

## MODULE 5

**Class Title:** Evolution of Clothes – part 1

(1<sup>st</sup> part of a 4 lesson series, should be done after *Haya* series)

**Aim of Lesson:** to understand how clothes are an outer sign of haya & to see how ideas are formed

**Category:** Scripture/popular culture

**Lesson Format:** Power point presentation & narration. Discussion

(Greeting to students) *Assalam alaikum wa Rahmatullahi wa Barakatuh*

(*Ta'awwudh*) *Aoodhubillahi min AsShaytanir Rajeem*

(*Tasmiyah*) *Bismillahir Rahmanir Raheem*

(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli*

(Surah Ta-Ha 20: Verse 25-28)

We have already spoken about the theoretical aspects of *haya*. Can somebody give me a quick recap, does anybody remember what we talked about?

We discussed that *haya* is a seat belt and it prevents us from doing wrong things. *Haya* is usually defined as modesty and is one of the key character traits of a Muslim. The Prophet (pbuh) said, “Every nation has a defining character and the defining character of Islam is *haya*.” That’s what it is. We also talked about the fact that *haya* is something which is inside us as well as on the outside. And also that *haya* is as important for boys as for as it is for girls.

Unfortunately most people think that *haya* or anything to do with *haya* is only for women, or only for girls and the guys have a free for all going. That’s absolutely not true. We also talked about how our Prophet (pbuh) had the most *haya* and that *haya* is one of the characteristics of Allah (swt) Himself and think about it, Allah (swt) is also in *hijab*; we don’t see Him, do we?

Then we discussed the various aspects of *haya*; how should we have *haya* with Allah (swt), how should we have *haya* with our parents and our teachers and how can we keep our *haya* level high.

Let’s shift a little from the theoretical aspect and come to the practical application. Islam works both ways, inside out and outside in. You can’t separate the two. They have to be together.

Do we know what is inside people’s hearts? No. But, what is apparent to us is their behaviour, their dealings with others, how they speak and yes their appearance.

The most apparent sign of modesty is covering our body and that is the first thing that comes to your mind when the word ‘modesty’ is mentioned. Just experiment if you want to with your friends and family, say the word ‘modesty’ and ask them what comes to mind from the top of their head. I guarantee you clothing, *hijab* or something related is what they will say.

In the next few sessions, we will *inshaallah* talk about the apparent signs of Haya. Lets begin with clothing.

Slides 2 & 3:

If you see an apple that looks like that from the inside, how do you think it looks on the outside? It looks like a healthy clean eatable apple, doesn't it? So it would be natural to expect that it would look nice and juicy on the outside. However, if there is a worm or some gooey stuff inside the apple then the likelihood of the apple being rotten from outside is very high.

Slide 4:

Similarly, there are clear outer signs of *haya*.

Slide 5:

When you see this sign of Mc. Donald's, what do you expect will be inside? What food? Mac Donald's apple pie, Big Mac, Chicken Mc Crispy, Mac Flurry etc. So when you see that sign, you know that when you walk inside you will get a Big Mac, not chicken *karhai*. Isn't that true? Anywhere in the world you see those golden arches and you know what you will get inside; and it won't be chicken *karhai* or *nihari* for sure.. for that, go to Burns Road (a street in Karachi famous for Pakistani food); simple as that. We all know that.

Slide 6:

Similarly, to see if the seat belt of *haya* is fastened properly - there are two things that we should look at: our clothes and our attitudes.

Slide 7:

Let's begin with clothes. If you have *haya* inside, you **will be** dressed properly outside. There are no two ways about it. If there is an issue with the outside appearance then there is an issue inside as well; and that is the reason we need to find the correlation, so that we can fix it or adjust it, so that we can put the seat belt on properly. If you are trying to put the seat belt on and it is not fastening, there is something wrong with the mechanism.

Slide 8:

To understand why clothes are a sign of *haya*, we must understand when and why people started wearing clothes, how clothing has changed over the years and what the purpose of wearing clothes is. . We will also look at each and every aspect of clothing in relation to *haya*.

Slides 9 - 11:

Allah (swt) tells us a story of Adam (as) and *bibi* Hawwa in the Qur'an. In various places of the Qur'an, Allah (swt) tells us the story of Adam (as) and *bibi* Hawwa.

In one particular place in Surah Al A'raf, verses 11 to 32, we learn about our origin. Surah Al A'raf, Verses 11 to 32 were an eye opener for me when I first read them with their proper explanation because I had no clue that besides the origin of mankind, here Allah (swt) is also actually talking about the origin of clothes.

Slides 12 & 13:

Allah (swt) says in the Qur'an, "O children of Adam We have bestowed garments upon you to cover yourselves and as an adornment; and the garment of righteousness is better. Such are the signs of Allah (swt) that they may remember." This is verse number 26 of Surah Al A'raf.

Then in verse number 27 Allah (swt) goes on to say, "O children of Adam! Let not Satan deceive you as he got your parents out of Paradise, stripping them of their garments to show them their private parts."

Your parents who? Adam and Eve. We all know that *Shaitan* deceived Adam (as) and *bibi* Hawwa so that they eat the forbidden fruit but did you notice what the first thing that happened? Their clothes disappeared. Thus, taking their clothes off was a punishment from Allah (swt)!

Lack of clothing is related to negativity and unhappiness.

Slides 14 & 15:

Clothes are as old as Adam (as), they are not a new invention or a new idea; and Adam (as) and his wife, most certainly wore clothes - if they were not wearing clothes then what would come off?

It is very clear and it is a translation of a verse from the Qur'an, not even a *tafseer* or an interpretation. A lot of times people tell you that the meaning changed in the *tafseer* or the commentary. This is pure and simple translation of the actual verse of the Qur'an. May Allah (swt) give us all the *taufeeq* to learn Arabic so that we can understand the Qur'an in its original language so that we can get rid of the crutches of translations – ameen.

Adam (as) was the first man; we all know that. We read these verses, and saw that he wore clothes.

Slides 16 - 18:

So then where did this business about monkeys come from?

We see illustrations of early man without clothes - where did all these come from? Adam (as) is the first man and Allah (swt) said very clearly in Surah Al A'raf that He sent us down with clothes on, so why are these early men without clothes?

Slides 19 - 21:

A person whose name was Charles Darwin came up with the Theory of Evolution.

We will not discuss the theory in detail right now but in a nutshell what he said was that human beings evolved from a low life form. And all life grew from a process of evolution.

What we learn from the Qur'an, however, is that Allah (swt) created each and every species, whether it's a frog or a monkey or a lizard or a human being exactly what they are; they were not meant to be something else. This is a very simplistic explanation of Darwin's theory and we will not go into the details of it.

Somebody might argue that to some extent he is right. Yes, to some extent he is right because there are certain species that evolved but that is what Allah (swt) meant them to be.

Human beings however, were most certainly not monkeys, it wasn't as if we were monkeys at first and then over a period of millions and trillions of years we evolved into human beings. We are called *ashraful makhlooqaat*, (the best of Creation) how can we be associated with animals?

Slides 22 - 24

People however, truly believe that that is what happened, although it's just a theory. What does the word 'theory' mean? It means that it's not a proven fact, although it's being propagated as if it was  $2 + 2 = 4$ , when in fact it is not, it is simply a theory; which means that it's one person's opinion; an opinion which has never, despite a lot of effort being put into it, been able to be proved.

Slide 25:

One result, however, of Darwin's theory which we are interested in for this particular lesson, is that people began to believe that they were originally monkeys. Some clever people exploited this idea and began to say that monkeys don't wear clothes, so why do we? Where do all these illustrations of absolutely stark naked people come from? These are illustrations by the way, they aren't photographs. I can make an illustration of any creature, but that doesn't mean it actually exists.

Slides 26 - 28:

Now look at these pictures over here. If we look at history, people all around the world wore different clothes. What kind of clothes did they wear?

It's very interesting to note, you have this early man, absolutely naked and then you have these people totally decked up from all over the world; and I am not talking about Muslims at all. I am talking about people from all over the world. I am not talking about any religious affiliations at all. If you look at old pictures of people from all across the world, whether it is the Far East or Africa or North America or South America, people used to wear clothes. People wore all sorts of traditional costumes and this is not very far away because these are photographs, a lot of them are not illustrations. Photography was invented 100 -150 years ago, not more. What is common in all these clothing styles? They are all covered up!

The common factor here is being covered up, isn't it? Has this got anything to do with religion, we don't know whether these people are Zen, or Buddhist or atheist or whatever. We don't know that. All we can see very clearly is that there are this huge majority of people who are wearing clothes, perhaps different styles of clothing, but they all covered up, body not showing or hanging out all over the place.

Slide 29:

Then you look at these pictures again and you wonder what is going on over here? Again, these are illustrations, not photographs. There wasn't photography in those days.

Slides 30 - 34

Now let's look at the "evolution of clothes" over the years.

The 1900s. You can see any cover of a magazine of the 1900s on the internet; and I am talking about women of the west right now. But actually you can even look at our part of the world. I am sure you guys have a little bit of knowledge of history, even up to the 20s and 40s when obviously you guys weren't born at that time and neither was I, you can still see the clothing trends.

The 60s was the time when things started declining, when things started to go down. I was hunting for pictures for 70s, 80s, and 90s and most of them were so vulgar and obscene that I decided not to put them in. If you Google and see the fashions of the 70s, and 80s; 80s is of course Madonna time, need I say more? But even the 70s were bad. I didn't get the pictures because I felt that there was no need for us to see naked women.

I am talking about a fashion becoming a trend; we are not talking about just one section of society. It has become so acceptable that today everyone is wearing tiny shorts. Even the Olympics; you can't watch the Olympics with your father or brother anymore because everyone is wearing these tiny, micro minute clothes. You see the difference, don't you? And if you look at the Olympics of the 50s or the 60s, it wasn't like that.

Obviously you will say that I am old fashioned, but we see that trend happening; this is Pakistan in 2010, I had to fuzz a lot of it because it was fashion Pakistan week and because I am very old fashioned, this is very scandalous with all sorts of body parts showing so I had to fuzz all of that for people. Have a closer look; the whole legs are showing and remember this is Karachi.

Slide 35:

What kind of evolution is this? This picture says it all.

So they said, people were wearing clothes in those days, let's just get rid of them. There is no need for that and you see when you want to do something which is a little sinister but it is pleasing to the *nafs* than you generally want to have a basis for it. If you have an excuse for it then it just makes it easier.

When I take my younger children swimming and if it is the gents' time, I can't go and sit there, because everybody is in their tiny little costumes; nobody wears swimming trunks anymore. People are wearing these briefs and I can't look at some body else's *satar*. It's the same concept; *haya* for men. Somebody was saying that obviously the guys can't come and sit around the women's pool but moms do have to go with their kids if it's men's time. If I have to do that, I find it torturous because everybody's walking around half naked. A man's *satar* is from the belly button to the knees and people are wearing these micro mini little costumes and roaming around like it's no big deal. And I am talking about Karachi! Its truly a sad state of affairs; its not that they mean anything 'bad' by it but that's the trend, the fashion and we just need to see how it began.

How did this lack of *haya* happen? It happened over a period of years.

Slide 36:

You have an extreme, the nudeness; back to the basics. They argue that after all our ancestors were monkeys, back to the basics, so you never rise above the level of an animal, you just stay there. In today's society if somebody just covers their head or wears full sleeves, they are considered really *naik* (pious)! Similarly if somebody prays five times a day, they are considered extremely *muttaqqee* (God fearing)! And five times a day is just the very basic requirement. The level of piety in our society is going down so tragically, that our standard of clothing has become dismal. Why do you think we have got these awful looking skirts over here at perceptions which you are required to wear during *salah* time? Because sometimes you wear clothes above your ankles or you wear clothes that are very tight, and you can't say your *salah* in that.

Slides 37 - 45:

Allah (swt) even clothed the animals; look at this picture - sheep were not born like this. I particularly love this one; *Murgah* (rooster).

Allah (swt) has beautifully "clothed" His creation. There is His ready-to-wear collection as well as His haute couture (high fashion) – *subhanAllah*. Just look at the amazing, vibrant "outfits."

Slide 46:

So when Allah (swt) has clothed His animals like this, do you think He would just leave us naked? When He is saying in Surah At Teen; "Surely We created the human beings in the best of moulds." So would He just leave us – the highest and best of His creation naked?

Slide 47:

Look at these pictures again.

Slide 48:

Allah (swt) says in the Qur'an:

“O Children of Adam! We have bestowed garments upon you to cover yourselves and as an adornment. And the garment of righteousness; that is better, such are the signs of Allah that they may remember.”

Now do you understand this verse better? ‘Such are among the signs of Allah that they may remember.’

Clothing is a sign of Allah (swt), the dress code that Allah (swt) has prescribed. When somebody looks at you, there should be no ambiguity in their minds or in their hearts that this is a Muslim woman. There should be no ambiguity just by looking at you. And Allah (swt) is so kind to us women - you know that *da'wah* (calling to Islam) is a duty on every Muslim, and us girls – dressed as Muslim girls - don't even have to say a word to do *da'wah*. Our clothing, the way we dress, that's *dawah* ! Isn't that amazing? It is extremely important for us to understand this, particularly in today's age, in the environment that we live in.

Slide 49:

Let's find out how this happened, this “evolution” of clothing - this acceptability of nakedness by so many. Ideas are “formed” – they don't just appear from thin air!

Slide 50:

A group of scientists put five monkeys in cage and in the middle of the cage, they put a ladder with bananas on top.

Slide 51:

Every time a monkey went up the ladder, the scientists soaked the rest of the monkeys with cold water, but not the one who went up the ladder.

Slide 52:

After a while every time a monkey went up the ladder, the other monkeys whacked him because they knew that somebody going up the ladder meant **them** getting soaked with water. So the poor monkey who went up got whacked.

Slide 53:

So no monkey dared go up the ladder in spite of the temptation. The temptation was there but he knew that if he went near the ladder he would get a whacking, so they all stayed away.

Slide 54:

Then the scientists substituted one of the monkeys with a new one. The new one

obviously saw the bananas and went straight after them and then he got a beating. After several beatings the new monkey learned not to climb the ladder even though he did not know why. Remember he wasn't there when that dousing thing happened, he was new.

Slide 55:

Then the scientists replaced another monkey and the same thing happened. The new one ran to the bananas and the others got after him. The interesting part is that this first monkey joined in the beating! he didn't know why it was happening but he still joined in. Then they substituted another one. The same thing happened. He went up to get the bananas. Now these two also joined in the other two, to beat him up. And then another one was replaced and now all three of them were socialized into what this one was doing. So they all beat up this one and eventually all five monkeys had been changed; they were not the original ones and yet this beating was continuing and eventually nobody was going for the bananas.

Slide 56:

What was left was a group of five monkeys who did not get a cold shower, remember. It was the original group who got the cold shower but they beat up the one trying to get up the ladder.

Slide 57:

If it was possible to ask the five new monkeys why they beat up all those who attempted to go up the ladder, what do you think they would say? Probably, "I don't know, that is how things are done around here."

Slide 58:

Think about it, e.g. if I ask you why you are wearing what you are wearing or how it got in your wardrobe, why you bought this particular brand of jeans that you are wearing, you'll say that it happens to be in fashion. It just happens to be... there is a "by the way" attitude. That's how things are done around here. Sounds familiar?

Don't let other people think for you, the thing that the Qur'an does for us, is that it gives us so much empowerment. The majority of the times we don't know why we are doing something; for what reason. Do you ever ask yourself when you get up in the morning, why are you doing this? A lot of times, particularly in schools, a few people go to a certain teacher for tuitions. Does that happen to you guys? Oh go to so and so and you will get an A\* or whatever. Do you actually find out why you are going to that particular person?

And in term of clothes it is unbelievable, you know there are certain styles that are "in fashion", and then everybody starts wearing them. I know a designer who was saying that you really know that you have arrived once your copies are being sold on the foot path on Tariq Road (a market place in Karachi). Because that is what happens; it trickles down. So one fine morning I don't when that happened, when people started wearing those awful things called Capris and now you turn around and everyone is



wearing Capris. You don't even know if it suits you! Ask yourselves why you are wearing what you are wearing?

We need to remember that if the seat belt of *haya* is on properly on the inside, and it is not showing on the outside then that means it is not properly on inside.

Sometimes we may feel that we are ok but somebody else needs to point out that you need to go and see a doctor, there is something wrong. You might need to have some sort of adjustment. Sometimes you might feel that your parents etc. are being mean and awful to you, but they just want you to see things for what they are and not just get taken in by whatever you are told.

Thing is. This is going to be hard; it's not going to be easy, but there are lots of things which are difficult in our lives and we have to overcome them. As you grow in your spiritual understanding, you will realise that covering up for a woman is one of the easiest things to do. There is so much more to work on, that just putting that cloth on is simple. The real battle begins after that...

### Students' Questions:

**Q.** You said if it is on the inside it will show on the outside as well and there are some people who force their daughters to cover properly but I have noticed that in some cases it has no affect on them; from the inside they are just as rotten as they were before and even after time has passed, they are still the same inside, but they cover up on the outside.

**A.** Allah (swt) has commanded us to pray five times a day. Who among us can claim that my prayers are perfect? A lot of times - and here I am talking about myself, I don't know the state of your *salah* - you don't even know what you are saying in your *salah*. It is a dismal state but does that mean I should just stop praying? Your obligation is still ticked, as opposed to the person who is not praying at all. A girl who is covering because she is forced to and she is rotten inside or she is resenting it, is still covering, everything said and done.

**Q.** People say what's the point?

**A.** There is a point. This is something that's very important to understand because a lot of people say it and you hear it more about covered people than you do about non covered people. You hear them say, for example, "*Pardah karte hain aur baith kar gheebat kar rahe they.*" (they cover up and were backbiting) Haven't you heard that? The point is that just because they do *pardah* (wear hijab) doesn't mean that they've become angels. At least she is not committing the sin of not covering; she may be committing the sin of *gheebat* (backbiting) but not the sin of being uncovered. If she wasn't covered, she'd be committing two sins instead of one.

Some people **do** change for the better after they start doing *pardah*; one thing leads to another.

(Du'a for end of a gathering) *Subhana Rabbika RabbulIZZati 'amma yasifun wa salamun 'alal mursaleen, walhamdulillahi Rabbil 'alameen*

(Parting salutation to students) *Assalam alaikum wa Rahmatullahi wa Barakatuh*