

The Holy Prophet (Allah's grace and peace be upon him) blessed the marriage of his companion Hazrat Anas and asked him to arrange valima in celebration of his marriage, even if it be only one goat.

The Holy Prophet (Allah's grace and peace be upon him) has cursed the valima dinner in which only the will to do people are invited and the poor are left and ignored.

One who redeclines and refuses to attend the valima (and other ceremonial dinner) without any valid reason, he is guilty of disobedience to the commands of Allah and His Prophet (Allah's grace and peace be upon him). And one who goes to a dinner without being invited is a thief who enters a house one comes out after dacoity, without being detected.

Valima on the first day of wedding is Haq (True and Divine) on the second day it is sunnat and on the third and thereafter it is sun'ah meant to let it heard by other and for display (of one's riches etc) and one who does it will meet a fate (punishment) about which their will hear!

If two men come at one and the same time with invitation, then the one whose door is nearer yours should be given preference.

The guest at home should be given comfort and respect in full for at least one day and night. However the care and comfort lasts three day and thereafter it becomes sadaah of which he is entitles, the guest should not therefore become a burden on the host.

PROBLEM:- To attend valima and other dinner, is sunnat and the invites must go there after making sure that there is no wasteful guilty and urn just to display one's position in the society and his wealth.

PROBLEM:- A man known for his learnedness and devotion may attend the invitation id he is sure that his presence will (indirectly) compel the host to desist form such an activity. Other wise he will himself give a justification for wasteful display and pleasure.

PROBLEM:- While eating the dinner at come one else house, it is not open for the guest to give anything to a beggar if he begs. He is there not as an owner, he is only a guest and the food before him has been given for him to eat and not to distribute.

PROBLEM:- The guest should observe four principles of mannerism and etiquette; (1) He should sit where he is made to sit. (2) He should eat whatever is presented without any demur or objection, especially calling it of a quality lower than what he takes at his own home. (3) He should not leave the place without the permission of the host. (4) He should pray for the well fare and prosperity of the host and his family member while saying `Khuda Hafiz' to them.

PROBLEM:- As far as possible, the host should personally look to the comfort and requirement of the guest. Then things should not be left to the servants etc. This is the sunnat of Hazrat Ibrahim (Alahis satam). If the guest is alone or they are few it is morally incumbent on the host to sit among the guest(s) and partake of the food and serve them meekly and willingly.

PROBLEM:- If some one sends gifts and present. If the man is known for possessing wealth of halal and haram nature, then it is necessary to ascertain what kind of wealth dominates. If it is of halal quality then alone he should accept the gift of such a person. Otherwise he should politely decline to accept it, even in this refusal no harsh or offensive language should be use.

PROBLEM:- If a debtor shows unusual hospitality to the creditor and tries to entertain him softer than usual, then it can be assumed that he is doing so on account of the debt/loan against him and with a gesture of a fraternal well being. In such events caution is of utmost necessity, because if a debtor gets displeased for any reason, he may cause in convenience to the creditors.