beings to live by. Man goes through many stages from birth to death. He has to live with other human beings. There are many times in life when man is filled with grief. There are also occasions when he starts to rain down on happiness. In the event of grief, someone own reduces his / her grief, when he shares his grief, the intensity of grief decreases, Sharing happiness with someone own on the occasion of happiness increases happiness much more. Islam has taught us how to live on these occasions, how to live in those special moments. Islam has also made clear how humans should express their happiness on the occasion of happiness. Islam has taught that patience should be exercised patiently at the time of grief. In our society, Muslims have started adopting Non-Islamic rituals and practices in the name of Islam on occasions of sadness and happiness. The Muslim follows the ways of others with his own methods. Whether it is happiness or grief a Muslim should keep the will of Allah Almighty. Patience should be shown in times of grief. This is also what Islam has taught. In our society, Non-Islamic rituals and practices have begun to take on opportunities for sadness and happiness. Muslims and Islamic society have their own identity, have their own civilization and own customs. Sadly, Muslims have begun to practice the ways of others in their own way and have become involved in the customs of others. The Muslim should in any case be sad or happy keep the will of his Lord.

Key words: Nikkah, Haq Mahr, Simplify, Valima, Henna, Nasty, Myths

Introduction

In every age, people of different nationalities and religions within the society did not feel discomfort able in adapting each other's customs and rituals. If Muslims and Hindus live within a society, Hindus have some influence over Muslims in their rituals and customs. In the same way, Hindu traditions also come into the Muslim traditions and customs. Islam has given us a sacred code of conduct. By doing this, the slave obtains the pleasure of his Lord. The self and the devil are open enemies of man. **إِنَّ الشَّيْطَانَ**
لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ¹
They keep trying to destroy humans. A human being is caught in their clutches and rebels with his Master. The best and most successful way for us Muslims to live is the Qur'anic teachings, the deeds of our Holy Prophet (ﷺ), way of His followers and companions

. Al Quran 12: 5.¹

(رضى الله عنهم). Unfortunately, our society is also promoting Non-Islamic customs with Islamic commitments. A Muslim in the culture of Non-Muslims, their manner, their rituals, their dress, their way of life and their pursuit feels pride in being counted among the innovators. We Muslims, in our joy and sorrow have embraced the teachings and rituals of others along with Islamic teachings. Islam wants ease for us. Our Holy Prophet (ﷺ) forbade us to live without Nikkah.

”سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ ، يَقُولُ : رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونِ الثَّبِثْلِ ، وَلَوْ أُذِنَ لَهُ لَأَخْتَصَمْنَا.“²

”Narrated Sa'd bin Abi Waqqas: The Holy Prophet (ﷺ) forbade `Uthman bin Maz'un to abstain from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated.“

Islam is not supportive of putting humans in difficulty. Islam teaches grieving and rejoicing within a specific circle. Every Muslim has gone astray at the hands of the devil and self (نفس). It does not give a Muslim the zeal to keep mocking and disobeying Allah Almighty's commandments and the Holy Prophet's (ﷺ) teachings.

”عَنْ طَرِيفِ أَبِي تَمِيمَةَ ، قَالَ : شَهِدْتُ صَفْوَانَ ، وَجُنْدَبًا وَأَصْحَابَهُ وَهُوَ يُوصِيهِمْ ، فَقَالُوا : هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا ؟ ، قَالَ : سَمِعْتُهُ ، يَقُولُ : مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ ، قَالَ : وَمَنْ يُشَاقِقْ يَشْفِقْ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ ، فَقَالُوا : أَوْصِنَا ، فَقَالَ : إِنَّ أَوَّلَ مَا يُنْتَنُ مِنَ الْإِنْسَانِ بَطْنُهُ ، فَمَنْ اسْتَطَاعَ أَنْ لَا يَأْكُلَ إِلَّا طَيِّبًا فَلْيَفْعَلْ ، وَمَنْ اسْتَطَاعَ أَنْ لَا يُحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ بِمِلءٍ كَفِّهِ مِنْ دَمٍ أَهْرَاقَهُ فَلْيَفْعَلْ ، قُلْتُ لِأَبِي عَبْدِ اللَّهِ : مَنْ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، جُنْدَبٌ ، قَالَ : نَعَمْ جُنْدَبٌ“³.

”Narrated Tarif Abi Tamima: I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, did you hear something from Allah's Prophet (ﷺ)? Jundab said, I heard Him saying, 'Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.' The people said (to Jundab), advise us. He said, The first thing of the human body to purify is the `Abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so.“

Marriage is one of the basic needs of a human being.⁴ Marriage is the means to advance the human race. Marriage has the status of a social event. This event is going on in all the religions of the world and every nation in different ways. It is about survival and

. Bukhari, Muhammad bin Ismail, Imam, Sahih Bukhari, Chapter:Its prohibited to line lonely² and emasculate oneself, Hadith 5073.

. Do, Hadith 7152.³

. Muhammad Aslam Raza Memon Shehwani, Mufti, Deen Islam me Nikkah ki Ahmiyat,⁴ Karachi,

Idara-e-Ahle Sunnat, 2019. Pg 2

continuity of life. It is a process that will inevitably result in the dissolution of the human race. That is why every religion and every nation in the world has devised its own way. It is a social event, so the rituals have been performed in each environment on their own account. The whole life of a human being goes through many stages from birth to death. In view of them, each society has its own traditions and customs in different forms. Some of these rituals are venerable and some are condemned. Some rituals count as wasteful expense and some are adopted for display. Some even cause financial and physical distress. These rituals cause a lot of mental torture for some people.

Marriage

Marriage is called A'qd (عقد) or Nikkah (نكاح) in Arabic language. The word literally means knotting or a tie. This A'qd means that in the presence of Adil (Muslim, intellectual, adult, free) witnesses, a man and a woman should have acted (ایجاب) and accepted (قبول)⁵ (one say, I got Nikkah and the other say that I accepted).⁶ The woman has set the Haq Mahr (حق مہر) with the permission of her guardian and has to confess to being with wife as a whole life. A Nikkah literally means mixing things up. In the term language, man and woman should be responsible for the rights of each other as they are spouses (Husband Wife), the rights which the Shariah has set.

Shaadi (شادی) is a Persian word, which means happiness and cheerfulness. Marriage and Nikkah is an opportunity for happiness, but the concept of marriage in Islam is based on the meaning of words of marriage and Nikkah. The word Shaadi itself implies happiness and cheerfulness, while A'qd and Nikkah have obligations.

Types of Nikkah

1. A man who believes that if he does not get Nikkah, He will definitely fall into adultery. In this case, it is obligatory (فرض) to get Nikkah.
2. When lust prevail over man or woman. In this case, it is obligatory (واجب) to get married.⁷
3. When man has the strength to pay the Haq Mahr and bear the expenses of the wife. In this case, it is up to both to decide whether to Nikkah or not.⁸

Meaning of Nikkah

The literal meaning of Nikkah in the Arabic language is vati (وطى), to meet, to marry. Marriage is also called Nikkah because it is also the prelude and cause of marriage.

The term meaning of Nikkah

. Fayaz Ahmed Fayaz, Shadi ka encyclopedia, Lahore, Nooria Rizvia publications 2003.Pg75⁵
 . Umm Muneeb, Aap ko Shadi Mubarak ho, Islamabad, Paktorail Printers 2009.Pg10⁶
 . Attari, Mohammad Iqbal, Allama, Tuhfa-e-Dulhan ma' Elaj wa Amraz,⁷
 Lahore, Akbar Book Selloer 2008.Pg 77
 . Muhammad Aslam Raza Memon Shehwani, Mufti, Deen Islam me Nikkah ki Ahmiyat, Karachi,⁸
 Idara-e-Ahle Sunnat, 2019, Pg 8

Nikkah is a contract and agreement from which profit is derived.

The virtue of Nikkah

Some scholars have said that marriage is a virtuous act of worship rather than worshipping alone. Some scholars have said that supererogatory worship is better than marriage.

In this regard, A'qd and Nikkah is a joyous event that parents became free on acting upon the Allah Almighty's order and obey him. Men and women obey act upon the way of the Messenger of Allah and make each other lawful. A new home materializes. Men and women find each other lawful and legitimate in psychological happiness and peace. They deserve Allah Almighty's mercy. The law for the advancement of the human race is lawful. In this way it is indeed a joyous occasions but also a commitment to take on a great responsibility.

Islam has simplified the practice of marriage. There is no much hard work and no running. Islam has given some encouragement on how to choose a girl or a boy? How to bring it into the category of Nikkah? The following is the method Islam has stated.

Islam has simplified Nikkah. Islam has not devised so many rituals which are found in our society today. First step that Islam has outlined for Nikkah is to choose a man or a woman who is religious, who is a man or woman of honor and morality.

“عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ :
: تَنْكُحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَجَمَالِهَا ،
وَلِدِينِهَا ، فَاطْفَرُ بِيَدَاتِ الدِّينِ تَرَبَتْ يَدَاكَ .”

”Narrated Abu Huraira: The Prophet said, A woman is married for four things,i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser.”⁹

After this selection the oral relationship should be fixed. After that, when a Nikkah is intended, a pious person should get Eejab and Qubool from ambitious before the witnesses. In this Nikkah ceremony, the woman should be represented by her guardians. At the convenience of the male haq Mahr (حق مهر) by mutual consent should be fixed. If possible haq Mahr should be given at the same time of Nikkah or may be postpone by the consultation. After Nikkah, the woman should be departure (Sending off) (رخصتى) from her guardians. After the rukhsati, the man should arrange an invitation for the people according to his ability, which is called Valima (وليمه). That's it. The marriage has reached its climax.

Islamic Shariah has made Nikkah very easy, but the people in our society have made this sacred duty a difficult task and a difficult ceremony. From relationship selection to rukhsati, there is a long series of rituals and ceremonies at every step. These rituals are often adopted by Hindus and some have been influenced by Western civilization. Islam has kept this sacred ceremony quite simple, but our society has filled this sacred ceremony with myths.

First of the conditions that Islam has set for marriage is Eejab (one say I get Nikkah) and acceptance (second say I accept), Second is the fixing of Haq Mahr (حق مهر), Third is the consent of the woman's guardian and Fourth is in the presence of fair witnesses, the

. Bukhari, Muhammad bin Ismail, Imam, Sahih Bukhari, Hadith 5090.⁹

Nikkah contract is fixed.¹⁰ These terms are important for the marriage to be true. The absence of any of these conditions affects the validity of the Nikkah. In order for the marriage to be valid, they must be found. In view of these conditions, there is no one condition for which a ritual or a long banquet feast should be organized or a large ceremony is held. This sacred ceremony can easily be concluded. When a person fulfills the command of Allah Almighty or follows the Sunnah, he deserves a greeting.

After completing this sacred task, it is lawful to congratulate the bride or groom according to the Shariah and the Sunnah.

The Prophet (peace and blessings of Allaah be upon him) used to greet the bridegroom and pray for him with these words.

Abu Hurayrah (رضى الله عنه) reported that the Holy Prophet (peace be upon him) used to give greetings to a marriage mate. (بارك الله لك وبارك عليكما وجمع بينكما) .¹¹ (فى خير

Hazrat Aisha Siddiqah (رضى الله عنها) says that she was offered prayers by the women of Ansar on her rukhsati. (على الخير والبركة و على خير طائر).

The Holy Prophet (ﷺ) prayed to his daughter Fatima and Hazrat Ali (رضى الله عنهما) with these words. (اللهم بارك فيهما وبارك لهما فى بنائهما). Man can be safe from sins by acting upon Nikkah Sunnat.¹²

Nikkah Masnoon

Marriage or Nikkah means establishing a marital relationship between a man and a woman according to Shariah. A Muslim has the way of the Holy Prophet (ﷺ). He should act as Holy Prophet (ﷺ) has acted or He has ordered. These are the Sunnats (Ways and sayings of Holy Prophet (ﷺ) in Nikkah.

“A Sunnat Nikkah is that which is simple, wherein there are no formalities, nor are there any deutes pertaining to the dowry etc. It is Sunnat to seek a pious and righteous person for marriage and to send a proposal to such a person. To have the Nikkah on Friday in a Masjid and to have Nikkah in the month of Shawwaal is Sunnat and preferable. To announces the Nikkah. It is also Sunnat to fix the amount of Haq Mahr according to one’s means.”¹³

It is important to keep these things in mind when marrying a woman.

1. Who has good morals.
2. Who is religious.¹⁴
3. Who is beautiful.
4. Whose Haq Mahr is less.

. Umm Muneeb, Aap ko Shadi Mubarak ho, Islamabad, Paktorail Printers 2009.Pg 10¹⁰

. Masnad Ahmed, Chapter Khutba Nikah is Mustahib, Hadith 6912.¹¹

. Khuhro, Shuaibur Rehman, Maulana, Quran Awhaan Khey Chha tho Chawey, Karachi,¹² Sindhika Academy 2007. Pg 102

. Arif Billah, Shah Hakeem Muhammad Akhtar, Maulana, Beautiful Sunnats of the Beloved¹³ Nabi , Karachi, Kutub Khana Mazhari. Pg 23 ,24

. Ashrafi, Fazal Raheem, Maulana, Tuhfa Shaadi, Lahore, Iqra Ashrafia Company. Pg 32¹⁴

5. Who give birth to children.
6. Who is virgin.
7. Who is of good lineage.
8. She should not be a close relative

In a close relationship, men and women have seen each other again and again, which eliminates their curiosity.

Engagement

Giving a message of Nikkah to a woman, inviting her to Nikkah, making the matter of marriage firm is called engagement. Meaning the marriage vow is called engagement, or giving the Nikkah message, deciding about the relationship, negotiating the marriage, the groom and the bride's close relatives became agree on mutual consent about the relationship, They talk to make sure each other, this is called engagement. When these two parties agree on the relationship, it is called settlement (نسبت طے کرنا). At first, only oral conversation was took place, it became known as mangni (Engagement), and later people started to add to it. Different items began to be exchanged. The exchange of cash, bracelets, watches, dresses and sweets etc started to be paid, then jewelry and make-up accessories were also given, then it continued to increase, then people offered clothes to the relatives in the engagement. Started to go Nowadays, it is being done like a wedding by big noise and spending millions of rupees.

It is not permissible to break the marriage vows after the engagement has been solemnized, or to send the message of one's marriage on the engagement of another. Islam has not made engagement so difficult nor allowed to spend so much on it, nor has it been ordered to perform a junk ritual, but Islam has prevented it from invading the occasion. Islam has prevented from extravagance in this occasion which is called the culmination of a relationship. Which is said to be finalization of the relationship or settlement (نسبت طے کرنا). It is a verbal commitment. A Muslim should protect himself from nasty rituals and not spend too much on it. On this occasion, the bride is given a gold ring, which is not at all typical of a Muslim. Islam has declared it illegal for men to wear gold and it is the duty of a Muslim to avoid the prohibitions of Islam.

“عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِ : بَعِيَادَةِ الْمَرِيضِ ، وَاتِّبَاعِ الْجَنَائِزِ ، وَتَشْمِيتِ الْعَاطِسِ ، وَنَصْرِ الضَّعِيفِ ، وَعَوْنِ الْمَظْلُومِ ، وَإِفْشَاءِ السَّلَامِ ، وَإِبْرَارِ الْمُقْسِمِ ، وَنَهَى عَنِ الشُّرْبِ فِي الْفِضَّةِ ، وَنَهَانَا عَنْ تَخْتُمِ الذَّهَبِ ، وَعَنْ رُكُوبِ الْمِيَاثِرِ ، وَعَنْ لُبْسِ الْحَرِيرِ ، وَالذِّبَاجِ ، وَالْقَسِيِّ ، وَالْإِسْتَبْرَقِ”.

”Narrated Al-Bara' bin 'Azib: Allah's Prophet (ﷺ) ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmit to a sneezer, to help the weak, to help the oppressed ones, to propagate As-Salam (greeting), and to help others to fulfill their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk)“.¹⁵

. Sahih Bukhari, Chapter: Make Sallam Common, Hadith 6235.¹⁵

Therefore, he should avoid sins on this occasion. There is no prohibition to generalize when a relationship is fixed. On the contrary, in the Shariah it has been described as a virtuous process. But in our society it has a different tradition. This ritual is named as engagement (منگنی). This ritual is filled with different myths in different areas. To perform the ritual, the groom's family and the bride's family hold a ceremony at a hotel or groom's house. At this event, people from both families make clothes for the whole family. It looks like an exchange of clothes. The event also involves exchanging sweets. Ornaments are also given in it. This ritual is performed as a major event. It is regularly arranged in a hotel, wedding hall or in a specific location. Cards are also printed for this ceremony. Relatives are invited and gathered. Groom's and bride's friends gathered. Groom and bride wear each other rings, sweets are distributed, gifts are exchanged, movies are recorded, pictures are captured with large arrangements, Non-Muhram (غیر محرم) people are mixed. There is also a stage for this event, music is arranged for this event, songs are played out loud and drums are played, such are the ceremonies that Islam has condemned.¹⁶ Islam forbids seeing and meeting a boy and girl before marriage, but in the ritual of engagement, these prohibitions of Islam are broken.

Fiancées can see each other when they intend to get married. There is no abomination in it. Nor is it against the teachings of Islam. Allah says in the Qur'aan: That is, women who like it. It is permissible to look at the fiancée from this verse, because you can like and dislike only after seeing. Once meeting before parents is allowed, then women of family can meet and search the girl's character. It is Haram () to allow the girl to go alone with her finances. It is prohibited to go for outing and meet the girl again and again till Nikkah took place.¹⁷

Haq Mahr (حق مہر)

Islam has declared Haq Mahr for marriage. No amount is specified. He who has the wealth can set the Haq Mahr according to his condition. The Haq Mahr must be paid. Immediately paying is good but not compulsive act, even after wedding it is allowed to pay, but no intention of paying at all, is a blasphemous practice in Islam. Nowadays this process has also been settled. People tend to work extravagantly or thrive on it, Exhibit in it. Determining Haq Mahr is the rule of Islam. Some gentlemen designate it in such small quantities as to remain nominal. That Haq Mahr becomes a joke. Therefore, according to own status the Haq Mahr should be set. Some people set the Haq Mahr in the millions, then take pride in it or do it to lower others and their relatives or set the amount of the Haq Mahr more than the intention of showing off.

Exchanging of gifts

Unless they are married, food, clothing and other gifts from the bride and groom's family continue at various times during each Eid and at a specific time. Giving a gift is permissible, but this does not mean that it should be formalized and arranged in

. Madani, Abdul Hadi Abdul Khaliq, Shadi ki raat, first print, Sidhart Nagar UP, Darul¹⁶ Istiqamah 2005. Pg 6

. Arif Billah, Hakeem, Muhammad Akhtar, Maulana, , The Rights of Husband, First Edition,¹⁷ Karachi, Kutub Khana Mazhari 2009. Pg 33

accordance with it. This is not a gift because it has a showing, it is comprehended, they understand that if we do not give these things in those days and times, respect will be devalued and people will make different things. Giving of these gifts is a must and showing honor and pride for own self.

Gift giving

Shariah Islam has made it permissible to give gifts on the occasion of marriage and Nikkah, but there are some things to keep in mind. Just as there is no intention of showing off in gift giving, it does not involve distraction, there is no intention of exchange when giving the gift, no gift should be given beyond own capacity, ie, giving the gift according to own status. The Prophet (peace and blessings of Allah be upon him) said: *تهادوا و تحابوا*: Give gifts to each other and increase love and affection among yourself.

Unfortunately, gift giving has become a kind of business transaction in our society. The bride and groom's families record every gift they receive, so that when like that occasion will be held at the house of the giver, they will be given the same or similarly priced gift. In addition, it is in the mind of the giver that the gift I give will be returned to me the same way tomorrow. If the gift like which was given as a gift or of a low price, they look at the gift-giver with contempt and plan to give a gift like this or less in the future.

Schedule of rukhsati (Sending off) (رخصتی)

It is also a ritual in which the groom's family visits the bride's house and brings clothes and sweets for the bride and her family. Other relatives are also invited in this. The date for the wedding is taken. Islam has made it easy to set the date of rukhsati (رخصتی) in simplicity by mutual consultation with the bride's parents. No need to arrange the rest.

Mayoon bithana (مایوں بٹھانا)

About a week or two before the wedding, this ritual is also performed in a big way. Rich families also regularly print the cards for this ritual. Relatives are invited, gatherings are held, singing programmes are held and dances are performed. Then at the bride's house, the bride is given wheat flour and turmeric, dry and fresh fruit etc in this event of a ceremony with a large arrangement. In some families the groom is also given turmeric. The ceremony is performed by bride-to-be in front of all relatives and friends. At this time, the concert of the dance is decorated. Non-Muhram (غیر محرم) are mutually exclusive. Women put oils on the heads of the bride and groom. They are worn the garlands. The bride is then seated in a specific room. Then till wedding day women of the family pour oil and turmeric all over the bride's body.

In our villages too, this ritual is performed in a big way. The bride is laid in a certain room on a mat or on the cloth made bed (رلی) etc. Now she is confined to this room until the wedding. There she eats and sleeps, she holds a knife, and every day she is made to apply turmeric and other creams and pastes to make the skin cozy. For this time the bride is provided with dresses, make-up accessories, food and dried fruit by the groom. From the day of Mayoon bithana groom also holds a knife in his hand till wedding. People make yellow color dresses to the bride for this purpose only.¹⁸ This is not Islamic way.

After this event, except bride's mother and sister others are strictly forbidden. No man of the house like father and brother can enter the room. The girl is protected from the sun. Until the wedding, it is used to dye and brighten her skin. The mean girl is imprisoned in a room. Islam does not allow these nasty rituals at all.

. Nizami, Muhammad Zafar Iqbal, Chisti, Hafiz, Anmol Tuhfa Dulhan , Lahore, Shakir Publications¹⁸ 2014. Pg 88

Henna ritual

This ritual is also found regularly and arranged with little difference in cities and villages. In wealthy families, the ritual is widely held and arranged and in poor families as well. In rich households, regular cards are printed out for this ritual. Special clothes are made. In some families yellow dresses are specially made to attend the ceremony to perform the henna ritual. Music is also widely organized in this function. The bride's house is decorated in henna pots by the bridegroom's friends and the bride's friends are taken to the bridegroom and the bride's friends must also be assembled on this occasion. Islam has disliked this ritual and such arrangements. It is not permissible for a man to apply henna on his hands and feet, however henna is allowed on the hair of the head and the beard.

”حَدَّثَنَا إِيَادُ، عَنْ أَبِي رَمِثَةَ، قَالَ: انْطَلَقْتُ مَعَ أَبِي نَحْوِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ ذُو وَفْرَةٍ بِهَا رَدْعٌ حِنَاءٍ وَعَلَيْهِ بُرْدَانٌ أَخْضَرَانِ”¹⁹.

”Narrated Abu Rimthah: I went with my father to the Prophet (ﷺ). He had locks hanging down as far as the lobes of the ears stained with henna, and he was wearing two green garments.“

The Muslim has become entangled in self-made rituals. He especially distracts himself and other relatives by adopting such nasty rituals on the occasion of marriage. In other people, this ritual takes its place, then it is considered obligatory to perform the ritual and if one wants to avoid these rituals, then he becomes a target of people's jeers.

Invitation cards

In the past, people would go by themselves to invite Valima. Nowadays, invitation cards have been replaced by face by face invitations. People spend a lot of money in printing out cards and distributing them to friends and relatives. It also includes extravagance. After that, the feeding is arranged in a very sophisticated manner on the day of Valima. Wedding lawns are rented for Valima. A lot of money is paid for this too. Some people rent tents and other belongings and arrange for them to sit and eat in an empty field or a house. Then the food is served.

Barat (بارات)

The day before the rukhsati (رخستی), the groom's family also carry the bride's wedding dress with a large arrangement. In the villages, specific beds are provided by the groom. The bridegroom is credited with garland dressing (سپهرا), thread made bracelet are worn in his hands, ridden on a horse or a good ride. On the wedding day, the bridegroom arrives at the bride's house decorating with drums, singing and dancing, setting fire and firing. On the wedding day, the bridegroom has a great concert. Friendly relatives are dressed in sleek new dresses. The ceremony consists of laughter, jokes, dancing, singing, music, eating, drinking and mixing Non-Muhram (غير محرم). Great food is served to the guests. The bride is also made a circus, ie, riding a horse or car and roaming the streets, men, women, boys and girls in front of the groom to dance in the caravan. Others keep throwing money at the dancers and the groom.

On the wedding night, the bridegroom family invites a man or woman to sing. Decorate song concerts. Brides have their own relatives' barat. They are fed and show their dowry to their daughter. These shows are also arranged especially in villages. Everything given to relatives in a dowry is shown and conveyed one by one in the hand.²⁰ The bride and groom are seated on the stage while on rukhsati. The bride's face is shown to the groom in the mirror first. For this act money is taken from the groom or his father or brother. Then a glass of milk is presented to the

¹⁹ . Abu Dawood, Suleman bin Asha's Sajistani, Imam, Sunan Abi Dawood, Chapter: in definition of Khizab (color), Hadith 4206.

²⁰ . Atari Muhammad Aslam Shaheen, Hakeem, Tuhfa Shaadi m'a Elaj wa Amra , Lahore, Meelad Publication 2003.Pg 72

groom, half of which the groom drinks and the remaining milk is fed to the bride. The money for this milk is also taken from the groom. When the groom enters the bride's house, young girls are waiting for flowers in hands, as the groom enters the house the flowers are showered on. The bride and groom are seated in a special and prominent place. Then the photos are taken with great enthusiasm and order. Photographers are often their Non-Muhrams (غير محرم). In this way, while leaving the bride, the Qur'an is grasped and she passes underneath it and then with a sheet is shaded on the bride. As soon as they exit the door, the Qur'an is placed on the bride's head. In this way she comes out with the groom in the shadow of the Quran. This is how the bride leaves the house.

Marriage celebrations in the villages are such that a large ceremony is held in the groom's house. At night the bridegroom is grasped with henna (مہندی). The bridegroom is given henna on the hands and feet during the day. Then at night when the marriage day is over, the groom reaches bride's house with the friends and relatives before the dawn. Often the groom arrives at the bride's house and changes his clothes there, wears new clothes and new shoes. Then he is decorated and taken to the bride's room where she is sitting. On arriving at the door of the room, he finds the door of the room closed. Often the bride's sisters, if not sisters, then another close relative asks for money to open the door. It is only after giving money that the door is opened. Then after entering the room, an earthenware container is placed in front of him to break it with his feet. Then the groom breaks it. Then a thread is brought to break it with his hands and then it is broken.

Then the groom is asked to perform two rakaats in front of the bride or on one side of the bed. This nafal Namaz is performed with these new shoes. Then the bride and the groom are seated in front of each other and then different games are played between them. As a large milk-filled pot is placed between groom and bride, then a gold ornament such as a ring is placed in it, then both of them begin to look for this item with their own hands. Now whoever gets the jewelry first wins this game. In some areas, a pot filled with rice is placed instead of milk and then a gold ornament is hidden inside it, then with one hand both look for it. This is how the game is played between the bride and the groom. Then a mirror is led between. Through this mirror, the groom sees the bride's face for the first time in a wedding dress. After the games, the groom's relatives and friends, along with the bride's relatives collide the bride and groom's head. They should be seven persons without discrimination male and female. Each person hits three times. We call it "Lawaan" (لائون) in Sindhi language. It is practiced in almost every Sindhi family, whether Muslim or Hindu. After the collision, the groom and the bride are left alone in that room and the door is locked outside. After half an hour, the door is knocked open. After that, the groom's scarf (دوپٹا، چادر) and the groom's scarf are tied together by the groom's sister or a close relative's wife. The bride is brought to the car outside the house in the shadow of the Quran. On the second day of leave, the same woman comes and opens the knot and takes money from the bridegroom.

Bridal make-up

Make-up the bride for the groom on the occasion of marriage is a must and valid practice, because Islam has allowed the wife to adopt adornment for her husband. In the Old age, brides were also adorned during the rukhsati. Hazrat Aisha (رضی اللہ عنہا) was adorned by Hazrat Asma bint Yazid (رضی اللہ عنہا) on her rukhsati. Hazrat Safiya (رضی اللہ عنہا) was adorned by Umm Saleem (رضی اللہ عنہا). This proves the bridal makeup is permitted in Islam.

Adornment should be done by the women of the bride's house, her close relatives her friends.²¹ Islam has allowed this. It is not so expensive to endure brides in houses, but people spend thousands of rupees for this purpose in beauty parlors. One of these is that other women spoil the bride's hair, cut her hair, cut her eyebrows and make artificial eyelids. Actions like this include blasphemous, acts like altering the creation of Almighty Allah. These are impurities, because the bride cannot use a veil, chadar or scarf after adornment. She cannot perform wudhu (وُضُو), because thousands rupees cost adornment will be eliminated from the wudhu, no one cares for the prayer, because embroidery of the make-up will be damaged.

Wedding dress

Islam has encouraged and allowed to wear new and good clothes on the occasion of happiness. In our society, the journey from the permission to extraordinary has been decided. Groom's dresses are also very expensive but very expensive dresses are made for the bride. This also includes the extravagant aspect. Each family in its own situation makes expensive clothes for the bride, in addition to the traditional clothes. This one pair of dresses can cost up to thousands. In affluent families, this dress is worth millions and some people spend millions to make a bridal dress. In some families, the bride's parents provide the wedding dress, while in some families the groom's family provides the wedding dress.

Showing of face (منه دکھائی)

When the bridegroom brings the bride home after the rukhsati (رخصتی), every friend and relative sees the bride's face. Then some money is placed in the hands of the bride in exchange for the showing of face. That way the bride is made as a showpiece for every guest. If one does not want to see the face of the bride at this time, then he is said to be stingy, miser or unloved relative. In this ritual the Muhram (محرم) and Non-M-05uhrams (غير محرم) relatives and friends are gathered. Shariah has strictly forbidden it. This ritual of seeing the face becomes a joke of the Islamic law. Every Muslim should try to avoid it.

Playing a Duff

This is a device. It produces no tone and rhythm. It is permissible to play a Duff by young girls on the occasion of happiness such as marriage or Eid. This is followed since the period of Holy Prophet (ﷺ). Even during that noble and honorable women did not play the Duff nor did any honorable woman dance. Of all the traditions of wedding or happiness in the Hadiths, it is clear that only small girls and un mature girls were allowed. They repeatedly recalled their ancestor's historical events and sang national anthems and national songs.²²

”عَنْ مُحَمَّدِ بْنِ حَاطِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَضْلُ مَا بَيْنَ الْخَلَالِ وَالْحَرَامِ الدَّفُّ، وَالصَّوْتُ فِي النِّكَاحِ.“²³

”It was narrated from Muhammad bin Hatib that the Messenger of Allah said: “What differentiates between the lawful and the unlawful is (beating) the Daff and raising the voices (in song) at the time of marriage.”

”قَالَتْ الرَّبِيعُ بِنْتُ مَعْوِذِ بْنِ عَفْرَاءَ : جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَدَخَلَ حِينَ بُنِيَ عَلِيٌّ ، فَجَلَسَ عَلَى فِرَاشِي كَمَا جَلَسْتُ مِثِّي ، فَجَعَلْتُ جُؤَيْرِيَّاتٍ لَنَا يَضْرِبْنَ بِالْأُذُنِ وَيَنْدُبْنَ مَنْ قَتَلَ مِنْ آبَائِي يَوْمَ بَدْرٍ ، إِذْ قَالَتْ إِحْدَاهُنَّ :

. Salahuddin Yousuf, Masnoon Nikkah oar Shadi Biyah ki rusoomat, Lahore, Darus Salam 2003.²¹

Pg 37

. Modoodi, Abu Al A'la, Sayed, Rasail wa Masail, Awal , Lahore, Islamic Publications 20002. Pg 129²²

. Sunan ibn Maja, Volume 3, Chapter: Announcement of Nikkah, Hadith 1896.²³

وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ ، فَقَالَ : دَعِيَ هَذِهِ ، وَقُولِي بِالَّذِي كُنْتِ تَقُولِينَ²⁴ .”

So the same is allowed today, no filmy songs and market songs should be sung with lyrics. In the villages, girls used to carry a large pot upside down because Duff was not available. Some anthems and national songs were sung which Shariah allowed. This does not mean that women can sing or dance to a drum. This is only allowed for minors, because even if the voice of an adult girl or a woman is included in the confidant (پردہ، ستر), so they are not permitted to sing. But in our society, the practice of singing men and singing women has become common. Previously only dancers danced in such ceremonies and people sitting in front of them used to tease the dancers. Dancing and singing was considered bad. But this has become a fashion in the age of today. Muslims also considered it an art. These singers have come to be considered stars and artists. Dancers also started to be considered stars. Muslims, instead of thinking of it as evil, have come to regard it as good and give it a degree of art and craft. Islam does not allow this. On the occasion of happiness, it is allowed to sing in a song without music and that does not contain anything forbidden by the Shariah.

When the bride is set in a specific room (مایوں بٹھانا) in the villages, the marriage takes seven to eight days. Now a week before the wedding, the women of the whole village and relatives at in the groom's house gather and sing till night. For this purpose, the relatives and the women of the village gather at the groom's house and then a dance concert begins. In this concert, the women beat the drum together or if the drum is not available then a large pot is played upside down. They sing film and love songs. There. Some women dance and the rest sit clap and sing to the dancers. Even in today's civilized households, singing and dancing of women is not considered bad thing. This song and dance concert runs every night until the wedding day. In this era of innovation, women instead of singing, ask for big acoustics, loudspeakers and musical instruments and dance and play music. These are the honorable women of the groom's house who hold the concert of this dance and there is no one stopping them from dancing, but it is considered a sign of happiness. This ceremony is also against the Shariah of Islam. In these consorts the Funeral of honor and modesty comes out of the honored families. No one has any regrets about it, but the one who stops these ceremonies is determined to be stereotypical and outdated. The Muslim woman does not have the permission to sing and dance in front of unfaithful people. Sadly, in such sacred ceremonies as marriage, Islamic honor is thus banished. Islam has prevented Muslims from such nasty rituals that include inviting relatives, mixing men and women, extravagance, etc. That is a waste of time and a waste of money too. It is a custom that has long been practiced among Muslims. Therefore, such wasteful rituals should also be avoided.

On the occasion of marriage, people fire and shoot in happiness. This is not the way of Islam but the way of Hindus. Islam forbids it because of imitation of Non-Muslims. It is a waste of money and also a risk of loss of life.

Nowadays, women dance to each other instead of singing to themselves, playing loudspeakers or loud music or recorded music or love songs on Echo Sound. Shariah Islam has allowed for happiness in weddings. Children's songs are also allowed at the marriage ceremonies. Other tabulas, flutes, pliers, drums or other musical instruments are not permitted,²⁵ so such

. Sahih Bukhari, Chapter: Beating Duff in Nikkah or Valima ceremony, Hadith 5147.²⁴

. Sanaullah Mahmood, Mufti, Aaza Insani kaiy Gunah , Baitul Uloom Lahore 2005.Pg78²⁵

prohibitions should be avoided. Islam has allowed without music songs or songs whose subjects do not mix with polytheism, innovation or contain sexually suggestive articles.

Lighting

On the occasion of the wedding the lights are illuminated in the houses. Lighting is done by spending the money. Lighting is the method of fire worshipers and Hindus. The Muslims saw their method and began to practice their rituals. Nowadays it is essentially arranged. It is extravagant and illegal because of concerns with Non-Muslims.

Salami or Nevta

Salami or Nevta (سلامى يا نيوتا) has no root in Islam. It was started with the intention of helping the groom's parents, under the spirit of mutual support. If all the relatives had a little help at their wedding, it would have been easier for them. It was a kind of collaboration. Later it became a loan, a loan that also included the interest rate. It takes the recipient in the name of Salami with the intention and saves it by regularly writing to himself that when such opportunity comes to the giver, I will return it too. If not given then either I will not go or at least go and pay the salami money and humiliate him by saying that you did not give, I am still giving. The giver gives with the intention that I am giving today so when my son or daughter gets married tomorrow, he will give me more than that in return. This is usually the case.

If someone is not giving the money of salami, the relatives will humiliate that person who does not give salami. Holy Prophet (ﷺ) never got salami or money from any his companions (رضى الله عنهم) nor any his companions (رضى الله عنهم) got any money in the name of Salami or Nevta.

Maklawa (مكلوا)

This ritual is also considered essential in our society. The groom arrives bride's parent's house on the second or third day of the marriage, along with the bride and his family. Therefore, an invitation is also arranged and clothes are given to every visitor.²⁶ It is also an un-Islamic ritual, which has nothing to do with Islam.

Time of Valima

Valima cannot be done before marriage, but after marriage and after rukhsati, it is Masnoon and good action.

”حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، قَالَ : قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ ، لَمَّا قَدِمْنَا الْمَدِينَةَ ، أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ ، فَقَالَ سَعْدُ بْنُ الرَّبِيعِ : إِيَّيْكَ أَكْثَرُ الْأَنْصَارِ مَالًا ، فَأَقْسِمُ لَكَ نِصْفَ مَالِي ، وَأَنْظُرُ أَيَّ زَوْجَتِي هَوَيْتَ ، نَزَلْتُ لَكَ عَنْهَا ، فَإِذَا حَلَّتْ تَزَوَّجْتَهَا ، قَالَ : فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ : لَا حَاجَةَ لِي فِي ذَلِكَ ، هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ ؟ قَالَ : سُوقٌ قَيْنُقَاعَ ، قَالَ : فَغَدَا إِلَيْهِ عَبْدُ الرَّحْمَنِ ، فَآتَى بِأَقِطٍ وَسَمْنٍ ، قَالَ : ثُمَّ تَابَعَ الْعُدُوَّ ، فَمَا لَيْتَ أَنْ جَاءَ عَبْدُ الرَّحْمَنِ ، عَلَيْهِ أَثَرُ صُفْرَةٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : تَزَوَّجْتَ ؟ قَالَ : نَعَمْ ، قَالَ : وَمَنْ قَالَ امْرَأَةً مِنَ الْأَنْصَارِ ؟ قَالَ : كَمْ سَقَّتْ ؟ قَالَ : زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ ، أَوْ نَوَاةٍ مِنْ ذَهَبٍ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَوْلِمَ وَلَوْ بِشَاةٍ.”²⁷

”Narrated Ibrahim bin Saa'd from his father from his grandfather: `Abdur Rahman bin `Auf said, When we came to Medina as emigrants, Allah's Apostle established a bond of brotherhood between me and Sa'd bin Ar-Rabi`. Sa'd bin Ar-Rabi` said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of

. Umm Abd Muneeb, Shadi ki rusoomat, Dawaten oar un me shirkat, First print, Lahore 2005, Darul Kutb-u-s Salafiah 1429 A. D.Pg 28

. Sahih Bukhari, Hadith 2048.²⁷

the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' `Abdur-Rahman replied, 'I am not in need of all that. Is there any marketplace where trade is practiced?' He replied, 'the market of Qainuqa.' `Abdur-Rahman went to that market the following day and brought some dried buttermilk (yogurt) and butter, and then he continued going there regularly. Few days later, `Abdur-Rahman came having traces of yellow (scent) on his body. Allah's Apostle asked him whether he had got married. He replied in the affirmative. The Prophet said, 'Whom have you married?' He replied, 'A woman from the Ansar.' Then the Prophet asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold)! The Prophet said, 'Give a Valima (wedding banquet) even if with one sheep.'"

Valima (وليمه)

Nowadays, food is very wasted at the ceremony of Valima. In some Valimas, it has been noted that people rushed to the dining table like animals, pushing each other like sheep. After that, they brutally eat and waste food. Since there are high-quality foods cooked in Valima, poor, unhealthy people and children also arrive at Valima, hoping to find some food. But they are pushed and removed from there.

"حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ ، قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ ، وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ الشَّعْبِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ ، قَالَ أَبُو عَبْدِ اللَّهِ : وَقَالَ أَبُو مُعَاوِيَةَ : حَدَّثَنَا دَاوُدُ ، عَنْ غَامِرٍ ، قَالَ : سَمِعْتُ عَبْدَ اللَّهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَقَالَ عَبْدُ الْأَعْلَى : عَنْ دَاوُدَ ، عَنْ غَامِرٍ ، عَنْ عَبْدِ اللَّهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" ²⁸.

"Narrated 'Abdullah bin 'Amr: The Prophet said, 'A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden.'"

"حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ، وَمَنْ لَمْ يَأْتِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ" ²⁹.

"Abu Hurairah said: The worst kind of food is that at a wedding feast to which the rich are invited and from which the poor are left out. If anyone does not attend the feast to which he was invited, he has disobeyed Allah and His Messenger (may peace upon him)."

Who arranges Valima set specific people at any side to write the coming people names and what that give in return. They take money from the people invited in Valima and write their names, identities and money in their copies. That is the price of this meal. It's just a matter of money, like Salami or Nevta. People must go after the meal for their names and identities to be recorded. They are well aware that later the arranger will check the names and the amount in writing to see how much has been given so that tomorrow is enough to pay back. That way, who was involved in the meal and who gave the money, whose names are written? Video recording of the entire program is done to ensure that the food is eaten and paid, so that later they can comfortably see who participated in the meal and who deposited the money, if not deposited and then he will be humiliated by sending a message. It is common nowadays to convert a masnoon (of Sunnah) feast like this Valima in nasty program. It feels like they open a hotel for a day, then invite

. Do, Hadith 10. ²⁸

. Abu Dawood, Suleman bin Asha's Sajistani , Chapter: Order for to accept invitation, Hadith 3742. ²⁹

friends and relatives to become a day customer. A man should come in it, or come two, eat or not eat, but the bill has to be paid.

Through this process, a masnoon and a holy act becomes an unlawful process. Valima is not for to earn wealth, nor is the price of food expected in return. See the action of our Holy Prophet (peace and blessings of Allah be upon him).

”عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْجِصْنَ ، ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حِيَّيَ بْنِ أَخْطَبَ ، وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا ، فَاصْطَفَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ ، فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سَدَّ الرَّوْحَاءِ حَلَّتْ ، فَبَنَى بِهَا ، ثُمَّ صَنَعَ حَيْسًا فِي نِطْعٍ صَغِيرٍ ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : آذِنْ مَنْ حَوْلَكَ ، فَكَانَتْ تِلْكَ وَلِيْمَةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَفِيَّةَ ، ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ.”

”Narrated Anas bin Malik: The Prophet (ﷺ) came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Apostle selected her for himself and he set out in her company till he reached Sadd-ar-Rawha' where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Apostle then said to me, Inform those who are around you (about the wedding banquet), so that was the marriage banquet given by Allah's Prophet (ﷺ) for (his marriage with) Safiya. After that we proceeded to Medina“³⁰

”عَنْ أَنَسِ ، قَالَ : مَا أَوْلَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ أَوْلَمَ بِشَاةٍ“³¹

”Narrated Anas: The Prophet did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and that banquet was with (consisted of) one sheep.“

”عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ ، قَالَتْ : أَوْلَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ“³²

”Narrated Safiyya bint Shaiba: The Prophet gave a banquet with two Mudds of barley on marrying some of his wives. (1 Mudd= 1 3/4 of a kilogram).“

This is a great example of mutual co operation and simplicity. This Hadith contains the best practical pattern of simplification.

Honey moon

After wedding groom and the bride go for a tour of a certain house, which is called the (ماه عسل) honey moon. It has no origin in the Shariah. It is also a ritual. In fact, this is the effect of Western civilization. In rich families, it is adopted. The Shariah has no qualms in this process, but others who try to fulfill this ritual by borrowing. One who does not act on honey moon is humiliated. This act is imitation of Kufar (كفر). So it is prohibited in Islam.

Islam did not forbid the adoption of own regional customs nor imposed that the customs of the Arabs should be adopted, therefore, keeping in mind regional rituals, only those things should be adopted which does not imitate with Non-Muslim, or have no influence of the Non-Muslim society and not Kufar (كفر) interaction. Those rituals are permitted those do not violate the

. Bukhari, Muhammad bin Ismail, Imam, Sahih Bukhari, Hadith 2235.³⁰

. Do, Hadith 5168.³¹

. Do, Hadith 5172.³²

Shariah and cause no harm to anyone. These rituals must not be considered compulsory neither should the accuser be blamed, it should not be despised; the debt should not be taken. Should not be heartbreak e.t.c.

Dowry

Dowry has no origin in Islam. Our Holy Prophet (ﷺ) made several marriages, but no one brought any dowry with her. The Holy Prophet (ﷺ) had four daughters, all were married and none was given dowry by Holy Prophet (ﷺ). In this way, dowry has no origin in the lives of the companions of the Holy Prophet (ﷺ) (رضى الله عنهم). The tradition of dowering Hazrat Fatima has been made known that our Messenger gave a sheet, a leather pillow filled with palm bark, a grinder and two jars for water. Scholars have also spoken on this dowry. Some say that Hazrat Ali (رضى الله عنه) did not have his own house. He was raised by our messenger (ﷺ). These are just a few of the things He gave to them for ease. Some scholar even say that these goods were bought by Hazrat Ali (رضى الله عنه) himself in exchange for a wrap.

In fact, dowry is a gift to the children. It should be understood that hiba and donation means that what is given to with happiness of heart is called donation or hiba, not giving something to the heart with stones.

Dowry has become a problem in today's age, which has caused many girls to not get married due to no strength of giving dowry. The daughter's marriage breaks her parents' waist. A girl is married for the whole life earning and huge sums of money also. When a daughter is given a dowry, it takes too long to take out this loan. Parents are also scared to give dowry to their daughter so that the daughter may not get criticized from groom's family members for a little dowry. It happens that when a girl is given less or a little dowry, the women of the groom's family continue to criticize her for fewer dowries.

Even the groom from time to time pretends and criticizes the bride for fewer dowries or in clear terms. If it ever happened that a member of groom's house asked for something in the house, then it was a shock to hear why she did not bring that item from her father's house or could not get enough from her father to give it to her. Giving dowry has become an indispensable thing in today's society. The girl is given everything in the house as a dowry. In addition, heavy items like TVs, refrigerators, laundry machines, bedding and cupboards are also given. Even the groom's family members order the car for the groom to the bride's family. In some families, the study of dowry with cash is also demanded. The girl's father also fulfills the demand by selling his land or something by borrowing. The bride's parents give their everything to fulfill the meaning of dowry. A poor family woman starts making dowry for her daughter as soon as the girl is born. Parents leave their daughter in the shadow of fear, even after giving poor dowry.

It is customary for Hindus to give dowry. Hindu daughters do not consider their father's inheritors. Only the father's male children share the inheritance. Therefore, the daughter or sister thinks of paying the right by giving household items and everyday things in dowry. In this way, people of our present day Muslim society also believe that by giving wealth to sisters in dowry, they are deprived of their rights. Because of this, they believe that they can be freed once with only a few supplies. Islam has declared daughters as inheritors of fathers' inheritance. It is the duty of each father to give the daughter an inheritance. It is the duty of each brother to give the inheritance to his sister. It does not mean that the right of the sisters should be taken away by giving a little money in the name of dowry.

In the case of dowry, a moderate stand should be taken. Parents should give their daughter some of the property as a gift, depending on their situation. There is no compulsion in viewing of the Shariah, though it does not depend on the exhibition nor is it afraid of what people will say or

there should be no demand from the groom or groom's family and it is necessary to not deprive the girl from the inheritance. If there is no source at all, then there is some scope for dowry giving.

Wedding anniversary

Islam did not order any birthday celebration. People accepted the influence of Western civilization. They accepted Christian way of life. Every year on the same date of the wedding, they hold a wedding anniversary. Friends and relatives are also invited. It is also a waste of time, unmanageable and becomes a mixed environment. This is not the way of Islam. Therefore, Muslims should avoid such nasty events.

Attending such Non-Shariah events

A Muslim does not want to be involved in such Non-Islamic rituals, but here is the relationship and the friendship. If one does not participate in these rituals, then he or she is considered to have an abandoning. Islam has promised great sentences to all who abandon.

A Muslim should not participate in all the rituals that are Non-Shariah; however, such ceremonies as Nikkah, wedding, rukhsati and Valima, which have the justification to go and the Sunnah of the Holy Prophet (ﷺ) is also be included. A Muslim should not be disrespectful and do not engage in rituals that are un-Islamic and immoral.

The invitee should invite specific people. Add to it the rich and the poor. It is not right to exclude the poor.

People became querulous on acting upon adopting Non-Islamic customs and Sunnats. Some wants to act on masnoon ways and some want to apply all customs which are Islamic or Non-Islamic.³³

Every man should think that he should complete all the work of his life according to the command of Allah Almighty and His Messenger (ﷺ). Stop worrying about what people will say, what people will think? Tomorrow he will stand in the court of Allah Almighty and will have to give an account of each and every action. He has to account for every single rupee spent. What will happen then? He should worry. It will not be the case that these happy moments become a nightmare. We should apply the law of Allah Almighty in our lives.³⁴

The order to participate in the invitation of the Valima in which these defects are found is terminated.

1. The food of the invitation is suspicious. There should be no firm belief in its halal and haraam.
2. In which only rich and wealthy people have been invited.
3. An invitation to a person who is causing some inconvenience to the person who is coming to that invitation.
4. An invitation that is given out of fear or out of greed.
5. Invitations that are anti-Shariah, such as drinking, singing, gold and silver utensils, and pictures of animals, etc.

Results

1. Allah will expel humans from spending extravagance.

.Zulfiqar Ahme Naqshbandi , Peer, Maulana, Gharelo Jhagroon se Nijat,2nd Print, Faisalabad, ³³ Maktabatul Faqeer 2009. Pg 65

. Muhammad Qutub, Jadid Jahliyat, translated by Sajidur Rehman Siddiqui,2nd publication, Lahore, ³⁴ Albadr Publications 1980.Pg 233

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2. Men and women form the basis of a new family. It's actually a combination of two families.
 3. Providing jewelry for the bride is a must in our society. Islam did not forbid giving jewelry to a competent girl, but here the jewelry is arranged for the bride, Ornaments are provided by the parents of the girl on loan, while somewhere the father-in-law arranges it for the bride. It causes mental distress and difficulty.
 4. The only way to avoid all these Non-Islamic ceremonies and rituals is to promote Islamic education so that Muslims do promote Islamic practices instead of promoting these Nonsense rituals.
 5. Those who promote these nasty rituals are often the ones who have earned the money from bribery or have forbidden custom. There is no mental inconvenience to spend the money which is earned in wrong way and it is inconceivable to spend the halal earning so cruelly.

Suggestions

1. A Muslim should fulfill this function with simplicity, so that he may be deserving of the blessings of this world and the Hereafter and to avoid worldly distress.
2. All the steps from mangni to holidays should be tried under Islamic teachings, minimal people are invited, Muslims should think so that every step can be done in simplicity and low cost.
3. A Muslim should try to avoid Non-Islamic rituals and extravagance. Try to present all this in the marriage of his own son and when it is the turn of the daughter, he should try to simplify it and groom's family also should try in the realm of morality by explaining the teachings of Allah and His Messenger.
4. On such occasions lightning, lamps, dance songs, mixed events and similar myths should be avoided and efforts should be made to minimize dowry.
5. In Valima special kind of food should be made and invited specific people. Do not take money in the name of salami, Mubarak or Nevta.
6. All rituals should be spent minimally to avoid wasting money. The reproach and scorn of the people should be ignored, only the will of Allah Almighty be kept in order so that the righteous will be attained.
7. People often throw money notes at events like weddings. Islam does not allow this. It is also a disrespect of livelihood, which is bad thing in Islam.



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