



WALIMATUL 'URS IN ISLAMIC JURISPRUDENCE: CONCEPTS, LEGAL FOUNDATIONS, AND CONTEMPORARY PRACTICES IN MUSLIM SOCIETY

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Abstract

Walimatul 'Urusy is a tradition recommended in Islam as a form of gratitude and a means of announcing a marriage. This study aims to analyze the concept, legal foundation, and practice of walimatul 'urusy in contemporary Muslim society. The research employs a qualitative approach using a library research method. Data were collected from the Qur'an, Hadith, fiqh books, scholarly books, and relevant journal articles, and were analyzed using a descriptive-analytical method. The findings reveal that walimatul 'urusy holds an important position in Islamic law as a means of publicizing marriage and strengthening social relationships. Its legal basis is derived from the Hadith of Prophet Muhammad (peace be upon him), which encourages the implementation of a wedding feast according to one's capability. In contemporary society, the practice of walimatul 'urusy has undergone various changes due to cultural influences and socio-economic conditions. Therefore, its implementation should remain guided by Islamic principles, emphasizing simplicity, public benefit (maslahah), and avoiding extravagance (israf).

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1. INTRODUCTION

Marriage in Islam is a bond that holds religious value and serves as the foundation for building a peaceful, loving, and compassionate family. This relationship not only binds a man and a woman legally but also has a social function as it forms part of community life. One of the traditions recommended after the marriage contract is holding a walimatul 'urusy (reception gathering). A walimah is understood as a banquet held to announce the marriage and to express gratitude to Allah SWT for the blessings bestowed. In addition to its religious value, a walimah also serves as a means to strengthen ties, strengthen social relationships, and introduce the husband and wife to the community (Harahap et al., 2025).

In Islamic jurisprudence, the walimatul 'urusy derives its legitimacy from the hadiths of the Prophet Muhammad (peace be upon him), which emphasize the recommendation to hold a walimah according to each person's means. The Prophet (peace be upon him) even recommended that a walimah



be held, even with a simple meal. This demonstrates that the essence of the walimah lies not in the lavishness of the event, but rather in the announcement of a valid marriage and gratitude to Allah SWT. Although scholars hold differing views regarding its legal status, whether as a *sunnah muakkadah* (recommended *sunnah*) or a highly recommended *sunnah*, they agree that the walimah is an essential part of the propagation of marriage in Islam (Sarinah et al., 2025). This difference of opinion demonstrates that the discussion of the walimah still has room for further study and can be developed in accordance with changing societal conditions.

Social changes occurring within society also influence the implementation of the *walimatul 'urusy* (wedding reception). While initially oriented more toward gratitude and marriage announcements, today its implementation is often associated with prestige, social image, and has even become part of the modern wedding industry. Various luxurious party concepts, the use of expensive decorations, and publications through digital media demonstrate a shift in how society interprets the walimah. On the other hand, this development also raises questions about its compliance with Islamic principles, which emphasize simplicity, public welfare, and the prohibition of waste (*isrāf*) and excessive spending (*tabẓīr*) (Syufa'at & Muchimah, 2023).

Several previous studies have examined the *walimatul 'urusy* (wedding reception) from various perspectives, such as Islamic law, family law, and socio-cultural aspects. Some studies focus more on the legal basis of the walimah based on *hadith* and the opinions of scholars, while others focus on customary practices or traditions in specific regions. However, most of these studies discuss these aspects separately, thus failing to provide a complete picture of the relationship between *fiqh* provisions, the objectives of *sharia* (*maqāṣid al-syarī'ah*), and the practice of *walimatul 'urusy* in contemporary Muslim society. Thus, there is still room for further research, namely through an analysis that connects the foundations of Islamic jurisprudence with the *maqāṣid al-syarī'ah* approach to assess the extent to which current wedding reception practices still reflect the objectives of Islamic law amidst ongoing social change.

Based on this situation, this study offers a different perspective by integrating three main aspects into its discussion. First, it examines the concept and legal basis of wedding receptions based on the *Qur'an*, *hadith*, and the views of Islamic jurisprudence scholars. Second, it analyzes the implementation of wedding receptions from the perspective of *maqāṣid al-syarī'ah* to determine their alignment with the values of welfare, justice, and simplicity that are the objectives of Islamic law. Third, it examines the implementation of wedding receptions in contemporary Muslim society, influenced by cultural developments, economic conditions, and technological advances. This approach is expected to provide a more comprehensive understanding of the position of wedding receptions in Islamic law while demonstrating their relevance to the dynamics of modern society.

This research uses a qualitative approach with library research. The research data was obtained through a review of various primary and secondary sources, including the *Qur'an*, *hadith*, *fiqh* books, scientific books, and journal articles related to the research theme. Through this approach, this study aims to describe the concept of *walimatul 'urusy*, explain its legal basis from an Islamic *fiqh* perspective, and analyze its implementation based on the *maqāṣid al-syarī'ah* approach in the context of contemporary Muslim society.

2. RESEARCH METHOD

This study uses a qualitative approach with library research, focusing on examining various literature related to *walimatul 'urusy* from an Islamic jurisprudence perspective. The research data consists of primary and secondary sources. Primary sources include the *Qur'an*, *hadiths* about *walimatul 'urusy* contained in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Jāmi' al-Tirmizī*, and *Sunan al-Nasā'ī*, as well as several books of *fiqh* which are the main references, such as *Al-Majmū' Syarḥ al-Muhadzdzab* by Imam al-Nawawī, *Al-Mughnī* by Ibn Qudāmah, *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid* by Ibn Rushd, and *Fiqh al-Sunnah* by Sayyid Sabiq. Meanwhile, secondary sources were obtained from scholarly books, national and international journal articles, proceedings, and previous research findings discussing the jurisprudence of *munakahat* (Islamic jurisprudence), Islamic family law, the *maqāṣid al-syarī'ah* (the means of Islamic law), and the practice of *walimatul 'urusy* (wedding feasts).

Source selection was carried out by considering relevance to the research focus, the credibility of the authors and publishers, and their contribution to explaining the concept and implementation of *walimatul 'urusy* (wedding feasts). To obtain a study that aligns with current scientific developments,

journal references were prioritized from publications between 2015 and 2025, while classical fiqh books remained the primary references due to their authority in explaining the basis of Islamic law. A systematic literature search was conducted through various scientific databases, such as Google Scholar, Garuda, Crossref, DOAJ, and Moraref, using the keywords walimatul 'urusy (wedding feast), walimah (wedding feast), fiqh munakahat (the means of Islamic law), maqāṣid al-syarī'ah (the means of Islamic law), and Islamic marriage feast. The obtained literature was then selected based on thematic relevance, publication quality, and completeness of information supporting the research objectives.

Data collection was conducted through documentation techniques by collecting, identifying, categorizing, and reviewing various documents relevant to the research topic. Next, the data was analyzed using descriptive-analytical methods through several stages: data reduction to select information relevant to the research focus, data presentation based on discussion themes, and critical analysis by comparing Quranic verses, hadith, the views of Islamic jurisprudence scholars, and previous research findings with the reality of the implementation of walimatul 'urusy in contemporary Muslim society. The final stage involved systematically drawing conclusions to gain an understanding of the concept, legal basis, and implementation of walimatul 'urusy from the perspective of Islamic jurisprudence and the maqāṣid al-syarī'ah (Sugiyono, 2022).

3. RESULT AND ANALYSIS

The Concept of Walimatul 'Urusy from the Perspective of Islamic Jurisprudence

Walimatul 'urusy is a banquet held after the marriage contract as an expression of gratitude to Allah SWT and as a means of announcing the marriage to the community. Etymologically, the word walimah comes from the Arabic word al-walm, which means to gather or hold a banquet for a happy occasion. In Islamic jurisprudence terminology, walimatul 'urusy is understood as a form of Islamic propagation aimed at publicly introducing a married couple so that their marital status is known to the community. Thus, walimah not only has a religious dimension but also serves a social function in strengthening ties, preventing slander, and establishing social order (Harahap et al., 2025).

The normative basis for walimatul 'urusy is clearly explained in the hadith of the Prophet Muhammad (peace be upon him). Anas ibn Malik (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said to Abdurrahman ibn Auf:

أُولِمُوا وَلَوْ بِشَاةٍ

Meaning: "Have a walimah, even if it's just with a goat." (HR. al-Bukhari No. 5167 and Muslim No. 1427).

This hadith shows that Islam strongly recommends the implementation of walimah, but does not make it an economic burden. The essence of the walimah lies in the announcement of the wedding and expressing gratitude to Allah SWT, not in the luxury of holding it.

In the study of jurisprudence, there are differences in emphasis between schools of thought regarding the position of walimatul 'urusy. The Hanafi and Shafi'i schools view walimah as a sunnah nauseakadah because of the Messenger of Allah. consistently carry it out after the wedding. The Maliki school of thought emphasizes the social function of the walimah as a medium for publicizing weddings to maintain family honor, while the Hanbali school of thought views its implementation as a sunnah which is highly recommended as long as it does not cause difficulties for the organizers. These differences do not indicate a legal conflict, but illustrate that each school of thought places a different emphasis on the wisdom of walimah law. The similarity in their views lies in the aim of maintaining welfare through open marriage announcements.

When analyzed from the perspective of the maqāṣid al-syarī'ah (the principles of Islamic law), the walimatul 'urusy (wedding reception) is linked to the protection of honor (ḥifẓ al-'ird) and offspring (ḥifẓ al-nasl). Announcement of a marriage through a walimah provides certainty regarding the legal status of the husband and wife, thereby preventing slander, maintaining family dignity, and strengthening social ties within the community. Therefore, the success of a walimah is not measured by the amount of expenditure incurred, but rather by the achievement of the beneficial values that are the objectives of sharia.

In contemporary Muslim practice, the implementation of walimatul 'urusy has undergone various changes. The presence of wedding organizers, the use of social media as a means of publicity, and the trend towards lavishly themed parties indicate a transformation in the way walimahs are held. On the one hand, these developments facilitate receptions. However, on the other hand, there is a growing tendency to view the walimah as a symbol of prestige, leading some families to spend large sums of money, even going into debt, to meet social demands. From a fiqh perspective, this phenomenon needs to be criticized because it potentially contradicts the principle of simplicity and the prohibition of *isrāf* and *tabzīr*. Therefore, the concept of walimatul 'urusy (religious gathering) in Islam remains relevant as long as its implementation is oriented towards gratitude, public welfare, and strengthening brotherhood, rather than solely for social image.

Legal Basis for Walimatul 'urusy in Islamic Jurisprudence

The legal basis for walimatul 'urusy stems from the hadiths of the Prophet Muhammad (peace be upon him), which recommend holding a banquet after the marriage contract. In addition to the hadith of Abdurrahman ibn Awf, the Prophet (peace be upon him) also held a walimah (religious gathering) when he married Zainab bint Jahsh, hosting a banquet for his companions (Narrated by al-Bukhari). This practice has become the basis for scholars to determine that the walimah is part of the Prophet's sunnah (tradition) and serves both religious and social functions.

The majority of scholars from the Hanafi, Maliki, Shafi'i, and Hanbali schools of thought agree that the walimatul 'urusy (wedding reception) is a *muakkadah* sunnah. However, there are differences in the rationale behind this ruling. The Shafi'i school places greater emphasis on its adherence to the Prophet's Sunnah, while the Maliki school emphasizes the walimah's function as a means of announcing a marriage. Hanbali scholars, on the other hand, believe that the walimah should be held in consideration of financial capacity to avoid difficulties for the organizers. This difference in argumentation demonstrates the dynamic nature of Islamic law without diminishing the primary objectives of sharia.

From the perspective of *maqāsid al-syarī'ah* (obligatory principles of sharia), the legal basis for the walimatul 'urusy aligns with the goals of safeguarding honor, progeny, and social welfare. Announcement of a marriage through a walimah provides legal certainty to the community, protecting the couple from prejudice and baseless accusations. In the context of modern society, this understanding becomes increasingly important given the proliferation of various forms of receptions that often prioritize prestige over sharia values. Therefore, the implementation of the law of walimatul 'urusy needs to be returned to the principles of convenience, simplicity and benefit as taught by the Prophet Muhammad.

Fiqh Analysis of the Implementation of the Wedding Reception

The implementation of the wedding reception in contemporary Muslim society demonstrates the adaptability of Islamic law to changing times. The use of meeting halls, wedding organizer services, digital invitations, and even live broadcasts via social media are not inherently inconsistent with Islamic jurisprudence as long as they maintain good manners, do not contain elements of sin, and do not lead to waste. The principle of *al-'ādah muḥakkamah* (religious practice) allows for the development of new forms of wedding receptions, provided they do not conflict with Islamic principles.

However, social reality demonstrates a shift in the meaning of the wedding reception. In some communities, wedding receptions are no longer viewed as an expression of gratitude but rather as a measure of the family's economic success and social status. Many couples are forced to spend beyond their means, even going into debt, to host a party deemed worthy of publicity on social media. This phenomenon demonstrates a shift in orientation from public welfare to a consumerist culture. From a fiqh perspective, such practices contradict the objectives of Islamic law because they contain elements of *isrāf* and *tabzīr*, which are prohibited in Islam. Based on the perspective of *maqāsid al-syarī'ah*, the implementation of walimatul 'urusy should be directed at maintaining family honor, strengthening Islamic brotherhood, and providing benefits to society. Therefore, the measure of a walimah's success lies not in the luxury of decorations or the high cost of organizing it, but in achieving the goals of sharia, namely gratitude, publicizing the marriage, strengthening social relations, and preventing society from slander. This analysis shows that Islamic jurisprudence remains relevant in addressing the dynamics of walimah practices in the modern era because it is able to accommodate social changes without ignoring the basic values of sharia.

4. CONCLUSION

Based on the research results, it can be concluded that the walimatul 'urusy (wedding reception) is part of Islamic law, possessing both worship and social dimensions. From the perspective of Islamic jurisprudence, the majority of scholars from the Hanafi, Maliki, Shafi'i, and Hanbali schools of thought establish the walimatul 'urusy as sunnah muakkadah (religiously recommended) with varying emphasis on the wisdom and purpose of its implementation. Analysis based on the perspective of maqāṣid al-syarī'ah (objectives of Islamic law) shows that the walimah (wedding reception) is not only intended to announce the marriage but also to maintain honor (ḥifẓ al-'ird), preserve offspring (ḥifẓ al-nasl), strengthen brotherhood (ukhuwah), and realize the welfare of society. Although the form of organizing the walimatul 'urusy has evolved along with social, cultural, and technological changes, its sharia essence must be maintained, namely as an expression of gratitude, a medium for publicizing the marriage, and a means of strengthening social ties without neglecting the principle of simplicity. This research provides practical implications that Muslim society needs to place walimatul 'urusy in accordance with the objectives taught by the Shari'a, not as a means of showing social status or prestige.

The implementation of walimah should be adjusted to each individual's economic capabilities, avoiding israf and tabzir behavior, and not incurring debt or social burdens in order to meet lifestyle demands. In addition, religious, family and community leaders have an important role in building an understanding that the success of a walimah is not measured by the luxury of its implementation, but by achieving the values of gratitude, benefit and strengthening relationships. Thus, walimatul 'urusy remains relevant in contemporary Muslim society as a transmission of Islam that is adaptive to current developments without ignoring the principles of fiqh and the goals of maqāṣid al-syarī'ah.

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