

Significance of Reading and Writing in Understanding Islamic Study Subject Matter: Knowledge of Pre-School Teachers

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Introduction:

Children success in school and later in life is to a great extent dependent upon their ability to read and write (NAECS/SDE, 2002). Islam claims to be a complete code of life and laid its founding principles in education. The purpose of Islamic education is not to cram the pupil's head with facts but to prepare them for a life of purity and sincerity. This total commitment to character building based on the ideals of Islamic ethics is the highest goal of Islamic education. (Al-Attas, 1979). "Read, in the name of the Lord" (Al-Quran, 96:1). The first revelation on the Holy Prophet (PBUH) is evident enough to express the binding of education for a Muslim child. Prophet in one of his sermons stressed the need of education in the following words. "The seeking of knowledge is obligatory upon every Muslim male and Muslim female." (Ibn Majah: hadith no. 224). There are evidences in Sahi hadith that the Prophet PBUH asked the prisoners from the Bad'r (the first war between Islam and Opponents lead by Prophet PBUH) to teach 10 Muslims to get free. This also testifies that Islam has been education friendly right from its emergence. A report published by UNICEF in 2005, also laid stressed on the emphasis of Islam on education to the children.

Reading and writing are two important tasks of literacy. Even the definition of Pakistan on literacy defines literate as the one who can read a line of a newspaper and write one's name. Every learning starts from the reading and writing. According to Horowitz (1985) reading and writing lay base grounds for the overall conceptual learnings of a student. Reading enables you to strengthen your written expressions as well (Clay, 1993). Talking specifically of Islamic study subject matter, reading is as significant as in any other discipline. Not only relevant to the core concepts of Islam, early childhood literacy has also been acknowledged by the United Nations Educational, Scientific, and Cultural Organization (UNESCO, 2008) for a sustainable world. United Nations Millennium Campaign initiated in 2000 having 189 countries on board signed

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 - 75 The Holy Quran has also granted the right to such option to the individual in relation to trading, civil transactions and contract (Qur'an 2:275 and 5:(1) "O ye who believe! Eat not up your property among yourselves in vanities: but let be there amongst you traffic and trade by mutual good will: nor kill or destroy yourselves: for verily God any hath been to you Most Merciful!"⁷⁵
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- 1 There are number of verses in Holy Qur'an that prescribe this rule such as it says: O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all fourfooted animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for God doth command according to His will and plan (Qur'an 5:1), "*Those who keep their promises when they make them,*" (Qur'an 2: 177), and "*I too promised, but I failed in my promise to you*" (Ibrahim: 22. This is the statement by Satan.) *etc.*
- 2 Islamic law of contracts is based upon the following types of commercial transactions i.e. Contract of Sale, Contract of *Ijarah* (Leasing), Contract of *Musharakah*, and Contract of *Mudaraba*, Contract of *Kafalah* (surety ship), Contract of *Hawalah* (assignment of debt) and Contract of *Rahn* (Pledge) *etc.* All these contracts have great concern with consumers as to get some goods or services is the ultimate motive behind these contracts. The consumer cannot fulfil their needs and requirements without entering one of these contracts. However, the research in hand is focused on product liability therefore the main concern is to discuss provisions from those chapters of *Fiqh* where there is delivery of goods such as *Bay'* and *Ijara*.
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- 5 Qur'an says: "*And Allah has permitted sale*" (Qur'an 2:278). It also says: "O you, who believe, devour not your property among yourselves by unlawful means except that it be trading by your mutual consent" (Qur'an 4:29).
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machinery of the legal system. Islamic law of contract ensures the protection of rights of both seller and buyer. Islamic law of contract, based on the divine law and ethics, highly emphasis on the protection and preservation of buyers' interests before the making of a contract, while formation of the contract and even after its conclusion. It has prohibited all the unfair transactions in order to insure protection of buyers against mal-practices in trade such as hoarding, adulteration, usury, misrepresentation, exorbitant profiteering, dealing in prohibited goods and services, gambling and games of chance, arbitrarily fixing prices of the commodities, cheating and fraud, trickery, false representation, swearing to sell a product and exaggeration in description of the goods and services etc. all are strictly prohibited by *Shari'ah* . In Islamic law of contract a large number of transactions are declared unfair only because they harm a particular party. Moreover, it has given buyers right to rescind the contract when they feel that their rights are at stake. Hence, they can utilize the Islamic law of options (*Khiyarāt*).