

A CRITICAL PERSPECTIVE OF TRENDS IN MUSLIM MARRIAGE RECEPTION IN NIGERIA

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ABSTRACT

Muslim marriage ceremony in the contemporary Nigeria has witnessed numerous interpolations in the name of modernization. The reception segment of the marriage events was one that houses these questionable features of modernity. This segment incorporated complexities with programmes that are pricey and may incite people to vices. Moreover, the desirability for this is pursued recklessly as if it was the crux of marriage ceremony. This inadvertently, made marriage a dilly-dally affair and promotion of premarital cohabitation among the youth, whereas the Islamic requirements for *Nikāḥ*(marriage) are simple and prophylaxis against vices. In the light of this, this study evaluates activities in modern marriage reception of Nigerian Muslim elites. Using descriptive analysis, the paper focuses on the marriage reception matters of outfits, venue and seat arrangement, feeding, dances, music, cutting of cake, presentation of ring and games. Field observations and online materials were the major research instruments used; with Lagos, Kano, Minna, and Ilorin in focus. The study revealed use of outrageous outfits and venue, arbitrary seat arrangement and feeding of guests, daunting dances, and music, institutionalisation of the cutting of cake, presentation of ring, with humorous games and speeches as elements of interpolations in the Muslim marriage reception. These scenarios put at stake the Islamic principles of decency, modesty, and peaceful coexistence. The paper submits that, the Islamic provisions are the most convenient, honourable and viable for all times. Hence, Muslims are urged to use Islamic template in their marriage events to safeguard their moral sanctity, money, and time.

KEYWORDS: Muslim Elites, *Nikāḥ*, Marriage Reception, Modernisation, Islamic ethics

INTRODUCTION

Marriage is a universal institution embraced by mankind from the time immemorial. This institution is upheld tenaciously by Islam due to its immense calming nature to every man and woman as asserted in Qur'ān 30:21, 16:72, etc. Doi (195-200) and Al-Jibaly (9-210) expounds on the numerous benefits marriage confer on the married couple and the society at large. This happening informs the credence given to its celebration worldwide and most times with throngs of relatives and associates with much pomp (Akhtar 447-450). In Nigeria for instance, wedding ceremony is usually flooded with events, lasting for days or weeks (Solanke and Ayodabo 344-355, Ishola and

Abdulrahman 288-290, Davies). Nigerians perceived wedding ceremony as an auspicious occasion worthy of ostentatious celebration. Moreover, it marked the beginning of a new life for the couple, and a successful completion of parental nurturing. In the past, all family members are involved as a norm, at wedding planning and execution, including the cost (Odejobi 139-141). Most times, friends and associates also volitionally contribute to kind and cash as a sign of togetherness and to relieve the burden of the ceremony. However, details of this occasion are shaped by factors like culture, religion, class, among others.

Today, wedding ceremony among Nigerian Muslims, has taken another dimension like their counterparts from other backgrounds. Numerous alien activities are included in wedding ceremonies in the name of modernity. These activities are loaded in, pre-wedding, wedding and post-wedding programmes. Prominent of these are, Pre-wedding Shoot, Bridal Shower, Bachelor's Party, Mother's Day, After-party, etc. Besides, the initial traditional wedding events are equally given ostentatious outlook with each event accompanied by elaborate merriments (Solanke and Ayodabo 356-357, Owoyemi 138-139). Interestingly, an additional distinctive programme tagged 'Wedding Reception' is also introduced to the wedding activities. This event goes beyond the traditional wedding banquet with its incorporation of some pricey and questionable activities. Yet, the clamouring for this specific event is pursued vigorously particularly by the elites, despite its inherent attributive challenges.

This modern wedding reception is accorded utmost priority over other marriage programmes including the *Nikāh* (solemnization of marriage), as if it is the crux of the marriage. Amazingly, this is usually the most highly attended of wedding events; with majority attendees being women and youth. Men attendees are either having functions to perform or, are close associates of the celebrants or their parents. The duration of this programme ranges from few hours to a whole day or beyond. However, details of its activities varied, depending on the socio-cultural background of the celebrants. Nonetheless, much is committed in making it pomp and pageantry. The craving to have enough savings to meet this event makes some marriageable Muslims to wittingly delay marriage (Owoyemi 138). In the interim, many anti-Islamic inordinateness crept in; premarital cohabitation became the order of the day along with vices, such as abortion and prostitution, that are emphatically condemned in Islam (Al-Jibaly 72). Whereas the Islamic requirements to validate a marriage are more contractual than ceremonial (Al-Fawzan 362-365).

In the light of above, this study evaluates the core activities in marriage reception segment of Nigerian Muslim elites with the hope of identifying the basis for their acceptability or condemnation in Islam. Using descriptive analysis, the paper examines reception matters of outfits, venue arrangement, refreshment, cutting of cake, presentation of ring, dances, music and games. Field observation and online materials are the major research instruments used, with focus on Kano, Minna, Lagos, and Ilorin. These communities are selected based on their large population of Muslims and ethno-cultural

affiliations of Hausa, Nupe, and Yoruba respectively; while Ilorin was included for her unique ethno-cultural composition of major Nigeria ethno-cultural groups (Jimoh 9-13). The paper is divided into introduction, fundamentals of marriage in Islam and the classical practice of Nigerian Muslims, marriage reception matters of Nigerian Muslim elites, Islamic appraisal of the marriage reception matters of Nigerian Muslim elites and conclusion.

FUNDAMENTALS OF MARRIAGE IN ISLAM AND THE CLASSICAL PRACTICE OF NIGERIAN MUSLIMS

The essentials of valid marriage in Islam are basically the bride's guardian (*waliyy*) permission, presence of two witnesses (*shāhidayn*), formulation of the marriage contract (*ṣīghah*), and payment dower (*mahr*) (El-Jazaery 300-302, Al-Fawzan 362-365). These essentials come in after the persons of the contracting parties are free of the laid down obstacles that might prevent the marriage from being valid (Al-Jibaly 143-164). The marriage is concluded with wedding feast (*walīmah*). Holding of wedding feast is a strong precept of Prophet Muhammad (Al-Fawzan 403-405). However, this feast is to be held within the capacity of the celebrant and without transgressing the limits set by Allah (Al-Jibaly 109-141, Al-Fawzan 404-406).

Prior to this time, marriage ceremony among Nigerian Muslims, though encompasses some cultural events, are designed in line with the Islamic marriage fundamentals as described above. These events are Marriage Eve (marked with the preparation for the occasion), Engagement (traditional marriage service), *Walimat al-Qur'ān* (formal celebration of the completion of the study of the Qur'ān by the bride or groom), and *Nikāḥ* (solemnization of the marriage) among others (Odejobi 140-141, Davies, Al-Iloori). The main Islamic marriage event is the *Nikāḥ*. This is done inside the mosque after *salat* or in a congregation headed by Imam or designated Islamic scholar of the area. The officiator confirmed the marriage fundamentals publicly and solemnizes the marriage with prayers in line with the Islamic tradition. Thus, this event is concluded within a very short time, particularly among the Northerners. As refreshment for the *Nikāḥ*, the male guests are offered kolanut, dates, sweets, etc. while, the females who stay behind are served full menu. Among other cultures, *Nikāḥ* may take more time, due to more numbers of people invited to offer prayers. Also, full menu is given to all attendees regardless of the gender.

It is an age long practice among Nigerian Muslims for wedding appearance to be splendid. The couple are dressed gorgeously and adorned with locally sophisticated beautifications. The attendees too, are usually in their fine attires. Local musicians and artists are employed to entertain the new couple and the guests. However, this partying is usually in line with the cultural norm, which do not favour excesses, like indiscriminate gender mingling or unethical women's displays. This is not to say that some questionable activities are not done, but they are done secretly and by few unscrupulous people. But,

today happenings in marriage ceremony, particularly at the marriage reception segment, are questionable and done openly as shall be discuss below.

MARRIAGE RECEPTION MATTERS OF NIGERIAN MUSLIM ELITES

The marriage reception matters discussed here are the core issues that are common to the programme in most Nigerian settings. These are presented below:

Reception Outfits

Varieties of regalia are adorned for reception by the new couple, their trail, parents, and the attendees. The couple and their parents (particularly mothers) dressed gorgeously based on the latest attire and fashion in town. The couple crew also have their specially made uniform as well as other invitees. However, some of the styles wore at reception are mostly provocative. This, wittingly or unwittingly, causes undue attraction in their bid to appear splendiferously. This dressing exposes the sensitive parts of their body, like cleavages, chest, thighs or completely show their nudity (if see-through cloth is used). This style is becoming the vogue in virtually all Nigerian societies and the global world. Nonetheless, there are instances where reception wears, including those of the bride are of modest styles which covers the sensitive parts. In addition, the reception wears take their style from different parts of the world models. It could be of Western, Asian, or of other African people origin, including those associated with non-Muslims (Simwa).

Another trend in the modern reception wear is the act of imposing a specific uniform wear otherwise known as *Aso Ebi*. This wear was initially introduced to identify family members during landmark events like marriage ceremony. But, today, it serves as entry permit without which a guest may not gain entrance into the reception venue. This uniform wear, ranges from headgear/cap to fabric of Lace/Ankara/Genie, etc. The cost of this uniform pack varied, the clothes for instance ranges from six thousand naira to eight hundred thousand naira (\$09 - \$1000). Though, this idea was intended to make the occasion classy, but it inadvertently turned to be a compulsion and a burden for the invitees. In addition, inflating the cost of wedding pack is becoming the order of the day. Each buyer of *Aso Ebi* will pay extra charge as high as 20% of the real price. The excesses incorporated were initially intended to procure gifts for the buyers, but, in reality, the proposed gift could only be accessible to few buyers. Also, such extra charges, in other circumstances have been turned into the cost of refreshment of guests (Ogbechie and Anetor 30-33).

In other instance, celebrants choose specific colour identity for the attendees among the trendy colours or their preference. This idea emerged not to cause inconvenience for the guests but to maintain the elegant outlook of the occasion. Yet, guests who could not meet this requirement are either looked down upon or turned back from gaining entrance into the venue. Some other celebrants impose no condition on the

invitees, and they appear based on their choices. This posture was to prevent any undue burden on the well-wishers and make everybody looks important.

Reception Venue & Seat Arrangement

The venue for wedding reception is either in hall, marquee or open space with tents, chairs and other accessories. The cost of reception venue is determined by the chosen of the above options, the accessories they housed, seating capacity, location, etc. Hence, the price ranges from hundreds of naira to millions of naira (Daniel et al. 248-257, Event Centres/Venues for Rent in Nigeria). At times, when the hall is not affordable, open space is used by renting tents, chairs, tables and other embellishments to the tune of the financial stand of the host. Be that as it may, hall or marquee as reception venue is usually more convenient for the attendees and even the host. Like the splendour outlook of the attendees, reception venue also wears the same look. It is decorated elegantly through the service of experts like interior decorator, whose payment is equally based on the manner of the beautification.

The seat arrangement in reception programme takes different forms. The bride's family may occupy one side while the groom's family occupy the other side, or the female gender occupies one side while the male-gender occupies the other side. The seating could also be marked by class segregation with the important personnel occupying the front seats, while the commoners are given the back seats. In other instance, emphasis is placed on the occupants of a table. This could be of gender-mixed or gender-segregation, or of colleagues, family (i.e., husband, wife/wives, children), friends, etc. sitting together on a table.

Reception Feeding

The feeding at marriage reception is mostly plentiful and in varieties of local, continental, and intercontinental dishes. These may include small-chop, cocktails pepper-soup, ice-cream, cake, sweet, date, kola-nut, bitter-kola, etc. depending on the financial status of the hosts. In addition, drinks of all sorts are not left out and, occasionally, intoxicants are included but not openly served. Varieties of dishes like, rice (prepared in different forms), Pounded Yam, *Tuwo*, *Amala*, *Eba/Gari*, *Wonina*, Beans and Fried Plantain, *Moinmoin* etc. are served. Soups like, *Ewedu*, *Eforiro*, *Egusi*, *Gbegiri*, *Emagi*, *Oha*, *Kuka*, *Afang* etc. also accompanied some swallow foods. Beside the cost of the feeding, the commissioned caterer(s) and the attendants are paid for the service.

The serving order of these dishes could be of guests making their choice, or they pick from already dished-out food and drinks being paraded at the venue. In addition, dishes may be packed in categories for easy distribution to guests who may not want to eat in the venue. Sometime, this serving order is truncated by impatient or greedy guests who scout indiscriminately for food or collect more than their own share. This act is mostly done in anticipation of insufficiency of the reception feedings. Moreover, when

some guests are selectively served or concentration is on the highly placed guests, the vulnerable usually feel threatened and hustle for their share, making the venue unkempt.

Reception Dances and Music

The reception dances are of categories, ushering in dances of parents of couple, couple's trails and the new couple sequentially; nuptial dance; parents dance with couple; and general dance of the attendees. All the dances are accompanied by favorite music of dancers or and of designated musician. The dances are heightened by latest beats such as that of hip-hop with high rhythms. Prominent dancing styles are of, *Shaku-shaku*, *Gbe body e*, *Shocki*, *One corner*, *Yahooze*, *Orírefó ká síbè* among others (Kariisa). These dances sometimes involve erotic movements and gesture, and indiscriminate mingling of opposite sex regardless of their marital status. In addition, the dancers, particularly the new couple and the parents are lavishly sprayed in different bubbles with naira and sometimes hard currencies like US dollar and British pound sterling.

The reception musician(s), are usually picked from the local or of the stars in Nigerian music industry, such as, Alhaji Saheed Osupa, Alhaji Wasiu Alabi, Alhaji Wasiu Ayinde, Sadiq Zazzabi, Olamide, D'banj, Wizkid, Jay Z, and Drake etc. Payments for these types of musicians varies depending on the personality, location and length of the entertainment (Daniel). In other instances, DJ (Disc Jockey) is employed. DJ plays recorded music of different types based on demand or his choice. He may create beats, using percussion breaks, bassliness and other musical content from existing records. Cultural performance may also add colour to the entertainment. Payment for the DJ and traditional artists are usually lesser compared to the musicians (Elem 157, Okadigwe and Okeke 25). Another artist that illuminates reception programme is the Mc (Master of Ceremony). He anchors the whole affairs to be exciting and bubbling with creativity in accordance with modern vogue. Though, most MC do carve out outlets to accost money from the audience, yet they get paid for their service, which amount to thousands of naira (Oresanya and Adebisi 83).

Besides the celebratory and congratulatory songs, most of the musicians or the performers employ vulgar, foul, and licentious expressions to create fun and solicit money. Sometimes, they over praise personalities or families and consciously or unconsciously belittle others. This do leads to competition in spraying money or and misgivings among the couple families. Though, these scenarios earned the artists more money, but sow enmities among the hosts and the attendees.

Cutting of Cake and Presentation of Wedding Ring

Reception cake is distinctively prepared to last longer and uniquely decorated to attract attention. The cost of wedding cake is in thousands of naira depending on the size and accessories. The cake cutting is preceded with formalities that involve funs, prayers, speeches and cake pulls among others. In addition, the new couple publicly feed

themselves out of the cake and this is tagged '1st Marital Assignment.' This feeding is mostly done in a romantic way to demonstrate their love. Part of the cake is also shared with the audience, while the remaining is kept for the couple for later use.

The formal exchange of wedding rings between the bride and groom also follows same formalities as done in the cutting of cake, except the presence of the ring-bearer. These rings are in varieties based on choice. Most often, brides do go for gold product, while grooms go for the silver. In other instance the couple choose same brand of gold, silver, diamond, etc. The cost implication of ring depends on the choice and could be high as millions of naira (Solanke and Ayodabo 346).

Reception Games

Reception games are meant to create excitement and fun for the new couple and the attendees. These games are of different kinds and involve multidimensional activities. These games include and not limited to, 'Who knows it all,' 'Banquet Toss,' etc. and cracking of jokes. Other games require couple to have prior knowledge of each other, in terms of moods, likes and dislikes, use of leisure times, among others (Lonita). Willing attendees sometimes partake in the reception game to add fun to the section. This exercise is concluded with toast to the couple which most times involve couple cuddling themselves publicly. Observers noted that this event is responsible for the emerging trend of intending couple living together for a while prior to the wedding in the bid to be acquainted with each other. Interestingly, this section is perceived by many youths to be the most exciting of reception programmes; while most adults rated it as trash, based on what they termed 'fake and unrealistic' responses of the new couple.

Reception Duration

The Nigerian wedding reception duration is mostly not definite. Many factors influenced the time spent. When the reception programme is fully loaded with activities, much time is spent to exhaust the laid down activities. This takes almost the whole day and beyond if night party is involved. On other instance, late commencement of the programme led to late completion, while ample time is wasted due to late arrival of the celebrants or even the invited guests. These happenings most times, affect *salat* (prayer) time, leading to neglect of the performance of *Salat Zuhr* (Noon prayer) and *Salat 'Asr* (Afternoon prayer) at the prescribed times. These periods fall on mostly when reception programme is at its peak. Sometime, *Salat al-Maghrib* and *Ṣalāt al-'Ishā'* (Sunset and Night prayers) are also inclusive in situation that the reception extends beyond sunset.

APPRAISAL OF MARRIAGE RECEPTION MATTERS OF NIGERIAN MUSLIM ELITES

Reception Outfits

The Nigerian Muslim marriage reception appearances that are characterized by wanton display of woman nudity and flamboyant makeup are unambiguously condemned in Islam as explicitly stated in Qur'ān 24:31:

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments and o ye believers! turn ye all together towards Allah, that ye may attain bliss.

Besides, this prohibition is meant to shield woman from molestations and to prevent her male beholders from assaulting her as expressed in Qur'ān 33:59. Similarly, the ostentatious appearance in the public is discouraged for Muslims to curb superbia, pomposity, demeaning of others as analysed in several verses of Qur'ān 31:18, 49:11 among others.

In respect of male dressing, once a dress covers his navel to knee, not of silk material or of gold ornament (Al-Qaradawi 79-81), it is allowed. Any other dressing other than the above, irrespective of where they originated from is lawful for Muslims to wear not only at the reception programme, but at other outings.

Basically, Islam approves clothing to cover human nudity and beautifies human appearance (Qur'ān 7:26). Woman's nudity in Islam is recognized as her whole body, while that of the male is from the navel to knee. Qur'ān 7:32 also permit Muslims to use elegant wears that shows Allah's bounties on man, but, in line with modesty and moderation as asserted in Qur'ān 7:27, 7:31-32 (Al-Jaza'iry 267-272). The imposition of reception uniform on the invitees or/and inflating the price, or using it as a gate-pass, tantamount to deceptiveness, oppression and demeaning of the poor. All these are expressly condemned in Islam (Al-Asqalani 522-524 Hadith 1279-1286); more so to forestall enmity, grievances and misgivings in the society.

The huge financial implication of this modern reception attires and the incessant buying of reception uniform can be considered as outrageous, leading to avoidable financial stress. This is equally a catalyst to illicit behaviours and serial vices in a desperate bid for money. The quest to meet this endlessness wedding wears has also

precipitated hot disagreement in families and even the relinquishing of parental duties or charity to the less privileged.

Reception Venue and Seat Arrangement

Hosting guests in conducive atmosphere is welcome by Islam in its spirit of according warm reception to visitor/guest. This stance legalizes the use of convenient and better venue to host people provided its cost is not outrageous and is affordable by the host in line with Qur'ān25:67. But the high payment for the venue and the flamboyant decoration can be considered as prodigal and despicable where outrageous price is involved or condemned arts of decoration are used. In reality, marriage receptions hosted in family houses most times obstruct free flow of traffic and other activities in the area. This leads to public disturbances and ill-feelings that are abhorred for Muslims. This happening unfolds the goodness in the use of halls and the likes, which is convenient for all, more befitting for larger congregation, and meet the Islamic ethics of being hospitable to guests.

The indiscriminate mingling of men and women in reception is a total violation of the Islamic ethical interaction. This prohibition is made to curtail unhealthy interaction of the opposite sex that could stir temptations, licentiousness, etc. (Al-Haj 67-98). Also condemned is the despise attitudes towards the less-to-do guests, either of taking their seats or giving them back seats (Al-Asqalani 523 Hadith1283).

Reception Feeding

Offering of refreshment to wedding guests otherwise known as banquet or feast is the tradition of Prophet Muhammad that he strongly recommends Muslims to do (El-Jazaery 303). This tradition legalizes refreshment during the reception. However, the refreshment must not be from the prohibited food and drinks as declared in Qur'ān 5:3, 90, among others. The provision of varieties of food and drinks are permissible in Islam provided the host has the means and wastefulness and extravagance are avoided as directed in Qur'ān 7:31, 25:67, 17:29 etc. The discriminating attitude to poor guests including family members through selective serving also contradicts the directives in Qur'ān 17:26 “And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) In the manner of a spendthrift,” and the tradition of the Prophet (Al-Fawzan, 405). Be that as it may be the impatience exhibited by some poor guests have no base in Islam. Though their anticipation is most time genuine due to priority given to the highly-placed guests, yet this does not legalized impatience.

Cutting of Cake and Presentation of Ring

The cutting of cake aspect is an innovation among Nigeria Muslims. This in itself may not be an issue except if it contains the prohibited; or the intention behind it is to emulate

the non-Muslims; and or if its formal cutting involves obscenity. The public feeding by couple called '1st Marital Assignment' and its manner is against Islamic modesty and decency. This judgment equally goes for ring presentation. But, if the ring is only meant to signify marital status of a woman, it can be considered acceptable; moreover, it will prevent marriage proposal to married women. However, if the ring connotes disapproval of polygyny, it is against Qur'ān 4:3 which legalized it, and therefore such ring presentation is rejected. Similarly, blind imitation of non-Muslims is not permitted because it contradicted the comprehensiveness of Islam declared in Qur'ān 5:3 and the elevated status of Muslims among mankind (Qur'ān 3:110). Furthermore, unsavoury comments inherent in the formal cutting of cake or presentation of rings are discouraged in Islam.

Reception Dances and Music

The public dancing of mixed congregation in the mist of corruptive songs and dissolute artists, with implicit obscenities displayed in, those of father and daughter or son and mother, are considered antithetical to Islamic ethical teachings. Also, the lavish spraying of money to sensitive parts of women's body or/and suggestive touching of opposite sex in dancing are not only condemned by Islam but are precipitator of illicit and licentious behaviours. All these attitudes are explicitly forbidden in Qur'ān 7:33

Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.

Nevertheless, this is not to say merry making during marriage ceremony or other festive occasions are disallowed in Islam. Any form of amusement or entertainment that strengthened faith, goodness, full of wisdom and attack indecency are lawful for Muslims to do (Al-Jibaly 109-141).

Reception Games

Reception games are humorous competitive amusement that is done by the new couple and between other attendees. This is alien to Islam but prominent among the West, who used it to add fun to the joyous moment. This programme could be considered reprehensive particularly if the content of the games is obscene and exhorting to sins (Jami al Tirmizi 2676). Moreover, Allah warns in Qur'ān 31:6, 7:33, etc. of the evils associated with these. In line with this, all kinds of entertainment that lead to immoral acts and indecency are prohibited for Muslims. The trend of intending couple living together (prior to the wedding) in the name of being acquainted with themselves expose couple to *zina* (fornication/adultery). This practice is not only a sin but questions the moral integrity of the practitioners and their parents.

Duration of Reception Programme

Time management and consciousness is very sensitive in Islam, particularly when it comes to *Ṣalāh* time. The five daily prayers have fixed specific time as declared in Qur'ān 4:103. Hence, the flagrant jettisoning of prayer times for anything like reception festivity is disrespect to Allah's commandment. Interestingly, many Northern marriage reception and other celebrations are designed not to clash with prayer times. Mostly affected of prayers is *Zuhr* (Noon prayer), *Asr* (Afternoon prayer), and *Maghrib* (Sunset prayer). Consequently, these prayers are offered at people's convenient time rather than the stipulated time. Moreover, such precious times are most times spent on frivolities, backbiting, that are explicitly condemned in Qur'ān 49:11-12.

CONCLUSION

This paper surveys modern reception programme of Nigerian Muslim elites from the Islamic ethical perspective. Even though Islam welcomes positive innovations, it does not compromise any that violates its ethical values or spurs people to sins. It is evident from the study that many sinfulness, iniquities, unfairness are practiced in the name of modernizing wedding ceremony in Nigeria. These are apparent in the extravagant and showy displayed in reception attires, women's provocative appearances, outrageous mingling of opposite sex in sitting and dances, improper and amorous utterances from reception artists, including snubbing of the less privileges. More importantly, the negligent of *Ṣalāh* is a great disrespect to Allah, who prescribed *Ṣalāh* at a specified period. Besides, these violations bred misgivings, hatred, and disagreement, among others. Nevertheless, the practice of using conducive atmosphere for the guest and not causing disruption to other people are in tandem with the Islamic ethics.

The paper submits that, most of the reception activities discussed are antithetical to the Islamic ethical principles. Its pricey nature also scared many marriageable Muslims from marriage and induced them to flagrant vices in the interim. Yet, this reception segment has nothing to do in the validation of a Muslim marriage contract. The paper thus, recommends total submissiveness of Muslims to the *sharī'ah* principles to govern every aspect of their live, including the marriage events. The practice of having multiple wedding events may not be against the rulings of *sharī'ah*, but the imposition of unnecessary financial burden which spurs sinful steps should be discontinued. Hence, Nigerian Muslims should embrace the Islamic simplicity norm contained in the fundamentals that validate marriage relationship and discard questionable elements in the name of modernism. This will safeguard their moral sanctity, integrity, modesty, and peaceful coexistence.

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