

Impacts of *Hijab* Materials Trades to Economic Improvement of Muslim Youth in Keffi LGA Nasarawa State – Nigeria

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Abstract

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It is clear that for the former epoch, Nigeria government has been careworn for active economic development tactic, which many administrative cum with it new measurement on economic downstream. This significant occurrence concretes the researcher sight to explore the role of *hijab* materials business in economic development in Nigeria, with particular reference to Muslim Youth in Keffi Local Government. Hence, the role of youth on economic development cannot be over emphasised, similarly the wheel of development of any country lies on the shoulder of how productive and creative the youth populations are. Though, this study set specific objectives to achieve and explored, various Perceptions, conception and view on roles of *hijab* in economic activities. Also, the study dependent on qualitative research which is based on both Primary and secondary data, such as document, seminars and other relevant sources related to the study. Finally, the study recommends amongst other that, government should improve its loan scheme to micro business owner in order to economically oversees the wellbeing of their business. Also create channel of awareness among its youth, to observe their views and contribution towards economic development of the country as forthcoming leaders and parents and Religious leaders must not concede to educate their children on the importance of wearing *hijab* according to the teaching of prophet Muhammad (SAW).

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INTRODUCTION

There are overwhelming and segment of disharmonious assess to business opportunity in Nigeria, ranging from social, materials and human resources. Similarly, significant numbers of business have been tempered by the myriad of resource and human agitation. For many years, Nigeria is one of the high ranking country with the large number of women engaged in materials business especially the Muslim women.

However, the *hijab* materials business engaged by significant number of Muslim youth pave ways for the inflation of other material resources in Nigeria, also, it is in such order that the *hijab* material business faced countless challenge from all areas of endowment ranging from lack of good transportation system, low assess to micro credit and other livelihood resources in Nigeria.

These sets of confusion attract the mind-set of the researcher to explored the role of hijab material business in economic development, with specific reference to muslim youth in Keffi Local Government.

The goal of this study is to investigate the role of *Hijab* materials business in economic development of Muslim youths with reference to Keffi Local Government Area. Also to identify the role of hijab material business in economic development of Keffi Local Government muslin youth. As well as to explored the challenge of hijab materials business in economic development of Keffi Local Government Muslim youth. In addition to disclosed the enlighten programme on *hijab* material business from Keffi Local Government. And to highlight the possible recommendation on the challenges of hijab materials business in economic development of Keffi Local Government Muslim youth.

LITERATURE REVIEW

Concept of Hijab

The word Hijab: Literature means something to prevent, conceal, and protect, because it prevents seeing and blocking. Many people are basically defending the humble clothes that cover the natural contours and appearance of the body. It serves as a clothing that protects the entire body. Woman's head, face, hands and feet.

The hijab is an essential element of most Muslim women's everyday lives across the world. According to feminist authors like Afshar (2007: 85), the typical perception connected with headscarves is that they isolate Muslim women from the rest of the world and prevent them from enjoying a life apart from their male relatives.

Hijab is an integral part of everyday appearance and life of most Muslim women all over the world. According to Afshar (2007: 85) to feminist scholar, the general stereotype associated with hijab is seclusion of Muslim women and restricting them from leading an independent life separate from their male relatives.

Hijab as a thing that prevents, veils, protects, because it prevents seeing, partition, many be basically defriend the modest dress that covers the natural contours and appearance of the body.

According to Hans Wehr's (1979: 156) "*A dictionary of modern written Arabic*", the word made up of the root letters *H-J-B* means „to veil, cover, screen or form a separation”.

This root forms the basis of eight similar words in the Qur'an. Ibn-Kathir (2000: 201) describes it as the disappearance of something behind, that is, the veil of the night" or it does not refer to the way of dressing, but the lack of light that obscures the sight of something.

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Hijab refers to something that is too powerful to protect and shield. It is a medium through which you can communicate securely with Allah (S. W. T.). Without it, one would be "unfit" to talk to Allah (S.W.T.) (Ali 2005: 1321).

Historical Background of Hijab

The adornment of the veil became more widespread throughout the 10th century, according to Mernissi (1999: 91). Many laws have been enacted that emphasize the need of veiling. In Egypt, the Mamluks issued a number of regulations encouraging veiling and isolation. When the famed Arab explorer Ibn Battuta was traveling through Turkey in the 14th century, he was startled to observe the Turkish ladies were exposed. Faces were not covered by the wealthy ladies and merchants' spouses.

Mernissi (1999) accuses the Abbasids of forcing women to wear the hijab. During the 8th and 9th centuries, during what is known as the "Golden Age," harsher restrictions surrounding the seclusion and veiling of Arab Muslim women were enacted. The Arab woman was ostracized to the point of exclusion. She'd lost all of her independence and pride. After that, she was treated with disrespect. Behind barred doors and windows, she was imprisoned.

Even while the hijab or veil is most commonly associated with Muslim women, it is not a Muslim tradition.

Indeed, according to Ahmed (1992: 19), hijab existed in ancient cultures long before Islam. Veiling was the hallmark of respectable, upper-class, free women in ancient Mesopotamia, but slaves and prostitutes were not allowed to veil and were even punished if seen doing so.

Over time, multiple invasions of Mesopotamia, Syria, and other Middle Eastern areas by Alexander, Parthians, Sasanians, and eventually Muslims resulted in the gradual merger of native communities with the conquerors' culture and customs (Ahmed 1992: 19).

Women's isolation and veiling formed part of upper-class life in the Mediterranean Middle East, Iraq, and Persia throughout the early Christian centuries.

Ahmed (1992) further said:

"Mesopotamian, Persian, Hellenic, Christian and eventually Islamic cultures each retained practices that both controlled and diminished women, and each of these cultures and religions also apparently borrowed the controlling practices from their neighboring cultures and countries".

Since the twentieth century, economists, politicians, and others have used the term "economic development" to describe economic growth accompanied with changes in output distribution and economic structure. Quality enhancements, the introduction of new goods and services, risk reduction, and the dynamics of innovation and entrepreneurship are all topics of interest.

People between the ages of 15 and 39 are referred to as youths. Several African countries, on the other hand, describe their young population in different ways. Youths are defined as people aged 15 to 24 years old, according to the United Nations (1985: 36/215).

Keffi Local Government

The historic town of Keffi is located in the western portion of Nasarawa State, which was established in 1976 and is one of the Sokoto Empire's Emirates. Abdu Zanga, a Fulani cattle breeder from Katsina, created the company. Following his yearly herds grazing southwards from Katsina, he convinced a number of Fulani cattle owners to combine under him, and they settled there about A.D. 1802.

Keffi local government is around 150 kilometers from Lafia, Nasarawa State's capital,

and about 60 kilometers from the nation's capital (Abuja). Is a rapidly growing area with a population of 350,000 people and a land area of 1,019 square kilometers.

The residents of Keffi are mostly farmers, cattle breeders, traders, blacksmiths, and leather workers (due to the great soil fertility). Keffi local government is rich and endowed with large deposits of natural resource such as tin, colomnite and precious stone of kind, Torpaz, Tomaline, Tentelite, Gem stone, Zircon etc. (Musaddad: 2019).

Hijab in Islam

The word hijab appears seven times in the Qur'an, primarily to describe a physical or metaphorical barrier that has nothing to do with women or their attire (Alvi, Hoodfar and McDonough 20, Mernissi 19). The word hijab is only mentioned once in the Quran, and it is in relation to women (Quran 33:53)

This is the passage that many people use to justify Muslim women wearing a face veil. Mernissi disagrees with this reading, believing that the passage actually means to divide two men with a curtain while ignoring Zaynab's presence in the room.

More precisely, as evidence from the Holy Quran namely from *Surah An-Nur* (24:31-32) and *Surah al-Ahzab* (33:59) that discuss modesty in Islam.

METHODOLOGY

The qualitative data generating approach is used in this investigation. For qualitative research projects, there are three primary sources of data. Interviews, observations, and documents are included.

As a result, the qualitative technique tries to get a comprehensive knowledge of human behavior and the causes for it.

Use of Hijab in Keffi

The issue of *hijab* had been the subject of litigation in the past. Females muslimsin Keffi had been allowed to wear the hijab to school. The government is on record to have appealed the rulling of wearing hijab and set up a committee to investigate the erupted wake of students being barred from entering a school premises with *hijab*.

Muslim women in Keffi to become active and having mutual recognition in Islam wear *hijab* s visible symbol of Muslim in order to improve the public impression of Muslim women as meek, uneducated and confined to their homes. The majority of Muslim women in Keffi were identified

by their hijab or veil, despite the fact that not all Muslim women wear it. Some argue that it isn't a part of Islam because it just requires modest clothing. Some women, on the other hand, wear the hijab to carve out a cultural space for themselves and to reconcile competing ideals between their Islamic and Christian beliefs.

In general, some Muslim women wear the hijab to proclaim their faith, and for some women, their Muslim identity takes precedence over all other identities, and is even more significant than their ethnic identity at times. There is substantial evidence that most Keffi Muslim women identify the hijab with Islam, and that by covering one's body, one is obeying a mandate from God and a religious responsibility in some way.

Youths and Economic Development

The role of youngsters in economic growth cannot be overstated. Youths might be a source of labor inputs as well as human capital in production in areas where capital development is limited, enhancing total factor productivity. By engaging in consumer activities, youngsters may be a reliable source of demand for the economy when they are working.

Furthermore, African adolescents may be essential in the formation of a new class of entrepreneurs that African countries require to thrive. Furthermore, Africa has the chance to benefit from a "demographic dividend": Most African countries are expected to have more working-age adults per child in 2030 than they did in 2006, resulting in a large workforce supporting fewer youngsters and the elderly. This trend would lead to a reduction in dependency, freeing up resources for development; see, for example, Ashford (2007: 23).

RESULT AND DISCUSSION

Contributions of Material Business to Economic Development

The benefit of material business in any economy, is easily noticeable, they include:

1. Contribution to the economy in terms of commodities and services produced.
2. Job creation at a cheap cost of capital, particularly in the fast-growing service industry.
3. Creating a pool of skilled and semi-skilled employees to serve as a foundation for future industrial growth.
4. Improving forward and backward connections across the economy's economically, socially, and geographically varied sectors.
5. Allowing for the development and adaptation of relevant technology techniques.
6. Provide a good environment for the development of entrepreneurial and management abilities.

Contribution to small and medium scale industries in the growth economy.

1. Indigenous Entrepreneurship Stimulation: The social benefits of the materials business stem from their stimulating influence on indigenous entrepreneurship and technology. There are opportunities for latent entrepreneurial ambition to be expressed here, as well as a platform for the transmission and diffusion of both indigenous and international innovative ideas.
2. Employment creation: One of the most compelling reasons to promote material business is the possibility for job development. This is due to their labor-intensive and, as a result, capital-saving operating procedures.
3. Small businesses contribute considerably to the elimination of income disparities by providing paid work or remunerative economic activities to a large number of rural and urban people on the one hand, and augmenting their income from regular occupations on the other.
4. Local Resource Utilization: Material businesses are said to use more local resources than their larger competitors. Their use of local resources includes the use of local raw materials and abandoned by major enterprises goods or principal output in their manufacturing process. Their use of local resources includes the opportunities provided to those with little formal training or education, many of whom live in underdeveloped countries.
5. Disposal of Economic Activities: Material business constitute a sector of the industrial sector offering easy entry to prospective entrepreneurs making low demand on capital intensity and not dependent on significant economies of scale of production and marketing for take-off survival. Rather there look for greater demands on the skills and the ingenuity of their owners.
6. Mobilization of Savings: Another key function of material business is to assist in the tapping of idle financial resources that would otherwise be unavailable to the banking system.

Challenges of Material Business

The plethora of issues plaguing Nigeria's materials business have contributed to the reality of some businesses cancelling exhibits on a regular basis. Despite Nigeria's vast people and natural resources, material firms in the country continue to lag behind their counterparts in other countries. Furthermore, the success of business in nations such as Malaysia, India, and South Africa cannot be compared to Nigeria's vast natural and people resources. Because of their ownership and structure, material firms in Nigeria function on a small scale in terms of the resources at their disposal; as a result, resource restrictions and other distinctive variables obstruct smooth business operations.

Entrepreneurship can only succeed in an environment where basic utilities and services are available. These include a well-developed road network, as well as access to electricity and water.

Because a nation's industrialization and entrepreneurial growth are dependent on its ability to deliver, among other things, the aforementioned infrastructure core to its teeming people, the company operator cannot succeed with all of these constraints. Unfortunately, the Nigerian government can't claim to have provided these services in a satisfying manner.

CONCLUSION

The possible techniques on *hijab* materials business to economically improved Muslim youth participation in economic development in Nigeria.

Nigeria government at local, state and federal level urgently need to employ appropriate mechanism, in order to compete with international national standard on material business exploration. Evidence from the study denote that Keffi Local Government and Nasarawa State as a whole have not organised workshop, seminar or conference programme on how to educate people about the important of material business, despite the availability of natural endowment. However, lack of access to countless infrastructural systems as one of the key agent of economic development in any developing countries, this also bedevilling the harmonious running of many businesses in Nigeria, especially indicate in the study how many nearby villagers in Keffi Local Government find it difficult to access market segment as one of threat to their *hijab* material business.

Lack of appropriate micro credit/loan from pass and present government in Nigeria is becoming a day light challenge to mini-business owner; Nigerian youth craving for social and human material opportunity to explore their talent in order

to move the country to the next level of productivity and self-reliance. Muslim youth engaged in *hijab* material business reveals the economic and welfare improvement among their family members without any of financial backwardness.

It is believing from the study view of respondents; unemployed youths are the finding their livelihood in *hijab* material business rather than depending on white collar job in the street. Islamic teaching show how compulsory *hijab* is to women, but nowadays women wear *hijab* because of their fear of bodies or when they feel like and prepared to walk exposing their body publicly.

RECOMMENDATIONS

Having fully examined the study findings, the study recommends the follows;

1. There is need for government to provide loan to micro business owner in order to economically oversees the wellbeing of their business
2. Government must create channel of awareness among its youth, to monitor their view and contribution towards economic development of the country as future leaders.
3. Parent/Islamic religious leaders must not relent to education their children on the importance of wearing *hijab* according to the teaching of prophet Muhammad (SAW).

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