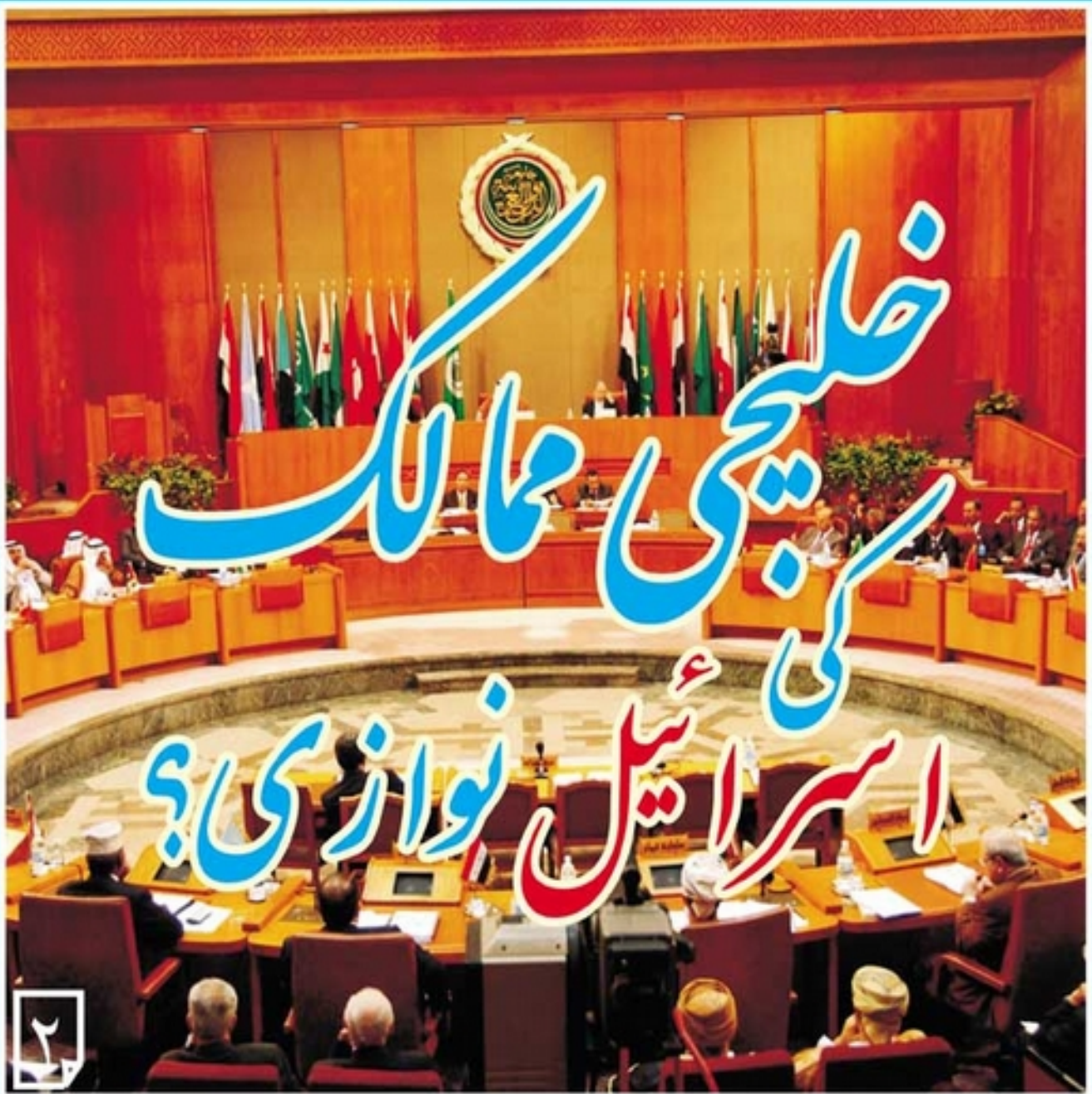


ولایت ٹائمز

WILAYAT
TIMESہفت
روزہ

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

جلد: 2 ☆ شمارہ نمبر: 28 ☆ تاریخ: 14 مارچ تا 20 مارچ 2016ء، بطایح 4 جمادی الاولیٰ تا 10 جمادی الآخرہ 1437ھ ☆ صفحات: 8 ☆ قیمت: 5 روپے



خلیجی ممالک کی اسرائیل نواز می؟



Ayatollah Khamenei's speech in Kashmir: ===== In 15 minutes, a history of grudges was cleared off!

Up until that day, intense discord existed among Shias and Sunnis to the extent that if a Shia visited a Sunni mosque, they would cleanse the mosque, saying that a heretic had entered and thus defiled the mosque.



During a visit to Kashmir, Ayatollah Imam Khamenei, speaking at the Imam Bara Budgam mosque, Late Qalbi Hussain Rizvi translating the speech of Rehbar SRINAGAR

The late Qalbi Hussain Rizvi Kashmiri was a revolutionary activist from Kashmir, who passed away a few months ago. In the year 1980 and during Ayatollah Khamenei's visit to Kashmir, he was there and narrated important memories from that trip.

As part of these memories, he says: The Leader visited Kashmir in late 1980 or early 1981. One week in

advance, I was already thrilled and I was so busy making arrangements for welcoming Ayatollah Khamenei that I totally forgot to officially take a few days off since I was an employee; so I missed a few working days without asking for a leave.

On the eve of the day when we were expecting the Leader to arrive, we rented a taxi and installed a loudspeaker on it. While in taxi, I took the microphone to announce to the whole city of Srinagar that the Leader would arrive the next day. When the Leader arrived, the people flocked in the airport. The Shias had taken buses, taxis, pickups, trucks or just any means of transportation available to reach the airport.

The Leader also joined Sunni Friday prayers and prayed while standing before Mirwaiz Molvi Mohammad Farooq and delivered a 15 minute speech there. The effects of this 15-minute speech on the history of Kashmir could be collected in tens of books and months of lectures. Throughout the history of Kashmir, it was the first time that a Shia cleric who was a global figure delivered a speech at a Sunni mosque.

Until that day, Shias and Sunnis had intense discords; if a Shia visited a Sunni mosque, they would even cleanse the mosque, saying that a heretic had entered and thus defiled the mosque.

But after the Leader's speech, it was common for Shias to pray at Sunni mosques and would pray before Sunni prayer leaders with no fear. Sunnis would pray at Shia mosques, too. This unity was an outcome of that 15-minute speech made by Ayatollah Khamenei.

Memories of Qalbi Hussain Rizvi Kashmiri pp. 37-38

ROAD ACCIDENTS

Dear Editor,

Road accidents caused by improper driving can be avoided if the drivers are careful and cautious.
By Syed Karar Hashmi

Disasters are no strangers and occur quite frequently. India has 01 percent of the total number of vehicles in the world but records 06 percent of the total road accidents. Traffic rules and regulations have not been effective. Road accidents caused by improper driving can be avoided if the drivers are careful and cautious.

The pressure on roads in terms of increasing vehicular population shows an alarming increase. This results not only in restructuring the traffic flow, but also putting the road users life at a great risk. Bad maintenance of roads is a major factor in road accidents in state of Jammu and Kashmir. The police from adjoining areas generally come out on the highways only after a crash.

Hospitals at regular distances, especially in rural areas and near accident prone locations are not

established for immediate care. On the other hand, much valuable time is generally lost in reaching to a hospital. It is obligatory on the part of driver or other person in-charge of the vehicle involved in the accident to carry the injured immediately to the medical practitioner. While, the medical practitioner has to attend to such injured person without waiting for procedural formalities (see 134 of M.V. act). Loan scheme have also contributed in substantial increase in number of vehicles as it is easy to buy vehicle due to easy loan facility. However maintenance is a costly proposition, which requires awareness and expertise.

To corroborate on the strength of data, supplied by Chakra barty and Mehta(2001), following statements can be made.

- Somebody dies on an Indian road after every seven minutes; and another is seriously injured after every two minutes.
- A total of 75,000 people are killed every year in road accidents, the highest in the world; another 350,000 are seriously injured.
- The economic loss arising out of road accidents is estimated Rs 60billion (60000

crore) per year.

- National highways comprise only 1.5 percent of the entire road network, but accounts for 25 percent of all accidents and a shocking 34% of fatalities.

Causes of road accidents

1. Improper driving causes 77% of the road accidents.
2. Defective vehicles are responsible for more than 06% of accidents.
3. Pedestrians contribute to 04% of accidents.
4. Cyclists contribute 03% of road accidents in India.

Mobile phones are the serious hazards if used while driving and many believe that using a mobile phone while driving is far more dangerous than driving under the influence of alcohol. The disaster management aspect of road accidents statutory provisions must be carefully remembered and implemented while driving as a precautionary measure, so to drive life at a free risk.

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Islam and Human Rights

Advocate Syed Mujtaba Hussain Part-3



According to Maulana Saif-ur-Rehman; It was delivered in 632 A.D. /10 A.H. at the last Hajj of the holy Prophet (PBUH).

The last sermon of Prophet Mohammad (PBUH) teaches the importance of equality and fair treatment, and laid the outline for the First Human Rights declaration, many hundreds of years before the magna carta, Bill of Rights and UN Human Rights codes.

The important Human Rights of the last sermon are given below:

These Rights has been summarized in this form in the famous book of the "Human Rights in Islam" written by a famous Author Shyakh-ul-Islam Dr. Muhammad Tahir-ul-Qadri.

1. Equality of Human Rights: "All mankind is from Adam and Eve, and Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor, a black has any superiority over white except by piety and good action."

2. Obedience of Rights.

3. Right of life: "O people just as you regard this month, this day, this city as sacred."

4. Eradication of Ethnicism.

5. Right to property: "Return the goods entrusted to you to their rightful owners your capital, however is yours to keep."

6. Right of society members: "O people, every Muslim are the brother of the other Muslim, and all the Muslims form one brotherhood."

7. Right of workers and servants: "And your slaves I see that you feed them with such food as you eat your selves, and clothe them with the same clothes that you, your selves wear."

8. Eradication of lawlessness: "Behold! All practices of the days of ignorance are now under my feet. The blood revenges of the days of ignorance are remitted."

9. Economic Rights: "All interests and usurious dues accruing from time to time of ignorance stand wiped out."

10. Right of inheritance: "O people, Allah, the mighty and Exalted has ordained to everyone his due share (of inheritance). Hence there is no need of special testament for and heir (departing from the rules laid down by shariah).

11. Newborns Right of Ancestral Sanctity: "The child belongs to the marriage - bed and violator of wed lock shall be stoned and reckoning of their deeds rests with Allah."

12. Right of Social Identity: "He who attributes this ancestry to other than his father claims his client ship to other than his master, the curse of Allah is upon him."

13. Rights to receive the debt: "All debts must be repaid, all borrowed property must be returned, gifts should be reciprocated and a surety must make good the loss to the assured."

14. Right of ownership: "He who (amongst you) has any trust with him, he must return it to the owner."

15. Women's Right want of husbands and wives:

"O people, it is true that you have certain rights with regard to your women, but they also have rights over you, remember that you have taken them as your wives only under Allah's trust and with his permission. If they abide by your rights then to them belongs the right to be fed and clothed in kindness.

Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not allow anyone to enter your house whom you do not approve of as well as never to be unchaste."

16. Constitutional Rights: "Verify I have left amongst you that which will never head you astray, the book of Allah and my example, the sunnah and if you follow these you will never go astray."

17. Rights of State: "Behold! Worship you lord; and obey your rulers, and you will be admitted to the paradise of your lord."

18. Right of law observance.

19. Rights of justice: "Beware, no one committing a crime a responsible for it but himself, neither the child is responsible for the crime of his father's nor the father is responsible for the crime of his child."

20. Right of Awareness for future generations: "Let him that who is present, convey it unto him who is absent, for many people to whom the message is conveyed may be more mindful of it than the audience."

The farewell address is equally notable for the universal message it has for mankind as a whole.

1. There is the great stress on the priceless worth of human life without taking of human life cannot be tolerated and must be punishable by death.

Even of the life is taken by mistake. The Diyah (blood ransom or compensation) must be paid to the relatives of the killed person. Islam has accorded such a high value to human life that it declared that whoever kills one man deliberately, it is as if he has killed all of mankind.

2. The farewell address stressed the need and concern that women be treated kindly and compassionately. Divorce, while permissible as a last resort in Islam, must be avoided if at all possible of all the permitted acts. It is the most hated by Allah.

In this way, the Human Rights of the last sermon are more ancient than the UDHR by 1200 years. So the last sermon of the holy Prophet (PBUH) is the first universal charter of Human Rights in the world.

According to the Islamic teachings and Muslim Scholars Point of view the last sermon of the Prophet (PBUH) is a complete code of Human Rights forever.

As Dr. Sultan said in his book: After these facts, we can say that the last sermon of the Prophet (PBUH) is a comprehensive and complete charter of Human Rights."

CONCLUSION:

The Quranic ideology judged by any standard of logic, rationality and morality is progressive and those who believe in it do not have to search for the solution of human problems somewhere else.

This is the brief summary of those rights which 1400 years ago Islam gave to man. Even in the present so-called modern period which makes such loud claims of progress and enlightenment, the world has not been able to produce more just and equitable laws than those given 1400 years ago.

The characteristics of Human Rights in Islamic law are as:

1. According to Islamic jurisprudence Human Rights are divine. These do not stem from other human beings who are influenced by whims, desires, interests and personal ambitions. 2. Human Rights are associated, linked, connected with the Islamic faith and belief. 3. These Human Rights are comprehensive to the human beings nature. 4. These Human Rights are applicable to each person under Islamic jurisprudence, regardless of color, race, religion, language or social status. 5. These are constant and are not adaptable at any time or place and under any condition or circumstances. Neither society nor individuals can alter these Human Rights. 6. These are sufficient to establish a society that grants its life. These Human Rights also serve to preserve political, social, moral and economic rights of humanity. 7. These Human Rights, however, are restricted and not absolute. When we look into the matter of Human Rights the

contribution of Islam in this field has for reaching impact throughout the world in the protection and promotion of Human Rights; before 1400 years ago, Islamic appeal for Human Rights and fundamental freedoms was heard, and it was able to prove its worth and effectiveness and it was addressed to all human beings without distinction as to race, sex, creed or color.

Islamic jurist has said; "To the students of the Quran not one word in the preamble or in the objectives of the character and not a single article in the text of universal declaration of Human Rights will seem unfamiliar." Human Rights in Islam are based on the premise that man acts as the representative of Allah on the earth.

An Eminent Muslim jurist quotes Dr. Santillana to have said: "We may agree with the Muslim jurists when they teach that the fundamental rule of law is liberty. God has set a 'bound to human activity in order to make legitimate liberty possible for all, without the 'bounds of God liberty would degenerate into license, destroying the perpetrator himself along with the social fabric. This bound is precisely. What is called law which restrains human action within certain limits, forbidding certain acts and enjoining others, and thus, restraining the primitive liberty of man, so as to make it as beneficial as possible either to the individual or to society."

According to the Dr. Mohammad Hamad Khadar; "Rights are not an end themselves, they are simply a means to fulfill the duties of life."

The Islamic rights are relevant to duties. It means if you have some rights than you have also some duties. If you violate these duties then you have not any right to Rights. It shows that the Islamic concept of Human Rights has belonged to duties and rights for a peaceful society. According to sufficient reasons, the Human Rights in Islam are more universal, deeper more secured and more guaranteed. Islam presented the complete concept of Human Rights at such a time when there was no found any concept of Human Rights in the society. Islam emancipated the poor and oppressed and gave the world the basic prescription for the respect and value of all human beings irrespective of class, colour, or creed. These instructions contained in the holy Quran remain as relevant today as they were at the time that it was revealed. Thus, it can conclude with air of finality that Human Rights are not at all a foreign concept for the Muslims of the contemporary world, their religion at its very inception spoke of them. The holy Quran, Sunnah of Prophet (PBUH) and books of fiqh, all dwell on them at length. In any case, the west cannot claim a monopoly on or an exclusive claim to the initiation development, formalization, adoption and practice of Human Rights. Furthermore, if we keenly observe the present Human Rights we find that these are the re-voice of those rights which Islam has provided 1400 years ago. It means modern Human Rights are not new but these are revision of those which Islam has already provided.

SUGGESTIONS

Islam gives a lot of Human Rights but most of them are unknown for us, in fact due to the ignorance about these rights and lack of proper knowledge about them, the reputation of Islam is distorted in the eyes of the rest of the world. So, the present Muslim leaders should maintain the present momentum of Islam revival and mobilize the resource of their leadership to be a truly representatives of the original spirit of Islam. The journey of development and improvement of humanity is caring on in a very fast way but the status of Human Rights is going to fall with passage of time also very fast. If we want to true performance of Human Rights of peaceful and humble society then we should obey the divine rules in every sphere of life.

It needs to be shown that Islamic teachings are not inimical to human progress, and that Islam is second to none in enhancing the dignity of man, and in securing for him the rights to achieve for him the rights to achieve the maximum self-actualization of his potentialities. The best way to do so is to set, and example about the practicality of the Islamic principles. Another area in which rejuvenation will make Islamic ideology a successful competitor in the world of competing ideologies is popular participation in the political decision making.

The main thrust should be to restore Human Rights to their due place in the socio-political organization of a Muslim community.

The two cardinal principles of Islam i.e. UTHOOD & IMNA can made the ideological boundaries of Islam broad and flexible so that it could accommodate the changing realities of life without transmuting the fundamental beliefs or distorting the supreme moral and spiritual ideals of faith.

Unless the Muslim revert back to independent reasoning and reopen the doors of ijtihad, Islam will not be able to meet the gruesome challenges of modern times.

Advocate Syed Mujtaba Hussain hails from Kashmir is a research student of law and can be reached at joon.azam@gmail.com. Full article can read at website of Wilayat Times-www.wilayatimes.com

Srinagar
WILAYAT
 Weekly
TIMES

کابددا فرہی می آورد
 جامہ قر جان بی غم بوی خوش

تین چیزیں ہن پر مونا لاتی ہیں
 دہنی کپڑا بے فکر دل اور خوش

Three things tend to make you fatter,
 Silk robes, good smells and carefree heart



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**Yasir Shirazi killed in Russia
 laid to rest in Kashmir**

Thousands attended funeral procession



Srinagar: A young Kashmiri businessman, Yasir Shirazi, 27, who was hacked to death by unidentified robbers and decamped with cash and his other belongings at Kazan province of Russia, was Saturday laid to rest at his ancestral graveyard at Hassanabad in Kashmir.

According to his friend, the body of Yasir who succumbed to his injuries on Wednesday arrived at Srinagar International Airport on the week hours of Saturday morning was buried at his ancestral graveyard at Hassanabad in Rainawari. Amid, tears and sobs, thousands of people attended the funeral procession of Yasir. He told that he was attacked by some goons in Russia and after battling for his life for few days, he was declared dead on Wednesday. "Yasir was returning to his hotel when some unidentified robbers hit him on his head with a rod causing serious wounds. He was immediately rushed to the hospital where he slipped into coma for a few days," he said. The family, relatives and other were seeking stern action against the goons who attacked Yasir in Russia.

Earlier, Indian External affairs minister Shushma Swaraj took to 'Twitter' to inform about the tragic death of Yasir. "I am pained to inform that Yasir - an Indian medical student from Srinagar has succumbed to injuries in Russia," she tweeted. Coming from a business family, Yasir was dealing in handicrafts particularly paper mache goods and was on a business trip when he was attacked. According to reports, Yasir had gone to Russia for business purpose. "While the taxi had dropped him around 7pm and when he was walking on the road, somebody hit him on his head from behind. They took away his bag containing money, passport and other things" reports said. However, unconfirmed reports said that Russian police has also registered case in this regard while the investigating into the matter is still on.

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