

The Funeral of Haya on the Occasion of Marriage

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Abstract: This article offers a forceful moral and religious critique of contemporary Muslim wedding practices that have, in the author's view, displaced the sanctity, modesty, simplicity, and spiritual purpose of Nikah. It argues that marriage in Islam is a sacred covenant founded upon Sakinah, Mawaddah, Rahmah, chastity, responsibility, family honour, and obedience to Allah, but that many modern weddings have become occasions of immodesty, extravagance, public display, debt, noise, and social competition. Particular concern is directed toward revealing bridal fashion, non-Mahram photography and videography, mixed gatherings, music, dancing, vulgar entertainment, fireworks, street obstruction, and disregard for neighbours. The article stresses that the erosion of Haya is not a minor cultural issue but a collapse of religious discipline, family dignity, and Islamic identity. The author places responsibility upon parents, men, women, scholars, elders, venue owners, photographers, and service providers, emphasising that each has a duty to preserve modesty and prevent customs that violate Shari'ah. It condemns the social pressure of "what will people say" as a destructive force that has made Nikah costly, delayed marriages, burdened families with debt, and contributed to moral corruption. The article further proposes practical safeguards, including simple Shari'ah-compliant Nikah ceremonies, modest bridal attire, gender-sensitive photography, privacy clauses in photography contracts, avoidance of public image-sharing, elimination of unlawful entertainment, fixed budgets, noise control, and respect for neighbours' rights. Ultimately, the article calls for a return to Qur'anic and Nabawi guidance by reviving Haya, reducing extravagance, restoring Barakah, and making marriage accessible, dignified, modest, and spiritually blessed. It presents simple Nikah not as social weakness, but as an expression of Sunnah, honour, and religious integrity.

Keywords: Nikah; Haya; Muslim weddings; modesty; extravagance; Barakah; non-Mahram photography; Shari'ah; Islamic family ethics; simplicity; neighbour rights; social customs.

1. Introduction:

Marriage, or Nikah, in Islam is not a stage show, not a display of wealth, not an exhibition of beauty before strangers, and certainly not an occasion to bury Haya under the weight of fashion, photography, music, dancing, and public ostentation. Nikah is a sacred covenant. It is a divinely guided union established upon Sakinah, Mawaddah, Rahmah, chastity, responsibility, honour, and obedience to Allah. It is meant to begin a new family under the shade of Barakah, not under the shadow of sin, shamelessness, debt, noise, and public curse. Yet, what are we seeing today in the name of marriage? In many Muslim homes, the very day that should begin with modesty, Dua, Hidayah of Qur'an and the Sunnah of Rasulullah (S), has become a spectacle of disobedience. The house that should receive angels through simplicity and purity becomes a theatre for photographers, musicians, dancers, strangers, make-up artists, loudspeakers, fireworks, vulgar display, and useless customs. What was once a blessed Nikah has, in many places, become the funeral of Haya. This is not a small matter. This is not merely a difference of taste. This is not simply "modern culture." This is a direct collapse of religious shame, family honour, spiritual discipline, and Islamic identity.

2. The Burial of Haya under Bridal Display

One of the most painful sights in present-day Muslim weddings is the manner in which some brides are dressed and presented before non-Mahram men. Bridal attire is often designed not to conceal but to expose. The body that Shari'ah commands to be guarded is displayed before strangers in the name of fashion. Clothing is chosen not for modesty but for attraction. Instead of being protected like an Amanah, the bride is turned into an object of public viewing. Even more shameful is the conduct of photography and videography. Non-Mahram male photographers are allowed to enter female spaces, direct the bride, observe her closely, capture her from different angles, and sometimes conduct photo sessions in closed rooms. They focus, adjust, instruct, move around, zoom in, and record what no stranger should be allowed to see. In some cases, they behave as if the wedding belongs to them and the family members are merely actors under their command.

Where is the Haya of the parents? Where is the Ghairah of the father? Where is the responsibility of the brother? Where is the concern of the bridegroom? How can a Muslim family allow strange men to film their daughters, sisters, nieces, and daughters-in-law in such an exposed and staged manner? How can the same people who speak of honour, lineage, respect, and family dignity surrender the privacy of their women to outsiders holding cameras? This is not honour. This is not civilization. This is not progress. This is a shameful imitation of a culture that has no fear of Allah and no concern for the Akhirah. A Muslim woman's dignity is not a decoration for public consumption. A bride is not a model for strangers. A wedding album is not worth the death of modesty. The temporary praise of guests cannot compensate for the loss of Barakah. Those who allow such things should ask themselves: if these images are misused, circulated, edited, stored, or viewed later by unknown people, who will carry the burden? Who will answer before Allah?

The parents who permit such arrangements cannot escape responsibility by saying, "This is the trend," or "Everyone does it," or "It is only photography." The Qur'an and Sunnah do not bend before fashion. The command of Haya does not disappear because a camera is expensive. The boundaries of non-Mahram interaction are not suspended because the event is called a wedding.

3. Photographers Becoming Masters of the Wedding

A further disgrace is that photographers and videographers are often given such importance that they begin to dominate the whole ceremony. They command the bride, the bridegroom, the parents, the sisters, the cousins, and the guests. Their common language becomes:

*Move from here,
Come quickly,
Sit like this,
Look there,
Smile again,
Wait for our instruction,
Do not disturb us,*

It appears as though they are the heroes of the day and the family has hired itself out to obey them. Instead of the Nikah being conducted with solemnity, dignity, and Dua, the entire event becomes a stage-managed production. The sanctity of marriage is sacrificed for angles, lighting, cinematic shots, slow-motion scenes, and artificial poses. This is an insult to the dignity of the occasion. The bridegroom becomes secondary. The elders are pushed aside. The religious purpose disappears. The command of Allah is forgotten. The Sunnah is buried. The camera becomes the Qiblah of attention. And then the bridegroom himself, instead of protecting the privacy of his family, proudly introduces female relatives to these strangers:

*She is my sister-in-law
She is my cousin
She is my friend
She is the bride's sister
She is her aunt
She is her mother*

Then the photographer is instructed to take "good photographs" of all of them. What kind of Ghayrah is this? What kind of man exposes the women of his own household to non-Mahram gaze in the name of celebration? What kind of honour remains when a stranger is invited to observe, direct, joke, and freely interact with women of the family? The man who cannot protect the sanctity of his women on the day of marriage should not boast of honour on any other day.

4. Parents Must Wake Up Before It Is Too Late

Dear parents, especially fathers and mothers of brides and bridegrooms, your children's marriage is not an occasion to please society by disobeying Allah. The people for whom you spend beyond your means, expose your family, decorate your sins, and invite curse upon your home will not stand beside you when hardship comes. They will eat your food, criticise your

arrangements, compare your event with others, watch your daughters, record your weaknesses, and then leave. If tomorrow the marriage fails, the same people will say:

There was too much show

There was too much immodesty

There was no Barakah from the beginning

The world has no loyalty. Society has no mercy. People will pressure you into extravagance and then mock you for your debt. They will push you toward customs and then laugh at your ruin. Do not destroy your Akhirah for people who will not help you in your difficulties. Look at your pocket. Look at your religion. Look at the Qur'an. Look at the Sunnah. Look at the simple weddings of the righteous. Look at the way Rasulullah (S) taught the Ummah. Islam made Nikah easy. We made it impossible. Islam made marriage a path to purity. We made it a market of pride. Islam made it a source of Barakah. We turned it into a burden of debt, sin, and social competition.

5. The Curse of Extravagance and Status Competition

One of the greatest tragedies of Muslim society today is that even poor families are not spared from the disease of wedding extravagance. People borrow money, sell assets, delay necessities, and place themselves under financial pressure only to satisfy useless customs. They fear society more than Allah. They fear criticism more than sin. They fear being called "simple" more than being answerable on the Day of Qiyamah. When asked why they are spending so much, they reply:

It is our family custom,

It is our caste tradition,

Our community expects this,

If we do not do this, our honour will be damaged,

What will people say?

This sentence - "What will people say?" - has destroyed countless homes. It has delayed the marriages of thousands of young men and women. It has forced parents into debt. It has made simple Nikah appear shameful. It has turned marriage into a financial battlefield.

Many daughters remain unmarried because their parents cannot afford the false standards created by society. Many sons delay marriage because they cannot bear the cost of ceremonies. Families suffer silently. Youth fall into temptation. Parents become anxious. Yet the community continues to decorate the chains that bind it. What kind of Muslim society is this, where Nikah is made difficult and sin is made easy?

6. Entertainment That Invites Azab, Not Barakah

In many weddings, the ingredients of so-called celebration include indecent dancing, music shows, hired performers, celebrity appearances, fireworks, Qawwali or musical nights, mixed gatherings, and shameless display. Some people even invite dancers and entertainers whose profession itself is built upon public exposure and vulgarity. Then they call this "fun," "tradition," or "happiness." What connection does Nikah have with such acts? What connection does a sacred covenant have with obscenity? How can a marriage begin under the sound of music, the gaze of strangers, the dance of shamelessness, and the waste of wealth?

In some gatherings, elders of the house themselves sit and watch these performances. In even more disgraceful cases, men of the family participate, clap, laugh, dance, and perform shameful gestures. Sometimes even the bridegroom, who is supposed to begin a life of responsibility, modesty, and leadership, becomes part of such vulgarity. Is this the beginning of a blessed household? Is this how one seeks Rahmah from Allah? Is this how a Muslim man enters the responsibility of marriage? Is this how parents send their children into a new life?

7. Do You Need Barakah or Azab through Loud Music, Fireworks & Disturbing Neighbours?

No one should deceive himself. Sin does not become permissible because it happens at a wedding. Music, immodesty, unlawful mixing, indecent dancing, wastefulness, and public disturbance do not become halal because relatives are smiling. The angels of Rahmah do not attend gatherings where Allah is openly disobeyed. A marriage that begins with rebellion against Allah should not expect peace merely because the hall was expensive and the photographs were beautiful.

Another painful feature of many weddings is the complete disregard for neighbours. Loudspeakers are played late into the night. Drums are beaten for hours. Fireworks disturb the area. Sometimes celebratory firing terrifies children, elders, patients, students, and worshippers. Roads are blocked. Tents are erected in streets. Guests occupy public spaces. The whole neighbourhood is made hostage to one family's event. Do people not realise that among the neighbours there may be someone ill, someone old, someone studying, someone offering Ibadah, someone sleeping after hard labour, someone with a small child, or someone suffering from anxiety? What right does a wedding house have to disturb them? What kind of Islam is this that celebrates one marriage by violating the peace of many homes?

Rasulullah (S) taught honouring the neighbour. The Qur'ani and Nabawi Talim emphasise kindness, restraint, and non-harm. Yet today, many people act as if their son's wedding gives them a licence to punish the entire Muhallah. If the sound of drums, loudspeakers, music, and fireworks brings curses from disturbed neighbours instead of Duas, then what blessing will remain for the newly married couple? The house that should receive prayers receives complaints. The couple that should begin with goodwill begins with resentment. The event that should spread happiness spreads anger. Such a wedding does not invite Barakah. It invites La'nah from the oppressed hearts of neighbours and displeasure from Allah.

8. Replace False Honour with True Honour: Free from the slavery of society:

The tragedy is that many Muslims no longer understand the meaning of honour. True honour is obedience to Allah. True honour is protecting Haya. True honour is guarding women from non-Mahram exposure. True honour is feeding guests without waste. True honour is conducting Nikah with dignity. True honour is avoiding debt. True honour is respecting neighbours. True honour is refusing sinful customs even when society mocks you. But today, people think honour means a decorated hall, expensive clothes, cinematic photography, heavy jewellery, luxury food, loud music, large gatherings, and public display. They think simplicity is shameful. They think

modesty is backward. They think obedience to Shari'ah is old-fashioned. They think saying "no" to sin will damage their reputation.

The one who fears people more than Allah has already lost honour. The one who exposes his family to please society has already lost honour. The one who borrows money to impress guests has already lost honour. The one who disturbs neighbours in the name of celebration has already lost honour. The one who turns Nikah into a platform of sin has already lost honour. Islam places upon men a serious responsibility. A man is not merely an earner. He is a guardian, caretaker, protector, and moral leader of his household. He must arrange proper Talim for himself and his family. He must protect the sanctity of women under his care. He must ensure that Islamic boundaries are not violated in the name of culture. The protector of a woman's dignity is often the man of the house: the father, brother, husband, son, or guardian. If men become negligent, many evils enter society. If men become ashamed to speak the truth, Haya disappears. If men surrender to social pressure, women become exposed to harm. If men are weak in Deen, the whole household suffers. It is shocking that men who otherwise claim honour often lose all sense of Ghayrah at weddings. They allow strangers to photograph their women. They allow mixed gatherings. They allow music. They allow dancing. They allow late-night noise. They allow waste. Then they justify everything by saying:

"Weddings do not happen every day."

This is a foolish and dangerous statement. Death also does not happen every day, but it comes. Accountability before Allah also happens once, but it is eternal. A sin does not become light because it is occasional. A wedding may happen once, but its consequences may remain for generations.

9. Restoration of Haya: Responsibility of the Practicing Muslim Women:

Women too must not consider themselves free from responsibility. Mothers, sisters, aunts, and female elders are often the strongest influencers in wedding decisions. They decide clothes, customs, dances, songs, jewellery, make-up, photography, and rituals. Many un-Islamic practices survive because women of the family insist upon them. A mother who allows her daughter to dress immodestly before strangers cannot claim innocence. A sister who encourages revealing bridal fashion cannot claim innocence. An aunt who pressures the family into useless rituals cannot claim innocence. Women who compete with one another in fashion, jewellery, and public display are also answerable before Allah. Haya is not weakness. Haya is honour. Haya is beauty. Haya is Iman. A bride does not become less beautiful by being modest. She becomes more dignified. A family does not become small by avoiding display. It becomes noble. A woman does not lose status by observing boundaries. She gains spiritual rank. If Muslim families are sincere, they must not merely complain. They must act. The following safeguards should become normal in every Muslim wedding:

First, the Nikah should be simple, clear, dignified, and Shari'ah-compliant. The focus should be on the contract, Khutbah, Dua, consent, responsibilities, and the beginning of a lawful family life.

Second, bridal attire must follow Islamic standards of modesty. It must not expose what Allah has commanded to be covered. Fashion must remain subordinate to Haya.

Third, non-Mahram access to the bride and female gatherings must be strictly controlled. Male photographers should not be allowed to enter female spaces. Where photography is genuinely needed, families should arrange female photographers for women's gatherings and ensure proper boundaries.

Fourth, no private-room photography or videography should take place with non-Mahram service providers. No stranger should be permitted to isolate, direct, or closely film the bride.

Fifth, photography contracts should include written terms regarding modesty, privacy, consent, storage, editing, transfer, deletion of raw footage, prohibition on social media use, and strict confidentiality.

Sixth, there should be no uploading of bridal images or family women's photographs on public platforms without express and informed consent. Even with consent, families should fear Allah and avoid exposing private images to unknown viewers.

Seventh, music, indecent dancing, vulgar entertainment, and mixed performances should be removed entirely. Permissible joy may be expressed within lawful limits. Islam does not prohibit happiness; it prohibits shamelessness.

Eighth, budgets should be fixed according to ability. Borrowing money for show, decoration, stage, food variety, fireworks, or entertainment is foolishness and sin if it leads to burden, arrogance, or waste.

Ninth, neighbours' rights must be honoured. There should be time limits, noise control, no blocking of roads, no late-night disturbance, no fireworks that frighten people, and no firing under any circumstances.

Tenth, scholars, elders, venue managers, and community leaders must cooperate to set enforceable standards. Sermons alone are not enough. Families need clear guidance and social support to reject harmful customs.

10. Venue Owners, Photographers, and Service Providers Are Also Accountable

Those who earn from weddings must also fear Allah. Venue owners should not allow indecent, unlawful, or publicly harmful activities. Photographers must not treat Muslim women as models for their portfolios. Event organisers must not encourage customs that violate Deen. Musicians and entertainers should reflect upon whether their income is built upon leading people into negligence and sin. A person cannot say, "I am only doing business," when that business assists immodesty, extravagance, or disobedience. Rizq that comes through the displeasure of Allah has no Barakah. Money earned from destroying Haya will not bring peace.

11. Ulama Must Speak Clearly: Make Nikah Easy, Curb Functions & Corruption

The duty of Amr bil Ma'ruf wa Nahy 'anil Munkar cannot be abandoned. Rasulullah (S), the Ahl al-Bayt (as), and the Ashab (ra) spent their lives calling people toward Ma'ruf and restraining them from Munkar. Today, scholars, parents, elders, teachers, and responsible members of society must speak openly. Silence has allowed these customs to grow. Fear of offending people has allowed sin to become culture. Polite hints are no longer enough where shamelessness is public and organised. The truth must be said with wisdom, but also with firmness. A community that cannot condemn vulgarity at weddings should not complain when divorce, Khula, mistrust, family conflict, debt, and moral corruption increase. When marriage begins with extravagance and sin, the absence of Barakah should not surprise anyone.

One of the most harmful consequences of extravagant customs is the delay of marriage. Many young men and women remain unmarried because their families cannot afford the expected ceremonies. The result is anxiety, temptation, frustration, emotional instability, and sometimes open sin. Islam made Nikah easy because human nature needs lawful companionship. Society made Nikah difficult and then wonders why moral corruption spreads. If the Ummah wants purity, it must make marriage accessible. If families want Barakah, they must reduce costs. If parents want to protect their children, they must stop treating weddings as status competitions. Simple Nikah is not shameful. It is Sunnah. Wasteful marriage is not honourable. It is ignorance. A modest Walimah with Halal income is better than a grand event funded by debt, pride, and sin.

12. An Appeal to Families: Return to Qur'an and Sunnah Before It Is Too Late

In this age of negligence from the Aqidah and Talim of Islam, we must return to the Qur'an and Sunnah of Rasulullah (S). We must revive Haya in men and women. We must teach our children that modesty is not backwardness, simplicity is not poverty, and obedience to Allah is not extremism. We must sow the seeds of Haya again in our homes. We must revive the purity that characterised the way of the righteous, the Ahl al-Bayt (as), and the pious servants of Allah. We must stop imitating those whose values are rooted in display, desire, and heedlessness. A Muslim wedding should be recognised by dignity, modesty, Dua, lawful joy, family respect, affordability, and neighbourly peace. It should not be recognised by music, exposure, debt, photography madness, street blockage, fireworks, sleepless neighbours, and spiritual darkness.

Dear parents, wake up. Your children's marriage is not a theatre. Your daughter is not an object of display. Your son is not a prince of extravagance. Your family honour is not protected by stage lights. Your status is not raised by wasting money. Your happiness is not increased by disobeying Allah.

Do not sell Barakah for applause.

Do not bury Haya for photographs.

Do not invite La'nah for entertainment.

Do not disturb neighbours for false prestige.

Do not borrow money for people who will forget your event after one meal.

Do not imitate customs that lead to spiritual ruin.

Make Nikah easy. Make it pure. Make it modest. Make it affordable. Make it blessed. If even one family abandons these sinful customs after reading this, the effort is worthwhile. If even one father awakens his Ghayrah, one mother protects her daughter's Haya, one bride chooses modesty, one bridegroom refuses extravagance, one photographer respects boundaries, one neighbour is spared disturbance, or one Nikah gains Barakah through simplicity, and then this message has achieved its purpose. May Allah grant us Tawfiq to revive Haya, protect our families, reform our weddings, honour our neighbours, and begin marriages with Barakah rather than Azab. May Allah save the Ummah from shameful customs disguised as celebration and return our homes to Qur'ani and Nabawi Hidayah.

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