

The Islamic Wedding

*A glimpse into the wedding of
Faathima (Radiyahallahu Anha)*

*BY
Maulana M.
Saleem Dhorat*



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Faatimah (RA) is the youngest daughter of our beloved Prophet ﷺ. Out of all the children, she was the most beloved to him. He said, 'The Queen of the ladies in Jannat is Faatimah.' He also said, 'Faatimah is part of my body. Whoever grieves her, grieves me.'

When Faatimah (RA) reached the age of fifteen, proposals for her marriage began to come from high and responsible families. But the Prophet ﷺ remained irresponsive.

Ali ؓ, who was 21 at the time, says: It occurred to me that I should go and make a formal proposal, but then I thought, 'How could this be accomplished, for I possess nothing.' At last, encouraged by the Prophet's kindness, I went to him and expressed my intention to marry Faatima (RA). The Prophet ﷺ was extremely pleased and asked, 'Ali! Do you possess anything to give her in Mahr?' I replied, 'Apart from a horse and an armour I possess nothing.'

The Prophet ﷺ said, 'A soldier must, of course, have his horse. Go and sell away your armour.'

So, Ali ؓ went and sold his armour to Uthmaan ؓ for 480 Dirham and presented it to Rasulullah ﷺ. Bilaal ؓ was ordered by the Prophet ﷺ to bring some perfume and a few other things and Anas ؓ was sent to call Abu Bakr, Uthmaan, Talhah, Zubayr with some companions from the Ansaar ؓ.

When these men arrived and had taken their seats, the Prophet ﷺ recited the Khutbah (sermon) of Nikaah and gave Faatimah (RA) in marriage to Ali ؓ. He announced, 'Bear you all witness that I have given my daughter Faatimah in marriage to Ali for 400 Mithqaal of silver and Ali has accepted.' He then raised his head and made Dua saying, 'O Allah, create love and harmony between these two. Bless them and bestow upon them good children.' after the Nikaah, dates were distributed.

When the time came for Faatimah (RA) to go to Ali's ﷺ house, she was sent without any clamour, hue and cry accompanied Umm Ayman (RA). After the Isha Salaat, the Prophet ﷺ went to their house, took permission and entered. He asked for a basin of water, put his blessed hands into it and sprinkled it on both Ali ﷺ and Faatimah (RA) and made Dua for them.

The sovereign of both worlds gave his beloved daughter a silver bracelet, two Yemeni sheets, four mattresses, one blanket, one pillow, one cup, one hand-grinding mill, one bedstead, a small water skin and a leather pitcher.

In this simple fashion, the wedding of the daughter of the leader of the worlds was solemnised. In following this Sunnah method, a wedding becomes very simple and easy to fulfill.

SOME METHODS DERIVED FROM THE ABOVEMENTIONED MARRIAGE

1. The many customs as regards engagement are contrary to the Sunnah. In fact, many are against the Shariah and are regarded sins. A verbal proposal and answer is sufficient.
2. To unnecessarily delay Nikah of both the boy and the girl after having reached the age of marriage is incorrect.
3. There is nothing wrong in inviting one's close associates for the occasion of Nikah. However, no special pains should be taken in gathering the people from far off places.
4. It is appropriate that the bridegroom be a few years older than the bride.
5. If the father of the girl is an Aalim or pious and capable of

performing Nikah, then he should himself solemnise the marriage.

6. It is better to give the Mahr Faatimi and one should endeavour to do so. But if one does not have the means then there is nothing wrong in giving less.
7. It is totally un-Islamic for those, who do not possess the means, to incur debts in order to have grandiose weddings.
8. It is fallacy to think that one's respect will be lost if one does not hold an extravagant wedding and invite many people. What is our respect compared to that of Rasulullah ﷺ?
9. The present day practice of the intermingling of sexes is an act of sin and totally against Shariah.
10. There is nothing such as engagement parties and Mendhi parties in Islam.
11. Great care must be taken as regards to Salaat on occasions of marriage by all - the bride, the bridegroom and all the participants.
12. It is un-Islamic to display the bride on stage.
13. The unnecessary expenses incurred by the bride's family in holding a feast has no basis in Shariah.
14. For the engaged couple to meet at a public gathering where the boy holds the girl's hand and slips a ring on her finger is a violation of the Qur'anic law of Hijaab.
15. It is un-Islamic for the engaged couple to meet each other and also go out together.
16. Three things should be borne in mind when giving one's daughter gifts and presents at the time of Nikah:

- I. Presents should be given within one's means (it is not permissible to take loans, on interest for such presents);
 - ii. To give necessary items;
 - iii. A show should not be made of whatever is given.
17. It is Sunnat for the bridegroom's family to make Walimah.

[Note: In Walimah, whatever is easily available should be fed to the people and care should be taken that there is no extravagance, show and that no debts are incurred in the process.]

18. To delay Nikah after the engagement is un-Islamic.

SOME CUSTOMS

In aping Western methods sheepishly, Muslims have adopted many customs which are un-Islamic and frowned upon.

Some examples are:

- Displaying the bride on stage;
- Inviting guests for the wedding from far off places;
- Receiving guests in the hall;
- The bride's people incurring unnecessary expenses by holding a feast which has no basis in Shariah. We should remember that Walimah is the feast arranged by the bridegroom after the marriage is consummated.
- It is contrary to Sunnah (and the practice of some non-Muslim tribes in India) to wish, hope for or demand presents and gifts for the bridegroom, from the bride's people. We should always remember that our Nabi ﷺ did not give Ali ؓ anything except Dua.



DARUL IHSAN

HUMANITARIAN CENTRE

GUIDANCE • UBUNTU • EMPOWERMENT

ISLAMIC

- Learn The Deen
- Teach The Deen
- Jumuah Roster
- Bookshop
- Basic Islam
- Library & Research Facility
- GUIDELINE (Counselling)
- Literature Collection
- Al Ihsan Micro Library
- Marriage Registration
- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug Awareness Drive (DAD)
- Siyaphambili Madrasah
- Enewsletters, Social Media Posts
- Azmatu-Ahlil-Bayt-was-Sahaba



HUMANITARIAN

- Feed a Pupil
- Feed a Patient
- Feed The Needy
- Al Ihsan Clinic
- Build a Home
- Al Ihsan Relief (AIR)
- Enable the Disabled
- Bursary Fund (DIBF)
- Operation H2O
- Sponsor a Blanket
- Sponsor a Kajoor Pack
- Al Ihsan Boreholes
- House & Home Improvement
- Al Ihsan Fashion & Design Course
- Uniforms & Stationery
- Al Ihsan Garden Patch
- Al Ihsan Caregiver Course





About **Darul Ihsan**

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding **Philosophy**

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key **Objectives**

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

