

Guidance about wedding and marriage rituals

NATIONAL TARBIYYAT DEPARTMENT UK

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Religious teaching about weddings

Hadhrat Khalifatul Masih V^{aba} has said:

“The wedding ceremony is also part of faith, this is why the Holy Prophet^{saw} stated, when you think of getting married then above all else, give precedence to that girl, that relation in which religion/faith is superior.

So, to say that a wedding ceremony is just an expression of happiness and a personal matter then that is incorrect. Like I have said before, it is correct that Islam does not expect you to become a recluse or cut yourself off from the world, but Islam also, does not say that you get so involved in worldly affairs that you lose all understanding of your religion. If weddings were only supposed to be about having fun gatherings, playing music and singing then the Holy Prophet^{saw} would not have drawn his attention in his Nikkah address to, praising Allah alongside being courteous, pious and God fearing. In fact, the foundations of all advice and guidance regarding weddings is based on fear of God and righteousness. Therefore, Islam has given permission for certain legitimate things within moderation and one should not take advantage of this and stay within permitted rules and guidelines. Do not challenge the parameters or boundaries as this causes discord in faith.”

Mash'al-e Rah Vol.5 Part.3 p152-153

Traditions at weddings

“Of the happy occasions there is marriage and this is an obligation. In the sub-continental culture some practices have found way in marriage celebrations which have nothing to do with the teachings of Islam.

To carry out some rituals of marriage people sometimes spend so much money and carry them out in such a religious manner that others have assumed that these are among the obligations of marriage and that without these rituals the marriage will not be complete.”

Friday Sermon 15/01/2010

Whilst looking for a suitor, the Holy Prophet^{saw} has given preference to the individual being religious. Below is a Hadith which shows just that:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ " تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا
وَلِدِينِهَا، فَأَطْفَرُ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ "

The Holy Prophet^{saw} 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.”

Bukhari Vol.3, Book of Marriage

Guidance about an engagement

A sign of deciding a suitor is the engagement. To have huge parties and being extravagant is not right. There is a Hadith of the Holy Prophet^{saw} on the topic of engagements:

عن أبي هريرة رضى الله عنه عن النبي رضى الله عنه عن النبي صلى الله عليه وسلم قال تنكح المرأة لأربع لمالها ولحسبها ولجمالها ولدينها، فاطفر بذاتِ الذين تربت يداك-

It is narrated by Hazrat Ibn Umar^{ra} that the Holy Prophet^{saw} said: “None of you is to sell over the sale of others and none among you should send a proposal of marriage to a woman who has already been proposed to and she is pleased with it.”

Tirmidhi Book of trade

Distributing *Mithai* (confectionary) at an engagement

“Sweets are distributed at engagement ceremonies to celebrate an alliance / a union, for the purpose of notifying other people and the community at large, as to avoid any problems later. But, the essence of this celebration has been lost and replaced by a mere ritual and other additional practices. However,

it is paramount that this is not declared as a mere ritual, as it's an important ceremony to legitimise an alliance. Do remember, Sharia does not ever object in matters which are beneficial for mankind as the purpose of Sharia in itself is to bring benefit to mankind.”

Malfuzat Vol.2 p310

The purpose of an engagement

“The whole purpose of an engagement is to determine in that period, if there are any good and bad habits/character flaws/deeds on either sides. An engagement is not a Nikkah, hence the breaking down of an engagement is not a sin.”

Malfuzat Vol.2 p231

Hazrat Khalifatul Masih V^{aba} narrates:

“There is a Hadith in which, Hadhrat Mughairah^{ra} reports that he once sent a proposal of engagement to a girl, upon which the Holy Prophet^{saw} said, see the girl because this will increase the possibility of affinity and affection between you both. (Tirmidhi, Book of Marriage)

Within the society some people have taken a wrong meaning from this permission, they have assumed that in order to understand each other the couple

would have to spend time alone. They have presumed that going alone to different cities is no problem; even spending hours alone in a house is not seen as incorrect. The actual purpose is that both of them can sit together and see one another in order to make it simpler to understand each other. At times one is able to judge each other's actions by speaking. Nowadays there is no problem if both families sit down and eat together, through such a course one is able to observe many habits. If an action or habit is disliked it is better that it is disclosed beforehand to avoid any disputes afterwards. If there is a likeable action or habit then this will produce love and affection between both parties and a good relationship will be formed before the wedding. There are certain individuals whose character forces them to break engagements of others; they do not have the opportunity to do that when both parties are present, this is also avoidable if both of them know each other. Some have gone to the other extreme that before a wedding or when delivering the message of a marriage proposal the girl and boy are not allowed to sit in front of each other, they call this self-respect. Islam is a balanced religion, it's not too strict nor too lenient, not on one extreme and not on the other extreme and this is how it should be acted upon. This is the method of keeping peace in society and this is how disturbance is avoided in society."

Expressing happiness at the occasion of a wedding

There should be happiness which is expressed at the occasion of weddings and it is okay for modest and good poems to be recited at such occasions.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَنبَأَنَا جَعْفَرُ بْنُ عَوْنٍ، أَنبَأَنَا الْأَجْلَحُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ أَنْكَحَتْ عَائِشَةُ ذَاتَ قَرَابَةٍ لَهَا مِنَ الْأَنْصَارِ فَجَاءَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ " أَهْدَيْتُمُ الْفَتَاةَ " . قَالُوا نَعَمْ . قَالَ " أُرْسَلْتُمْ مَعَهَا مِنْ يَغْيِي قَالَتْ لَا . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ الْأَنْصَارَ قَوْمٌ فِيهِمْ عَزْلٌ فَلَوْ بَعَثْتُمْ مَعَهَا مَنْ يَقُولُ أَتَيْنَاكُمْ أَتَيْنَاكُمْ فَحَيَّانَا وَحَيَّاكُمْ " .

It is narrated by Hazrat Abdullah Ibn Abbas^{ra} that Hazrat Aisha^{ra} arranged a marriage for a female relative of hers among the Ansar. The Messenger of Allah^{saw} came and asked: Have you taken the girl to her husband's house? They replied in the affirmative. He^{saw} said: Have you sent someone with her to sing? Hazrat Aisha^{ra} replied by saying no. The Messenger of Allah^{saw} said: The Ansar are such people who enjoy poetry. It would have been better if you were to send someone with them to sing: 'We have come to you, we have come to you, may Allah give you and us security'.

Sunan Ibn Maja, book of marriage

Dancing and singing

There is an instruction from the Holy Prophet^{saw} in this regard

ليشربن من امتي الخمر يسمونها بغير اسمها يعزف على روسهم بالمعازف والمغنيات
يخسفهم الله بهم الارض ويجعل منهم القرود والخنازير

There will be people from my Ummah will consume alcohol which they will describe with some other name. There will be musical instruments playing over their heads and the Almighty Allah will cause the earth to swallow them and make them monkeys and pigs.

Popularizing a wedding with a musical instrument is allowed

The Promised Messiah^{as} said that:

“Something which is bad is Haram and what is good is Halal. God does not declare something pure as haram rather he declares all good things as halal. Yes if impure and corrupt things are mixed with pure things then they become haram. Now the use

of a musical instrument to familiarize or popularize a wedding is permissible however dancing is most certainly prohibited. If it is done with accordance to the teaching of the Holy Prophet^{saw} then it is not Haram.”

Malfuzat Vol.5 p354-355

Unharmful songs can be sung at weddings

Hazrat Musleh Maud^{ra} has mentioned that:

“According to the sharia singing songs at a wedding is allowed but with the condition that the songs are unharmful or religious. For example there is no problem with such songs that are sung at times of weddings which are humorous and completely harmful because they are only songs for amusement, they have no harmful effect on one’s character.”

Al-Fazal 20/01/1945

Huzoor^{ra} also stated:

On wedding occasions women can recite pure and chaste verses or couplets. There is no harm if the women reciting them are not a professional. (By professional it means someone who charges a fee to sing).

He^{ra} also stated:

If women play the *daff* and sing pure songs whilst being in the company of only women then this is not forbidden.

The use of *Dholak* is permitted but do not partake in wrong traditions

Hazrat Khalifatul Masih IVth mentioned when a lady asked about weddings:

“You can use the *Dholak* (an Indian drum) as much as you like at the time of weddings, it is not prohibited for you to sing as well, there should be difference between the occasion of a death and a wedding. But do not get involved in wrong traditions, even if these traditions may seem unharmed as they will be problematic in the society and will cause you to be engulfed in trouble. But one should not prohibit from the permissible display of happiness. When the Holy Prophet^{saw} entered Medina the young girls were playing the *daff* which is a kind of *Dholak* and they were singing as well. The Holy Prophet^{saw} did not forbid them rather he expressed happiness. There were other men present with the Holy Prophet^{saw} and they also listened to it.”

The Holy Prophet^{saw} said; If a woman is singing in a voice which is pure and chaste and the result of which is not vice and mischief, then where has this not been allowed by Allah Almighty. If a woman's voice is not permitted to be heard, then a man's voice should also not be permitted. This will be cause of stimulation/encouragement in a woman's heart..... although playing the dholak is another matter, but even then, when such songs are sung which do not spread filth and discourse in society then that is allowed. However, do not adopt habits like use of foul and vile language, lewd songs and absurd nonsensical talk, whilst playing the dholak. Sing simple songs, have innocent fun, talk of love and happiness, share jokes and pleasantries, it is all permissible. There should not be any vulgarity or filth in such activities/matters.

Ladies dancing with one another is not permissible

Hazrat Khalifatul Masih V^{aba} stated:

“There is a problem with ladies dancing even if they are amongst just women. As far as singing is concerned, if the ladies are singing decent songs at the occasion of a wedding then there is no problem with this.”

Refrain from dancing

Hazrat Khalifatul Masih V^{aba} stated:

“I admonish you that you should save yourself from these frivolities and useless things. Then there is dancing. Sometimes there is inappropriate music playing and there are dance performances taking place on top of that and the relatives who have gathered join in these performances. This cannot be allowed under any circumstance. Sometimes after bidding farewell to some of the guests, they organize these programmes with their close/special guests and the same vain practices continue in which the members are swaying and also dancing too. It does not matter if there are only girls present or only boys, they are dancing on such kind of music which is so full of filth that they are unbearable.”

Khutbat-e Masroor Vol.3 p687-688

Extravagant Wedding Cards

Hazrat Khalifatul Masih V^{aba} stated:

“People lavishly spend on wedding cards. In Pakistan one can print an invitation card for a single rupee and even over here (UK) one can print out cards for a mere 5-7 pence, you are just sending an invitation not exhibiting the card. However needlessly expensive cards are printed, when asked they say it was quite cheap and was only 50 rupees. Now if we print 500 cards it would cost 50,000 rupees in Pakistan and if a poor person is given 50,000 rupees for his wedding, he is overwhelmed with happiness and thankfulness.”

Khutbat-e Masroor Vol.3 p334

Mehndi

Hazrat Khalifatul Masih IVth stated:

“In it itself it is not obscene if the bride’s friends gather and celebrate and keep it at a decent level, but if it is made in to a ritual that the groom’s family brings the *Mehndi* then of course you can tell that this is an unnecessary innovation just to show off. The brides Henna should be prepared at her own house, assembling a small family escort for this will cause other indecent customs. When on such occasion for the groom’s side to come in a form of a group and to make lavish foods as an accessory becomes an innovation which then becomes a burden on society.”

Mehndi should not be done as a tradition

Upon receiving a wedding invitation which included a *Mehndi* invitation, Khalifatul Masih IVth wrote a letter on 25th March 1998 in which he expressed his dislike about this. Huzoor stated:

“You have sent me an invitation to your daughter’s wedding but you didn’t even think twice before sending me the *Mehndi* invitation with it. Even though such traditions are completely against the customs of the Jama’at. And I have given clear instructions that *Mehndi* should not be celebrated as a tradition however if sisters and friends get together for a sort of informal gathering then this is fine. These are clear instructions from myself but not only are you clearly going against my instructions but you are also sending me invitation cards for this. May Allah guide you.”

Misbah Magazine, July/August edition 2009 p24-25

Refrain from excessive cost at the occasion of *Mehndis*

Hazrat Khalifatul Masih V^{aba} stated:

“There is the *Mehndi* ceremony. People have started given the same significance as the actual wedding. Invitation cards are printed, stages are prepared and series of parties continue for many days prior to the wedding. Sometimes even weeks before the wedding they have these parties. Each day a new stage is set up, the lavish meals are discussed and reviewed. This ritual has also grabbed hold of those who do not have the means to afford it and as a result they have to endure debt.

Non-Ahmadis have been following these rituals but now some Ahmadi households are also practising some of these idle matters. Rather than listening to the Imam of the age and refraining from these innovations people are following the society and enslaving themselves to these rituals.

I have recently drawn attention that we should desist from extravagance and lavish dinners at the *Mehndi* ceremony. Now I am openly stating that these idle rituals and ceremonies should not be followed and should be brought to an end.”

Friday Sermon 15/01/2010

Sound Systems should not be used for songs

“In the permission that I gave for the rituals of *Mehndi* to be inside the four walls of the house and just with the friends of the bride, it should be considered that the voices should not be so high that they reach outside the house. I have found out that now-a-days, stereo systems are also being used. No sound system should be used at the occasions of weddings. The voice should not reach outside the house. In the same way, lights should not be used gratuitously.”

Letter dated 22/01/2010

Euphonium and fireworks

The Promised Messiah^{as} has said about the playing of euphonium and the using of fireworks on Nikkah ceremony:

“In our religion, the basis of religion is on simplicity not on hardship and then *إِتْرًا الْأَعْمَالِ بِالنِّيَّاتِ* (deeds are judged by motives) is very important. Euphoniums did not exist in the times of the Holy Prophet^{saw}. The announcement of Nikkah without impiety is legitimate only. Rather in some cases it is necessary because sometimes matters regarding

Nikkah lead to filing lawsuits and then it affects inheritance as well. That is why it is important to announce but it should not include a fact that results in impiety. The exhibition of vulgar dances or fireworks is impiousness and extravagance, and this is not right.

It was asked about the announcement of Nikkah with the sound of euphonium; that is it permissible to play the euphonium when the groom's marriage procession starts or after the Nikkah?

Huzoor^{as} replied:

Such questions and pointing out such details are useless. Look at what your intentions are. If your aim is to show your splendour, then it is useless but if your intention is that the announcement of the Nikkah should be made then even if the euphonium is being played when proceeding from the house then there is no issue in this. The bugle was even played in the Islamic wars as that is also a form of an announcement.”

Malfuzat Vol.3 p227

Wasting Money on Weddings is bad practice

On the matter of wasting money on weddings, The Promised Messiah^{as} has said:

“In our nation there is a bad practice of wasting hundreds of rupees on weddings, but they must remember that for the sake of showing off and false pretences and distributing bhajis in the community to be taken and eaten are both Haram according to Sharia, and wasting money on fireworks, fornication and the exhibition of vulgar dances and songs, all this is absolutely Haram, this is unnecessary waste of money and adds to sinful behaviour. Moreover, Holy Sharia only instructs that after the Nikkah, the groom must do a walima, that is, arrange for some food and invite some friends and family for a meal.”

Malfuzat Vol.5 p49

Distribution of bhaji and sweets etc.

If bhaji is being distributed, not for the sake of showing off then that is not prohibited. The Promised Messiah^{as} said:

“If bhaji’s are distributed on weddings for the sake of showing off and false pretences then this will be sheer ostentation and arrogance, hence it is Haram. But if a person wants to practically demonstrate his good intention in accordance with the verses below:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ،

And the bounty of thy Lord, proclaim.

and

مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

and spend out of what We have provided for them;

and the person wishes to treat people with grace and kindness then that is not Haram. So, when a person arranges for a feast without financial consideration simply for the sake of earning Allah’s grace and pleasure then he can not only feed a hundred but hundreds of thousands, as the true objective is based on the intention and if the intention is bad and corrupt, then even a legitimate and Halal deed can turn into a deed which is Haram.

Similarly if a person shares his gratitude at the occasion of confirming a suitor then that is not a sin, however, if this is not the mind-set but the purpose is only to seek fame and to show off, then this is not permissible.”

Malfuzat Vol.2 p389-394

Formal rite of tying the bridal chaplet on the bridegroom's head

One tradition is the tying of the bridal chaplet. Hazrat Musleh-e-Maud^{ra} has stated:

“This is like treating a man akin to a horse. In fact, this a Hindu custom adopted by Muslims and you should refrain from such customs.”

Hence Huzoor^{ra} said:

“This ritual of wearing a garland on the bridegroom is harmful.”

Al-Fazal 04/01/1946

The Tendency of Lack of Purdah at Wedding Functions

Hazrat Musleh-e-Maud^{ra} said:

“When the groom arrives and even if he is a stranger, the ladies from the locality do not feel it necessary to do purdah from him, saying we see no need to observe purdah in front of them, not only that, they joke and laugh with him.”

Khutbat-e Mahmood Vol.3 p71

Hazrat Khalifatul Masih IVth said:

“Lack of purdah is one of the bad habits which is becoming a common place to such a degree that it is on the verge of crossing the limits/decrees set by Shariah, which demonstrates the insensitive and callous nature of the wedding parties because respected guests include a lot of honourable and purdah observing ladies.

Without hesitation photography is done with irresponsible strangers unrelated to family and no consideration is shown to the family and their close relatives. In this matter repeated announcements should be made to inform the external guests and any videography of personal interest should only include family and inner circle.”

Al-Fazal 26/06/2002

Setting of Large Mehr (Dower) Amount

One practice at time of Nikkah is to set the Mehr (Dower Amount) at such a level which is not humanly possible to pay. In such instances where Mehr has been set beyond capacity and disagreements occur.

The Promised Messiah^{as} has said:

“If there is consent of both parties then it does not incur any problems, as according to the Sharia there hasn't been a set amount limited for the Mehr through the Ahadith. In fact, this infers to the present time in which people consider the Mehr a customary right or due. The problem in our country is that intention is something else and sheerly for showing off, hundreds of thousands of rupees are set as Mehr and just to create fear so the man can be controlled, and this can result in the creation of other problems. Neither do the girls side have any intention of demanding the amount and nor does the husband of paying. My belief is that in such matters when controversy is caused then until his intention is confirmed that yes he is willingly agreed to pay the Mehr at the level that it was set, until then the set Mehr should not be paid and taking into account his status and tradition etc. and then make a decision as following bad faith and malice is neither allowed in Sharia or statute.”

Malfuzat Vol.3 p284

Demanding jewellery and clothes etc.

Hazrat Musleh-e-Maud^{ra} states that:

“I would like to caution the Jama’at that in whatever form traditions and innovations take, they are bad and I am regretful that although there are individuals who have abandoned bad traditions they have also adopted other ill traditions in a different form. On the occasions of Nikkahs, families would decide before hand on how much jewellery and clothing is to be taken, gradually these conditions started being presented in written format, such conditions are even presented to me now. The Sharia has only set the dowry! The act of a family that makes demands of jewellery and clothes is an act of shameless and I understand no other meaning from this other than the family is selling the girl!

I am announcing beforehand that if I come to know that a party has put a condition of jewellery and clothes for a marriage or made any other such demands then I will not lead such a Nikkah.”

Khutba Nikkah 27/03/1931 taken from Al-Fazal
7/04/1931

Demands and Conditions of Dowry

Hazrat Musleh-e-Maud^{ra} states that:

“In this matter, sometimes such irrational talk is spoken, and such wrong conditions are made that it’s astonishing. For example; some people make demands and conditions of the dowry saying that

the marriage will only proceed on the condition that such an amount of goods and equipment be given in the dowry. This is all wrong. I have frequently, for years, been bringing this matter to the community's attention, to correct this. If members of the Jama'at pay attention to this matter, then this can be corrected quickly. If they take an oath, should any sides in a wedding were to have such demands or conditions then we will not attend such a wedding, then you will see that in a short time they will feel ashamed and repent which would stop them from such shameful practices. Moreover, what can be more humiliating than treating girls akin to making deals of beds and putting them in the market to increase their value? So, our Jama'at must save itself from such shameful habits and promise that they will not take part in such weddings, even if they are of your blood brothers or sisters."

Al Fazal 18/04/1947

Simplicity in Dowry

Once a man came to Hazrat Khalifatul Masih I^{ra}, and said, I am a Sayyed and my daughter is getting married. Assist me on this occasion. Hazrat Khalifatul Masih I^{ra} was very generous and open-handed, but at times he had a natural tendency to focus on a particular aspect. He^{ra} said:

“I am prepared to give your daughter on her wedding all goods and equipment which the Holy Prophet^{saw} gave to his daughter, Hazrat Fatima^{ra}. Upon hearing this he spoke out helplessly, do you want me to be disgraced? Huzoor^{ra} then asked the man if his honour was greater than that of the Holy Prophet^{saw}. He^{ra} added that your respect is in being a Sayyed, so if the Holy Prophet^{saw} didn't feel any disgrace at the time of giving away such a dowry then how could you feel any sort of disgrace?”

Hayyat-e-Noor p529-530

Ceremonies of Dowry and Burry (Bridegrooms wedding gifts to the bride)

Hazrat Khalifatul Masih II^{ra} stated:

“There is no doubt that the ceremonies of Dowry and Burry are terrible, hence as soon as it is possible, this needs to be attended to and corrected. Such social evils cause trouble and misery and they can destroy families and should be stopped immediately. I have seen decent & good well-to-do families who are accustomed to such ceremonies. So, there is no doubt, not only dowry but burry is also a terrible thing. To give in accordance with your financial capacity or ability in

the dowry is proven, however I am yet to find a reference or citation for the way that the burry has now become a sort of trend.”

Aurhni Waliyon ke liye phool p48

Hazrat Khalifatul Masih IV^{rh} stated:

“I came to know about a distressed young girl through a letter in which she wrote that her parents are not very well off and were unable to give a large dowry and now, her in-laws continuously taunt her. Huzoor^{ra} said: my advice to members of the Jama’at is, firstly, do not give any importance to dowry, if the girl is beautiful in looks, nature and character, then, to demand any dowry is absolutely not permissible. Follow the Sunnah of the Holy Prophet^{saw} and see how in such simple and humble attire he gave away his daughter, at her wedding.”

Al-Fazal International 24/01/2003

Exhibiting of Burry and Dowry

Hazrat Khalifatul Masih V^{aba} stated:

“There are some frivolous customs during celebrations of marriage like showing off the dowry given to the bride by her groom’s family, or the gifts brought by them, or publicly displaying the dowry

given to the bride by her own family. There is quite a show. Islam only enjoins haq mehr [bride's due right] to be publicly announced as a part of the religious marriage ceremony. All other customs are frivolous. Do not go into debt in order to maintain your own false sense of self-esteem because the claim you make is that you are Ahmadis and are committed to abide by the ten conditions of Bai'at.

I have thus far briefly mentioned one custom during marriage. If I elaborate upon the subject further, I can cite many other prevailing customs during marriage ceremonies. When the customs take root, their victim is blinded and gradually comes fully into the grip of carnal desires, whereas the pledge during Bai'at is that he/she will safeguard completely from the carnal desires and will be completely subservient to the sovereignty of Allah and the Holy Prophet^{saw}. What do Allah and His Apostle expect from us? Only that we forsake frivolous customs and abide by the commandments of Allah.”

Conditions of Bai'at & Responsibilities of an Ahmadi p103-105

Tanbol (Nendrah) – Giving money

“There is a ritual, giving *Tanbol* or *Nendrah* which is giving cash as a wedding gift. This is forbidden if

the intention behind it is that in future on a wedding occasion at my place, this person would give me more. However, if the intention is to help this person then it is permissible.

It is said in the Holy Quran, ‘وَلَا تَمُنُّنَ تَسْتَكْثِرُ’”

(Holy Quran 74:7)

Translation: *And bestow not favours seeking to get more in return.*

Presenting milk to groom (*Doodh Pilai*) and hiding groom's shoes

“Some other bad practices such as presenting milk to the groom and hiding his shoes should be ceased and caution every member of the Jama'at that if I receive any complain of someone about these practices in the future then punitive action will be taken against them.”

Letter from Beloved Huzoor, dated 22/01/2010