

Islamic Concept of "Taharah"

* **Asia Karim**

Cleanliness is ingrained in human nature. The Concept of purification and cleanliness is present in all the known civilizations and religions, both ancient and modern, preliterate and sophisticated. With the passage of time this concept has assumed the shapes of two extremes in different religions, but Islam has given a balanced and comprehensive concept of cleanliness which is also simple and practical.

One of the purposes of the apostleship of the Prophet Muhammad صلى الله عليه وسلم as stated in the Quran is: "يزكّيهم ويعلمهم عليه وسلام" He purifies them and teaches them the Book and, the Wisdom. At another place, It is stated as "يحلّ لهم الطيبات ويحرم عليهم الخبائث" "He allows unto them things clean and forbids unto them things unclean".

Purifiengs of soul of evil thoughts and polytheism takes precedence over physical cleanliness. Islam has stressed upon cleanliness. Islam has stressed upon cleanliness and has gone even into the minor details of it like washing hands before and after eating, using right hand for eating and left for the cleaning after defecation. Salat is for the purification of heart and

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soul but one has to make ablution (وضوء) before salat. Physical cleanliness leads to the spiritual purification. Even modern researchers and scholars have reached the conclusion that people feel need for physical cleanliness after being involved in unethical behaviours.

The System of Zakat in the time of Hazrat Umar: (Revenues & Expenditures)

*** Dr. Ghulam Yousuf**

It is a well known fact that after belief in Tawheed and Prophethood Salah, and Zakat are the fundamental tenets of Islam. In Holy Quran to believe in the Oneness of Allah, His Prophets and Messengers, to believe in the Divine Books and the Hereafter, to spend out of substance for your kith and kin, the orphans and the needy, is called "Al-birr". Salah Zakah have been mentioned together at 32 places the Quran.

Islam does not recognize and allow the concentration of wealth in the hands of a few. Rather it believes in the circulation of wealth so that it is distributed to all the members of community without any artificial hindrance. For the elimination of poverty the equitable solution as given by Islam can be found no where in the history of revealed religions or in the prevalent man-made laws.

In the present article an overview of Hazrat Umar's system of Zakat is analyzed. Hazrat Umar is regarded

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as one of the greatest Mujtahid that Muslim ummah has ever produced. His sharp legal acumen can be measured through Holy Quran in which 21 cases of legislative authority are not only endorsed but are based on his opinions:

During his reign of khilafat : the establishment of bait-ul-maal, Initiation of procedures for the collection and distribution of Zakat and establishment of offices for record keeping and appointment of honest individuals on key post took place. He also levied Zakat on slaves and horses that were used in business trade. He also issued legal policies and verdicts to governors and judges who were in charge in different areas. Some of good judgments and quick decisions have always been a source of guidance and inspiration for legists and experts in economic matters.

In the times of Prophet (Peace be upon him), Hazrat Abu Bakr and Hazrat Umar the Zakat on evident and hidden wealth was collected at official level. Hazrat Umar also issued orders to officials who were assigned the duty to collect Zakat that they should collect Zakat of animals that fall in the category of medium range of brands. Even animals of higher quality were not accepted in Zakat. Furthermore old-headed, squinted, limped, weakened animals, cattle used for meat and

milk, even animals used for reproduction were also not accepted for Zakat.

Hazrat Umar issued orders to traders that the Zakat on their entire assets would be collected once in a year. He used to say to his officials that "Listen carefully! Don't harass people, don't collect the better part from the Muslim's wealth for Zakat, neither snatch their earnings"

Hazrat Umar suspended the collection of Zakat in the years of famine. Hazrat Umar discouraged the appointment of any non-Muslim for collection and distribution of Zakat funds. Hazrat Umar suspended "Muallafatul Quluh" on the ground that the non-Muslim should not be paid out of Zakat funds simply for the reason that they are inclined to Islam. Islam by that time had gained power and position unprecedented.

On the transfer of Zakat funds from one city to another, Hazrat Umar's verdict was that it should be distributed equally among the dwellers of that particular city and not to be transferred to other cities.

He strictly guarded and protected the wealth of orphans so that it could not be misused and even encouraged to invest their wealth in business to generate profit.

According to Hazrat Umar the main purpose of Zakat was not specifically to help the poor or to deal with the problem of poverty, but rather its main goal is to enhance and expand the ownership of community at large and with the passage of time the ratio of lower and poor classes is elevated to a certain level that the entire community is raised to wealthier class which can possess a certain ownership in meeting their necessities of life.

Hazrat Umar regulated financial assistance to the needy and poor in such a manner that their subsistence level was achieved. Sometimes he would give 100 camels to a family in order to meet their legitimate needs. In his reign we find certain examples of equitable distribution of Zakat reached to such a level that not a single person was seen begging on the streets. Towns after towns were free from taking Zakat. At the same time the Zakat funds collected from such areas were entirely sent to the Central exchequer.

Those non-Muslim minorities living in Muslim countries where financial liabilities of the oppressed and the poor were met through bait-ul-maal, Hazrat Umar not only helped them from bait-ul-maal but also assisted them from Zakat funds. Hazrat Umar had strictly prohibited the use of Zakat funds for those people who were in power.

Jewish State & A Critical Survey of the Teachings of Talmud

*** Ibrar Mohi-ud-din Mirza.**

The Jewish state is established on the concept given by their book "Talmud". All the peoples other than Jews are "Gentiles" whether they live in the east or in the west. Whether they are Christians or Muslims.

Jewish people are the chosen nation and the best of all creatures. God loves them most. All the universe is created for them and prophethood is only meant for Israil. Paradise is for these people and they would be blessed with Jannah in the afterlife even if they had committed crimes and sins. According to Talmud heaven and earth are created for Israil. "As the world could not exist without wind so is impossible for the world to exist without Israil" says Talmud.

That is why the terms consider the land of Palestine as a gift from God. They can not forget the gift bestowed upon them by God. From this one can easily

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understand the background of setting up state of Israil in Palestine. Talmud considers it responsibility and duty of Israil to establish Jewish state in Palestine. Talmud also Point out that the Jews should gather at only one point and that is Jeuroslam.

The Jews beliefs that Talmud is also a revelation. It is not Ijtihad of u'lama. They beliefs and claim that the Holy one, blessed be. He gave Israil, two torah, the written and oral the written Torah contains six hundred & Thirteen commandments. The purpose of giving oral torah was to distinguish Israil from other nations.

Impacts of Various Civilizations & Religions on the Culture of Baloch's Tribes

- * Zulfiqar Ali Qaserani
- * Prof. Dr. Noor-ud-Din Jami

The Word 'Baluch', infact, is derived from the 'Halbi' language which means 'Badia Nasheen'. According to researchers, this nation migrated from Arabia, to Makran as well as to Sindh and Punjab and ultimately settled in these places. The various invaders, conquered the land of Baluch because of its Geographical importance which dates back to? 'Maad, Greek, Moria, Sasani and Rai' families were the most famous. After the advent of Islam, among the families of invaders, the most important Arab ruling dynasties and Mughul are worth mentioning. On the Baluch culture different religions and civilizations, e.g. 'Zurtasht, Greek Civilization, Budhumat, Hindomat and Islam' had left very deep influences but impact of Islam is more dominant and pervasive. However, traces of the influence of some religions and civilizations are still there which are likely to vanish with the passage of time.

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Khabar-e-Wahid near Malikites & its impact on differing with jurists of other schools of thought

*** Fath-ur-Rahman Qureshi**

The scholars and jurists have agreed upon that the Khabar-e-wahid is valid if it is continuous and there is no missing link in the chain of narrators. Only Malikites added two conditions for its validity: It should be according to the practice of ulama of Madina Secondly it should be according to the analogy. They argue by the following tradition of Holy Prophet: "Madina will purify its dislikes and unwanted as blow of Blacksmith purifies the stain of iron". Because Madina was headquarter of the Holy Prophet where he died and was buried. Moreover, there lived a large number of his companions. So it is unreasonable to think that people of Madina remained ignorant about the traditions of the Holy prophet and it is also impossible that they were unaware of the latest evolution in the Prophetic traditions. And it is reported that they take practice of ulama of Madina as a touchstone to judge the validity of Khabar-e-wahid.

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They differed with the jurists of other schools of thought in reciting al-Fatiha behind the Imam. Second issue is the option to cancel the trade agreement in the same sitting. There are two opinions in the validity of analogy opposing the Aahad: First the analogy is valid, second the individual's report is valid and superme.

Imam Malik does not demand this condition. This thesis is based on the following two arguments: Firstly, whatever is known and proven interaction of Imam Malik and his disliking the individuals opinion and his episode with Imam Abu Yousof will support this thesis. Secondly, if the analogy is based upon a verse of the Holy Quran or it is deduced by the Sunnah or Ijma, then it is above question in the status as compared to the narration of a single narrator

Political Rights of Women, from Islamic Point of View.

* **Dr. Abdul Baqi Abdul Kabeer**

According to the teaching of Islam, participation in the political modification is the duty of human being, regardless of being a man or a woman, and this is counted as

Fardh-e-Kefaya (compulsory shared duties), and accordingly, the responsibility was given to the Islamic nation as a whole, in order to safeguard general interests of the population, as well as having political rights, and properly usage of these rights by members of the society will lead to the progress and development of the society.

In the general speech of Sharia (Islamic Law) orders and duties are for men and women, and during prophet Mohammad, peace be upon him, and during the Four Khalifas (The first four leaders of Islamic State after prophet Mohammad) women participated in different kinds of political activities, which is leading us to the fact that the lack of such participation is the symptom of the dark age of the Islamic Nation.

The Islamic concept of covering rights through "duties (orders and prohibitions)" is a

modern grasp, which forbids negative usage of political rights. Therefore, the concept of religious duties in the Islamic methodology is the best way of explaining the nature of human being, its status and its rights-particularly political rights-compared to the methodology used in the contemporary theory of human rights

Islamic statements and its implications making it compulsory for human being (whether it is man or a woman) to participate in the wide-ranging of political activities like the activities of advice, declaration of opinions, speech of virtuous, finger-pointing to the unjustified, participating in the process of choosing the honest and capable individual to rule the country, and working towards the establishment of institutions which are helpful for the political modification, like: Auditing Organizations, Trade Unions, Research and Preaching Institution...and so on.

As the nation is in urgent need for the modification of its political system as means towards progress and development; the activities of the female section of the society -counted as half of the population- is a valid part which will lead to the progress and development. Therefore it is a religious duty to pave the way for the women to be able to have rights of political participation and to exercise these rights as a "religious duty" in order to get us out of the vicious circles of backwardness, subjugationetc

Theory of Mistakes and its Impact on Transactions

*** Dr. Muhammad Nawaz-ul-Hassani**

The contracts and transactions have role in human society the human being can not survive without conclusion of contract because one person can not produce all those materials which are compulsory for his life so he needs to sale out his commodity to meet his needs and fulfil his requirements and purchase from any body else what ever he does not have so each and every person needs to conclude a contract from the beginning of his life till his death.

The contract which based on consideration is always binding by its nature and it requires the contracting parties to fulfil requirement contract and to give the possession of subject matter to other party after conclusion a contract and no one can terminate it because it is binding contract for both parties. But sometimes he concludes the contract by mistake and unknowingly. If he knows all features of contract and its relevant events he does not conclude this contract at all. Mistake itself is considerable and valid excuse in all matters of worship and crimes and any one who

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committed any punishable offence by mistake his excuse of mistake is accepted and he is given concession in the punishment of offence committed by him.

Now the question is that: Is a contract which is concluded by mistake binding or not?

Is that contract terminated or not?

Is the person who concluded the contract by mistake, given concession by termination of contract or not?

Article namely the theory of mistake

discusses about the mistake occurred in the contract and explains different types of mistake because it some times occurred in the form of contract which is first element of contract and some times it is occurred in the consent given by the party and some times it is occurred in the second element of contract which is subject matter and there are further different types of mistake which occurred in the subject matter and some times is occurred in the third element of contract which is party. For example one party concludes the contract of donation assuming other party nearest relative of his wife but in fact he is from the enemies.

Article also elaborates the effects of different types of mistake on the binding nature of contract and explains what type of mistake causing for termination of contract and what type of mistake is not causing for termination of contract.

Problems for Pashto-Speakers in reading or writing Arabic emerging from difference in the writing systems of both the languages.

*** Dr. Faizan**

Due to difference in the writing systems Pashto-Speakers may pronounce waw in the following words (especially the students of early stages):

أولات, أولى و أولاك عمرو in which it is silent

They may pronounce "أنا" with long vowel without making pause at the word, because in Pashto whatever is written is read. They are apt to read the words "بخاری" and "محلّی" as Bukhari and Mahali not Bukhara and muhalla, because in Pashto "ی" is never written in place of "ألف"

When the word "ابن" comes between two proper nouns, they do not omit Alif from it while in Arabic it is governed by certain rules discussed in the article in detail.

They may write "٤، ٥، ٢" for 4,5,7.

The following consonants of Riq'a script difficult for them to write. ن=ن and-ن=وق=و ذص=ض و=ش

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