

# ولایت ٹائمز

WILAYAT  
TIMES

ہفت  
روزہ

اللہ کی ولایت مومنین اور متقین پر ہے وہ انہیں تاریکی سے روشنی کی طرف نکال لاتا ہے



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کب تک بے قصوروں  
کو قربانی کا بکرا بنا دیا  
جائے گا؟





# جامعہ ملیہ اسلامیہ اور ولایت فاؤنڈیشن کے اشتراک سے 3 روزہ عالمی ”عرفان اسلامی“ کا نفرنس منعقد

وزیر نجمیہ اللہ آقا ممدوی پور و فیصلہ طلعت آقا حبیب اللہ بیدو قدسہ حافظان غلام رضا انصاری پور و فیصلہ فاطمہ طباہانی، آقا رضا صلح پور و فیصلہ اختر الواجه پور و فیصلہ یونس اور آقا دہگانی سمیت سینکڑوں مکھی و غیر مکھی علمی شخصیات کی شرکت 35 سے زائد مقالات پیش

علامہ ابوالحسن حافظیان کی خدمات کو خراجِ پیشِ جامد ملی اسلامی میں فلسفہ تصوف کے شعبہ کو متعارف کرنے کا اعلان



پروفیسر فاطمہ طباہانی (جو آپ انعام منیٰ) نے عرفانِ اسلامی پر خطاب کرتے ہوئے تصوف اور طریقت کا اصل میزان شریعت کو قرار دیا۔ انہوں نے کہا کہ اسلامی تصوف وہ ہے جو شریعت کے معارف سے دور ہو اور حلال کے عمل کو سولے کریم کے افکار اور اعمال سے ایزا کرے جو ہے کہ تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ سلام لایا جائے تو انہیں شریعت سے ایزا کرنا ہوتا ہے۔ انہوں نے تصوف کی اہمیت تک پہنچانے کے لیے کہا کہ وہ ہے جس میں وہی تصوف قابلِ قبول ہے جس میں وہی تصوف قابلِ قبول ہے۔ اسلامیہ تصوف کی اہمیت اور اس کے ساتھ ساتھ تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ اسلامیہ تصوف کی اہمیت اور اس کے ساتھ ساتھ تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ اسلامیہ تصوف کی اہمیت اور اس کے ساتھ ساتھ تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔

انہوں نے حوسر اہلسن حافظیان کی زندگی پر روشنی ڈالتے ہوئے کہا کہ اس عارفِ دائمی کا مخلص جتنا ان سے قدامتاً ہی ہندوستان سے ہی تھا۔ آقا ممدوی ممدوی پور نے عرفانِ اسلامی کے موضوع کی اہمیت کو مد نظر رکھتے ہوئے عرفانِ اسلامی کے فلسفی، عقلی اور ماسوائی شعبہ کو ہامو صلی اہم پور یعنی میں شروع کرنے کی پیش کش کی۔ انہوں نے کہا کہ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔

نئی دہلی، 29 فروری، پورٹ اشہر، سماجک انتہا ہامو صلی اسلامیہ، نئی دہلی اور ولایت فاطمہ طباہانی، نئی دہلی کے اشتراک سے 16 فروری 2016 کو عرفانِ اسلامی اور ملت بزرگ حوسر اہلسن حافظیان کے موضوع پر منعقد روزہ بین الاقوامی بیکھار میں ملک اور بیرون ملک سے آنے والے اشخاص نے اپنے علمی اور فکری فیصلے کا اظہار کیا۔ پروفیسر فاطمہ طباہانی نے کہا کہ اسلامیہ تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔ انہوں نے تصوف اور شریعت کے درمیان سلام لایا جانا ہے۔



# Unscrupulous TRADERS pose threat to Handicraft business

**SPECIAL STORY**  
**BY ALTAf ALI**

**Srinagar:** To its discredit, handicraft business is wearing off its sheen and effect due to alteration in it leads to the deterioration of Kashmiri precious cultural heritage. Machine-made goods encroaching upon hand-made artifacts are seen biggest challenge to handicraft industry. Entrepreneurs decry the loss of business venture due to manufacturing process in craft production. They have sought to ensure the maintenance of transparency and originality of production.

Mohd Sadiq Wani, a handicraft dealer, expressed dismay over it, "There is a downward trend in sales marketing of handicraft products owing to outsiders intrusion into handicraft industry here. These foreign elements use machinery in producing crafted works of art. They manufacture products resorting to machine techniques, prepare artificial material and dishonestly cheat customers".

Wani runs Sadiq enterprises showroom, he has mainly two handicraft products on sale: Shawl embroidery and Chain Stitch and ensured them of handmade.

"We have handmade products of best craft expertise with quality work on them. If a dealer deals with the handicraft business, he should sell product on his own strength of quality so to earn customers trust", he said. On the prize mark of machine-done works outsiders sell here, he said, "it is not that customers buy their products in that of low cost but these elements manufacture works of varied colours and designs; tad products as

Pashmina, semi-pashmina in fact are of low quality".

Situated in the capital of the valley, the government central market is the main hub of the enterprise which comprises of hundred more shops dealing in handicraft, dry fruits, and jewelry.

Sheikh Shabir, owner Para shawl house in the market expressed his concern, "Alteration in handicraft works has dented the image of the cultural property. This is the only source of income for we dealers here. The significance handicraft used to have and a customer's trust on hand-made products has gone to low ebb since the importation of 'fake handicrafts' from Amritsar, India".

The products they deal with include Saries, Shawls, Suits, Ferans, Bed covers made from the fabric of woolen, cotton and silk. Products like Kani jam costs upto 80,000. Pashmina has variable rates and also goes up on sale in thousands. Tusha and wool are the other products sold.

"Central market is a designated sight for the purchase of the original and pure kind of fabric. Every product has a price mark and same rate throughout the market." He further said.

He requested the government and concerned authorities to conduct regular checks of dealers in order to ensure the transparency of business.

While talking to Abdul Rashid Shah, an official in Kashmir Government Arts Emporium, he said that it is not in our jurisdiction to examine the unscrupulous traders defaming Kashmir's reputed crafts and artifacts. "Our department deals with marketing. Nevertheless, we show the customers through demonstration in marking

difference between handmade and machine-made works and artifacts", he said. Bringing the matter to notice of Riyaz Ahmed, Publication and Exhibition officer in Directorate of handicrafts, he said, "retailing of machine-made works and artifacts is not any offence but we defame our art and results in cheating our customers. Identification of artifacts in this regard is necessary. To ensure the productive quality of our cultural heritage, our department has proposed some initiatives and endeavors for the preservation of handicrafts: establishment of 'quality control wing' for quality assurance of the products, development of labels for fixed tagging Handmade and machinemade crafts, introduction of training programmes etc." we are contemplating on to make a film at national level to aware people all over about handicraft business", he further said.



**"Central market is a designated sight for the purchase of the original and pure kind of fabric. Every product has a price mark and same rate throughout the market".**



# Islam and human rights

Advocate Syed  
Mujtaba Hussain

Part-1

The general view of majority of western jurists on Human Rights is that Human Rights is the idea of our times. But this idea is generally wrong. It is an idea which took a positive shape fourteen hundred years earlier by Islamic law. Islam being the religion of nature embodies the entire all the basic ideas of Human Rights. Human Rights in Islam is a divine concept unlike the western and contemporary concept of Human Rights. Human Rights in Islam was not the result of any development in human thought. It was the divine arrangement and divine guidance and this guidance was completed with the revelation of the Quran. The sources of Human Rights in Islam is;

## The Holy Quran.

Sunnah or traditions: are the first sources of Islamic law.

The second source of Islamic law is Ijma that is consensus of Muslims (Scholars) on an issue. The third source of Islamic law is reasoning by analog or concluding from a principle embodied in a precedent (Qiyas). In fact, Islam promoted the Universality of Human Experience over 1400 years before the United Nations declared it to exist.

In this regards Professor Briffault rightly remarks

"The ideals of freedom for all human beings of human brotherhood of equality of all men before the law of democratic government by consultation and universal suffrage, the ideals that inspired the French revolution and the declaration of rights that guided the framing of American constitution and inflamed the struggle for independence in the Latin American countries were not inventions of the west. They find their ultimate inspiration and source in the Holy Quran. They are the quintessence of what the intelligentsia of medieval Europe acquired from Islam over a period of centuries through the various channels of Muslim in Spain. Sicily the crusaders and of the ideals propagated by the various societies that developed in Europe in the wake of the crusades intimidation of the brotherhood association of Islam"

"The scope of the Human Rights is widened to cover all their religio-cultural and socio-legal manifestation witnessed by human world, in all its parts and in various periods of its history, one will have to admit that Human Rights are of neither a recent nor a western origin and that their origin and initial growth in fact lay elsewhere. So far as the religion of Islam is concerned, it was virtually and in it's entirely a Human Rights revolution, a movement directed against the stark inhumanity. If one thinks as of Human Rights, then Islamic pioneering contribution to the inception and growth of Human Rights has to be duly acknowledged. Islamic initiative and role in evolving respectable Human Rights jurisprudence cannot be denied but greatly appreciated".

What needs to be pointed out to those who uphold Universal Declaration of Human Rights to be the sole and highest charter of equality and liberty, is that given the western origin.

## 1.1. HUMAN RIGHTS IN ISLAM:

Islam is an Arabic word, derived from a root which means "Peace" and "Submission". It connotes the attainment of peace through submission to Allah. The most remarkable attribute of Islam is its universality and the place that it assigns to man as the center of the universe. Thus Islam is a term used in reference to the way of life. The word Islam or Muslim are derived from the same Arabic roots "Slm" - which mean Peace, Security, integrity, etc.

The concept of Human Rights is as mature as human history itself but the first practical and audacious step was made by Islam in 7th century A.D. (10th AH). Islam bestows importance to Human Rights due to human honor and dignity.

Due to various different schools of thoughts the scholars define the Human Rights in different ways. Some important definitions are as follows:

According to renowned Muslim Scholar Abdul

## Hakeem.

"General Human Rights are collective rights. Any power do not ban or stop them, but their perception is different in different areas. So there is deficiency to define them"

According to Scholars of Social Sciences the English word, 'Right' and Arabic word 'Haq' has multifold meaning and in specific sense denotes the meaning of 'compulsory' 'free from error' or 'immediately'.

## A Renowned Islamic jurist Dr. Hassan Karrah defines right in Islam as:

"Right as the legal bond under which the authorized person, for monopolizing and his exclusive command on something or a specific requirement of another person."

## Dr. Tahir-ul-Qadri delineates the Human Rights as:

"The Human Rights are those Rights which are given by the creator (Allah) of the humanity through His messengers. These rights are immutable but have reciprocal relationship to the duties."

In Islamic passage Human Rights are equally provided to every person because there is no Aristocracy in Islam.

Since Allah is the absolute and the sole master of the men and universe and he has given each man human dignity and honor, man has been given the power to be the architect of his own destiny, it follows that men are essentially the same.

All creatures are equal. The foundation of the social system of Islam rests on the idea that all human beings are equal and belong to one universal brotherhood. It announces or announces that all men in the world have sprang from the same parents (Adam and Eve) - and therefore are equal in their status as human beings. Islam rejects all distinctions of birth, class, race, color and language.

According to Islam, mankind belonged to a single tribe and single life pattern. "Mankind was single nation, but differed later".

In Islam, Human Rights are granted by Allah, not by kings or legislative assemblies and therefore can never be taken away or changed, even temporarily, for any reason. They are meant to be put into practice and lived not to stay on paper.

The Quran states that those who do not judge by what Allah has sent down are the disbelievers.

The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue".

The Quran states that,

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other) verily the most honored of you in the sight of Allah is (he who is) the most righteous of you."

The Quran states that;

"All human being are one and the same by birth, ultimately everyone can trace his origin to the same man and woman as father and mother. It is therefore necessary that all human beings would have a feeling of affinity with each other and live with fairness and goodness like the members of one extended family."

Quran is the Magna Carta of Human Rights and a large part of its concern is to free human beings from the bondage of traditionalism, authoritarianism (religious, political, economic, or any other), tribalism, racism, sexism, slavery or anything else that prohibits or inhibits human beings from actualizing the Quranic vision of human destiny embodied in the classic proclamation.

The concept of Human Rights being originally vested in the Almighty is clearly illustrated by the Prophet (PBUH) in the following Hadith in which the Prophet (PBUH) said that Allah will ask human beings on the Day of Judgment,

"O children of Adam! I asked food from you but you did not feed me." The man will reply, "Allah how could I feed you when you are sustainer of all men". Allah will say such and such of my servant asked you for food but you did not feed him. Do you not know that if you have given him food you would have found that food here with me? And O children of Adam, I asked water from you and you did not

give it to me "Man will say" O Allah, how could I give you water when you are the lord of worlds", Allah will say, "such and such of my servants asked you for water but you did not oblige him. If you had given water you would have found it here with me."

The above mentioned Hadith highlights another important aspect of the validity of Human Rights in Islam. The sanctity accord to Human Rights is much more than that of the rituals of worship.

If a man does not fulfill his duties towards Allah he is likely to be forgiven for this but not so in case of non-fulfillment of the duties towards human beings.

The purpose of the state in Islam is itself the restoration of these rights to those who have been deprived of them.

## Hazrat Abu Bakr (R.A.) explained this concept in the following words on the occasion of his election as the first caliph of the Islamic state in Madina.

"The weak shall be strong in my eyes unless restore to them their lost rights and strong shall be weak in my eyes until I have restored the rights of the weak from them."

It has been rightly quoted by Ignatieff: "Human Rights are justified based on some form of religious foundation. According to him, without a religious view of Human Rights there is no reason why human beings are "entitled to" ultimate respect."

## Bernard Lewis says,

"Islam - the offspring of Arabic and the Arabian Prophet (PBUH) was not only a system of belief and act. It was also a system of state, society, law, thought and art, a civilization with religion as its unifying, eventually dominating factor. Its code was shariah, the holy law developed by jurists from the Quran and traditions of the Prophet (PBUH). The shariah was not only a normative code of law but also, in its social and political aspects, a pattern of conduct, an ideal towards which men and society must strive."

Human Rights in Islam are honor, privilege, appendage, which is granted, conferred by Allah because the sovereignty not only of the state but the entire universe rests with him.

Islam has attached special sanctity to human life. Human blood is sacred in any case and cannot be spilled without justification and if any one violates this sanctity of human blood by killing a soul without justification the Quran equates it to the killing of entire mankind.

"Who so slays a soul not to retaliate for a soul slain, nor for corruption done in the land, should be as if he had slain mankind altogether."

"Whoever saved a human life shall be regarded as having saved all mankind".

Similarly it is not permissible to oppress women, children, old people, the sick or the wounded, women's honor and chastity are to be respected under all circumstances. The hungry must be fed, the naked clothed, and the wounded or diseased given medical treatment regardless of their pro- or anti-Muslim sentiments and activities.

Another instance of Islam's love for humanity is that it has seriously condemned those who cater to be in pride. A tradition of the Prophet (PBUH) says:

"No man who has in his heart a mustard grains weight of pride will ever enter paradise, and no man who has in his heart a mustard grains weight of faith will ever enter hell".

There is ample evidence in the Quran to prove that the Islam is basically individualistic in contents. Islam has formulated various laws by which it can be humanized. The Quran says,

"If they lean to peace, then lean, thou also to it".

The best way to avoid international frictions to resolve differences among nations throughout treaties and diplomacy. The Prophet Mohammad (S.A.W.) himself sets on example in this matter by making important treaties. His first treaty was with the tribes of Madina.

## The Quran Mentions about prisoners of wars

"And Afterwards either set them free as a favor or let them ransom (themselves) until the war lays down its weapons."

This verse leaves no room for the doubt that Islam enjoins upon conquerors to be humane to the prisoners and would prefer that they be freed rather than be kept in captivity.

H.A.R. Gibb says: "Islam emerged into the civilized outer world, not as the crude superstition of marauding herds, but as a moral force that commanded respect and a coherent doctrine that could challenge on their own ground the Christianity of East Rome and the Zoroastrianism of Persia."

Contd. to Next Edition



خوار از مجوری قرآن شدی  
کلوه سنج گردش دوران شدی

تیری ذلت کا اصل سبب یہ ہے کہ  
تو نے قرآن کو چھوڑ دیا۔ اور زمانے  
کی گردش کیے شکوے کرنے لگا

Rejecting the Quran how meekly thou hast sunk,  
Base avenger protesting of the turn of Fortune's Wheel!



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## Muslim officials facing systematic disappearance in bureaucracy:KEA

*'We are not against any community but why discriminate with Muslims?'*



Srinagar:Chairman of the Kashmir Economic Alliance Hajj Mohammad Yasin Khan has expressed serious concern over the systematic disappearance of the Muslim officials from the corridors of power in the Civil Secretariat.

In a statement Khan said as a part of some anti-Muslim conspiracy, as is prevalent across India, the Muslims are being subjected to discrimination and abuse of sorts."If a

Muslim policeman was abused for his sporting beard in Maharashtra and dragged with bruised face by RSS goons, in Jammu and Kashmir similar strategy is played in the Civil Secretariat where the Muslim officials are being kept away from the chairs which hold meaning in the system," Khan said.

He said for the last around a year, the Muslim officials are being sidelined from the seat of governance. "From the top chair of bureaucracy to the HODs it's the non-Muslim officials who are calling the shots in this Muslim majority state," Khan said. He said the affects of such communal discrimination in the government has started making impact on the lives of the Muslim majority community of the state. "What happened in Sarore, Jammu recently that the dwellings of the poor Musli were destructed happened only because this community had no voice in the bureaucracy which could have pleaded their case on humanitarian grounds

rather than having allowed the phased execution of Saffron agenda in the state," the KEA Chairman said adding "what happened in Sarore is the tip of the iceberg."

Referring to the Sachar Committee Report of 2005 Khan said the status of status of Muslims in India has already been shown below the conditions of Scheduled Castes and Scheduled Tribes and that now the same discrimination was being extended to Muslim majority Jammu and Kashmir.

"The overall percentage of Muslims in bureaucracy in India is just 2.5% whereas Muslim constitute above 14% of the population of India, and in disputed territory of J&K this sinister discrimination is being furthered," Khan said. Khan said apart from the previous PDP-BJP alliance, the Governor NN Vohra see to be running the same agenda of hidden forces. Khan appealed Prime Minister Narendra Modi to break his silence over continued suppression of Muslims. "Governor NN Vohra must also look into the matter," he said. (KNS)

## Ehsaas' organises interaction programme with KP women

*'Hail Muslims for communal harmony'*

Budgam: Kashmiri Pandit families at Ichigam village in central Kashmir's Budgam district today unanimously said that their decision of not migrating from the Valley should be observed as "resilience day." Ichigam houses eight Kashmiri Pandit families, comprising about 40 members and they didn't migrate from the valley when militancy erupted in Kashmir in 1990.

"This is one of rare places in whole Kashmir valley. We are some of the Pandit families here and we never migrated. We never witnessed any harsh treatment

from our majority community," said Sanjana Bhatt, a housewife. "For all these years, our Muslim community kept us alive by coming to us, by sharing things with us, by participating in our happy moments and by giving us shoulders in our sad days," Bhatt said. Bhatt along with several of her other community members, mostly Pandit women were sharing their experiences at a unique programme, "Building Bridges - An interaction with KP Women" organised by Ehsaas-NGO. The programme was organised at a Muslim house of Master Syed Jaffar, where pandits came over to share their

experiences and also shared some lighter movements, anecdotes. During the interaction, Bhatt also shared that the village has a history of communal harmony.

Khaki Ji, donning an embroidery Kashmiri pheran said that their decision of non-migration should be observed as a "resilience day". She said that Muslims would come to them for all sort of help. "They came on good numbers, collected the donations locally and the temple was rebuilt by the Muslims during the peak of militancy," she said. She along with other community members give credit for this atmosphere of harmony to the local Muslim trust-Imam Zaman Trust.

### BOOKING STARTED

Al Hadi tour & travel agency Budgam organized a special group on the Bari of Imam Khomeini (ax) for Iran. The tour consist of Ziyarat cum visit to Isfahan, Shiraz, Hamadan, Qom, Tehran, Mashad, Mehran and all other cities as well as religious places.

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