



## THE RECOMMENDATION TO HOLD A WALIMAH IN THE VIEW OF THE PEOPLE OF BANJARMASIN CITY

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Received 18-05-2024 | Revised form 24-05-2024 | Accepted 12-06-2024

### Abstract

*This research examines the views or understanding of the people of Banjarmasin City regarding the implementation of marriage guardians regarding the hadith of the Prophet Muhammad SAW. However, the aim of the research is to find out the actual law for implementing a marriage walimah because the Prophet's Hadith states that it is highly recommended that the walimah be hastened. The main problem in this case is how the public truly understands the hadith of the Prophet which contains recommendations for implementing walimatul 'ursy, whether this walimatul 'ursy must be implemented or is it just a recommendation. In this matter, there are differences of opinion from several sects of imams. In Islamic jurisprudence, walimah can be interpreted specifically and generally. The general meaning of walimah is a celebration event that involves many people. Meanwhile, the specific meaning of walimah or what can be called walimatul 'ursy is the inauguration of a wedding with the aim of informing the public that the bride and groom are legally or officially husband and wife.*

**Keywords:** Walimah, Recommended, Community, Banjarmasin

### Abstrak

Penelitian ini mengkaji mengenai pandangan atau pemahaman masyarakat Kota Banjarmasin terhadap pelaksanaan walimah pernikahan terhadap hadist Nabi Muhammad SAW. Namun, tujuan penelitian adalah untuk mengetahui hukum sebenarnya pelaksanaan walimah pernikahan karena pada Hadist Nabi tersebut menyatakan bahwa walimah sangatlah dianjurkan untuk disegerakan. Masalah utama dalam hal ini adalah bagaimana cara masyarakat memahami sebenarnya tentang hadist Nabi yang berisi anjuran untuk melaksanakan walimatul 'ursy, apakah walimatul 'ursy ini wajib dilaksanakan atau hanya sekedar anjuran. Dalam hal ini, terdapat perbedaan pendapat dari beberapa imam mazhab. Di dalam fiqih Islam, walimah bisa dimaknai khusus dan umum. Makna umum walimah yaitu acara perayaan yang melibatkan banyak orang. Sedangkan makna walimah secara khusus atau bisa di sebut walimatul 'ursy adalah peresmian pernikahan dengan tujuan memberitahukan kepada masyarakat bahwa kedua mempelai telah sah atau resmi menjadi suami istri.

**Kata Kunci:** Walimah, Anjuran, Masyarakat, Banjarmasin

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## **INTRODUCTION**

Islam is a religion that regulates all aspects of human life, both explicitly and implicitly. These rules are contained in the Qur'an and As-Sunnah. The two sources of Islamic law provide guidance on various matters, including marriage. Marriage is a form of worship in Islam. It is a sacred bond between a man and a woman that aims to form a family that is *sakinah*, *mawaddah*, and *warahmah*.

One of the ceremonies performed in Islamic marriage is *walimah al-urs*. *Walimah al-urs* is a wedding party held to celebrate marriage. This party is usually held after the marriage contract has been completed. A wedding party is one of the events that is regularly held by a host, by inviting a number of people to attend. There are many things in a wedding party that must be understood by everyone, in order to avoid mistakes that deviate from religious teachings.

*Walimahan* is an activity that is often carried out by the community, both small and large events. This event is usually held to invite guests from various regions and welcome them with a variety of foods. The type of food served is usually adjusted to the economic conditions of the *sahibul hajat* and the local culture. In addition, it is not uncommon for *walimahan* to be enlivened with entertainment such as singers and art performances. However, there are also people who are lazy to attend *walimahan* and waste the food served.

*Walimahan* is one of the most important wedding traditions in Indonesian society. *Walimahan* is not only a means to celebrate the wedding, but also to strengthen the relationship and strengthen the sense of community.

## **METHODS**

This research was conducted in Banjarmasin City, South Kalimantan Province, with the research subject being the community. The research used qualitative methods and literature review. The data were obtained by interviews and in the form of literature such as books, journals, theses, and on the internet that support and are in accordance with the topic of discussion. The data in question are hadiths about the recommendation to hold *walimah* and the opinions of the people of Banjarmasin City in understanding the hadith.

The data analysis in this research is used with an inductive method that departs from special values that are particular and leads to the general. For this reason, the object of living hadith is seen from the text which will then be understood to the people of Banjarmasin City.

## RESULTS AND DISCUSSION

### Definition of Walimah

Marriage is a happy moment in life that is greeted with gratitude and joy. For this reason, our Prophet Muhammad SAW. Gives an example so that a happy moment or marriage is celebrated with a *walimah*. The scholars say that the law of holding a *walimah* is *sunnah muakad* (highly preferred). *Walimatul ursy* is a celebration that is made after the utterance of *ijab* and *qobul* with the aim that the surrounding community knows that the two have entered into a legal and legally recorded marriage.<sup>1</sup>

Walimahan is an Arabic term meaning "wedding banquet". The word *walimah* comes from the word "al-walimu", which means "bridal food". Walimahan is usually held after the marriage contract as a form of gratitude for the marriage that has been carried out.

In Indonesian, walimahan is often referred to as "wedding reception". Walimahan is usually attended by family, relatives and friends of the bride and groom. It can also be attended by the general public, depending on local customs and traditions. Walimahan is usually held by providing food and drinks for the invited guests. The food served is usually traditional food and modern food. In addition, walimahan is also often enlivened with entertainment, such as music, dance, and art performances.<sup>2</sup>

### Rationale for Holding a Walimah

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى عَلَى عَبْدِ

الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ، فَقَالَ: مَا هَذَا؟ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي تَزَوَّجْتُ امْرَأَةً

عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ: بَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ

Anas ibn Malik r.a. reported: "The Prophet saw a yellow mark on Abdurrahman ibn Auf. So he asked, 'What is this?' He said, 'O Messenger of Allah, I have married a woman

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<sup>1</sup> Rina Septiani, *Legal Analysis of Attending Walimatul Ursy During the Covid 19 Pandemic*, Journal Of Islamic And Law Studies Vol. 5 No. 1 (June 2021), UNUI South Jakarta. Page 29.

<sup>2</sup> Amir Syarifuddin, *Islamic Marriage Law in Indonesia Between Fiqh Munakahat and Marriage Law*, (Jakarta: Prenada Media)

with a dowry of a gold *nawah*.' The Prophet said, 'May Allah bless you. Hold a wedding banquet, even if it is only with a sheep.' **Muttafaq 'alaih, and the wording is Muslim's.**<sup>3</sup>

This Hadīth tells us that every bride and groom should be blessed with a blessing. Abdurrahman was so blessed by the Prophet that he said, "You have seen the blessing of the Prophet's prayer for me to the extent that I wish that every time I lift a stone, I will find gold or silver," narrated by Al-Bukhari.

As the Prophet (peace and blessings of Allaah be upon him) said, "Hold a wedding banquet, even if it is only with a sheep." This indicates that it is obligatory to hold a wedding banquet. However, some scholars, especially the Shaafa'is, say that it is *mustahabb* (recommended) because they do not know which Companions other than Abdur-Rahmann were told to hold a wedding banquet, and they do not know whether the Prophet ever forsook a wedding banquet.

In this case, some scholars disagree about the timing of the walimah, is it after the marriage contract or at the time of the marriage contract or also after intercourse? The following are the responses of several scholars, namely:

- According to Al-Mawardi from the Shafi'iyyah, walimah is held after the bride and groom have intercourse.
- According to Ibn As-Subki, the walimah should be held after intercourse, based on the Prophet's action when he married Zainab bint Jahsh.

In a walimah, as stated in the hadith, one sheep is sufficient. The Prophet (peace and blessings of Allaah be upon him) never celebrated his marriage to Umm Salamah or any of his other wives with less than one sheep. In his marriage to Zainab, he also served only one goat. Anas reported that the Prophet celebrated his marriage with only one goat with Zainab and Maimunah bint Al-Haris when they were married in Mecca during the Hajj season after the *halal*. He invited the people of Mecca to attend his wedding, but they were reluctant to attend beyond the invitation given to the Prophet's wedding with Zainab. Anas wanted to emphasize that the Prophet's wedding banquet with Zainab used only one goat, but the food served was full of blessings, which never happened at the Prophet's marriages with other wives. This was due to the bread and mutton served which filled all those present. In other words, the satiety felt by the invitees at the walimah did not occur at the Prophet's walimah with other wives.

Istimbat hukum the Prophet's command to hold a walimah does not mean mandatory, but only sunnah because that is only a living tradition that continues the traditions that prevailed among the Arabs before Islam came. The implementation of

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<sup>3</sup> It was narrated by al-Bukhari, 7/27, and Muslim, 2/1042, and it is attributed to both of them.

walimah in the past was recognized by the Prophet to be continued with little change by adjusting it to the demands of Islam.

أَوْلَمَ النَّبِيُّ ﷺ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنٍ مِنْ شَعِيرٍ

The Messenger of Allah (SAW) once held a walimah with food made from 2 mud of wheat. (HR. Bukhari and Muslim)

This Hadith shows that the Prophet once held a walimah, although only with simple food. This shows that walimah is not obligatory, but only Sunnah.

### Legal Basis for the Implementation of Walimah

Walimah al-'ursy is a wedding party held after the marriage contract. In Islam, there is no prohibition on holding walimah al-'ursy. However, scholars differ on its legal status, whether it is obligatory or sunnah.

According to Imam Shafi'i, the word *walimah* is taken from the word *walmun* which means a gathering, because of the gathering between the bride and groom. Walimah is also defined as food prepared for invited guests, not excluding circumcision, returning from traveling far and others. In this case, the Shafi'iyyah Madzhab states that the law of holding a walimah is sunnah muakkadah.<sup>4</sup>

The Hanafiyyah stated that the walimah is mustahabb, because when a man comes to propose to his wife, he should invite his relatives, neighbors and friends. He should also provide food for them, even if it is only by slaughtering an animal for them.<sup>5</sup>

In the above Hadith, we can understand that the implementation of wedding celebrations is highly recommended and has even been mentioned by the Prophet that you *should* celebrate even if only with a goat. When viewed from the type of animal, of course for that time it was a common and simple dish, and did not burden any party.

Therefore, the Hadith strongly recommends holding a walimah even with something very simple. In today's context, this might include chicken or some other simple food. In fact, the Hadith mentions that the Prophet held a walimah when he married Shafiyyah with only al-syai'ir, which is a food with dates as the main ingredient mixed with flour. Regarding the law of walimah, the majority of scholars say that the law is sunnah and not obligatory.

<sup>4</sup> M. Dzikrullah Faza, *A Review of Fiqh Four Mazhabs Towards Walimah Events*, Al-Fuady: Journal of Law, Vol 4. No. 2 (2022), ISTNU Pekalongan. Page. 19.

<sup>5</sup> Haerul Akmal, *The Concept of Walimah in the View of Four Mazhab Imams*, Tarjih Journal Vol. 16 No. 1 (2019), Darussalam Gontor University. Page. 24

## **Purpose and Wisdom of Walimatul 'Ursy**

The purpose and wisdom of walimah in marriage is very important. Walimah aims to announce to the community that there has been a legal marriage between a member of the community and another person. Thus, the marriage does not cause fitnah or bad accusations in the community. Walimah also aims to introduce new community members to the local community.<sup>6</sup>

Walimah has a great purpose and wisdom, one of which is to strengthen the relationship. Walimah can strengthen the relationship between fellow families, relatives, and the community. The existence of mutual invitations between the families of the two brides and grooms can strengthen brotherly relations and get to know each other further.

According to Muhammad Talib, walimah also has the purpose of avoiding nikah sirri. Nikah sirri is a marriage that is carried out secretly without the presence of witnesses and guardians. Nikah sirri is prohibited in Islam because it can cause fitnah and uncertainty about the status of marriage.

In addition, walimah is also an expression of joy because marriage is an act of worship recommended by Allah. Walimah also serves to broadcast the news of the wedding to the wider community, both near and far. This can influence people who prefer celibacy and have no desire to marry.

## **Time and Implementation of Walimatul 'Ursy**

Walimah is a banquet organized in connection with a wedding. Walimah can be held during or after the marriage contract, according to the prevailing custom. In general, people today hold walimatul 'urs after the marriage contract. This is a form of gratitude for having fulfilled half of the religious obligation.<sup>7</sup>

Walimah is a sunnah that is recommended in Islam. Walimah can be a means to strengthen the relationship and show gratitude to Allah SWT. The timing of the walimah is not set in stone. Walimah can be held at the time of the marriage contract, after the marriage contract, or after the wife is presented.

According to a hadith narrated by Imam Bukhari, the Prophet held a walimah after marrying Zainab. According to the book *fat-hul mu'in*, walimatul 'urs is more important

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<sup>6</sup> Lidya Tantri, *The Status of Walimatul 'Ursy Before the Implementation of the Marriage Contract (Case Study: Pelalo Village, Sindang Kelingi District)*, Thesis of the Faculty of Sharia and Islamic Economics, Islamic Family Law Study Program, (IAIN CURUP, 2020). pp. 23-25

<sup>7</sup> Nurul Maulina, *The Implementation of Walimatul 'Ursy Before the Marriage Contract According to Islamic Law (Case Study in Gayo Lues Regency)*, Thesis: Faculty of Shari'ah and Law, Family Law Study Program, (UIN Ar-Raniry Darussalam: Banda Aceh, 2023). Page. 35

than the wedding ceremony itself. This is because walimatul 'urs is a form of gratitude for the marriage that has taken place.

According to the Maliki school of thought, it is sunnah to hold a walimah after the bride and groom meet at home. This is because walimah is a means of strengthening ties between families and relatives.

According to the Shafi'i school of thought, the walimah is held from the time of the marriage contract until after sexual intercourse. This is because the walimah is a form of announcement to the community that the marriage has taken place.

### **The Banjarmasin City Community's Understanding of the Hadith on the Recommendation to Hold a Walimah**

Basically, the implementation of walimah is not a mandatory thing, but rather something that is highly recommended by the Prophet Muhammad SAW. This is based on the Hadith:

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"أَوْلِمَ وَلَوْ بِشَاةٍ" Which means even if (only) by slaughtering a goat. In this case there are several differences of opinion among the people of Banjarmasin City. Most of them say that walimah is highly recommended and should be held in a big way. Most people in Banjarmasin city hold a walimah in accordance with the customary rules that apply in their area. Generally, the people of Banjarmasin city hold a large walimah only for people who have never been married before. So, according to this opinion, holding a walimah is obligatory for those who have never been married before and must be in accordance with the customary provisions in their respective regions.

Others are of the opinion that walimah is not obligatory, and that walimah is only for those who can afford it. Si A responds to the Prophet's hadith like this: "Walimah is only a sunnah, but it is highly recommended by the Prophet Muhammad Saw to be carried

out. And related to the budget or like the Prophet's hadith, namely a goat, for today the price of one goat can be fairly expensive for people who are less well off. Therefore, there is no obligation to hold a walimah with one goat. To my knowledge, even a small celebration that is usually held only for relatives is already included in the walimah." He said.

We can conclude that the implementation of walimah is only a suggestion of the Prophet SAW. However, it would be better if we carry out the recommendation. What if you can't afford it? As stated by Community B, hold a small celebration even if you only invite close relatives. Whatever the invitation and whatever the event, if it is carried out to inform others that this couple has officially become husband and wife, it is included in the walimah.

## CONCLUSIONS

It can be concluded from the writing above that walimah has been determined by the Prophet both verbally and by action, and this shows that it is recommended. In addition, scholars differ in opinion regarding the law of holding a wedding walimah, which is sunnah and obligatory. And the time of the wedding walimah starts from the time the contract is carried out until an unlimited time. In the Hadith, the Prophet has ordered to hold a walimah even if the food is only by slaughtering one goat. So carry out the wedding with any food or drink without a certain level such as the provision of zakar or kafarah.

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