



Islamic Appraisal of Contemporary Marriage Ceremony Practices and Innovations Among Muslims in Keffi LGA of Nasarawa State

YUSUF Abdulwahab Tahir

abdulwahabyusuftahir@gmail.com / 08105710304

<http://orcid.org/0009-0002-3510-3555>

Department of Islam and Development Studies,
Nasarawa State University, Keffi

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Suwaidu MUHAMMAD SANI

suwaidumuhammda2@gmail.com / 08131884580

Department of Islam and Development Studies,
Nasarawa State University, Keffi

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Abstract

This study examines contemporary marriage ceremony practices and innovations among Muslims in Keffi Local Government Area (LGA) of Nasarawa State from an Islamic perspective. The research investigates the nature and extent of innovations introduced into marriage ceremonies by Muslims in the study area, evaluates these practices against the standard of Qur'anic injunctions and authentic Sunnah, and proposes Islamic-compliant recommendations for reforming marriage ceremonies. The study adopted a descriptive survey research design and conducted oral interviews with selected respondents in Keffi LGA. Findings revealed that contemporary Muslim marriage ceremonies in Keffi are increasingly characterized by extravagance, mixed-gender gatherings, musical entertainment, excessive bride price demands, and the importation of non-Islamic cultural practices. These innovations contradict the simplicity, modesty, and purity commanded by the Qur'an and Sunnah. The study concludes that many contemporary Muslim marriage practices in Keffi deviate significantly from Islamic standards and recommends urgent re-orientation through mosque-based education, community leadership engagement, and Islamic family counseling programs.

Keywords: *Marriage ceremony, Islamic marriage, walimah, bid'ah, Sunnah*

1.0 Introduction

Marriage in Islam is one of the most sacred institutions ordained by Allah as a means of establishing a righteous family, perpetuating the human race, and fostering love, mercy, and tranquility between spouses. The Qur'an describes this divine institution in profound terms:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ



And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought (Qur'an 30:21)

The Prophet Muhammad (peace be upon him) also emphasized the importance of marriage as a religious duty and a means of completing one's faith. Marriage in Islam, however, is not merely a social contract; it is a solemn covenant (mithaqan ghaliza) governed by clear Shari'ah principles that regulate its conditions, procedures, rights, and obligations. Central to these principles is the requirement that marriage ceremonies be conducted with simplicity, dignity, and adherence to Islamic ethics.

In contemporary Nigerian Muslim communities, however, particularly in Keffi LGA of Nasarawa State, marriage ceremonies have undergone significant transformation. Elaborate pre-wedding parties, extravagant bridal displays, mixed-gender celebrations, the integration of musical entertainment, and the imposition of excessive financial demands have become increasingly common practices. Many of these innovations lack any basis in Islamic law and may in fact contradict established Qur'anic injunctions and Prophetic guidance. Scholars have raised concerns that such practices represent a form of *bid'ah* (Deviation) and cultural infiltration that threaten the Islamic character of Muslim family life.

This study therefore appraises contemporary marriage ceremony practices and innovations among Muslims in Keffi LGA of Nasarawa State from an Islamic jurisprudential and ethical perspective. It seeks to identify specific deviant practices, evaluate them against Islamic standards, and propose practical recommendations for reform. The study contributes to the broader discourse on Islamic family law, cultural identity, and community-based religious reform in Muslim communities in central Nigeria.

2.0 Literature Review

2.1 Concept of Marriage (Nikah) in Islam

Islamic jurisprudence defines marriage (nikah) as a legal contract through which a man and woman become lawful spouses, establishing mutual rights and obligations under Shari'ah. The Qur'an refers to marriage as a solemn covenant: "How can you take it, while you have gone in unto each other, and they have taken from you a firm and strong covenant?" (Qur'an 4:21). Scholars such as Ibn Qudamah in his encyclopedic work *Al-Mughni* define nikah as a contract that legitimizes sexual relations and establishes the rights of both spouses, including nafaqah (maintenance), mahr (dower), and mutual respect (Ibn Qudamah, 3).

The pillars of valid Islamic marriage include: the offer (ijab) and acceptance (qabul), the presence of a guardian (wali), the presence of two Muslim witnesses, and the stipulation of a mahr (Bridal fee). The Prophet Muhammad emphasized simplicity in the marriage process:

إِنَّ أَكْثَرَ النِّكَاحِ بَرَكَةٌ أَيْسَرُهُ مَوْؤَنَةً

Verily, the most blessed marriage is the one with the least burden (expense) (Ahmad, Vol. 5, Hadith 24529)



This hadith underscores the Islamic principle that marriage should be accessible, simple, and free from financial hardship. Excessive expenditure and elaborate ceremonies, unless conducted within the boundaries of permissibility, are therefore discouraged.

2.2 Concept of Walimah (Marriage Feast)

The walimah is the Islamic marriage feast held to publicize and celebrate a lawful marriage. It is regarded as a Sunnah mu'akkadah (confirmed prophetic practice) based on the following hadith:

أُولِمَ وَلَوْ بِشَاةٍ

Hold a walimah feast, even if only with a single sheep. (Bukhari, vol. 7, Book 62, Hadith 97)

Classical scholars define the walimah as a meal served on the occasion of marriage, ideally within the first three days of the contract (Ibn Hajar, 199). While Islam encourages the walimah as a means of announcing the marriage and expressing gratitude, it sets clear boundaries: the food must be lawful (halal), the gathering must be free from prohibited entertainment, and gender mixing must be avoided. Extravagance in the walimah, to the point of showing off or burdening the family financially, is prohibited as it contradicts the Islamic principle of moderation (wasatiyyah).

2.3 Concept of Bid'ah (Blameworthy Innovation)

Bid'ah in Islamic jurisprudence refers to any introduced practice in religious or socially regulated matters that has no precedent in the Qur'an, Sunnah, or scholarly consensus. The Prophet Muhammad warned:

كُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Every innovation is misguidance, and every misguidance leads to the Fire. (Muslim, vol. 2, Book 4, Hadith 1885)

Scholars differentiate between bid'ah that corrupts acts of worship (bid'ah diniyyah) and social innovations (bid'ah 'urfiyyah or 'adiyyah). Contemporary marriage innovations that introduce prohibited elements such as mixing of sexes, musical instruments, or imitation of non-Islamic cultures fall within the category of blameworthy innovations that Muslim communities are obligated to address and eliminate (Al-Qaradawi, 276).

2.4 Review of Previous Studies

1. Islamic Marriage Customs and Cultural Practices in Nigeria

Ibrahim Aliyu Gusau, (2020), examines the tension between authentic Islamic marriage procedures and cultural practices in Sokoto, Kebbi, and Zamfara states. He observes that excessive dowry demands, extended pre-wedding ceremonies, and gender-mixed celebrations have become normalized in Muslim communities, in direct contradiction to Prophetic teachings on simplicity. He further argues that the absence of proper Islamic education has allowed cultural traditions to displace Sunnah-compliant practices (Gusau 44). This study is relevant because it



establishes a pattern of cultural infiltration of Muslim marriage ceremonies in northern Nigeria, though it does not address central Nigeria or Nasarawa State specifically.

2. Walimah and Its Contemporary Deviations in Muslim Communities

Abubakar Sadiq Abdullahi, (2021), investigates specific prohibited innovations that have entered the walimah in Kaduna. He identifies the use of musical instruments, mixed-gender seating, the display of women for entertainment, and competitive ostentation as the most prevalent deviations. He concludes that many Muslims in Kaduna have lost sight of the Sunnah of walimah, replacing it with a culturally-driven celebration that imitates non-Islamic practices (Abdullahi 89). This study is highly relevant to the present research, though its focus on Kaduna State and urban Muslims limits its applicability to the semi-urban context of Keffi.

3. Mahr and Its Manipulation in Contemporary Nigerian Muslim Marriages

Fatimah Lawal Mohammed, (2022), examines how the mahr has been transformed from a simple gift into an instrument of social competition and financial burden. She argues that excessive mahr demands delay marriages, increase rates of unmarried youth, and contradict the Prophetic teaching that the most blessed marriages are those with the least financial burden (Mohammed 112). This study aligns with the current research in highlighting the financial dimension of contemporary marriage innovations.

4. Gender Mixing in Muslim Wedding Celebrations

Suleiman Yusuf Usman, (2023), examines the practice of mixed-gender wedding parties in Lafia and Akwanga and evaluates it from a Shari'ah perspective. He concludes that gender mixing in wedding celebrations constitutes a clear violation of Qur'anic and Hadith directives on gender relations, and argues that community leaders must take active steps to enforce Islamic standards (Usman 37). This study is highly relevant to the present research and establishes a direct regional context for the phenomenon under study.

5. Islamic Reform of Marriage Ceremonies in Muslim Societies

Bashir Ibrahim Salisu, (2024), investigates the prospects for reforming deviant marriage practices in Nasarawa State through mosque-based education, Islamic counseling, and community leadership. He argues that sustainable reform requires a multi-layered approach involving scholars, parents, community leaders, and young Muslims themselves, and that without concerted effort, deviant marriage innovations will continue to spread (Salisu 62). This study is the most directly related to the present research and provides a valuable baseline for evaluating reform efforts in Keffi LGA specifically.

2.5 Theoretical Framework

2.5.2 'Urf Theory

'Urf, refers to established customs, conventions and practices recognised within a particular society. In Islamic jurisprudence, customary practice can have legal consideration where it does not contradict an explicit provision of the Qur'ān and Sunnah or an established principle of Shari'ah. This perspective is particularly significant to the present study because marriage ceremonies among Muslims in Keffi LGA are influenced by a combination of Islamic teachings, indigenous customs and contemporary social developments. The jurisprudential principle



concerning custom, however, does not mean that every popular practice is Islamically valid. A custom cannot override a clear Islamic prohibition or transform an unlawful practice into a lawful one merely because it has become socially accepted. Thus, an established custom may be recognised when it is compatible with Sharī'ah, does not contradict a clear textual ruling, does not cause recognised harm and does not involve an element that Islam has prohibited. Ibn al-Qayyim's discussion of changes in customs, circumstances and circumstances of people demonstrates the importance of considering contextual realities in legal application while maintaining the principles of Sharī'ah (Ibn al-Qayyim 3:14).

Applied to this study, 'Urf Theory provides a basis for distinguishing **legitimate cultural adaptation from religiously unacceptable innovation**. For example, particular styles of traditional dress, culturally specific foods, family introduction ceremonies, methods of presenting gifts and culturally appropriate forms of wedding hospitality may be examined as customary practices rather than automatically classified as religious innovations. Their acceptability would depend upon their conformity with Islamic principles. Through 'Urf, the study can critically examine contemporary practices within their cultural context and determine whether they constitute **valid customary practices** (*'urf ṣaḥīḥ*) or **unacceptable customs** (*'urf fāsid*).

3.0 Research Methodology

This study adopted a descriptive survey research design in order to systematically examine contemporary marriage ceremony practices and innovations among Muslims in Keffi LGA of Nasarawa State. This design was considered appropriate because it allowed the researcher to collect, describe, and analyze data as they naturally existed without manipulating any variables.

The study relied on both primary and secondary sources of data. Primary data were obtained through the Qur'an, authentic Sunnah (Hadith), and oral interviews conducted with fifteen (15) purposively selected respondents in Keffi LGA. Respondents included Islamic scholars, married Muslim men and women, community elders, and Islamic organization representatives. Interviews were conducted between January and March 2026, some were audio-recorded with the consent of respondents, transcribed, and analyzed thematically in line with the objectives of the study. To ensure analytical clarity, participants are referred to by coded identifiers (Scholar A, Elder B, etc.) in the body of the paper; their full details are documented in the Table of Interviewees appended at the end of this study.

Secondary data were obtained from the Qur'an, Hadith compilations, classical Islamic jurisprudential texts, and contemporary academic literature on Islamic marriage law and community practices in Nigeria. The qualitative data obtained were analyzed using thematic content analysis, guided by the Islamic jurisprudential framework of the Qur'an and Sunnah.

4.0 Data Presentation, Analysis, and Results

4.1.1 Extravagance and Financial Excess in Contemporary Marriage Ceremonies

Field data obtained through oral interviews revealed that extravagance in marriage ceremonies has become one of the most pervasive and deeply entrenched innovations among Muslims in Keffi LGA. Islamic scholars, community elders, and married respondents consistently identified



excessive spending on pre-wedding parties, bridal decorations, elaborate wedding outfits, and expensive venues as major characteristics of contemporary Muslim marriages in the study area.

In an interview with Scholar A (an Islamic scholar in Keffi), it was disclosed that many Muslim families in Keffi now spend enormous sums of money on weddings, sometimes taking loans or selling assets to fund ceremonies that last several days. He observed that this behavior directly contradicts the Prophetic teaching that the most blessed marriages are those with the least financial burden. He noted that young people feel social pressure to match the extravagance of peers, creating a competitive culture that has replaced the simplicity commanded by Islam.

Elder B (a community elder and marriage coordinator) corroborated this view, explaining that families frequently prioritize ostentatious display over spiritual preparation, allocating large budgets to catering, decorations, and entertainment while neglecting the religious dimensions of the marriage contract. He expressed concern that many young couples begin their married lives burdened with debt incurred from wedding expenses.

The Qur'an explicitly prohibits extravagance and wasteful spending:

وَلَا تُبْذِرْ تَبْذِيرًا ۚ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

And do not spend wastefully. Indeed, the wasteful are brothers of the devils.

(Qur'an 17:26-27)

This verse establishes the Islamic prohibition on extravagance, which classical scholars apply broadly to wedding expenditures that exceed reasonable limits (Al-Qurtubi, 247).

4.1.2 Mixed-Gender Gatherings and Prohibited Entertainment

A second prominent innovation identified in the study is the practice of holding mixed-gender wedding celebrations, accompanied by musical entertainment, dancing, and the display of women before men who are not their mahram (unmarriageable kin). Fifteen Respondents across all categories confirmed that gender mixing in wedding ceremonies has become normalized in Keffi, with many families hosting joint celebrations for men and women in the same hall or space.

Scholar C (an Islamic scholar) explained that gender mixing in wedding gatherings opens the door to fitnah (temptation and moral corruption) and directly violates Islamic principles of gender interaction. He cited the following Qur'anic directive:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ

Tell the believing men to lower their gaze and guard their private parts. That is purer for them. (Qur'an 24:30)

Scholar C noted that the presence of women in mixed settings, combined with musical entertainment and dancing, makes the observance of this Qur'anic command practically impossible. He emphasized that Islam permits rejoicing at weddings through the permissible beating of the duff (hand drum) and vocal nasheeds (Islamic songs), but that the introduction of musical instruments, DJ sets, and mixed dancing constitutes a clear violation of Islamic law.



Respondent D (a married Muslim woman) stated that she herself felt uncomfortable at mixed wedding celebrations but attended due to social pressure and fear of being perceived as extreme. This suggests that many Muslims recognize the deviation but feel unable to challenge it due to cultural and social norms.

4.1.3 Excessive Mahr Demands and Financial Barriers to Marriage

Interviews further revealed that the mahr (dower) which Islam prescribes as a gift from the groom to the bride has been inflated into a competitive financial instrument in Keffi, with bride prices far exceeding what is reasonable or practicable for young Muslim men. Scholar E (an Islamic scholar and marriage officiant) explained that families now use the mahr as a means of social signaling and wealth display, demanding amounts that delay marriages and cause hardship for eligible young men.

The Prophet Muhammad explicitly encouraged simplicity in mahr:

خَيْرُ الصَّدَاقِ أَيْسَرُهُ

The best mahr is the simplest (most affordable). (Abu Dawud, vol. 2, Book 11, Hadith 2117)

Elder F (a community elder) confirmed that many young Muslim men in Keffi are unable to marry due to financial demands that go far beyond the prescribed mahr, including compulsory gifts to the bride's family, multiple engagement ceremonies, and the expectation of elaborate hospitality. He noted that this situation has contributed to delayed marriages, increased rates of pre-marital relationships, and moral decline among Muslim youth.

4.1.4 Importation of Non-Islamic Cultural Practices

A fourth category of innovation identified in the interviews is the adoption of cultural practices from non-Islamic traditions including the Western-style bridal gown, matching outfits for bridal parties, exchange of wedding rings as a symbol of commitment, and the holding of pre-wedding photography sessions involving the mixing and posing of the bride and groom before the marriage contract. Scholar G (an Islamic scholar) observed that the exchange of wedding rings, though outwardly harmless, has its origin in Christian religious symbolism and is not part of Islamic tradition. He expressed concern that Muslims in Keffi are adopting these symbols without understanding their origins.

The Prophet Muhammad warned against the imitation of non-Muslim practices:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

Whoever imitates a people is one of them. (Abu Dawud, vol. 4, Book 34, Hadith 4031)

This hadith has been interpreted by scholars as a warning against the wholesale adoption of non-Islamic cultural symbols, especially those carrying religious or ideological significance (Ibn Taymiyyah, 83). Respondent H (a young married Muslim) acknowledged that wedding ring exchanges and Western-style photographs had become standard in Keffi Muslim weddings,



noting that they are now considered a marker of social respectability rather than a religious concern.

4.1.5 Neglect of the Religious Dimensions of the Marriage Contract

A fifth finding of the study is the widespread neglect of the religious dimensions of nikah in contemporary marriage ceremonies in Keffi. Ten respondents reported that the actual nikah contract which requires an offer and acceptance, a wali, two witnesses, and the payment of mahr is increasingly treated as a brief formality before the main social event, rather than the central act of the marriage. Imam I (a mosque Imam and marriage officiant) expressed concern that couples and their families spend weeks planning social celebrations but invest little time in Islamic marriage education, pre-marital counseling, or understanding of their rights and obligations under Shari'ah.

The Qur'an describes marriage as a solemn covenant:

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

How can you take it while you have gone in unto each other, and they have taken from you a firm and strong covenant? (Qur'an 4:21)

Ibn Kathir interprets this verse as a reminder that marriage is one of the most binding covenants in human life and must be approached with solemnity, preparation, and sincere intention (Ibn Kathir, 469). The reduction of nikah to a brief ceremony overshadowed by social entertainment therefore represents a fundamental misunderstanding of the Islamic conception of marriage.

4.2 Data Analysis

Extravagance Contrary to Maqasid al-Shari'ah

The finding that extravagance pervades Muslim marriage ceremonies in Keffi was analyzed in light of the Maqasid al-Shari'ah (objectives of Islamic law), which include the preservation of wealth (hifz al-mal). Al-Ghazali argues that Islam mandates the responsible stewardship of wealth and prohibits its consumption in ways that bring no genuine benefit (Al-Ghazali, 84). The practice of spending lavishly on weddings especially when financed through loans directly violates this objective and exposes new families to financial vulnerability.

Gender Mixing as Violation of Islamic Ethics (Adab)

Mixed-gender gatherings at wedding celebrations were analyzed against the Islamic concept of adab (ethical conduct in social interaction). Al-Qaradawi emphasizes that gender mixing in contexts involving music, dancing, and adornment creates conditions for moral corruption and is classified as haram (prohibited) under Islamic law (Al-Qaradawi, 154). The normalization of this practice in Keffi reflects a gradual erosion of Islamic social boundaries driven by cultural assimilation.

Mahr Inflation as Social Oppression (Zulm)

The inflation of mahr and bride price demands was analyzed against the Islamic prohibition of zulm (oppression and injustice). The Prophet's teaching that the most blessed marriage is that



with the least burden makes excessive financial demands a form of social injustice that closes the door of marriage to young Muslims (Ibn Majah, vol. 3, Hadith 1887). Al-Qaradawi argues that mahr inflation contradicts the Islamic objective of facilitating marriage as a means of preserving moral purity (Al-Qaradawi, 181).

Cultural Imitation as Threat to Islamic Identity

The adoption of non-Islamic cultural symbols was analyzed in light of the Islamic principle of al-wala' wal bara' (loyalty to Islamic values and disavowal of harmful innovations). Ibn Taymiyyah's classical argument in Iqtida' al-Sirat al-Mustaqim establishes that adopting the symbols and rituals of other religious communities weakens Islamic identity and may constitute a form of religious compromise (Ibn Taymiyyah, 91).

Marginalization of Nikah as Spiritual Diminishment

The marginalization of the nikah contract in favor of social entertainment was analyzed against the Islamic concept of 'ibadah (worship). Scholars categorize nikah as an act of worship when performed with correct intention and adherence to Sunnah (Ibn Qayyim al-Jawziyyah, 166). Reducing it to a brief formality therefore represents not merely a social failing but a spiritual impoverishment that weakens the foundation of the Muslim family.

4.3 Findings

1. Widespread Financial Excess and Its Consequences

The study found that extravagance in marriage ceremonies is pervasive among Muslims in Keffi LGA, consistent with findings in Gusau (2020) and Mohammed (2022) for northern Nigerian Muslim communities. The consequences extend beyond the financial: the burden of wedding debt strains new marriages, increases family tensions, and deprives communities of resources that could be used for education, health, or productive enterprise. From an Islamic perspective, this finding calls for urgent community-based re-education on the Sunnah of simplicity in marriage.

2. Gender Mixing and Moral Implications

Mixed-gender wedding gatherings were identified as a normative feature of contemporary Muslim marriages in Keffi, consistent with Usman's (2023) findings for other North-Central Nigerian communities. The combination of gender mixing with musical entertainment significantly elevates the risk of moral harm and represents one of the most serious departures from Islamic standards identified in this study. The reluctance of Muslims to challenge this practice due to social pressure suggests that reform must address not only individual behavior but also community-level norms and expectations.

3. Mahr Inflation and the Crisis of Marriage Access

The inflation of mahr and associated financial demands echoes Mohammed's (2022) findings on mahr inflation in northeastern Nigeria and reflects a pan-Nigerian Muslim challenge. The consequences delayed marriages, increased moral risk, and financial hardship for families are well-documented in the literature and confirmed by this study's field data. Reform requires both



Islamic education on the simplicity of mahr and community leadership intervention to establish reasonable norms.

4. Cultural Imitation and Islamic Identity

The adoption of non-Islamic wedding symbols, while often perceived as harmless social fashion, reflects a deeper process of cultural assimilation that gradually weakens Islamic identity. This finding aligns with Gusau's (2020) observation of cultural displacement of Islamic marriage practices in northern Nigeria. It underscores the need for Islamic scholars to proactively address the Islamic position on cultural symbols in wedding ceremonies through public education and community dialogue.

5. Neglect of Nikah and the Need for Pre-Marital Education

The finding that the nikah contract is increasingly treated as a formality is particularly concerning, as it reflects a weakening understanding of the religious significance of marriage among Muslims in Keffi. This supports Salisu's (2024) recommendation for structured Islamic pre-marital education programs as a cornerstone of marriage ceremony reform in Nasarawa State.

5.0 Conclusion

This study examined contemporary marriage ceremony practices and innovations among Muslims in Keffi LGA of Nasarawa State from an Islamic perspective. Based on findings from field interviews with fifteen (15) respondents and analysis grounded in the Qur'an, Sunnah, and classical Islamic scholarship, the study concludes that contemporary Muslim marriage ceremonies in Keffi are significantly characterized by practices that deviate from Shari'ah standards. These deviations including extravagance, gender mixing, mahr inflation, cultural imitation, and marginalization of the nikah reflect the combined influence of cultural transformation, weakened Islamic education, and social conformism. They contradict the Islamic values of simplicity, modesty, dignity, and spiritual purposefulness that the Prophet Muhammad modeled in his own marriage ceremonies and that of his Companions. The study affirms that sustained reform is both necessary and achievable through coordinated efforts between Islamic scholars, community leaders, mosque institutions, and Muslim families in Keffi LGA.

6. Recommendations

1. Mosques, Islamic scholars, and the Nasarawa State Council of Ulama should institutionalize regular pre-marital education programs for young Muslims in Keffi LGA, covering the Sunnah of nikah, the rights of spouses, the proper conduct of walimah, and the Islamic prohibition of extravagance and gender mixing in wedding ceremonies.
2. Community elders, marriage coordinators, and families should collectively establish reasonable and publicly declared standards for mahr and wedding expenditure in Keffi LGA, drawing on Prophetic guidance that the most blessed marriages are those with the least financial burden, in order to reduce financial pressure on young Muslim men and their families.



3. Islamic organizations, da'wah groups, and mosque committees should launch sustained public awareness campaigns through Friday sermons, community lectures, and Islamic media educating Muslims in Keffi on the prohibition of gender mixing, musical entertainment, and the imitation of non-Islamic cultural practices in wedding ceremonies.
4. Muslim families and community leaders should reassert the centrality of the nikah contract in marriage celebrations, ensuring that adequate time, preparation, and spiritual intentionality are devoted to the marriage contract itself, rather than allowing it to be overshadowed by social entertainment and extravagant displays.
5. Government agencies, Islamic institutions, and relevant civil society organizations should collaborate in developing and disseminating simplified Islamic marriage guides in Hausa and English for Muslim communities in Keffi LGA and across Nasarawa State, promoting awareness of Shari'ah-compliant marriage practices among young Muslims.

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Table of Interviewees

S/N	Name	Age	Address	Category/Occupation	Date of Interview
1	Malam Adam Abdullahi	58	Tudun Wada, Keffi	Islamic Scholar	15 Jan 2026
2	Hajiya Fatima Sule	45	Angwan Rimi, Keffi	Married Muslim Woman / Community Member	15 Jan 2026
3	Alhaji Ibrahim Musa	62	Sabon Layi, Keffi	Community Elder / Marriage Committee Member	20 Jan 2026
4	Mallam Saeed Abdullahi	40	Angwan Kaura, Keffi	Islamic Scholar / Da'wah Coordinator	20 Jan 2026
5	Hajiya Aisha Garba	38	Angwan Makera, Keffi	Married Muslim Woman / Bride's Relative	27 Jan 2026
6	Officer Tukur Sani	44	Kadarko, Keffi	Civil Servant / Community Member	27 Jan 2026
7	Imam Haruna Yakubu	55	Angwan Jaba, Keffi	Mosque Imam / Marriage Officiator	03 Feb 2026
8	Mallam Salihu Garba	36	Sabon Gari, Keffi	Islamic Youth Leader / Graduate	03 Feb 2026
9	Hajiya Maryam Bello	50	Angwan Lambu, Keffi	Married Muslim Woman / Mother	10 Feb 2026
10	Alhaji Musa Abdulkadir	65	Angwan Mada, Keffi	Community Elder / Retired Civil Servant	10 Feb 2026
11	Mallam Bashir Ibrahim	47	Tudun Wada, Keffi	Islamic Scholar / Writer	17 Feb 2026



12	Hajiya Zainab Usman	42	Angwan Rimi, Keffi	Married Muslim Woman / Trader	17 Feb 2026
13	Alhaji Sulaiman Nura	60	Sabon Layi, Keffi	Community Elder / Marriage Coordinator	24 Feb 2026
14	Mallam Idris Salisu	33	Angwan Kaura, Keffi	Young Married Muslim / Teacher	24 Feb 2026
15	Hajiya Ramatu Adamu	48	Angwan Makera, Keffi	Married Muslim Woman / Nurse	03 Mar 2026