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MAIDUGURI JOURNAL OF ARTS AND SOCIAL SCIENCES

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- ✂ A STUDY OF THE USE OF RADIO IN HIV/AIDS MITIGATION IN FOUR LOCAL GOVERNMENT AREAS OF KADUNA STATE
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2010

Volume 8 | Number 2 | December 2010

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THE CHALLENGES OF QURANIC MODE OF DRESSING: A "TERROR" TO THE STUDENTS OF NIGERIAN UNIVERSITIES

By

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Abstract

Nigerian Institutions of higher learning witness the emergence of various social vices such as raping, student abduction, joining of bad gang, and so on. This makes the university campuses to experience unrest, insecurity for both male and female students and undue harassment. The factor could not be absolved from the Nigerian youth subculture as manifested in their non-conventional mode of dressing which more often than not attracts members of the opposite sex. The paper examines the Quranic phraseologies in determining the Islamic perceptions on mode of dressing for both male and female Muslims. The concept of terrorism from the semantic and Islamic perspectives, factors that led to social vices which translate into terrorism among the students, lecturers, and management. Reactions generated by the return of Hijab, Khimar and Niqab into the campuses were critically examined focusing on their negative and positive effects.

INTRODUCTION

Islam is a religion that covers all the facets of human life. It is the belief of Muslims that prophet Muhammad's mission was for the whole world, all the time and for any type of social class, the Qur'an confirms this as follows:¹

.. وما أرسلناك الا كافة للناس بشيرا ونذيرا ولكن اكثر الناس لا يعلمون

Meaning:

"We have not sent you but as a universal (messenger). To men, giving them the tidings, and warning them (against sin), but most men understand not"².

Allah provided through Prophet Muhammad a complete code of life which is to be followed and this, in itself, supports the concept of finality, because without completeness, the need for other Prophets would remain. Islam on personal life touches on purity, cleanliness, healthy diet, proper clothing, and proper behaviour, sound health and even sexual relations within marriage.

CONCEPT OF TERRORISM AMONG THE ARABS

Terror n. means in Arabic *Ru'ba*, *Dhu'ru*, *faz'atun*. The synonyms denotes as follows: *Ru'ba* denotes fright, alarm, dismay, and scare to terrify³. *Dhu'r*: denotes fright, terror, alarm, panic consternation⁴.

Faz'atum: to be or become abominable, detestable, hideous, repulsive, disgusting, shocking, odious, heinous, atrocious horrid, horrible⁵.

Ba'labak⁶ give its own definition of terrorism as:

بإذعرا نأشأء عن الأراب إرهأب

Meaning:

"Any panic which occurs from terrorism" while another Arabic Dictionary⁷ simply defines terrorism as:

كل ما أوقعا الرعب فى النفوس

Meaning:

"Any act that terrifies people's mind"

CONCEPT OF TERRORISM IN THE MODERN WORLD

The word Terrorism passed different stages and connotations. The French Revolution provided the first use of the words "terrorist" and "terrorism" in 1795 in reference to the reign of terror initiated by a revolutionary government⁸ i.e. "assassination and intimidation in resistance to the revolutionary agents. Although, the earliest known organization that exhibited aspects of a modern terrorist was Zealots of Judea known to the Roman as *sicarii* or danger men. Also a breakaway faction of Shia Islamic group called Isma'ilites adopted the tactic assassination of enemy⁹.

By the 19th century, entering the modern era, radical political theories and improvements in weapons technology spurred the formation of small groups of revolutionaries who effectively attacked nation-states. At this stage, the terrorist group from this period serves as a model in many ways for what was to come such as Russian Narodnya Volya (People,s will). Which differs in some ways from modern terrorists because they call off attacks that might endanger individuals other than their intended target¹⁰.

In the early part of the 20th Century nationalism and revolutionary political ideologies were the principal, developmental forces acting upon terrorism especially at the end of World War II, terrorism has accelerated its development into a major component of contemporary conflict. Primary in use immediately after the war as a subordinate element of anti-colonial insurgencies, it expanded beyond that role. In the service of various ideologies and aspirations, terrorism sometimes supplanted other forms of conflicts completely. It also became a far-reaching weapon capable of effect no less global than the intercontinental bomber or missile. It has also proven to be a significant tool of diplomacy and international power for states inclined to use it. They could organize political activity which rely on the "propaganda of the deed" to energize mass action. Therefore 'Leninist' regards them as "Vanguard or revolution"¹¹.

As terrorism is continually changing, the surface remains "the calculated use of violence to instill fear".

Finally, the concept of moral equivalency is frequently used as an argument to broaden and blur the definition of terrorism. This concept argues that the outcome of an action is what matters, not the intent. A car bomb on a city street and a jet fighter dropping bomb

on a tank are both acts of violence that produce death and terror¹².

TERRORISM IN THE QUR'AN

The Qur'an gives a clear explanatory note on "terrorism" in which Almighty Allah explains factors that lead to terrorism and its result, Allah says¹³:

نَاكَ ضَرْبِ اللَّهِ مِثْلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ
وَعَفْكَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

Meaning:

God sets forth a parable, a city enjoying security and quite abundantly supplied with sustenance from every place: Yet was it ungrateful. For the favours of God: So God made it taste of hunger and Terror (in extremes) (closing in on it) like a garment from every side, because of the (evil) which (its people) wrought.¹⁴

There is a double metaphor in the verse: (1) the coming of hunger and terror after the abundant supplies and full security which it had enjoyed. (2) The complete enfolding of the city as with through a garment.

The above verse explains how the needs of the human beings are provided in abundance but how the misuse of such the provisions leads to abhorred situation which seems to terroristic (i.e the taste of hunger and fear). Then the community will be filled with corruption and tyranny, as the result of their action, Almighty Allah put the community into fear and terror. The fear will cut across the whole globe irrespective of status.

Therefore, the developed World to and the, underdeveloped one, developing countries have been in luxury or broom be it in peace and harmony but felt self sufficient and forgot the originator of peace and harmony then transgress by encroaching on other people right. Then the creator engages one another to be creating fears and terror in the minds of every living soul on the globe to feel unsafe. A scholar in his writing in Arabic says:

"Terrorism" is any terroristic-appearance that terrifies his fellow being"¹⁵

SIGNIFICANCE OF HUMAN CLOTHING

Human being wears clothes for different purposes which include:

- 1) The need to be warm in a very cold environment
- 2) The need to be cold and refreshed in a very hot environment
- 3) To cover our nakedness especially the areas of our body which our culture required to be covered.
- 4) To be like others who are our friends or colleagues.
- 5) To perform certain tasks which require tight or loose fitting dresses.
- 6) To exhibit fashion; custom and cultural artefacts.
- 7) To exhibit foreign culture which is valued and appreciated
- 8) To portray class, wealth, affluence and other distinctive feature considered as a

- basis for pride or honour.
- 9) To promote a sense of confluence among those who interact with us regularly, occasionally or professionally such as lawyers, doctors and religious leaders.
 - 10) To respect moral codes, legal norms and conform to the law. For example, police and soldier wear uniform while prisoners are punished with certain dress patterns.¹⁶

FEMALE AND MALE MODE OF DRESSING ON THE CAMPUSES

The following dresses and appearances have become fashionable among females:

- | | |
|--|--------------------------------|
| (i) Bud Tube | (ii) Backless Blouse |
| (iii) Peddal Pusher | (iv) Mono Strap |
| (v) Spagetti | (vi) Dirty Jeans |
| (vii) Alter Neck | (viii) Jumper |
| (ix) Fitted Shorts | (x) Ball Bottom |
| (xi) Bata Dressing | (xii) Gyps Tops |
| (xiii) Off Shoulder | (xiv) Native Gowns-Old Schools |
| (xv) Palazo Trousers | (xvi) Short Skirt |
| (xvii) Hot pants and Body Hug | (xviii) Dinner Gown |
| (xix) Transparent Dress | (xx) Flashy Dress |
| (xxi) Showing of non-exempted body parts | |

Male (Appearances):

- (i) Plaiting of hairs
- (ii) Using earrings
- (iii) Using head tie¹⁷

REASONS FOR THE DRESS PATTERNS ON CAMPUSES

Scholars and other concerned people had a close observation on this phenomenon on campus. The observation and studies on student's mode of dressing on campus reveal the following reason and motivation.

- i) The need to be attractive to the opposite sex through indecent exposure of the body.
- ii) The need to get attractive attention of peers, teachers and other members of the community.
- iii) The quest to exhibit parental socio-economic class or status.
- iv) The need to be a pace-setter in the current or recent fashion, fad and vogue.
- v) The need to teach newly admitted students the kind and style of dressing or adornment on the campuses.
- vi) The need to exhibit freedom from parental restrictive dress-code.
- vii) The quest for a peer approval of dress mode and pattern.
- viii) They deserve to be youthful, irrational and or modern. The condemnation of conventional dress code as "old school lapez" supports this position.
- ix) The need to cover-up a sense of failure in the academic pursuit or a quest to secure a balance between brain and beauty.
- x) The need to sell what you have (bodies) to get what you want (attention, acquaintance, relationship and so on)¹⁸

EFFECTS OF NON-CONVENTIONAL DRESSING

Non-conventional dressing had been the main factor of students' abduction, raping, joining the bad gangs and deviant behaviours.

Most of students who come from poor family or financially average family see their school mates in above-mentioned dresses as motivation to join bad gang in order to be among the famous students who wear the latest fashion on the campus. While male counterparts see the opposite sex in above-mentioned dresses as an advertiser, who invites any potential purchaser to taste their beauty, Male students therefore plan for raping them. When going through the raping cases in the Nigerian tertiary institution, we discovered that eighty percent (80%) of some students in the campuses believe that most of fashionable ladies belong to the cultists groups. If a student is therefore interested in any lady who dresses gorgeously, in a non-conventional manner, such a male student just needs to be a cultist, whose member may take the life of the victim if she objects to his proposal and she should feel safe and protected if she accepts. Most of these innocent ladies due to their youthful exuberance fell into the hands of these bad gangs.

The lecturers are often embarrassed, for example if a lady who miss a test or an examination visits a lecturer's office alone, in a transparent dress which shows some non-exempted body parts, whether male or female lecturer, through male lecturers are the major target in this case, the lecturer will be embarrassed. The appearance must terrorize the conscience of the lecturer if care is not taken the lecturer may lose his job if he allows devil to penetrate into his life. Major unrests in most Nigerian tertiary institutions do erupt from a cult member who snatches away another cult member's girl friend, when critically scrutinized the remote cause, use to be one was able to provide her needs to wear the latest fashionable dress on campus. When innocent students were killed during their attack it will also lead to students revolt against the authority to produce who killed their colleague.

Surprisingly, most of the male students who plait their hairs, use ear rings are usually tall and huge men who are strong enough to terrorize the lives of male lecturers if they visit them talk less of female students. Most of these male students who dress like this are usually promoting acts of violence and terrorism on the campuses.

Since parents neglect their duty to guide this youth, they involve themselves in various forms of delinquent and deviant behaviours. Therefore, the authorities on campus, lecturers, parents are in better position to advice the youth on the hazards which they may likely fall into if they carry on with their acts.

MODE OF DRESSING APPROVED BY THE QUR'AN

The Qur'an does not leave any stone untouched in the life of mankind, therefore the Qur'an stipulates the boundaries of both male and female *satr* [nakedness].

The bounds for *Satr* (nakedness) of female are wider. The holy Qur'an enjoins on women the covering of the whole body with exemption of both the face and the hands.

That the women should also cast down their looks. Would it not be preposterous and absurd if somebody under the *niqāb* should be asked to cast down her look from men who could not see her even if she "gives him face" would the man know? It is clear here that God expects from women to leave their faces uncovered but should always lower their gazes.

A dialogue occurred between the Prophet and his sister-in-law *Asmā'*, who appeared to the Prophet in a transparent dress, the Prophet explicitly advised her against such dress and he made her to understand that as soon as a girl attains the age of puberty nothing should appear in her body except the face the hands²⁴ The ideal dress code for a responsible lady or woman had been spelt out in the above statement of Prophet Muhammad (SAW) to his sister in law.

DRESS DISAPPROVED FOR MALE IN ISLAM

Prophet forbade two kinds of dressing for male. They are dressings

- a) In which a man sits with his legs drawn up to his chest
- b) The other in which a man wraps a single garment over one arm and shoulder restricting them²⁵ (Narrated by Abu Hurayrah)

Ornament meant for women is also forbidden for male as Prophet Muhammad says:

Yahya said that he heard Malik say: I disapprove of youths (male) wearing gold because I heard the messenger of Allah, May Allah blesses him and grants him peace, forbade wearing gold rings, and I disapproved it for male old or young²⁶.

He also forbade any appearance of male that has feminist traits includes plaiting of hairs and use of earrings.

CLOTHES DISAPPROVED FOR WOMEN IN ISLAM

Yahya related from Malik from Alqama bn Abi Alqama that his mother said Hasfah bn Abdul Rahman visited Aishat, the wife of the Prophet, may Allah be pleased with them and Hafsa was wearing a long thin head scarf. Aisha tore it into two and made it wide one for her²⁷.

Yahya also related to me from Malik from Muslim ibn Abi Maryam from Abu Salih that Abu Hurayrah said, he heard from the Prophet saying:

Women, who are naked even though they are wearing clothes, go astray and make other astray. And they will not enter the Garden and they will not find its scent, and its scent is experienced from as far as the distance traveled in five hundred years²⁷

Qur'an does not condemn any cloth but condemn nakedness of both male and female. Any dress that one puts on and makes him or her look descent, responsibly cover non excepted parts of the body is approved by the Qur'an.

THE RETURN OF HIJĀB, KHIMĀR AND NIQĀB INTO THE CAMPUSES

The Islamic mode of dressing is fast becoming fashionable in most campuses particularly among the stoic MSSN members, the extent of covering varied among the users while non users cast aspersion on them for appearing strange. The variety of covering are *Hijāb*, *Khimār* and *Niqāb*

Hijāb simply defines by Cowan as cover, screen wrap, curtain woman's evil, partition²⁸, *Khimār* simply denotes: veil covering head and face of a woman²⁹ *Niqāb* also means veil³⁰.

Having identified the three synonymous words for veil, we discover that the semantic concept of *Hijāb* are to cover someone's nakedness. The word "veil" was mentioned in six places in the Qur'an³¹, the meaning of the word in each context surrounds the meaning given by Cowan in his dictionary.

THE JURISPRUDENTIAL CONCEPT OF HIJĀB

The view of jurists will be briefly discussed on the covering of the face or leaving it uncovered. In the year 1988, there was a seminar organized by Saudi Arabia Government in which prominent scholars and jurists aired their views on wearing of *niqāb* (a small transparent piece of material, meant to cover the face of a Muslim woman) and *hijāb* (woman veil). Shaykh Tantāwi remarked: The free intermingling of both sexes had led to countless illegal acts and devilish consequences in the society. He therefore supports *niqāb* for a Muslim woman who intends to go out unconditionally³².

Shaykh bn. Baz remarked in his book titled: *at-Tabaruj wakhataruha* that great danger is envisaged on a Muslim woman who goes out without covering her body parts. He reaffirmed and stuck to the Qur'anic injunction that says: A Muslim woman on no account should go out without covering all parts of her body³³

The consensus of jurists, and in consonance with the prophetic interpretation of *hijāb* states that: "All parts of a Muslim woman are naked except her face and her two palms". Majority of these jurists affirm that seclusion of mind from illicit and immoral acts is the most important in human faith³⁴.

On the basis of the above explanations on *hijāb*, the paper now dwells on both the negative and positive effects of *hijāb* on the management, lecturers and students of Nigerian tertiary institutions.

Negative Effects

Female Muslim Students who wear *hijāb* could be divided into two:

- i. Those who cover their nakedness but leave their faces and palms uncovered and
- ii. Those who cover all the parts of their body including a net on their faces.

A lot of incidents happened to the latter category at various Nigerian tertiary institutions.

In a South-West Nigerian University (Obafemi Awolowo University, Ile-ife), a female medical student was asked to remove her curtain from the face while entering the examination hall so as to identify her as the true owner of the identity card she presented she bluntly refused to comply. The lecturer felt embarrassed and she further requested for a female lecturer to identify her. The male lecturer suspected a foul play and gave her a closer supervision during the examination by which disturbs the student and she eventually walked out of the examination hall and later withdrew from the University.

Therefore, female Muslims at Nigerian tertiary institutions need to be enlightened on the consensus of the World Muslim jurists to stop embarrassing the management and the male lecturers.

Positive Effects

It is enough to quote "*Islam Today*" with headline "Kenya adopts hijāb as national dress"³⁵. The East African country of Kenya has adopted the hijāb as the national dress for female Kenyans. This is as a result of a seven month search which cost the country 625.000 US dollars. The new dress is the first since the country got its independence from Britain 1963

The role of female Muslim students who decently dress to bring peace and harmony to the campuses could not be under estimated. Cult member or indecent male students keep themselves away from any student who covers her nakedness. If there is any threat from any angle, a *hijāb* sister of Nigerian tertiary institutions has assurance of peace and harmony beside the management security, because Muslim male students do protect the integrity of any decent female student. Even if a female student in *hijāb* misbehaves, her school mate will not hesitate to handle her to appropriate authority for her act of indiscipline. Instance could be inferred in a case of a female *hijāb* student who had an affair with her fellow male students. The case was referred to the University Disciplinary committee³⁶

Going through the record of cases of indiscipline in most Nigerian tertiary institutions, no female student with decent outlook has ever been reported to ~~had~~ been raped.

The mere viewing of this part of the globe it will be seen that Muslim female appearance as newscasters on Nigerian Television Authority, British Broadcasting Corporation CNN is enough to prove that covering the nakedness of the female brings harmony peace and respect to the female and the society.

Muslim female appearance in *hijāb* at hospital and offices after graduation has really curbed embarrassment which some female nurses face either from their medical colleagues or outsiders. Seeing Muslim female appearances in *hijāb* at the offices of the campuses has checked some students who used to be embarrassed by female workers. They see those who are decently dressed as a responsible female colleague who could

assist them on their needs without shouting on them. If decent Dressing attracts all parts of the world and if the British government could allow her nurses to use *hijāb* why is indecent dressing not ban in our campuses.

THE ROLE OF NIGERIAN TERTIARY INSTITUTIONS ON DRESSING PATTERN AND CODE ON CAMPUS

Some Nigerian tertiary institutions such as University of Ibadan, Ibadan, Nigeria, University of Ilorin, Ilorin, among others has boldly stepped forward to have a dressing pattern for their students.

Faculty of Law, of all Nigerian Universities chose white over black for any law student male or female which covers their nakedness. This really encourages the students to face their study since there is no fashion exhibition in the lecture room where both lecturer and students suppose to have One Hundred Percent (100%) concentrations³⁷.

Faculty of Education in University of Ibadan had also inaugurated a committee on ethics Head of Guidance and Counselling department was made as the chairman³⁸.

Since the University of Ibadan vision for the 21st century³⁹ is fashioning out a collective vision for transforming the University into one that the nation (Nigeria), and the world at large can be proud of it is therefore, female students must be made to feel safe and encouraged to think logically and independently, without looking seriously into this terroristic appearance, cases of coercion to join some fraternity or evil organization by fellow students would not cease.

In the year 2005⁴⁰, University of Ilorin has designed series of course on dressing code and made it compulsory to be studied. They are parts of the General Studies Courses which should be recommended to Students of Nigerian tertiary institution to offer and pass before they can be awarded a certificate that they are worthy both in learning and in character.

JUSTIFICATION FOR A DRESS-CODE ON CAMPUS

If the Nigerian tertiary institutions are able to have a code of dressing not a uniform as those in post primary level the following are expected to be the results.

- a) It will promote civility in adornment: This will promote dress discipline which separates man from other animals.
- b) It will reduce the complaint of sexual harassment by female students, because good comportment and adornment will reduce visual, oral or erotic stimulation in the public.
- c) It will enhance a fitting culture for the citadel of learning: The institution is a community put together to promote teaching and learning. It is not a fashion parade ground.
- d) It will create a minimum level of compliance for healthy social interaction; since good appearance speaks volumes of respect to an individual being assessed.
- e) It will ensure that the freedom of one person does not infringe on those of others.

- f) It will promote a sense of discipline, and fair dealing; a good appearance represents respect and discipline in behaviour, thereby checks excesses.
- g) It will promote the inculcation of self worth, self respect and self esteem; you don't need to dress cheaply and in nudity to be important. We should be aware that there is a difference between sane and insane individuals.
- h) It will aid to appreciate the Nigerian culture in dress and adornment; and this will enhance a pride in our own culture as worthy and fulfilling.
- i) It will prevent embarrassment from others who may not understand the motive of a near nude dress pattern. Whatever is the motive, we should reflect a sense of discipline in our dressing.

CONCLUSION

The paper has made an effort to discuss the Nigerian youth subculture as manifest from their non-conventional mode of dressing terrorizes their fellow students on campus, undue harassment of lecturers and embarrassment of the Institution Management.

A poor student who wears few pairs of dress cannot terrorize his mates but the well to do student can lure him to an act of indiscipline or indecency like stealing and prostitution, ventures which needs no capital to embark upon. The Qur'anic views on dressing in which consensus opinion of jurist was cited to enlighten the female students on campus. The paper seeks to urge all Tertiary Institutions to look into fashioning out a mode of dressing to secure a balance between old and new, ancient and modern dress pattern. It should be noted dressing and adornment distinguishes man from animal, and it separates the sane from the insane, hence, decent dressing should be encouraged in all the tertiary institution so as to promote civility and decorum. **NOTES AND REFERENCES**

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