

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 ☆ شمار نمبر: 21 ☆ تاریخ: 18 جنوری تا 24 جنوری 2016ء بمطابق 7 ربیع الثانی تا 13 ربیع الثانی 1437ھ ☆ صفحات: 8 ☆ قیمت: 5 روپے



محسبہ مفتی حتمی فیصلہ یلنے کی مجاز

داعش، طالبان اور دیگر دہشتگرد تنظیموں کا خاتمہ وقت کی اہم ضروری: سربراہ سنی تحریک

کراچی: پاکستان سنی تحریک کے سربراہ ڈاکٹر اعجاز قادری نے کہا ہے کہ داعش، طالبان اور دیگر دہشتگرد تنظیموں کا خاتمہ وقت کی اہم ضروری ہے۔ داعش اور دیگر دہشتگرد تنظیموں کے خلاف سنی تحریک کی قیادت میں ایک عالمی تحریک چلائی جائے۔ داعش اور دیگر دہشتگرد تنظیموں کے خلاف سنی تحریک کی قیادت میں ایک عالمی تحریک چلائی جائے۔ داعش اور دیگر دہشتگرد تنظیموں کے خلاف سنی تحریک کی قیادت میں ایک عالمی تحریک چلائی جائے۔



اسلامی تحریک کے سربراہ ڈاکٹر اعجاز قادری نے کہا ہے کہ داعش اور دیگر دہشتگرد تنظیموں کا خاتمہ وقت کی اہم ضروری ہے۔ داعش اور دیگر دہشتگرد تنظیموں کے خلاف سنی تحریک کی قیادت میں ایک عالمی تحریک چلائی جائے۔

مسلمان ممالک کا ایران کے جہانے اسرائیل کی خلاف اتحاد بننا چاہیے: سنی اتحاد کونسل

اسلام آباد: سنی اتحاد کونسل پاکستان کے چیئرمین ماجد ابراہیم مامد رضا نے کہا ہے کہ اسرائیل کے ساتھ اتحاد بننا چاہیے۔



نور محمد بھٹو نے کہا ہے کہ اسرائیل کے ساتھ اتحاد بننا چاہیے۔ اسرائیل کے ساتھ اتحاد بننا چاہیے۔ اسرائیل کے ساتھ اتحاد بننا چاہیے۔ اسرائیل کے ساتھ اتحاد بننا چاہیے۔

مصری صدر اسمعیل اسرائیل کے زور خرید غلام: صیہونی اخبار میں انکشاف

اسرائیلی اخبار نے اسرائیلی صدر اسمعیل اسرائیل کے زور خرید غلام کے بارے میں انکشاف کیا ہے۔ اسرائیلی اخبار نے اسرائیلی صدر اسمعیل اسرائیل کے زور خرید غلام کے بارے میں انکشاف کیا ہے۔

ایران کو امت مسلمہ کے مستقبل کی فکر لاحق ہے: علی لاریجانی

تہران: مجلس شوریٰ کے سربراہ علی لاریجانی نے کہا ہے کہ ایران کو امت مسلمہ کے مستقبل کی فکر لاحق ہے۔ ایران کو امت مسلمہ کے مستقبل کی فکر لاحق ہے۔



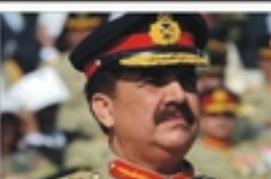
اسلام اور مسلمین کے صفوں میں داعش کیلئے کوئی جگہ نہیں: جماعت الدعوۃ کراچی

کراچی: جماعت الدعوۃ کراچی کے مولانا ڈاکٹر مہدی اقبال نے کہا ہے کہ اسلام اور مسلمین کے صفوں میں داعش کیلئے کوئی جگہ نہیں ہے۔ جماعت الدعوۃ کراچی کے مولانا ڈاکٹر مہدی اقبال نے کہا ہے کہ اسلام اور مسلمین کے صفوں میں داعش کیلئے کوئی جگہ نہیں ہے۔



پاکستان کے آرمی جنرل راجیل شریف دنیاب کے بہترین جنرلوں میں شامل

پاکستان کے آرمی جنرل راجیل شریف دنیاب کے بہترین جنرلوں میں شامل ہیں۔ راجیل شریف دنیاب کے بہترین جنرلوں میں شامل ہیں۔ راجیل شریف دنیاب کے بہترین جنرلوں میں شامل ہیں۔



راجیل شریف دنیاب کے بہترین جنرلوں میں شامل ہیں۔ راجیل شریف دنیاب کے بہترین جنرلوں میں شامل ہیں۔ راجیل شریف دنیاب کے بہترین جنرلوں میں شامل ہیں۔

پرتشدد و خیالات امت مسلمہ کیلئے

سب سے بڑا مسئلہ: امام امین جہنم قادری نے کہا ہے کہ امت مسلمہ کیلئے پرتشدد و خیالات سب سے بڑا مسئلہ ہے۔ امام امین جہنم قادری نے کہا ہے کہ امت مسلمہ کیلئے پرتشدد و خیالات سب سے بڑا مسئلہ ہے۔



Saudi Arabia's Reckless Extremism



BY MOHAMMAD JAVAD ZARIF

THE world will soon celebrate the implementation of the landmark agreement that resolves the unnecessary, albeit dangerous, crisis over Iran's nuclear program. All parties hoped, and continue to believe, that the resolution of the nuclear issue would enable us to focus on the serious challenge of extremism that is ravaging our region — and the world.

President Rouhani has repeatedly declared that Iran's top foreign policy priority is friendship with our neighbors, peace and stability in the region and global cooperation, especially in the fight against extremism. In September 2013, a month after taking office, he introduced an initiative called World Against Violence and Extremism (WAVE). It was approved by consensus by the United Nations General Assembly, giving hope for a farsighted global campaign against terrorism. Unfortunately, some countries stand in the way of constructive engagement.

Following the signing of the interim nuclear deal in November 2013, Saudi Arabia began devoting its resources to defeating the deal, driven by fear that its contrived Iranophobia was crumbling. Today, some in Riyadh not only continue to impede normalization but are determined to drag the entire region into confrontation.

Saudi Arabia seems to fear that the removal of the smoke screen of the nuclear issue will expose the real global threat: its active sponsorship of violent extremism. The

barbarism is clear. At home, state executioners sever heads with swords, as in the recent execution of 47 prisoners in one day, including Sheikh Nimr al-Nimr, a respected religious scholar who devoted his life to promoting nonviolence and civil rights. Abroad, masked men sever heads with knives. Let us not forget that the perpetrators of many acts of terror, from the horrors of Sept. 11 to the shooting in San Bernardino and other episodes of extremist carnage in between, as well as nearly all members of extremist groups like Al Qaeda and the Nusra Front, have been either Saudi nationals or brainwashed by petrodollar-financed demagogues who have promoted anti-Islamic messages of hatred and sectarianism for decades.

The Saudi strategy to derail the nuclear agreement and perpetuate — and even exacerbate — tension in the region has three components: pressuring the West; promoting regional instability through waging war in Yemen and sponsoring extremism; and directly provoking Iran. Riyadh's military campaign in Yemen and its support for extremists are well known. Provocations against Iran have not grabbed international headlines, primarily thanks to our prudent restraint.

The Iranian government at the highest level unequivocally condemned the assault against the Saudi embassy and consulate in Tehran on Jan. 2, and ensured the safety of Saudi diplomats. We took immediate measures to help restore order to the Saudi diplomatic compound and declared our determination to bring perpetrators to justice. We also took disciplinary action against those who failed to protect the embassy and have initiated an internal investigation to prevent any similar event.

By contrast, the Saudi government or its surrogates have over the past three years directly targeted Iranian diplomatic facilities in Yemen, Lebanon and Pakistan — killing

Iranian diplomats and locals. There have been other provocations, too. Iranian pilgrims in Saudi Arabia have endured systematic harassment — in one case, Saudi airport officers molested two Iranian boys in Jeddah, fueling public outrage. Also, Saudi negligence was to blame for the stampede during the recent hajj, which left 464 Iranian pilgrims dead. Moreover, for days, Saudi authorities refused to respond to requests from grieving families and the Iranian government to access and repatriate the bodies.

This is not to mention the routine practice of hate speech not only against Iran but against all Shiite Muslims by Saudi Arabia's government-appointed preachers. The outrageous beheading recently of Sheikh Nimr was immediately preceded by a sermon of hatred toward Shiites by a Grand Mosque preacher in Mecca, who last year said that "our disagreement with Shiites will not be removed, nor our suicide to fight them" as long as Shiites remained on the earth.

Throughout these episodes, Iran, confident of its strength, has refused to retaliate or break — or even downgrade — diplomatic relations with Saudi Arabia. We have until now responded with restraint; but unilateral prudence is not sustainable.

Iran has no desire to escalate tension in the region. We need unity to confront the threats posed by extremists. Ever since the first days after his election, the president and I have indicated publicly and privately our readiness to engage in dialogue, promote stability and combat destabilizing extremism. This has fallen on deaf ears in Saudi Arabia.

The Saudi leadership must now make a choice: They can continue supporting extremists and promoting sectarian hatred; or they can opt to play a constructive role in promoting regional stability. We hope that reason will prevail.

Mohammad Javad Zarif is the foreign minister of the Islamic Republic of Iran & The article first appeared in The New York Times.

#Nimr A voice against tyranny

Rahil Hussain Dar

It is an admitted fact that Yazid is still alive either in one form or the other. From the tragedy of Ashoora, the humanity has been bifurcated into two factions, one of Hussain (A.S) and the other of Yazid. There has always been a perennial struggle between these two schools of thought. Hussain (A.S) stood against the tyranny and injustice and more importantly, sacrificed everything to uphold the banner of truth and Islam and Yazid always has been an oppressor who tried unremotely to muzzle the voice of this "Labaik".

The pages of history are brimmed with the clashes of truth against the falsehood. Hussain (A.S) represented the truth and Yazid represented the falsehood. In the same vein, Allama Iqbal eloquently writes:

Moses and Pharaoh, Shaber (Hussain) and Yazid.

Are forces that arise from the womb of life?

The true followers of Hussain (A.S) always strive to dethrone the regimes of Yazid either by means of voice or by means of blood. And this struggle of justice against injustice continues unabated and Yazid demonstrated his ill traits of character. Yazid, despite having power and pelf and all requisite resources at his behind, fails to win over human hearts. The modern day Yazids are following the same pug-marks of Yazid in letter and spirit. They too brutally kill the voices of truth and justice.

The modern day Yazidiyat is on pinnacle, today Hussain (A.S) of our time (Nimr) was martyred by the Yazid of our time (Al-Saad regime). Once again the Yazid has surfaced, wearing the mask of Islam, and Saudi Arabia—the origin of intelligentia, justice, equity, fair and morality has once again turned, ironically, ill into a slaughter house where the dictatorship and tyranny of sheikh salman is at its climax.

Nimr—the protagonist, Hussain of the era, has once again validated that Hussainiyat is still alive and the lessons of Karbala are ubiquitous. By giving his blood and head, Nimr has re-written and repeated the famous Hadith by the drops of his blood:

Kullu Husain Ashoora Kullu Arzin Karbala

He gave a clarion call to the whole humanity to unite against the Yazid of the present time. To quote Dr. Ali Shariati, Hussain (A.S) was much thirstier for "Labaik" than for water. Nimr voiced to the "Labaik" of Hussain (A.S). So, now Nimr needs our "Labaik" as he offered his pious life for the muzzled and innocent people. By following in the footsteps of Hussain (A.S) Nimr has shown us how to stand against tyranny and injustice.

Undeniably the blood of Ashoora is still running in the veins of personalities like AL NIMR (HIJAZ), SHEIKH IBRAHIM ZAKZAKAY (NIGERIA), SHEIKH ALI SALMAN (BAHRAIN) Which doesn't let them to be as mute spectators while seeing the whole humanity under oppression. However, NIMR didn't represent any particular sect but the humanity as a whole.

Author hails from Parised, Badgam, a graduate student in J.A.K.

Truth is Bitter; Because of what?

Sharief-ud-Din

Intimacy between a teacher and his/her taught, whether erroneous or unnatural it is to none such a kinship, prophetic, holistic and agony, other exaggerated adjectives. Slogans like prophetic, esteemed and personified are in vague and such an exaggeration is giving high hats to the people who talk such idealism and are usually called as social reformers.

How natural, practical and realistic such an ideology is, is really to ouster one's timidity and to be on the slim of exile or to face the doldrums of life. An Austrian physician, neurologist and psychologist had attempted not only to define such a hook up but also tried to bring the trough of her affinities at the surface. He has put ample emphasis on the existing certain fundamentals of his theory. He has gone beyond the wits of religious bigots and declared even the most sacred affinity as sexual in nature i.e.; the link between a father daughter and a mother a son. Such cases have also emerged on surface as we witnessed certain episodes in Austria and Delhi.

Frankly speaking, I talked to many teachers about the performance of their tots or even the grown-ups and accidentally, all the teachers mentioned the performance of their female students at the fore front though they gave the numerals of their male students as well but they usually followed the girl folk. However, the intensity of sexual urge among the female teachers for explicating the performance of their opposite sex is low that can be realized because they always prefer the mentioned one's so that there can be flexibility in their comfortable life. Totally the female interest can't be evaded. We've empathetic reason to talk about such an affinity as we headlined most of the times teachers either molesting or marrying their greenhorns. In monasteries and churches such cases have been also filed.

Here one can't be contended that it is a holistic relation as the data goes against it and it seems now bookish and fictitious in nature. We think in

such tenure because it may be because of strong influences of medic and Westernization which has degraded us to an extent what we turn to be the iconoclasts. Every time we curse such things but every time we get hooked on such things and we talk about such incidents to every Tom, Dick & Harry. Inside, I can't make any remark what we think sinner the complexities of human personalities but outwardly we're bold enough to make a heavy stone pelting as the culprit, if changed.

Majority of the divine gurus spoke against such trends. Since the present age makes the dawn of sex free society, but it seems obvious that no weightage in them of esteem shall be rewarded to this elite group.

Perhaps the nobility and dignity of the teaching profession exists only in the minds of people for the self-satisfaction which acts as a psych medicine against the worries regarding their wards admitted in the institutes and tuition centers.

The solution to this problem may lie in the selection of born teachers-whose ambition is no nothing else than teaching. They get each and every sort of satisfaction from teaching. There is need for moral education, training & continuous supervision by noble personalities. In contrast to it, in our society, teaching has become every body's cup of tea. Most of the low paid teachers find alternative sources of contention to compensate their low salaries. There is no need to represent such sources that may represent the repetition of some sentences.

It may be noted that most of our teachers are not teachers built acts as information agents far-away from the noble teaching profession. Teachers can act as best counselors as well, but how is it possible without their self-introspection—and when a blind guides a blind both fall into the well.

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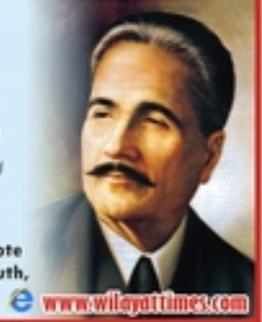
WILAYAT TIMES

Weekly

Srinagar

واعظ دستان زن افغانہ بند
معنی او پست و حرف او بلند
وامعلوم کی حالت بہ نظر اولو و منبروں پر پڑا کر گاتے اور
اٹانے ساتے ہیں۔ وہ انکا توڑ سے بڑے استعمال کرتے
ہیں لیکن ان کا مطلب پھر نہیں ہوتا۔

The preacher, with his wealth of anecdote
and wordy legend, little has to tell if truth,
for all his fine grandiloquence.



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21st January: Gaw Kadal Martyrs Day

When Rouf Wani took 32 bullets on his body to shield others from unrelenting guns



WILAYAT TIMES REPORT

It was the morning of January 21, 1990. The sun came up without much sparkle but it shone on young Rauf's face for the last time. For, by noon, he was lying on the ground in his favourite blue jacket and green shoes, his body pierced by a hail of troopers' bullets.

And, two decades later, his family and those who saw him getting killed along with 52 other peaceful protesters in Kashmir's first massacre since the armed rebellion broke out in 1989 against the Indian rule, try to look back on the event that gave birth to a generation of angry youngmen, a violent uprising and a separatist sentiment never seen before in Kashmir. On that fateful morning, Abdur Rauf Wani (24) and his father G A Wani, a government employee, watched from the window a huge but peaceful procession passing through Maharaja Bazar, triggered by the news of molestation of women in the old city, strict curfews and restrictions. It was also just a day after New Delhi appointed Jagmohan as J-K Governor in a bid to control mass protests by Kashmiris.

In the street below, men in thousands raised their fists, with slogans 'Hum Kya Chahte... Azadi' (We Want Freedom) renting the air. Nothing unusual, as people had grown used to these reminders. But Rauf, unable to contain the surge of emotions within, turned to his father and what followed was a little "more unusual". "Bauji, this'll be now begairti (disgrace), should we not join now," Zulehama Bandy, Rauf's older sister recalls his brother's conversation with dad. The senior Wani looked back, waited for a moment and then nodded his head. "Should I go," Rauf again insisted. "Yes," his father replied. Zulehama says it was the first time that the family had okayed Rauf's request to join the peaceful protests. Rauf was soon away, smashing a flower vase in hurry. He stumbled but got up immediately. He performed ablutions, fixed the shoe laces, adjusted his jeans and slid both arms in the blue jacket that he had slung on his right shoulder till then. Onto the road. "A neighbour tried to stop him but he wouldn't," recalls Zulehama, who by now had joined her father at the window to see Rauf disappear in a swarm of youngmen. The long strip of rally that begun from Jawahar Nagar and Ikhrajpora, Rajbagh to reach Budshah Chowk. Earlier proposed to stopover outside UNO at Sonawar, people in the front decided to drum up more

support from inner city. The crowd swerved towards Maisuma that would lead demonstrators to inner city till it reached Gaw Kadal Bridge over the Jhelum.

When the front-liners of crowd were halfway across the Gaw Kadal, the paramilitary Central Reserve Police Force (CRPF) opened fire with automatic machine guns from three directions. In the next few minutes, the bridge with littered with corpses and blood. The first day of Governor Jagmohan's rule would pass in the bloodshed.

Muhammad Altaf Qureshi (50) remembers how the march was stopped with automatic machine guns and how a fearless youngman braved bullets from an unremitting gun nozzle. "Without any provocation and warning, they fired on us," he recalls. Qureshi, who was in the third row, says the sounds of unrelenting gunfire triggered a stampede on the wooden bridge. The charge pushed him on the deck and soon blood-stained bodies were dotting the spot. Whosoever tried to stand on his legs would be fired upon. In this melee of bullets and screams, Qureshi noticed a youngman getting up, pushing aside with his hands both the dead and alive. "A trooper was showering bullets from a short distance and this youngman shielded people by blocking troopers' view," Qureshi recalls. "He took all the bullets on his chest." The youngster was none other than Rauf. Troopers with faces masked had emptied their carbines by puncturing Rauf's abdomen and chest. The act of bravery saved scores from getting killed. Rauf finally collapsed, his face upwards; blood painting his blue jacket and green shoes with red. Qureshi watched silently. He was motionless. The crowd had dispersed. 'Mayhem', 'Massacre', 'God' were the cries he heard from the receding crowd. On the bridge, troops were leaping on the corpses, kicking survivors and finishing them off. Qureshi pretended dead, hiding his face under someone's blood-splattered torso. "I preferred to lie with the bodies, knowing for sure I will be shot if I stirred. I closed my eyes and remembered Allah and recited Kalima without letting a sound come out," he recalls. Then the image of his three-month-old daughter flashed in his mind. He soon heard policemen speak in Kashmiri, shouting loud if someone was alive. "For a while I pretended dead," he says. As if mere sack of flesh, blood and bones, the scene had deadened his body. He was picked up by a cop of J&K Police who inquired if he was alright. He saw policemen heave the bodies into a truck, over a tarpaulin and disappear from the spot. "I was taken to a nearby fire station, from where I called up my home. They were waiting for my corpse after a friend and survivor told them about the massacre," recalls Qureshi. The news travelled to home faster than the body of Rauf. Zulehama, the other siblings

and father panicked. Rauf had wished martyrdom when a funeral procession passed by the family's house months back. Zulehama watched their elder brother Parvez Wani readying for Police Control Room (PCR), Batamloo, where the injured and dead were taken. At PCR gate Parvez struggled hard to enter the premises, as relatives of victims had already started to pour in. Back home, Rauf's father was restless. He had allowed his son join the peaceful march. A sense of guilt had overtaken him. Others in the family were crying and consoling each other, assuming Rauf might have swum the river below the wooden bridge. Or he must have stayed at someone's house. "We were not sure, however," Zulehama says. But at PCR, Parvez was face-to-face with reality; he was handed the bullet-ridden body of his brother. Thirty two holes, he counted, had punctured Rauf - the highest number of bullets fired on anyone in the rally. "And when the body reached our home...everyone....." Zulehama is unable to continue.

It was not for the first time that he had risked his life to save others. In 1984, Rauf risked his life to save a Sikh laborer who was shot on head while he was lacing his shoes in the street. Family members say that the labourer had cried for help, and when others in the neighbourhood shut their doors and windows, Rauf rushed out and took him to the nearby hospital. "He was 18 then," Zulehama says. Three years later, in 1987, Rauf along with hundreds of youth was dragged to jail for supporting a political party Muslim United Front (MUF). Rauf was bundled into the notorious PAPA-2 interrogation chamber for 21 days. Zulehama also remembers how young Rauf would shift a mound of sand outside a neighbour's house making way for guests during a marriage. Rauf was laid to rest at a graveyard in Sarai Bala, besides Dastageer Sahib Shrine. Soon after, the family sold their property and moved to another locality. And in 2006, Rauf was posthumously honoured with Robert Thorpe award. Zulehama knows police had registered a case which was, however, closed in 2005 and those involved in Kashmir's first massacre were declared untraceable. But when I ask her what does she think and if she wants the case reopened, her silence is coupled with soaked eyes. For a moment she speaks nothing. Then she says: "Yes. It must be." "When I think of my brother," she says, "the thoughts are not just of the wonderful time we shared. It is of the brutal way in which he was killed, the irrationality of the act, and ultimately, the offenders and the Indian justice system."

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