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Mahr and Walimah in Contemporary Islamic Law: Bridging Normative Principles and Social Practice

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Abstract

Objective: This study examines the practical interpretation of mahr and walimah within the perspective of Islamic law as essential components of marriage values in Muslim societies. The purpose of this research is to analyze how mahr and walimah function not only as ceremonial traditions but also as legal, ethical, and social instruments that strengthen marital relationships and communal harmony. **Theoretical framework:** The theoretical framework of this study is based on Islamic family law and the concept of maqasid al-shariah, particularly the principles of justice, responsibility, moderation, dignity, and social welfare in marriage practices. **Literature review:** The literature review demonstrates that previous studies mostly discuss mahr and walimah separately, focusing either on jurisprudential regulations or socio-cultural dimensions. However, limited research examines both practices simultaneously as practical manifestations of Islamic marriage values in contemporary Muslim life. This study therefore fills the gap by integrating normative Islamic legal analysis with socio-religious interpretations of marriage practices in Muslim-majority societies. **Methods:** This research employs a qualitative methodology using normative and socio-religious approaches. The normative approach analyzes Islamic legal sources, including the Qur'an, Hadith, and classical jurisprudence related to marriage obligations and ethics. Meanwhile, the socio-religious approach examines how Muslim communities implement and interpret mahr and walimah within changing social and cultural contexts. Data were collected through literature study from books, journal articles, and previous scholarly works concerning Islamic family law and marriage traditions. **Results:** The findings reveal that mahr symbolizes commitment, protection, and financial responsibility, while walimah represents gratitude, social legitimacy, and communal solidarity. Nevertheless, modernization and consumer culture have transformed these practices into symbols of prestige and economic competition in some Muslim societies. **Implications:** The study implies that Islamic law should be understood as a dynamic moral framework capable of guiding contemporary marriage practices toward simplicity, justice, and social balance. **Novelty:** The novelty of this research lies in its integrative analysis of mahr and walimah as interconnected practical interpretations of marriage values within the framework of Islamic law and contemporary Muslim social realities.

Keywords: contemporary islamic law, mahr, walimah, marriage values, social practice.

INTRODUCTION

Marriage in Islam is not merely a personal relationship between two individuals, but also a sacred social institution regulated through ethical, spiritual, and legal principles. Within Islamic law, marriage serves as a means of preserving lineage, protecting dignity, strengthening social harmony, and fostering moral responsibility among individuals and

communities. Two important elements that consistently accompany the Islamic marriage tradition are mahr (dowry) and walimah (wedding feast). Mahr symbolizes responsibility, sincerity, and respect toward women, while walimah represents public recognition, gratitude, and social legitimacy of the marital union. Although both practices are deeply rooted in Islamic teachings, their implementation in contemporary Muslim societies often reflects diverse interpretations shaped by culture, economy, and local traditions [1]-[3].

The discussion of mahr and walimah has attracted considerable scholarly attention in the fields of Islamic family law, sociology of religion, and cultural studies. Previous studies generally focus on the legal status of mahr, the minimum or ideal amount of dowry, and the jurisprudential differences among Islamic schools of thought regarding marital obligations. Other scholars emphasize the sociological dimensions of walimah, particularly its role in strengthening kinship networks and communal identity. In many Muslim societies, walimah has also been studied as a cultural expression that reflects social prestige, economic capability, and local customs integrated into Islamic values. Despite the abundance of studies, most existing research tends to examine mahr and walimah separately rather than understanding them as interconnected symbols within the broader framework of Islamic marriage values [1]-[3].

A significant research gap emerges from the limited number of studies that explore how mahr and walimah collectively represent practical interpretations of marriage values in Islamic law. Existing literature frequently concentrates on normative legal discussions derived from classical fiqh texts without sufficiently analyzing how these concepts are interpreted and practiced in everyday Muslim life. Consequently, the practical meanings of mahr and walimah as instruments of justice, mutual respect, social ethics, and family responsibility remain underexplored. Moreover, many studies focus primarily on textual analysis and legal doctrine, while fewer investigations address how contemporary Muslim communities negotiate between Islamic legal teachings and changing social realities such as modernization, consumerism, and economic pressures [4]-[7].

Another important gap concerns the increasing commercialization of marriage ceremonies in many Muslim societies. In several regions, mahr has shifted from a symbolic expression of sincerity into a marker of economic status and social competition. Similarly, walimah is often transformed into an extravagant social event that may burden families financially and overshadow the ethical simplicity encouraged in Islamic teachings. This phenomenon raises important questions regarding the extent to which current practices remain aligned with the original objectives of Islamic law (maqasid al-shariah). However, scholarly discussions that critically examine these transformations from the perspective of practical Islamic legal values are still relatively limited. Therefore, further research is needed to understand how Islamic law can provide balanced guidance between preserving religious principles and adapting to contemporary social contexts [4]-[7].

This research is important because it contributes to the growing discourse on Islamic family law by offering a practical interpretation of marriage values embodied in mahr and walimah. Rather than viewing these practices merely as ceremonial obligations, this study positions them as ethical mechanisms that reflect broader Islamic principles, including justice, moderation, responsibility, compassion, and social solidarity. Through this perspective, the research seeks to demonstrate that Islamic law does not only regulate formal legal procedures but also promotes moral and humanitarian values intended to create harmonious family relationships and stable social structures [4]-[7].

Furthermore, this study is relevant in the context of contemporary Muslim societies experiencing rapid social and cultural transformation. Globalization, digital culture, and economic change have significantly influenced patterns of marriage practices, including rising wedding costs, public displays on social media, and shifting community expectations regarding dowries and celebrations. These developments often create tension between religious ideals and social demands. By examining mahr and walimah through the lens of

practical Islamic law, this research provides insights into how Islamic teachings can remain applicable and meaningful amid evolving societal conditions. The study also encourages a more balanced understanding of marriage practices that prioritizes spiritual and ethical values over materialistic considerations [8], [9].

Academically, this research enriches interdisciplinary discussions connecting Islamic law, sociology, and cultural studies. It offers a contextual approach that bridges normative Islamic legal teachings with lived social realities. This approach is particularly important because Islamic family law is not only a theoretical legal system but also a dynamic framework continuously interpreted through social interaction and cultural adaptation. The study therefore contributes to broader scholarly debates regarding the relationship between religion, law, and society in Muslim communities [8], [9].

In addition, the findings of this research may provide practical benefits for religious scholars, educators, policymakers, and Muslim families. A deeper understanding of the values underlying mahr and walimah can help promote more moderate and socially responsible marriage practices. It may also support efforts to reduce excessive financial burdens associated with weddings and encourage interpretations of Islamic law that emphasize ease, justice, and communal welfare. Ultimately, this study aims to reaffirm that mahr and walimah are not merely cultural traditions or legal formalities, but meaningful manifestations of Islamic marriage values that continue to shape Muslim social life in both traditional and modern contexts [10]–[12].

Marriage has an important position in Islam as an institution that establishes a bond between two individuals who love and respect each other. In this context, dowry and walimah play an important role as important aspects of Muslim marriage. The dowry, which is a gift given by the groom to the bride, and walimah, which is a welcoming event organized by the groom after the wedding, have deep values in forming and maintaining a sustainable marriage bond [1]–[3]. The dowry, as part of the marriage covenant, is not only a sign of love and appreciation from the groom to the bride but also shows responsibility and commitment to protect and meet the financial needs of the couple. By giving a dowry, the groom affirms his obligation to provide protection and security to his spouse, through Islamic teachings that place responsibility in the marital relationship as one of the main values [4]–[7].

Meanwhile, walimah described a moment of joy and gratitude for the newly formed marriage. This event is not only a place to celebrate marriage, but also a form of solidarity and support from family, friends, and the community for newly married couples. Walimah emphasized the importance of social support in building strong and harmonious relationships, and pointed out that marriage is not just a bond between two individuals, but also between two families and communities that support each other [8], [9]. In the context of modern life, the values contained in dowry and walimah remain relevant and important. Although it may change its form and execution, dowry and walimah remain symbols of the commitment, love, and support necessary to establish and maintain a sustainable marital relationship in Muslim societies [10]–[12].

In this paper, we will explore more about the concepts of dowry and walimah in Islam, as well as the practical values contained in them. We will review the historical and contemporary development of this practice, as well as its implications in the daily lives of Muslim societies. Through this analysis, it is hoped that it will be revealed how dowry and walimah are not only traditions but also deep philosophies that can shape and strengthen the marriage bond in Muslim life.

LITERATURE REVIEW

The study of marriage within Islamic law has long occupied an important position in Islamic scholarship because marriage is regarded as both a religious obligation and a social institution. Islamic legal thought views marriage as a contract that establishes rights and

responsibilities between spouses while simultaneously promoting moral order and social stability. Within this framework, mahr and walimah are recognized as essential components of the marriage process. Mahr functions as a mandatory gift provided by the husband to the wife, whereas walimah represents a public celebration intended to announce and legitimize the marital union. Both practices contain legal, ethical, and social dimensions that reflect the broader objectives of Islamic family law [10]–[12].

Classical Islamic jurists generally interpret mahr as a symbol of honor, commitment, and responsibility. It is not viewed as a payment for marriage, but rather as an expression of sincerity and respect toward women. Different schools of Islamic jurisprudence discuss mahr in relation to its amount, form, timing, and legal implications within the marriage contract. Although Islamic law does not strictly determine a fixed amount for mahr, scholars emphasize moderation and mutual agreement between families. The flexibility of mahr demonstrates the adaptive nature of Islamic law in accommodating diverse cultural and economic conditions across Muslim societies. In practice, however, interpretations of mahr often vary depending on local traditions and social expectations [10]–[12].

Contemporary discussions on mahr increasingly focus on the tension between religious values and material considerations. In many communities, mahr has evolved into a social symbol associated with prestige and economic status. Large dowries are sometimes perceived as indicators of family honor or social achievement, creating pressure on prospective husbands and their families. Such developments have generated debates among scholars regarding whether excessive mahr contradicts the Islamic principles of simplicity and justice. Some researchers argue that the transformation of mahr into a materialistic practice may undermine its original spiritual purpose, while others emphasize that cultural adaptation remains a natural part of Islamic social life as long as it does not violate fundamental religious principles [13]–[15].

Walimah also occupies a significant place in Islamic marriage traditions. Islamic teachings encourage walimah as a means of expressing gratitude, strengthening social relationships, and publicly acknowledging marriage. Traditionally, walimah serves not only as a celebration but also as a communal event that fosters solidarity among relatives, neighbors, and wider society. Islamic legal scholars generally recommend simplicity in conducting walimah, emphasizing hospitality and social inclusion rather than extravagance. Nevertheless, in contemporary society, walimah is frequently influenced by consumer culture, modern lifestyles, and social competition. Lavish wedding receptions, luxurious decorations, and expensive ceremonies have become common in various Muslim communities [13]–[15].

The growing commercialization of walimah has attracted scholarly attention because it often creates financial and social burdens. Some studies indicate that excessive wedding celebrations may delay marriage among young people due to economic difficulties and unrealistic social expectations. Scholars concerned with Islamic social ethics argue that extravagant walimah practices can contradict the objectives of Islamic law, particularly the principles of moderation and communal welfare. At the same time, other perspectives suggest that wedding celebrations continue to function as important cultural expressions that strengthen social identity and collective belonging. These differing viewpoints demonstrate that walimah is not merely a religious recommendation but also a dynamic social phenomenon shaped by changing historical and cultural contexts.

Studies on Islamic family law also emphasize the importance of contextual interpretation in understanding marriage practices. Islamic legal principles are often implemented through interaction with local customs, traditions, and social structures. As a result, mahr and walimah may differ significantly between regions while still maintaining their essential religious meanings. The table below summarizes the key themes of mahr, walimah, and their socio-legal implications in Islamic marriage discourse.

Table 1. Summary of Mahr and Walimah in Islamic Marriage Literature

Aspect	Key Points	Implications
Mahr is an obligatory gift in Islamic marriage symbolizing respect responsibility and sincerity between spouses. It is not a payment but a moral commitment regulated flexibly by Islamic jurisprudence allowing variation according to cultural and economic conditions across Muslim societies.	Walimah is a recommended marriage celebration in Islam aimed at expressing gratitude strengthening social relationships and publicly announcing marriage within the community. It functions as both a religious practice and cultural tradition that fosters solidarity and communal harmony among families neighbors and society.	Both mahr and walimah reflect the broader objectives of Islamic family law emphasizing balance moderation and social welfare. In contemporary contexts these practices are influenced by consumer culture economic pressure and social prestige sometimes leading to excessive costs and deviations from Islamic ethical principles. Scholars emphasize contextual interpretation to maintain harmony between religious teachings and lived social realities while preserving the essential moral and legal foundations of marriage practices in Muslim societies.

This contextual approach highlights the flexibility of Islamic law in responding to social transformation without abandoning its ethical foundations. Scholars increasingly recognize that understanding marriage practices requires not only legal analysis but also attention to social realities and lived experiences within Muslim communities. Overall, the literature demonstrates that mahr and walimah are multidimensional practices encompassing legal, ethical, cultural, and social meanings. Existing discussions reveal ongoing tensions between religious ideals and contemporary social practices, particularly in relation to consumerism, prestige, and modernization. These debates indicate the continuing relevance of examining mahr and walimah as practical interpretations of marriage values in Islamic law and as important reflections of the relationship between religion and society in the modern Muslim world [13]–[15].

METHODOLOGY

This study employs a qualitative research design using a normative and socio-religious approach to examine the practical interpretation of mahr and walimah within Islamic law in Muslim-majority countries. The research combines normative legal analysis with the examination of religious practices in contemporary Muslim societies. This approach is considered appropriate because the study not only investigates Islamic legal principles concerning marriage but also explores how these principles are implemented, interpreted, and adapted within social and cultural contexts. Through this combined perspective, the research seeks to understand the relationship between Islamic legal norms and the realities of marriage practices in everyday Muslim life [13]–[15].

The normative approach focuses on analyzing Islamic legal sources related to mahr and walimah. The study examines fundamental Islamic teachings derived from the Qur'an, Hadith, and classical Islamic jurisprudence concerning marriage obligations, ethical values, and social responsibilities. In addition, the research explores interpretations developed by various schools of Islamic law regarding the role of mahr as a symbol of commitment and walimah as a public expression of gratitude and social legitimacy. The normative analysis aims to identify the essential values embedded within Islamic family law, including justice, moderation, mutual respect, responsibility, and social welfare. By examining these principles, the study seeks to understand the intended objectives of Islamic law in regulating marriage practices [10]–[12].

Alongside the normative perspective, this research also adopts a socio-religious approach by examining the implementation of mahr and walimah practices in several Muslim-majority societies. This approach emphasizes that Islamic law is not merely a theoretical legal system but also a living social reality continuously shaped by culture, tradition, economic conditions, and community expectations. In many Muslim countries, marriage customs are influenced by local traditions that interact with Islamic legal teachings. As a result, the practices of mahr and walimah often vary between regions while still maintaining their religious significance. The socio-religious perspective therefore enables the study to analyze how Muslim communities negotiate between Islamic norms and contemporary social realities [16]–[18].

The data used in this research are primarily derived from secondary sources. These include academic books, journal articles, Islamic legal literature, previous research findings, and scholarly discussions related to Islamic family law, marriage traditions, mahr, and walimah practices in Muslim-majority countries. The study also utilizes legal and sociological analyses discussing the transformation of marriage practices in the modern era, particularly in relation to consumerism, social prestige, and economic pressures. By reviewing a broad range of literature, the research aims to identify patterns, similarities, and differences in the interpretation and implementation of Islamic marriage values across different social contexts. Data collection was conducted through a literature study method. Relevant materials were selected based on their connection to Islamic marriage law, religious practices, and socio-cultural dynamics within Muslim societies. The collected data were then categorized according to major themes, including the legal meaning of mahr, the social function of walimah, ethical principles in Islamic marriage, and the influence of modernization on religious practices. This thematic categorization helps the research systematically analyze the relationship between Islamic legal teachings and practical social implementation [10]–[12].

This diagram illustrates the methodological framework combining normative and socio-religious approaches in studying mahr and walimah practices research study.

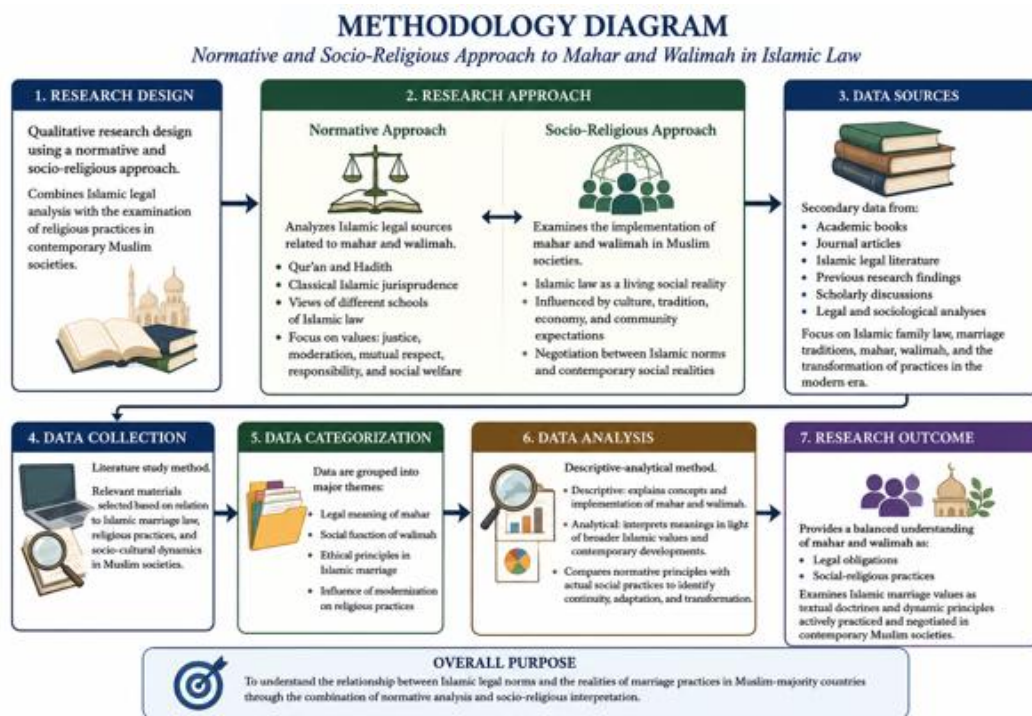


Figure 1. Methodology Framework of Islamic Marriage Studies

The method of data analysis applied in this study is descriptive-analytical. The descriptive aspect aims to present comprehensive explanations regarding the concepts of mahr and walimah in Islamic law and their implementation in Muslim-majority societies. Meanwhile,

the analytical aspect focuses on interpreting how these practices reflect broader Islamic marriage values and how contemporary social developments influence their meaning and application. The study also compares normative Islamic principles with actual social practices to identify areas of continuity, adaptation, and transformation. Through this methodology, the research seeks to provide a balanced understanding of mahr and walimah as both legal obligations and social-religious practices. The combination of normative analysis and socio-religious interpretation allows the study to examine Islamic marriage values not only as textual doctrines but also as dynamic principles actively practiced and negotiated within contemporary Muslim societies [16]–[18].

RESULTS AND DISCUSSION

The concept of dowry and walimah in Islam not only reflects tradition but also contains deep values in forming and maintaining a strong marriage bond. The dowry, as a symbol of the groom's financial responsibility and commitment, affirms the importance of protection and security in the marital relationship. Meanwhile, walimah, as a moment of joy and gratitude for marriage, highlighted the importance of social support and solidarity in building harmonious relationships. Historical and contemporary developments in the practice of dowry and walimah reveal how these values remain relevant in modern Muslim societies while offering practical interpretations of how these practices can strengthen the marriage bond and promote positive values such as loyalty, responsibility, and gratitude in daily life. Thus, dowry and walimah are not only traditions but also philosophies that enrich and reinforce the values of marriage in Muslim life [13]–[15].

1. Dowry comes from the Arabic al-mahru which means giving money, etc. from the bridegroom to the bride at the time of marriage; dowry. In terms of dowry, it is also interpreted as property that is entitled to the wife of her husband with a contract or dukhul. 6 Or a gift required of a prospective husband to his future wife, either in the form of objects or in the form of services (freeing, teaching, etc.) [16]–[18].

Madhhab scholars differ in defining dowry, with the following expressions:

- a) The Hanafi school says that a dowry is several properties to which the wife is entitled because of the marriage contract so it is permissible to occur as a co-religionist [19].
- b) The Maliki school defines dowry as something that makes it lawful to be associated.[20]
- c) The Hambali School defines dowry as the reward of a marriage either clearly stated in the marriage contract or determined after the contract with the consent of both parties [21].
- d) Abdurrahman Al Jaziri said that dowry is a compulsory gift from a husband to his wife as a barter for allowing him to have fun [22].

Jurisprudence scholars agree that there are two kinds of dowry, namely:

- a) Musamma dowry, which is a dowry that has been mentioned or promised the amount and amount when the marriage contract. Or dowry stated at the time of the marriage contract [23].
 - b) Dowry Mitsli (Worth It) is a dowry that is not mentioned as large in degree before or when a marriage occurs. Or a dowry that is measured (commensurate) with the dowry once received by the closest family, some distance from the surrounding neighbors, taking into account social status, beauty, and so on [24].
2. Walimah comes from the phrase al-walam which means a meeting held for a banquet to celebrate the joy that occurs, whether in the form of marriage or other. Popular walimah is used to celebrate the joy of the bride and groom. But it is also used for other occasions. For example, such as circumcision (for circumcision) and

aqiqahan (for newborns). So walimatul 'ursy can be interpreted as an event to thank Allah for the implementation of the marriage contract by serving food. Walimah is a sunnah that is highly recommended according to the number of scholars (Malikiyya scholars, Hanafiah, and most Shafi'iyah). In the opinion of Imam Malik stated in the book al-um by Imam Shafi'I and the opinion of Zhahiriyah that the walimah is obligatory, because of the words of the Prophet to Abdurrahman bin Auf [25]–[27].

أولم ولو بشاة

"There is even a walimah with only a goat" Zahir of a command is to oblige the Adab of the Maintenance of Walimatul 'Ursy Watching the Muslim bridal ceremony in a joyful atmosphere is a mullia. Because it will expand brotherhood and foster loving relations among Muslims. Thus, the unity of the people can truly be realized with a solid bond. To create an atmosphere full of joy can be created because it follows the existing rules.

Law Attending Walimatul 'Ursy

According to Hanafiah scholars, the law is sunah, while according to jumhur ulama states that attending walimah is obligatory 'ain. There is no reason not to attend walimah, such as being cold, hot, or busy [28], [29]. This is because of the hadith of the Holy Prophet (peace be upon him) which reads:

من دعي الي وليمة فلم يجب فقد عصي أبا القاسم

"Whoever is invited to attend a walimah event, then he does not attend it then he has obeyed the Prophet SAW"

Also hadist:

إذا دعي أحدكم الي وليمة عرس فليأتها

"If any of you are invited to attend a wedding ceremony, please come to him."

Attending a wedding is compulsory, even for faster, but not necessarily eating the food [30]. That is as narrated by Ahmad, Muslim, and Abu Dawud from Abu Hurairah(ra).

إذا دعي أحدكم فليجب فان كان صاءما فليصل وان كان مفطرا فليطعم

"If one of you attends a walimah event, you should attend. If he fasts, he should pray and if he does not fast should eat his food."

Obstacles: Shafi'iyah scholars say, that if a person is invited to attend an event in a place where there is a possibility such as a flute, drum, or liquor; if he can eliminate all these things then the law is that he is obliged to attend, because attending the invitation is compulsory and for the sake of eliminating evil. If he is unable to eliminate it, he should not attend. As narrated by Abu Dawud and Ibn Umar, the Holy Prophetsa forbade sitting in front of a table of liquor-filled dishes [31], [32].

Hanabilah scholars say it is required to attend the invitation of people whose wealth there are illicit treasures, such as eating it, drinking it using it, and receiving the gift. This plurality strengthens and weakens according to the many and few illicit treasures contained therein. According to the agreement of the scholars, it is recommended to eat walimah dishes even if the person is fasting Sunnah. Because it will make the people who invite him happy. Whoever receives more than one walimah invitation, should attend all of them if possible, should attend the first inviter, then the most religious, next of kin and neighbors, and be drawn [33], [34].

Maliki scholars say that attending the invitation of walimah is obligatory for the specially invited if in the majlis no one feels hurt by his presence because of religious matters, such as talking about the self-esteem of others. Or no one hurt him. In the council, there are possibilities, such as sitting on a silk mat, containers made of gold or silver used for eating, drinking, burning incense, and so on. In the ceremony there are singing, women's dances, and musical instruments other than tambourines, flutes, and trumpets. Also, animal statues with perfect shapes and three dimensions that are not wall carvings or pictures on the floor. Because animal figurines are forbidden *ijma'* if they are perfectly shaped and three-dimensional [35].

Unlike the case with a statue that has incomplete limbs, if it is a real animal then it will not live, also different pictures with pictures that are not three-dimensional, such as drawing on paper or the wall. Looking at things that are haram, the law is also haram. While drawing other than animals, such as ships and trees, is not forbidden [36].

Among the obstacles that abort the obligation to attend the walimah invitation are that the number of people who come is already crowded, or the door where the invitation is closed, even for deliberation. Among them, are obstacles that allow not to perform Friday prayers such as heavy rain, floods, mud, worrying about losing property, illness, caring for relatives who are sick, or the like. According to Malikiyah, flutes and trumpets are accrued if they are not so exaggerated that they can forget everything. If it is too much it is forbidden, like other musical instruments, stringed instruments, chants containing profanity, or drunkenness [37].

Tambourine musical instruments are not allowed if there are no numbers (thus causing other sounds), otherwise, it is forbidden. Large drums covered on both sides were also accrued. Izz bin Abdul Salam said, that as for harps and other stringed instruments, such as guitars and clamps, then the famous opinion of the four madhhabs is that playing and listening to them is haram. The most correct opinion is that it includes small sins. Some of the companions, *tabi'in* and *mujtahid* imams allowed it. Imam Ghazali said in his book *Al Ihya* that the text and *qiyas* all show the ability to hear musical instruments such as sticks, drums, tambourines, and others. Nothing is exempt from it but forgetful singing, stringed instruments, and flutes that have been forbidden by the Shari'a, not because they are pleasant to hear. For if the prohibition is because it is pleasant to hear, surely the law will be given to things that are pleasing to man [38], [39].

As for the dance, the *fiqh* experts differed. Some argue that it is the law of *makruh* and there is an opinion that it is permissible. Others argue that there should be a distinction between people who work as dancers and others. Dancing can be done for people who are dancers and *makruh* for people other than them. Izz ibn Abdus Salam said, this opinion is acceptable, the majority of *fuqaha* who allow listening to music think so [40], [41].

Analysis from the Perspective of Islamic Law

The title “*Mahr and Walimah: A Practical Interpretation of Marriage Values in Islamic Law*” reflects an important discussion within the field of Islamic family law because it connects legal principles with practical social realities in Muslim communities. In Islamic law, marriage is not merely a civil contract between two individuals, but a sacred institution regulated by religious norms, ethical responsibilities, and social obligations. *Mahr* and *walimah* are among the most significant elements within the Islamic marriage framework because both symbolize the moral and legal foundations of marital relationships. Through an Islamic law perspective, the title emphasizes that these practices are not only ceremonial traditions but also practical manifestations of Islamic legal values in everyday life [38], [39].

This section presents Table 2, which summarizes the key findings and analytical results relevant to the study, highlighting important relationships and supporting evidence clearly below.

Table 2. Summary of Results and Discussion on Mahr and Walimah in Islamic Law

Aspect	Description	Legal View	Implication
Mahr Concept	Islamic mahr is obligatory gift from groom to bride signifying responsibility respect and commitment in marriage contract	All madhhabs agree obligation though differ in form and amount	Ensures protection dignity and financial security for wife
Walimah Concept	Walimah is wedding banquet expressing gratitude and announcing marriage to society	Majority scholars classify sunnah muakkadah with strong recommendation some consider obligation	Strengthens social solidarity and communal harmony among Muslims
Modern Challenges	Modern commercialization increases dowry burden and extravagant walimah events in Muslim societies	Contradicts Islamic principles of simplicity moderation and avoidance of hardship	Requires reinterpretation based on maqasid al shariah
Maqasid Perspective	Mahr and walimah support preservation of religion lineage dignity and social stability in Islamic law	Must align with objectives of sharia to avoid harm and promote welfare	Encourages balanced marriage practices and social justice
Socio Legal Integration	Islamic marriage practices combine legal rules ethical values and cultural adaptation across Muslim communities	Fiqh schools provide diverse interpretations while maintaining core principles of marriage law	Enhances contextual understanding of Islamic family law application
Contemporary Reinterpretation	Islamic law emphasizes that mahr and walimah should remain simple accessible and not create financial pressure especially in contemporary Muslim societies	Scholars maintain that excessive costs contradict maqasid al shariah and the prophetic emphasis on ease in marriage	Therefore community education and legal awareness are needed to restore balanced implementation of marriage values in modern Islamic family life contexts globally accepted

From the perspective of Islamic jurisprudence, mahr is a compulsory right granted to the wife as part of the marriage contract. The Qur'an and Hadith clearly establish mahr as an obligation that reflects sincerity, responsibility, and respect toward women. Islamic jurists from various schools of thought agree that mahr is an essential component of marriage, although they differ regarding its amount, form, and legal details. The Hanafi, Maliki, Shafi'i, and Hanbali schools generally emphasize that mahr should not become a burden that complicates marriage. Therefore, Islamic law encourages moderation and mutual agreement in determining mahr. In this context, the title highlights the practical interpretation of marriage values by showing how mahr functions not only as a legal obligation but also as a symbol of justice, protection, and commitment within family life [38], [39].

The concept of walimah also has strong foundations in Islamic law. Walimah is recommended by the Prophet Muhammad as a form of gratitude and public announcement of marriage. Islamic legal scholars classify walimah as a sunnah muakkadah, meaning a highly recommended practice that strengthens social relationships and legitimizes the marital union before the community. Through walimah, Islamic law promotes openness, social solidarity, and communal participation in family life. The inclusion of walimah in the title demonstrates that Islamic law is not limited to legal formalities but also regulates social ethics and collective harmony within society. Walimah therefore becomes an important example of how Islamic legal teachings are implemented in social practice.

The phrase “practical interpretation” in the title is particularly significant because it indicates an effort to bridge normative Islamic teachings with contemporary realities. Islamic law is not only concerned with textual regulations but also with the realization of social welfare and moral balance in human life. In many Muslim societies today, the practices of mahr and walimah have experienced transformation due to modernization, globalization, and economic pressures. Mahr is sometimes viewed as a symbol of prestige and financial status, while walimah may become excessively luxurious and financially burdensome. Such developments often shift these practices away from the Islamic principles of simplicity, moderation, and communal welfare emphasized in classical Islamic teachings [40], [41].

From the perspective of maqasid al-shariah, or the objectives of Islamic law, marriage aims to preserve religion, lineage, dignity, and social stability. Mahr and walimah should therefore support these objectives rather than create hardship or social inequality. Excessive dowries and extravagant wedding celebrations may contradict the Islamic principle of avoiding unnecessary burdens and promoting social justice. This research title is important because it invites a reinterpretation of marriage practices based on the ethical spirit of Islamic law rather than merely cultural prestige or material considerations. In this sense, the study contributes to contemporary discussions about how Islamic law can remain relevant and applicable in changing social environments [40], [41].

Furthermore, the title reflects the interdisciplinary nature of Islamic law studies by connecting legal analysis with social and cultural realities. Islamic family law operates within society and is continuously interpreted through interaction with local customs and traditions. Therefore, examining mahr and walimah through a practical Islamic law approach allows a deeper understanding of how legal values are lived and practiced by Muslim communities. The title ultimately emphasizes that Islamic law is not only a rigid legal system but also a moral and social framework intended to create harmonious, responsible, and compassionate family relationships in both traditional and modern contexts.

CONCLUSION

From the perspective of Islamic law, mahr and walimah are not merely cultural traditions or ceremonial complements within Muslim marriage practices, but fundamental elements that embody the ethical, legal, and social objectives of marriage in Islam. This study demonstrates that both practices contain essential Islamic values aimed at establishing harmonious, responsible, and sustainable family relationships. Mahr functions not only as a legal obligation within the marriage contract but also as a symbol of sincerity, protection, respect, and financial responsibility toward women. In Islamic law, the giving of mahr reflects the husband’s commitment to fulfilling marital obligations and ensuring the welfare and dignity of his spouse. Therefore, mahr represents the practical implementation of justice and responsibility as emphasized within Islamic family law. Similarly, walimah occupies an important position in Islamic legal and social traditions. Walimah is not solely a celebratory

gathering but also a manifestation of gratitude, social recognition, and communal solidarity. Through walimah, Islamic law encourages openness, hospitality, and social participation in strengthening marital relationships. The study reveals that walimah serves as an instrument for reinforcing kinship ties and promoting collective support within Muslim communities. In this sense, walimah reflects the broader Islamic legal objective of maintaining social harmony and strengthening relationships between families and society. The findings of this research further indicate that the practices of mahr and walimah continue to evolve in response to changing social, cultural, and economic conditions in Muslim-majority societies. Modernization, globalization, and consumer culture have influenced the interpretation and implementation of these practices, sometimes shifting them toward materialistic and prestige-oriented purposes. Excessive dowries and extravagant wedding celebrations may create financial burdens and social pressure that contradict the Islamic principles of moderation, simplicity, and communal welfare. From the perspective of Islamic law, such transformations require critical reflection to ensure that marriage practices remain aligned with the objectives of maqasid al-shariah, particularly in promoting justice, compassion, dignity, and social balance. This study concludes that mahr and walimah should be understood as practical interpretations of Islamic marriage values rather than merely formal legal requirements or inherited customs. Islamic law views marriage as a moral and social institution designed to create mutual responsibility, emotional security, and collective well-being. Consequently, the implementation of mahr and walimah should prioritize ethical and spiritual values over social prestige and economic competition. By returning to the essential principles of Islamic law, Muslim communities can preserve the meaningful role of mahr and walimah in strengthening family stability, promoting social solidarity, and maintaining the sacred values of marriage in contemporary society.

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Author Contribution

Aya Ragab contributed to the conceptual framework, literature review, analysis, and manuscript preparation from the perspective of Islamic education and socio-cultural studies. Aya Said contributed to the Islamic law analysis, methodological design, interpretation of findings, and manuscript revision. Both authors equally participated in completing, reviewing, and approving the final version of the article.

Conflicts of Interest

The authors declare that this research was conducted without any commercial, financial, or personal relationships that could create potential conflicts of interest. Both authors confirm that the study was carried out independently, objectively, and academically. All interpretations, findings, and conclusions presented in this article are solely the responsibility of the authors.

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