



Unlawful Customs in Social Ceremonies: An Analytical Study of Afghanistan in the Light of Islamic Teachings and the 17th Decree

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ABSTRACT

This study aims to examine unlawful social and religious customs in light of the 17th Decree and Islamic jurisprudence, and to assess their social and economic impacts, particularly regarding the prevention of extravagance, protection of human dignity, and promotion of social harmony. In this study used a qualitative descriptive-analytical approach which based on secondary data. Data collected through document analysis of the 17th Decree, Islamic texts, scholarly articles, and reports on social and religious ceremonies. Purposive sampling ensured sources were relevant, credible, and aligned with Islamic jurisprudence. Data analyzed through thematic analysis to identify, organize, and interpret key themes related to unlawful customs, their prohibition, social and economic impacts, and Islamically acceptable alternatives. The study finds that unlawful social customs such as extravagant weddings, high bride price (Walwar), forced and exchange marriages, and excessive mourning practices violate Islamic teachings and harm families socially and economically. The 17th Decree aligns with the Qur'an, Hadith, and scholarly consensus by prohibiting these practices, emphasizing moderation, consent, and protection of human dignity. Encouraging simple Nikah and community support during mourning provides Islamically acceptable alternatives, promoting financial relief, timely marriages, social cohesion, and overall well-being, thereby strengthening ethical, balanced, and harmonious community life. The study finds that extravagant weddings, high bride price, forced marriages, and excessive mourning harm socially and economically. The 17th Decree promotes simple Nikah, community support, and Islamic principles to ensure harmony and well-being.



Introduction

In Afghan society, a number of customs have developed in connection with engagements, weddings, times of mourning, and also upon returning from Hajj and Umrah, which have gradually become an inseparable part of people's lives. Although many of these practices are carried out in the name of religion and culture, in reality they have neither a solid Islamic legal foundation nor conformity with Islamic teachings. Over time, these improper customs have taken the form of extravagance, competition, ostentation, and self-display, leaving deep negative impacts on the economic, social, and moral structure of society. Practices such as high dowries and bride prices, unnecessary expenses in weddings, repeated feasts and gifts during engagements, customary charity and lavish meals at funerals, as well as unnecessary expenditures upon returning from Hajj and Umrah, have placed heavy financial pressure on many families. As a result of these improper customs, many young people have been deprived of the blessing of marriage, numerous families have become entangled in debt and economic hardship, and during times of grief, instead of receiving consolation and sympathy, families are burdened with new and additional difficulties.

Islam is a religion of ease, moderation, justice, and mercy, and its aim is the well-being of human beings in this world and the Hereafter. The Sunnah of the Prophet Muhammad (peace be upon him) is the best example for Muslims in all aspects of life, and Islamic law instructs believers to avoid extravagance, excess, and self-display in their affairs. Any practice that contradicts the Sunnah, even if it has taken the form of a common custom or tradition, is considered in need of reform and prevention from a Sharia perspective. Therefore, correcting improper and un-Islamic customs is not only a social necessity but also a religious obligation.

Based on these needs and real challenges, a comprehensive and wide-ranging decree has been issued by the Honorable Amir al-Mu'minin (may Allah protect him) regarding the prevention of improper customs related to engagements, weddings, times of mourning, and returning from Hajj and Umrah. This decree is the result of joint efforts by religious scholars, fiqh councils, relevant ministries, and Emirate institutions, aiming to identify those social practices that are harmful from the perspectives of Sharia, reason, and economics, and to establish a clear framework for their reform. On the basis of this decree, efforts are being made to facilitate marriage and weddings, reduce the financial burden on people, prevent extravagance and ostentation in occasions of joy and sorrow, and guide society back toward Islamic moderation and balance. The decree also emphasizes the importance of public awareness, coordination, and practical implementation, so that through the collective efforts of the government, scholars, media, and the public, Afghan society can be freed from those improper customs that have become obstacles to religion, economic stability, and social unity.

Research Problem

In Afghan society, a range of customs related to engagements, weddings, mourning ceremonies, and the return from Hajj and Umrah have become deeply rooted in social life, despite lacking a sound Islamic basis and often contradicting the principles of Sharia that emphasize simplicity, moderation, and justice. Over time, these practices have evolved into forms of social competition, extravagance, and self-display, creating heavy financial, social, and psychological pressures on individuals and families. High bride prices, excessive wedding expenses, repeated feasts and gift exchanges, lavish funeral rituals, and unnecessary pilgrimage-related expenditures have increased the cost of social obligations, preventing many young people from marrying, pushing families into debt, and turning occasions of joy and condolence into sources of hardship. These burdens fall most heavily on poor and vulnerable households, widows, orphans, and unemployed youth, thereby deepening social inequality and weakening family and community cohesion. Although

Islam clearly discourages wastefulness and harmful customs, strong social pressure, fear of public criticism, and weak collective enforcement have allowed these practices to persist, rendering individual resistance largely ineffective. As a result, harmful and non-Islamic traditions continue to undermine religious values, social harmony, and economic stability in Afghanistan, highlighting a critical need for comprehensive, collective, and faith-based reform efforts.

Research Questions

What are the major unlawful social and religious customs practiced in marriages and mourning ceremonies, and how are they addressed by the 17th Decree in light of Islamic teachings?

How do Islamic jurisprudence (Qur'an, Hadith, and scholarly views) and the objectives of Islamic law (Maqāṣid al-Sharī'ah) justify the prohibition of these customs?

What are the expected social and economic impacts of implementing the 17th Decree on families, community well-being, and social harmony?

Research Objective

To identify and analyze unlawful customs practiced in social and religious ceremonies such as extravagant weddings, high bride price (walwar), forced and exchange marriages, and improper mourning practices in the light of the 17th Decree.

To examine the Islamic jurisprudential foundations for prohibiting these practices by analyzing relevant Qur'anic verses, Hadith, and scholarly opinions, with particular emphasis on Maqāṣid al-Sharī'ah, including the prevention of extravagance and protection of human dignity.

To assess the potential social and economic impacts of implementing the 17th Decree, including economic relief, protection of rights, promotion of simple Nikah, strengthened community support, and enhancement of social harmony

Literature Review

According to the Hassan, S. A., & Batool, M. (2024). The paper delves into the concept of 'urf (custom) within the framework of Islamic law and its crucial role in the regulation and adaptation of social affairs. 'Urf, recognized as an important source of Islamic jurisprudence, facilitates the harmonization of legal principles with prevailing social norms, thereby ensuring relevance and applicability in diverse contexts. Through a meticulous analytical study, this paper explores how 'urf is integrated into Islamic legal systems, detailing the conditions under which customs can be considered legitimate sources of law. It also examines various case studies to illustrate the implementation of 'urf across different Islamic societies, highlighting its dynamic capability to adapt legal and ethical norms to local conditions. This study underscores the significance of 'urf in bridging the gap between rigid legal frameworks and contemporary social practices, thus fostering a flexible, yet principled approach to modern legal challenges. The study finds that 'urf (custom) plays a critical role in adapting Islamic law to local social realities, ensuring that legal applications remain both relevant and respectful of community norms. This flexibility highlights 'urf's vital function in maintaining the dynamism and applicability of Islamic jurisprudence in diverse societal contexts.

According to the Salisu, T. M. (2013). This study explores the authoritative role of custom ('Urf / 'Adah) in the Islamic legal system, where it has been recognized as a valid basis for legal judgments since the early period of Islam. Drawing on classical and modern works of Islamic jurisprudence, the paper shows how many rulings have relied on accepted social customs that do not contradict Islamic principles. The study finds that 'Urf helps interpret legal terms and Qur'anic

texts according to local contexts, reflecting the flexibility and ongoing relevance of Shari‘ah. It also highlights that understanding prevailing customs is essential for Islamic legal scholars, while noting that the acceptance of *‘Urf* varies among different Sunni schools of thought.

The article discusses harmful social customs in society, highlighting that while some traditions align with Shariah and promote cooperation and compassion, others clearly contradict Islamic teachings or involve extravagance and waste. It emphasizes that customs opposing Shariah—such as unjust marriage practices and wasteful rituals—should be abandoned. The author particularly criticizes inappropriate traditions within scholarly and academic gatherings, arguing that scholars should guide society toward Sunnah rather than reinforce harmful customs. Practices such as excessively long ceremonies, exaggerated praise, unnecessary complexity, extravagance, and misuse of time are highlighted as problematic. The article concludes by urging the abandonment of un-Islamic and wasteful traditions, stressing the responsibility of scholars to set a proper example and ensure discipline, clarity, and purpose in public and academic gatherings. Agha, M. N. (2022).

According to the Noori, S. (2025). The Report examines harmful traditional customs in Afghan society and their negative economic, social, and moral consequences. Extravagant practices during weddings, funerals, and religious ceremonies such as high dowries and excessive spending place heavy financial burdens on families, push people into debt, and create social pressure, especially for the poor. These customs also conflict with Islamic teachings, sometimes leading individuals toward unlawful actions and social immorality. The article highlights the 17th decree of the Commander of the Faithful, which calls for eliminating harmful and un-Islamic customs and promoting simplicity in social ceremonies. It concludes that abandoning such practices would reduce debt, strengthen social dignity, align society with the Qur’an and Sunnah, and requires collective action from scholars, leaders, educators, media, and communities.

According to the Matonwal, N. (2011). The report highlights how weddings and family ties in Khost, which should be joyful occasions, are often overshadowed by harmful traditional customs. Practices such as excessive bride price (walwar), unclear conditions between families, taking money under various pretexts on the wedding day, and demanding expensive items frequently lead to disputes and social pressure. These customs create inconvenience, financial burden, and sometimes harassment, especially during wedding ceremonies. Despite concerns raised by community members, tribal elders and religious scholars have limited influence, as many people ignore their guidance. The report concludes that such negative traditions continue to damage family relations and turn marriages into sources of conflict rather than happiness.

According to the Arian, A. (2018). In Kunduz province, several civil society activists state that harmful customs, high bride prices, and unnecessary social competition have caused many young men and women to remain engaged for years without being able to afford marriage. According to them, the high costs of weddings ranging from five hundred thousand to one million two hundred thousand Afghanis are beyond the financial capacity of many young people due to unemployment, forcing them into prolonged engagements. Civil activists emphasize that families should abandon excessive expenses and outdated customs, reduce bride prices, and treat the groom as their own child in order to secure a stable and problem-free future for both families. Some engaged youths report that they are compelled to migrate to foreign countries to earn money to pay the bride price, exposing them to economic hardship, dangerous journeys, and even the risk of death. The Department of Women’s Affairs also notes that excessive bride prices and unnecessary customs contradict Islamic principles and contribute to domestic conflict and violence. In conclusion, civil society activists call on religious scholars, tribal elders, and relevant government institutions to work collectively and decisively to eliminate these harmful practices, facilitate marriages, and prevent growing social problems.

According to the Hiran, M. H. (2007). This article compares the customs of Pashtun society with Islamic standards and demonstrates that many prevailing traditions conflict with Islamic teachings. The author emphasizes that although Pashtun society considers itself religious, in practice many Islamic principles are violated due to harmful customary practices. Practices such as excessive bride price, giving girls in *badal/bad* to settle disputes, depriving widows of their rights, unjust distribution of inheritance, improper wedding customs, unnecessary charity during Eid and funerals, and the marginalization of certain social groups such as *Daman* are among the actions that Islam does not accept. Drawing on the Qur'an and Hadith, the article establishes that Islam is a religion of justice, piety, human dignity, and ease not of coercion, extravagance, or discrimination. In conclusion, the author calls upon religious scholars and community leaders to actively oppose these harmful traditions through the pulpits and to educate society about the genuine Islamic rights of women, youth, and marginalized social groups, so that society may be protected from moral, social, and religious crises.

According to the Bahar, T. M. (2025). The Ministry of Information and Culture held a public awareness meeting with media representatives, political analysts, and educators to promote the implementation of the decrees of the Supreme Leader (Amir al-Mu'minin), particularly those aimed at preventing harmful customs and human trafficking. During the meeting, it was emphasized that the collective role of the media, religious scholars, tribal elders, political analysts, and government institutions is crucial in addressing these issues, and that violators should be referred to legal authorities. Officials from the ministry stated that the decrees of the Amir al-Mu'minin were issued in response to societal needs and must first be implemented by government officials and community leaders. Participants noted that harmful customs are deeply rooted in the social mindset; however, they can be reduced through media engagement, public awareness, and coordinated efforts. It was also stressed that the media has a broad influence on public perception and can play a fundamental role in social reform. During the meeting, political analysts and media representatives pledged to continue working against harmful customs and human trafficking through training programs, awareness campaigns, and cooperation. In conclusion, participants described the decrees as vital for society and committed to working collectively to reduce the prevalence of these problems.

According to the Etilaatroz. (2023). Reported that the Residents of Uruzgan Province are facing serious social problems due to high bride prices and harmful traditional customs. Because of low levels of education and social competition, excessive spending and demands for high bride prices have become common during weddings and celebratory events, causing many girls to remain engaged for years or grow old in their parents' homes. Some girls have suffered psychological distress, domestic violence, and even attempted suicide as a result of these pressures. Tribal elders, civil society activists, and religious scholars state that high bride prices encourage other families to demand even greater amounts, which prevents marriages and exposes society to moral and social harm. Religious scholars consider such practices to be a serious sin and emphasize that Islam favors modest bride prices. Residents of Uruzgan are calling on religious scholars and the Department of Information and Culture to prevent these harmful customs through public awareness and decisive action. Officials from the department say they are working with religious scholars to inform the public about the negative consequences of high bride prices and that efforts to control this practice are ongoing.

According to the Amini Stanekzai, S. M. (2017). This article describes harmful customs as improper practices that lead to the destruction of society rather than its development. Such traditions have negative effects on the economic, social, and intellectual aspects of people's lives and cause communities to fall behind due to unnecessary competition, resentment, and extravagance. The article emphasizes that extravagance, high bride prices, and excessive spending

contradict Islamic principles and severely damage family economies, often forcing people to migrate or sell their property. The article further explains that preserving authentic Afghan culture must be based on Islamic principles and national laws, not influenced by foreign cultures. The media plays a vital role in promoting cultural awareness; however, when it promotes foreign traditions, it harms Afghan cultural identity. In conclusion, the article stresses that preventing harmful customs is not solely the responsibility of the government; rather, the public, the media, and the national assembly must work together decisively to protect society from decline and guide it toward progress.

According to the Noori, S. (2024). The article states that a strategy to combat harmful customs was approved at the Administrative Affairs Office in the presence of representatives from various ministries and religious scholars. It emphasizes that the primary objective of an Islamic system is not merely political change, but the elimination of harmful, ignorant, and Shariah-contrary practices that have caused serious negative effects on the religious identity, economy, and social life of the people. The author explains that these harmful customs are so deeply rooted that even scholars, educators, and religious figures cannot counter them through individual efforts alone; rather, a strong and widely accepted social movement led by the government is required. In this process, public awareness is of fundamental importance and must be promoted through mosques, religious schools, media outlets, social networks, and tribal elders. In conclusion, the article argues that if the Islamic Emirate succeeds in freeing the Afghan people from the “chains” of these harmful customs, it would represent a major historical achievement and a significant social and religious success for Afghanistan.

According to the Ministry of Information and Culture. (2025). In Kapisa Province, the Department of Information and Culture organized a meeting aimed at identifying and preventing harmful customs, with the participation of local officials, religious scholars, community elders, cultural figures, and youth. During the meeting, discussions focused on the negative social impacts of harmful practices such as excessive spending at weddings and extravagance during funeral ceremonies and practical solutions for their prevention were proposed. Local authorities reaffirmed their commitment to making serious efforts to curb these harmful customs.

According to the Shakir, Z. (2007). This article explains the concept, emergence, and development of civilization, stating that civilization is the result of human achievements and progress. Afghanistan, particularly the foothills of the Hindu Kush mountains, is considered a cradle of ancient civilizations. According to the article, civilization signifies urban life, advancement, and development, and it manifests in various aspects of human life such as economic, cultural, and social activities. The article also clarifies that civilizations change over time; some disappear while their effects and influences remain. Civilizations are classified based on beliefs, regions, and historical periods, and each society’s civilization is shaped by its distinct customs, traditions, and way of life. In conclusion, the article emphasizes that civilization and progress are closely interconnected, and humans bear the responsibility to strengthen the positive aspects of civilization while eliminating harmful customs, in order to create a developed, prosperous, and peaceful society.

According to the Abdullah. (2017). This article examines three harmful social customs in light of Islamic principles that have caused widespread problems and suffering in people’s lives. The first custom is the practice of providing charity and meals after a person’s death, which contradicts Islamic teachings and places a heavy economic burden on poor families, widows, and orphans. The second custom is exchange marriage, which often leads to conflicts between families and causes the greatest harm to women. The third custom is the practice of high bride prices, which prevents young people from getting married, leads to unnecessary expenses, and pushes some girls toward

prolonged waiting, hardship, and even elopement or social disgrace. The author emphasizes that these customs have no Islamic foundation and are among the main causes of social hardship. In conclusion, the article calls upon fathers, religious scholars, community elders, and authorities to make serious efforts to eliminate these improper practices, implement Islamic and Sharia principles, and protect young people from unnecessary difficulties and suffering.

According to the Amini Stanekzai, S. M. (2018). This article explains that harmful and un-Islamic customs are increasingly spreading in Afghan society, to the extent that even poor families are drawn into them due to social competition, the desire for recognition, and unhealthy rivalry. Although people are aware that such practices contradict Islamic principles and are considered extravagance, they still engage in unnecessary expenses during weddings, funerals, and other social ceremonies. The article emphasizes that Islam accepts only those customs and traditions that benefit individuals and society. However, current harmful practices damage family economies, create social conflicts, and push people toward economic hardship. High bride price (walwar), excessive wedding expenses, wasteful spending in the homes of the deceased, and unnecessary feasts during both joyful and sorrowful occasions are clear examples of these negative customs. In conclusion, the article proposes that the government, tribal elders, and religious scholars should impose serious restrictions on such practices. It also urges the public to adopt simple and beneficial traditions within the framework of Islam, in order to ensure economic savings, social cohesion, and the healthy development of Afghan culture.

According to the Omid, A. (2020). This article highlights that harmful social customs and restrictive mindsets continue to affect the lives of many families and the broader society, with women and girls being the most frequent victims. Practices such as high bride price, exchange and forced marriages, denial of inheritance rights, and the humiliation of women are among the harmful traditions that increase violence and discrimination against women. In Khost Province, civil society activists, with the support of tribal elders and religious scholars, have launched long-term public awareness campaigns to inform people about women's rights and to prevent such practices. Religious scholars consider these customs to be in conflict with Islamic principles and regard the defense of women's rights as an Islamic obligation. Members of the provincial council and officials from the Department of Women's Affairs also emphasize that although public awareness has increased in urban areas, serious challenges still persist in remote regions.

Research Methodology

In this study used a qualitative descriptive analytical research design based exclusively on secondary data. The purpose of this design is to systematically describe and critically analyze unlawful customs practiced during social and religious ceremonies in Afghanistan, as reflected in official decrees and Islamic scholarly sources. The qualitative approach is particularly appropriate because the study focuses on meanings, religious rationales, jurisprudential interpretations, and social implications embedded within textual sources rather than on numerical measurement or statistical generalization.

Sources of Data

The study relies entirely on secondary documentary sources that are publicly available and academically credible. These sources are divided into primary and secondary documentary materials.

Primary Documentary Sources

The 17th Decree issued by the *Amir al-Mu'minin* concerning the prevention of unlawful customs in social and religious ceremonies

Secondary Documentary Sources

Secondary documentary sources for this study consist of peer-reviewed academic journal articles, previous empirical and conceptual studies focusing on unlawful traditions, social reform, and Islamic ethics, as well as published commentaries and analytical reports and news related to developments concerning social and religious ceremonies.

Data Collection Method

Data were collected through document analysis and a desk-based literature review. This process involved identifying, collecting, reviewing, and organizing relevant decrees, Islamic legal texts, and scholarly publications reports and related new that directly address social ceremonies, unlawful customs, and religious rulings. Only authentic, authoritative, and credible documents were included to ensure academic rigor, reliability, and consistency with Islamic jurisprudential standards.

Sampling Technique

The study applied purposive sampling of documents, which is appropriate for qualitative, text-based research. Documents were selected based on the following criteria:

- Direct relevance to social and religious ceremonies
- Explicit discussion of unlawful customs and their prohibition
- Authority and credibility of the source
- Alignment with Islamic jurisprudential perspectives

Data Analysis Method

Data were analyzed using qualitative thematic analysis, as this method allows for the identification, organization, and interpretation of recurring patterns and themes within textual data while maintaining both descriptive and analytical depth.

The thematic analysis followed a systematic process:

Familiarization

All collected documents were read repeatedly to gain a comprehensive understanding of their content and context.

Initial Coding

Relevant textual segments were coded based on key concepts such as unlawful customs, prohibited practices, religious rationale, social consequences, economic burden, and Islamically acceptable alternatives.

Theme Development

Related codes were grouped into broader themes.

Review and Refinement

Themes were reviewed and refined to ensure clarity, coherence, and alignment with the research objectives and questions.

Interpretation

Final themes were interpreted in light of Islamic teachings and the provisions of the 17th Decree to comprehensively address the research questions.

Results

Thematic Matrix Table

Theme	Sub-Theme / Category	17th Decree	Qur'an & Hadith	Fiqh & Scholarly Views	Social Implications
Unlawful Customs in Social Ceremonies	Extravagant weddings	Prohibits excessive wedding expenses	Condemns isrāf (extravagance)	Scholars declare it blameworthy	Economic burden on families
	High bride price (Walwar)	Discourages heavy financial demands	Encourages simplicity in marriage	Considered harmful to social welfare	Delayed marriages, poverty
	Forced / exchange marriages	Explicitly prohibited	Marriage requires consent	Invalid without free consent	Violation of women's rights
Prohibition During Mourning	Feasting in mourning houses	Clearly banned	Mourning ≠ celebration	Scholars forbid hosting feasts	Financial pressure on bereaved
	Excessive rituals	Restricted	Encourages patience (ṣabr)	Considered bid'ah	Social stress and debt
Islamic Jurisprudential Basis	Prevention of isrāf	Emphasized	Qur'anic prohibition	Consensus among jurists	Promotes moderation
	Protection of dignity	Central objective	Human dignity upheld	Maqāṣid al-Sharī'ah	Social harmony
Islamically Acceptable Alternatives	Simple Nikah	Encouraged	Sunnah-based	Strongly recommended	Affordable marriages
	Community support in mourning	Encouraged	Charity emphasized	Social solidarity	Reduced burden
Expected Social Impact	Economic relief	Intended outcome	Encouraged in Islam	Supported by scholars	Reduced poverty
	Social harmony	Core goal	Brotherhood stressed	Ethical society	Reduced conflict

Extravagant Weddings

According to the majority of the analyzed sources, extravagant weddings are identified as a prominent unlawful custom practiced during social ceremonies. The 17th Decree explicitly prohibits excessive wedding expenditures, emphasizing the need to avoid unnecessary financial burdens on families. This prohibition aligns closely with the teachings of the Qur'an and Hadith,

which strongly condemn *isrāf* (extravagance) and encourage moderation and simplicity in all aspects of life “إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ” Allah does not like extravagant people” (7:31).

“إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا”, Indeed, the spendthrifts are brothers of the devils, and the devil is ungrateful to his Lord.”(17:27). Furthermore, Islamic jurists and scholars across classical and contemporary schools of thought have consistently declared extravagant wedding practices as blameworthy (*makrūh* or *harām* when accompanied by waste or hardship). Scholarly views highlight that such practices contradict the ethical objectives of Islamic law (*Maqāṣid al-Sharīʿah*), particularly the protection of wealth and social well-being. From a social perspective, extravagant weddings impose significant economic pressure on families, often leading to debt, social competition, and long-term financial instability. The findings suggest that discouraging such customs can contribute to social balance, reduce economic strain, and promote Islamically acceptable practices that uphold dignity, simplicity, and collective welfare. AOP. (2025).

High Bride Price (Walwar):

According to the majority of the analyzed sources, the practice of high bride price (Walwar) is identified as a significant unlawful custom prevalent in social and marital ceremonies. The 17th Decree discourages the imposition of heavy financial demands on the groom and his family, emphasizing that such practices create unnecessary hardship and contradict the spirit of fairness and ease in marriage. This position is strongly supported by the teachings of the Qur'an and Hadith, which encourage simplicity and facilitation in marriage and warn against practices that lead to difficulty, delay, or injustice. Islamic teachings emphasize that marriage should be accessible and free from excessive material conditions that obstruct its noble objectives. Furthermore, Islamic jurists and scholarly authorities have widely regarded excessive bride price as harmful to social welfare, particularly when it results in hardship, exploitation, or social imbalance. Scholarly perspectives highlight that such practices undermine the higher objectives of Islamic law (*Maqāṣid al-Sharīʿah*), especially the preservation of family structure, social harmony, and economic justice. From a social perspective, high bride price contributes to delayed marriages, increased poverty, and the marginalization of economically vulnerable individuals. The findings indicate that discouraging this practice can facilitate timely marriages, reduce financial strain on families, and promote socially and Islamically acceptable marital practices that enhance collective well-being and social stability. AOP. (2025).

Forced and Exchange Marriages

According to the majority of the analyzed sources, forced and exchange marriages are identified as serious unlawful customs practiced within some social and marital contexts. The 17th Decree explicitly prohibits such practices, emphasizing that marriage must not be imposed through coercion or arranged in an exchange form that ignores the rights and consent of the individuals involved. This prohibition is strongly consistent with the teachings of the Qur'an and Hadith, which establish that marriage is a lawful contract requiring free and informed consent, and that compulsion contradicts the ethical and religious foundations of family life. Islamic guidance promotes dignity, mutual agreement, and justice in marital relationships, and rejects practices that lead to oppression and harm. Furthermore, Islamic jurists and scholarly opinions clearly affirm that a marriage is invalid or unacceptable when it is conducted without genuine consent. Scholarly views emphasize that coercion undermines the legitimacy of the marriage contract and violates the objectives of Islamic law (*Maqāṣid al-Sharīʿah*), particularly the protection of human dignity, family stability, and social justice. From a social perspective, forced and exchange marriages represent a direct violation of women's rights, often resulting in psychological distress, family conflict, and long-term social injustice. The findings suggest that eliminating these practices can

strengthen lawful marital norms, protect women's rights, and promote healthier, consent-based family formation aligned with Islamic principles and social well-being. AOP. (2025).

Prohibition During Mourning – Feasting in Mourning Houses

According to the majority of the analyzed sources, hosting feasts in mourning houses is identified as an unlawful practice commonly observed during bereavement periods. The 17th Decree clearly bans the preparation and hosting of meals by the family of the deceased, emphasizing that such practices impose unnecessary obligations at a time of grief. This prohibition is firmly grounded in the teachings of the Qur'an and Hadith, which distinguish mourning from occasions of celebration and do not endorse feasting during periods of loss. Islamic guidance stresses patience, simplicity, and mutual support during bereavement, rather than practices that resemble joyful gatherings. Moreover, Islamic jurists and scholarly authorities have consistently forbidden the hosting of feasts in mourning houses, categorizing it as a reprehensible innovation (*bid'ah*) that contradicts established Sunnah. Scholarly views highlight that responsibility for providing food lies with neighbors and relatives, not with the bereaved family. From a social perspective, feasting in mourning houses places significant financial pressure on grieving families, often leading to debt, social obligation, and additional emotional distress. The findings indicate that discouraging this practice can ease economic burdens, preserve the dignity of the bereaved, and promote compassionate, Islamically appropriate responses to mourning. AOP. (2025).

Prohibition During Mourning – Excessive Rituals

According to the majority of the analyzed sources, excessive rituals during mourning are identified as an unlawful and harmful practice that extends beyond the boundaries of Islamic guidance. The 17th Decree places clear restrictions on such rituals, emphasizing the need to avoid unnecessary practices that intensify hardship for the bereaved family. This position is firmly supported by the teachings of the Qur'an and Hadith, which encourage patience (*ṣabr*), restraint, and remembrance of Allah during times of loss, rather than prolonged or exaggerated rituals. Islamic guidance underscores simplicity and spiritual reflection as the appropriate response to bereavement. Furthermore, Islamic jurists and scholars have widely regarded excessive mourning rituals as *bid'ah* (religious innovations) when they lack a clear basis in the Qur'an and Sunnah. Scholarly views highlight that these practices contradict the objectives of Islamic law (*Maqāṣid al-Sharī'ah*), particularly the preservation of dignity, emotional well-being, and social balance. From a social perspective, excessive mourning rituals contribute to social stress and financial debt, as families feel pressured to conform to customary expectations despite limited means. The findings suggest that restricting such practices can reduce emotional and economic strain, promote healthier coping mechanisms, and encourage Islamically appropriate expressions of grief grounded in patience and moderation. AOP. (2025).

Islamic Jurisprudential Basis – Prevention of *Isrāf* (Extravagance)

According to the majority of the analyzed sources, the prevention of *isrāf* (extravagance) emerges as a foundational Islamic jurisprudential principle underlying the regulation of social practices. The 17th Decree strongly emphasizes avoiding extravagance in all social and religious occasions, reflecting a broader commitment to moderation and responsible conduct. This emphasis is firmly rooted in the Qur'an and Hadith, where *isrāf* is explicitly prohibited and believers are repeatedly instructed to observe balance, restraint, and moderation in consumption and social behavior. Islamic teachings associate extravagance with moral and social harm and promote a balanced way of life as an expression of faith and accountability. Furthermore, there exists a clear consensus among Islamic jurists across classical and contemporary schools of thought that *isrāf* is religiously blameworthy and, in many cases, prohibited—particularly when it leads to waste, hardship, or

social inequality. Scholarly views highlight that preventing extravagance aligns with the higher objectives of Islamic law (*Maqāṣid al-Sharī'ah*), especially the protection of wealth, social harmony, and ethical conduct. From a social perspective, the prevention of *isrāf* promotes moderation, reduces economic pressure on individuals and families, and encourages sustainable and socially responsible practices. The findings indicate that adherence to this principle contributes to financial stability, social balance, and the cultivation of values such as simplicity, dignity, and collective well-being within society. AOP. (2025).

Islamic Jurisprudential Basis – Protection of Human Dignity

According to the majority of the analyzed sources, the protection of human dignity is identified as a central objective underpinning Islamic rulings related to social conduct and communal practices. The 17th Decree places this principle at the core of its directives, seeking to prevent customs and behaviors that undermine personal honor, autonomy, and moral worth. This objective is firmly grounded in the teachings of the Qur'an and Hadith, which consistently uphold human dignity as a fundamental value bestowed by Allah upon all people. Islamic guidance emphasizes respect, justice, and compassion in social relations, rejecting practices that lead to humiliation, coercion, or social degradation. Furthermore, Islamic jurisprudence, as articulated through the framework of *Maqāṣid al-Sharī'ah*, explicitly recognizes the protection of dignity as an essential legal and ethical goal. Scholarly views affirm that safeguarding human dignity is integral to maintaining moral order, protecting individual rights, and ensuring balanced social relations within the community. From a social perspective, prioritizing the protection of dignity contributes directly to social harmony, mutual respect, and trust among community members. The findings suggest that adherence to this jurisprudential principle can reduce social conflict, prevent exploitation, and foster a cohesive society grounded in justice, respect, and shared ethical values. AOP. (2025).

Islamically Acceptable Alternatives – Simple Nikah

According to the majority of the analyzed sources, promoting a simple Nikah (marriage contract) is identified as a key Islamically acceptable alternative to unlawful and burdensome social customs. The 17th Decree actively encourages simplicity in marriage, emphasizing that reducing unnecessary conditions and expenses aligns with Islamic values and social welfare. This encouragement is firmly rooted in the Qur'an and Hadith, where simplicity in Nikah is established as a Sunnah-based practice. Prophetic teachings consistently highlight that the most blessed marriages are those conducted with ease, minimal expense, and mutual consent, reinforcing accessibility and moral integrity in marital relationships. Furthermore, Islamic jurists and scholars have strongly recommended simple Nikah, considering it a practical means of fulfilling the objectives of Islamic law (*Maqāṣid al-Sharī'ah*), particularly the preservation of family life, protection of dignity, and prevention of social harm. Scholarly consensus emphasizes that simplicity in marriage safeguards individuals from financial hardship and social pressure. From a social perspective, encouraging simple Nikah contributes to affordable marriages, reduces economic barriers, and facilitates timely family formation. The findings suggest that adopting this approach can ease financial strain on families, prevent delayed marriages, and promote stable, dignified, and Islamically sound marital practices that enhance overall social well-being. AOP. (2025).

Community Support in Mourning

According to the majority of the analyzed sources, community support during mourning is identified as a vital and Islamically endorsed practice that helps alleviate the hardships faced by bereaved families. The 17th Decree encourages communal assistance and cooperation during periods of loss, emphasizing that support should come from the wider community rather than

placing obligations on the grieving household. This approach is firmly grounded in the teachings of the Qur'an and Hadith, which emphasize charity, compassion, and mutual assistance, particularly in times of difficulty. Islamic guidance encourages believers to stand by one another, provide material and emotional support, and share in the responsibility of easing hardship.

Furthermore, Islamic jurisprudence and scholarly views recognize community support in mourning as an expression of social solidarity, consistent with the ethical objectives of Islamic law (*Maqāṣid al-Sharī'ah*). Scholars highlight that assisting the bereaved reflects collective responsibility and reinforces bonds of brotherhood and empathy within society. From a social perspective, strengthened community support during mourning leads to a reduced burden on grieving families, both financially and emotionally. The findings suggest that promoting this practice fosters social cohesion, minimizes economic strain, and cultivates a culture of care and shared responsibility that aligns with Islamic principles and enhances overall social well-being. AOP. (2025).

Expected Social Impact – Economic Relief

According to the majority of the analyzed sources, economic relief emerges as a key expected social impact of implementing the provisions outlined in the 17th Decree. The decree is intentionally designed to reduce unnecessary financial burdens associated with social and religious customs, thereby alleviating economic pressure on individuals and families. This intended outcome is strongly aligned with the teachings of the Qur'an and Hadith, which encourage economic ease, discourage wasteful expenditure, and promote fairness and compassion in financial matters. Islamic guidance consistently emphasizes reducing hardship and protecting people from practices that lead to poverty or economic distress. Furthermore, Islamic jurists and scholarly authorities widely support measures that provide economic relief, viewing them as essential to achieving the higher objectives of Islamic law (*Maqāṣid al-Sharī'ah*), particularly the protection of wealth and social welfare. Scholarly perspectives highlight that minimizing excessive expenses in social practices contributes to financial stability and equitable resource distribution. From a social perspective, the provision of economic relief through the enforcement of these guidelines is expected to contribute to reduced poverty, improved household stability, and enhanced social resilience. The findings suggest that by easing financial obligations and discouraging harmful customs, communities can experience sustainable economic improvement and a more balanced, just social order consistent with Islamic values. AOP. (2025).

Expected Social Impact – Social Harmony

According to the majority of the analyzed sources, social harmony is identified as a core and overarching goal of the measures articulated in the 17th Decree. The decree seeks to regulate social practices in a manner that minimizes tension, competition, and injustice, thereby fostering peaceful and cooperative relationships within the community. This objective is firmly supported by the teachings of the Qur'an and Hadith, which repeatedly emphasize brotherhood, mutual respect, and unity among believers. Islamic guidance promotes reconciliation, compassion, and collective responsibility as essential elements of a stable and harmonious society, discouraging behaviors that lead to division or resentment. Furthermore, Islamic jurisprudence and scholarly views stress the importance of cultivating an ethical society grounded in justice, moderation, and respect for human dignity. Scholars affirm that when social customs align with Islamic ethical principles, they contribute to trust, cooperation, and the prevention of moral and social discord. From a social perspective, the promotion of social harmony is expected to result in reduced conflict, stronger communal bonds, and improved social cohesion. The findings indicate that implementing these guidelines can help prevent disputes rooted in harmful customs, enhance mutual understanding, and support the development of a peaceful, inclusive, and ethically grounded social order. AOP. (2025).

Discussion

The study confirms existing literature that many common social customs such as extravagant weddings, high bride price (walwar), forced and exchange marriages, and excessive mourning practices contradict Islamic teachings and cause serious social and economic harm. Consistent with Islamic jurisprudence, the results show that such customs violate Qur'anic prohibitions against extravagance, undermine human dignity, and conflict with the objectives of Islamic law (Maqāṣid al-Sharī'ah). The study further demonstrates that the 17th Decree aligns with Qur'an, Hadith, and scholarly consensus by promoting moderation, consent in marriage, and community responsibility. Encouraging simple Nikah and social support during mourning offers Islamically sound alternatives that can reduce financial burden and strengthen social harmony.

Conclusion

This study concludes that many prevailing social customs such as extravagant weddings, high bride price (walwar), forced and exchange marriages, and excessive mourning practices are inconsistent with Islamic teachings and cause serious social and economic harm. The findings demonstrate that the 17th Decree is firmly grounded in the Qur'an, Hadith, and Islamic jurisprudence, particularly the principles of preventing extravagance and protecting human dignity. By promoting simple Nikah and strengthening community support during mourning, the decree offers practical and Islamically acceptable alternatives. Effective implementation of these measures is expected to reduce financial burdens, protect individual rights, and foster social harmony and collective well-being.

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