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Modern Trends in Muslim Marriage Reception in Nigeria

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ABSTRACT

Muslim marriage ceremony in the contemporary Nigeria society has witnessed numerous incorporations of new value system forming an aspect of marriage ceremony in the name of modernization. The reception segment of the marriage events was one that raises some 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 is the crux of marriage ceremony. This inadvertently, make marriage a dilly-dally affair and promotion of premarital cohabitation among the youth, whereas the Islamic requirements for *Nikāḥ* (marriage) are simple and 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 in relation to wearing of outfits, event venue and seat arrangement, feeding, dances, music, cutting of cake, presentation of ring and other side attractions. Field observation and online materials are the major research instruments used with Lagos, Kano, Minna, and Ilorin in focus. The study revealed that the 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 integration into the Muslim marriage reception. These scenarios put at stake the Islamic principles of decency, modesty and peaceful coexistence. The paper advocates that Islamic model of celebration of marriage is the most convenient, honourable and viable for all times. Hence, Muslims are urged to use Islamic model in their marriage events to safeguard their moral sanctity, money and time.

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 (2008, 195-200) and Al-Jibaly (2000, 9-210) expounds on the numerous benefits marriage confers on the married couple and the society at large. This explains the reason why relatives and families thronged the reception event to celebrate the union of the couples with great pomp (Akhtar 2018, 447-450). In Nigeria for instance, wedding ceremony is usually with events, lasting for days or weeks (Solanke and Ayodabo 2017; Ishola and Abdulrahman 2018; Davies n.d.). Nigerians perceive wedding ceremony as an auspicious occasion worthy of ostentatious celebration. Moreover, it marks 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 (Omobola 2013). Most times, friends and associates also volitionally contribute in kind and cash as a sign of unity 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 inserted in wedding ceremony in the name of modernity. These activities are included in pre-wedding, wedding and post-wedding programmes. Prominent among these are Pre-wedding Photo 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 2017; Owoyemi 2019). 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. 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 the wedding events; with majority attendees being women and youth. The time expended on its planning and conduct over strips the duration for all other events of the marriage. Moreover, 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 2019, 138). In the interim, many anti-Islamic inordinateness creep in; premarital cohabitation becomes the order of the day along with vices, such as abortion, prostitution, etc. that are emphatically condemned in Islam (Al-Jibaly 2000, 72). Whereas, the Islamic requirements to validate a marriage are more contractual rather than ceremonial (Al-Fawzan 2009, 362-365).

In the light of above, this study evaluates the activities in the modern marriage reception 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 like 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 is included for its unique ethno-cultural composition of major Nigeria ethnocultural groups (Jimoh 2022, 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

El-Jazaery 2016, 300-302; Al-Fawzan 2009, 362-365 submit that the essentials of valid marriage tie in Islam are the bride's guardian (*waliyy*) permission, presence of two witnesses (*shāhidayn*), formulation of the

marriage contract (*ṣīghah*), and dower (*mahr*). Wedding feast (*walimah*) is a strong precept of Prophet Muhammad (Al-Fawzan, 2009, 403-402). However, the feast is to be held within the capacity of the celebrant and without transgressing the limits set by Allah (Al-Jibaly, 2000, 109-141; Al-Fawzan, 2009, 404-406). Marriage ceremony among primordial Nigerian Muslims, though encompasses some cultural events, are designed in line with the Islamic marriage fundamentals as described above. These earliest practices were 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 (Davies n. d.; Omobola 2013; Al-Iloori 2020). The main Islamic marriage event was the *Nikāḥ*. This is conducted 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 solemnize the marriage with prayers in line with the Islamic tradition. Thus, this event was usually concluded within a very short time, particularly among the Northerners. As refreshment for the *Nikāḥ*, the male guests were offered kolanut, dates, sweets, etc. while, the females who stay behind were serve full menu. Among other cultures, *Nikāḥ* might take more time, due to the number of people invited to offer prayers. Also, full menu was given to all attendees regardless of the gender (B. M. Basambo, Personal communication, June 20, 2019; M. A. Babale, Personal communication, December 04, 2019; M. S. Olagunju, Personal communication, January 01, 2020).

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, in the earliest period this partying was usually in line with the cultural norms, which did not favour excesses, like indiscriminate gender mingling or unethical women's displays. This is not to say that some questionable activities were not done, but they

were 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 discussed below.

Marriage Reception Matters of Nigerian Muslim Elites

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

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) dress 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 worn at reception are mostly provocative. This, wittingly or unwittingly, causes undue attraction in the bid to appear splendiferously. This dressing exposes the sensitive parts of the body, like cleavages, chest, thighs or completely show 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 style which covers the sensitive parts. In addition, the reception styles are imitation of models 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 2018).

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 a 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 prices of these uniform packs vary; the clothe for instance ranges from six thousand naira to eight hundred thousand naira (\$09 - \$1000). Though, this idea is intended to make the occasion classy, but it inadvertently turns 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 are under the guise of procuring gifts for the buyers, but, in reality, the gifts are only accessible to few buyers. Also, such extra charges, in other circumstances have been turned into the cost of refreshment for guests (Ogbechie and Anetor 2015).

In another instance, celebrants choose specific colour identity for the attendees among the trendy colours. This idea is not intended to cause inconvenience for the guests but to maintain the elegant outlook of the occasion. Yet, guests who cannot 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, as they are allowed to appear based on their choices. This posture is to prevent any undue burden on the well-wishers and make everybody look important.

Reception Venue and 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 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. 2012; Hall for rentage 2023). 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 splendor 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 occupies the other side, or the female gender occupy one side while the male-gender occupy 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 another 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, assorted drinks served and, occasionally, intoxicants are included but not openly served. Varieties of dishes like, rice (prepared in different forms), pounded-yam, *tuwo*, *amala*, *eba/gari*, *waina*, beans and fried plantain, *moinmoin* etc. are served. soups like, *ewedu*, *efo riro*, *egusi*, *gbegiri*, *emagi*, *oha*, *kuka*, *afang* etc. also accompanied some solid 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 at 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 food to go round. Moreover, when some guests are selectively served or concentration is on the highly-placed guests, the vulnerable usually feel threatened and therefore hustle for their share, making the venue rowdy.

Reception Dances and Music

The reception dances are of categories, ushering in dances by parents of couple, couple's trails and the new couple sequentially; nuptial dance; parents dance with couple; and general dance by the attendees. All the dances are accompanied by favorite music of the 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*, *orire fọ́ ká síbẹ̀* among others (Kariisa 2018). These dances sometimes involve erotic movements and gestures, and indiscriminate mingling of the 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 musicians, are usually picked from the local or of the stars in the 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 vary depending on the personality, location and duration of the entertainment (Daniel 2023). In other instances, Disc Jockey (DJ) is employed. DJ plays recorded music of different types based on demand or his choice. He may create beats, using percussion breaks, basslines 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 2017, 157; Okadigwe and Okeke 2022, 25). Another artist that illuminates reception programme is the Master of Ceremony (MC). 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 2021, 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 overpraise personalities or families and consciously or unconsciously belittle others. This leads to competition in spraying money or/and misgivings among the couple families. Though, these scenarios earn 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 as high as millions of naira (Solanke and Ayodabo 2017, 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 2022). 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. Inadvertently, this section is perceived by many youths to be the most exciting of reception programmes; while most adults rate it as trash, based on what they term 'fake and unrealistic' responses of the new couple (I. A. Salako, Personal communication, June 12, 2019; N. O.

Sulayman, Personal communication, August 02, 2019).

Duration of Reception Programme

The Nigerian wedding reception duration is mostly not definite. Many factors influence 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 the other hand, late commencement of the programme can lead 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 a 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.

Islamic Appraisal of Marriage Reception Matters of Nigerian Muslim Elites

Reception Outfits

The Nigerian Muslim marriage reception appearances that are characterized by wanton display of the 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 2003), 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 beautify human appearance (Qur'ān 7:26). A 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 show 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 2001, 267-272). The imposition of reception uniform on the invitees or/and inflating the price, or using it as a gate-pass, are tantamount to deceptiveness, oppression and demeaning of the poor. All these are expressly condemned in Islam (Al-Jaza'iry 2001), to forestall enmity, grievances, and misgivings in the society.

The huge financial implication of the 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 endless wedding wears have also precipitated hot disagreement in families and even the relinquishing of parental duties or charity to the less privilege.

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 to the host in line with Qur'ān 25:67. 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 reception 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 a larger congregation, and meet the Islamic ethics of being hospitable to guests.

The indiscriminate mingling of men and women in reception is, however, a total violation of the Islamic ethical interaction. This prohibition is made to curtail unhealthy interaction of the opposite sex which could stir temptations, licentiousness, etc. (Al-Haj 2015). Also condemned is the despise attitudes towards the less-to-do guests, either by taking their seats or giving them back seats (Al-Jaza'iry 2001).

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, 2016, 303). This tradition legalizes refreshment during receptions. However, the refreshment must not be from 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, but wastefulness and extravagance must be 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 2009, 405). Be that as it may, the impatience exhibited by some poor guests have no basis in Islam. Though their anticipation in most cases may be genuine due to priority given

to the highly-placed guests, yet this does not legalize impatience.

Reception Dances and Music

The public dancing of mixed congregation in the mist of corruptive songs and dissolute artists, with implicit obscenities displayed, in father and daughter or son and mother dancing together, are considered antithetical to Islamic ethical teachings. Also, the lavish spraying of money on sensitive parts of women's body or/and suggestive touching of the opposite sex during dance are condemned by Islam and 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 strengthen faith, goodness, conducted with wisdom and devoid of indecency are lawful for Muslims to do (Al-Jibaly 2000).

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 from other men. 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 contradicts the comprehensiveness of Islam declared in Qur'ān 5:3 and the elevated status of Muslims among mankind (Qur'ān 3:110).

Furthermore, unsavory comments inherent in the formal cutting of cake or presentation of rings are discouraged in Islam.

Reception Games

Reception games are alien to Islam but prominent among the West, who use it to add fun. 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 exposes 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 time as declared in Qur'ān 4:103. Hence, the flagrant jettisoning of prayer times for anything like reception festivity is a disrespect to Allah's commandment. 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 times. Interestingly, many Northern marriage receptions and other celebrations are designed not to clash with prayer times.

Conclusion

This paper surveyed modern reception programme by Nigerian Muslim elites from the Islamic ethical perspective. Even though Islam welcomes positive advances, it does not accommodate any that violates its ethical values or spurs people to sins. It is evident from the study that many sinfulness, iniquities, and unfairness are practised in the name of modernizing wedding ceremony in Nigeria. These are apparent in the extravagant and showy display in reception attires, women's provocative appearances, outrageous mingling of the opposite sex in sitting arrangement 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 specified periods. Besides, these violations bred misgivings, hatred, 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 scares many marriageable Muslims from marriage, and induces 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 as contained in the fundamentals that validate marriage relationship and discard questionable practices in the name of modernism. This will safeguard their Islamic moral sanctity, integrity, modesty, and elicit peaceful coexistence.

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