REPORT OF
THE AAIMMAH TRAININGS
September 2-6 and November 17 – 21
2003

National Research & Development Foundation

1.   INTRODUCTION

Aaimmah – plural of *Imam* - the people who lead prayers in mosques are commonly known as Aaimmah. They are the people who get their education mostly from religious institutions (*Madaris* – plural of *Madrassah* – religious school). Their perception about the worldly affairs is very limited although they have a strong observation. They seldom have an opportunity to receive professional or any other training during their service to the communities. They do not possess general knowledge about the contemporary art and science subjects other than religion. The education and training programs in *Madrassah* do not provide them facilities for training in social, arts and science subjects. As a result, in practical life, they cannot compete for jobs with their compatriots from modern education system. The *Madrassah* education system does not promote the personality of the students to become *Imam* (leader) in the true sense of the word rather it makes their outlook narrow and they mainly focus their teachings on faith and religious practices. The *Madrassah* education system promotes a culture where the key method of learning is learning by heart. The students have to follow and believe in the words of the teacher while debating on any religious issue as well as questioning is discouraged. Students are not encouraged to read books other than what is prescribed in *Darse Nizami* – a standardised syllabus of religious schools. The libraries of Madaris do not allow books and other printed material except on religion. Access of the students to libraries is generally denied. The students in *Madaris* are prepared for a mission of life to disseminate a specified version of Islamic teachings, therefore, on becoming *Aaimmah* they can only communicate to the local communities the version of Islam that is taught in *Madaris*. In addition, they play a key role in moulding the opinion of masses on critical and concurrent controversial issues.

The *mohalla* and village level mosques form a broad network of institutions in the country. The primary duties of *Aaimmah* in these mosques are to lead prayers in the mosques, deliver sermons, perform social and religious rituals and teach *Quran* to children in the mosques. They also guide common people in matters related to family and personal laws. They mostly come from *Mian, Sayed* and other religious families of the same type or occupy the position through inheritance. Studies such as the Sarhad Provincial Conservation Strategy (SPCS) has rated the mosques as the most functional medium, which exercises power over the minds and emotions of majority of people of NWFP.

A strong point of the network of mosques is that it possesses an effective mechanism of communication at the grassroots level. In addition, the increasing response given to them by the people - mostly illiterate - in the society provides them readymade

assemblies for acting upon their agenda. These institutions have become very active on different fronts such as agitation against the government, moderate and secular forces, waging holy war (*Jihad*) against the west, secular democracy, human/women rights, co-education, civil society organisation etc.

The National Research and Development Foundation (NRDF), which has a long experience working with *Ulama*, mosques and *Madaris*, planned two training courses of one-week duration for 50 *Aaimmah* under a strategy of capacity building and awareness raising. The purpose of the training course was to build up the capacity of *Aaimmah* for countering the current day challenges and to bring-in change in their attitude. This was also attributed to the long-term program of the organization to build a network of moderate elements at Madrassah level. This report describes the details of the training courses held for the Aaimmah at Pakistan Forest Institute, Peshawar from 2nd to 6th September and 17th to 21st November 2003, respectively. These training programs were held under a project funded by the "Pluralism Fund", formerly known as the Islam and Civil Society Grants Initiative (ICSGI) and the Rockefeller Foundation, United States.

2.   BACKGROUND

Through out the history of Pakistan, the policy makers and development planners in the country have given little importance to win the support of the traditional religious institutions to speed up the process of social development, therefore, the immense potential of these institutions remained untapped. The prevailing situation affected the society in three different ways:

1) Strength of the powerful religious institutions could not be utilised as communication channel at the community level to support the process of social development. The growth in development that has happened so far remained low, expensive and unsustainable.

2) Power of religious institutions (sacred power with divine blessing) could not be channelled in a positive direction particularly in organising local communities, mobilising local resources, ensuring the sustainability of development interventions in various sectors, eliminating gender discrimination and in rehabilitation of the deteriorating environment etc.

3) Non-participation of the religious institutions in the development process led to an alarming increase in the sectarian violence, religious intolerance, militancy and extremism in the country. It also emerged as key factor in spreading hatred against NGOs sector, people from other societies, religions and beliefs.

With these realities in the background, the NRDF started working on the concept of **Ulama and Development** in 1993 with the following major objectives:

1) To sensitise the religious institutions in the country on women rights, female education, family planning, women and children health, environmental rehabilitation and social development;

2) To determine ways and means to utilise the services of *Ulama* as communicators for dealing the development related issues at the grass roots level;

3) To check the growing religious intolerance in the society;

4) To build the capacity of religious clerics and institutions;

5) To utilise the strengths of religious institutions as effective communicators at the grassroots level in support of these issues.

Over a period of 10 years (till 2003), the idea was further developed into a full fledged development model. This model is currently known as a new approach to faith-based development, e.g. Ulama and Development Model.

3.   OBJECTIVES OF THE TRAINING

General Objectives
The primary objective of the training was to make the *Aaimmah* development oriented. The following two sub-objectives of the training were formulated:

(1) To develop an appropriate attitude towards development with communication skills in the *Aaimmah* for educating the people;
(2) To enhance the capacity of the *Aaimmah* to participate and involve people in the development process based on the needs of general public.

Specific Objectives
1) To enable the *Aaimmah* to have a chance of further learning in the religious as well as other worldly disciplines

2) To help *Ulama* understand the concept of development in general and in the Islamic perspective in particular.

3) To define a role model for *Aaimmah* in social transformation and integration of religious institutions network.

4) To enable the *Aaimmah* to listen to the representatives of NGOs and other organisations and familiarise them with the functions of these organisations.

5) To provide the *Aaimmah* a chance to interact with personnel of NGOs and other organisations and hold discussion on the topic of mutual interest.

6) To enable the *Aaimmah* to enhance their skills in communication, social interaction and expression.

7) To help the *Aaimmah* judge the attitude of the more learned personnel and adopt a positive and constructive attitude.

4.   METHODOLOGY

Before designing the training program for *Aaimmah* in a developing society like ours, the following aspects – that have consequences at various levels - were considered. First, the *Aaimmah* were selected for training without considering their affiliation with any religio-political parties or sects to which they belong. Second, the training situation complied with the prevailing demands of moderateness and socio-economic development. *Aaimmah* like to live in people of their own taste and culture where liberal modernisation has not taken place. And, third, the *Aaimmah* feel indifferent if they see a teacher in western dress particularly wearing necktie. *Aaimmah* feel more at ease with the trainers of their like. Nevertheless, the trainers of specialised areas such as science, technology and modern subjects are unavoidable. In the actual working situation, *Aaimmah* need to cooperate with their teachers in order to optimise the effect of the training program.

4.1   Selection of Participants

The training course for *Aaimmah* was advertised through local newspapers, asking interested persons (*Ulama*, Aaimmah, Khutaba, students and teachers of Madaris, and students of Islamic studies) to send applications to the NRDF for 5-days Aaimmah training course scheduled in September, November 2003. Out of 140 applications received in the NRDF office, 25 applicants were selected for each training including some network members, fulfilling the following criteria.

- ➢ Age between 25 – 40 years
- ➢ Should have studied in a recognised Madrassah or Darul Uloom
- ➢ Should be a Khateeb, Imam of a mosque, student/teacher of Madrassah, or a student of Islamic studies
- ➢ Should be willing to participate in the training for five days
- ➢ Preferably should be involved in teaching or learning Quran, Hadith and other religious subjects.

List of participants is annexed as **Annexure – 1**).

4.2   Schedule of Training

The NRDF, in consultation with the network members, identified topics for various sessions of the training, prepared a program schedule for the training (**Annexure – 2**) and selected resource persons and facilitators to conduct the trainings. The NRDF representatives included Dr. Meera Khan, Mr. Suleman Gul and Mr. Ayaz Ahmad as facilitators while Dr. Qibla Ayaz, Dean, Faculty of Seerat Studies, University of Peshawar, Professor Dr. Miraj Ul Islam Zia Sheikh Zayed Islamic Center, University of Peshawar and Dr. Shamshad Khan Khattak, a well known development professional and consultant, acted as resource persons. In addition, Mr. Siddique Akbar Siddiqui,

Coordinator Civil Society, IUCN, Peshawar and Mr. Amjad Zeb Khan, Trust for Voluntary Organization TVO, Peshawar, presented the policy, objectives and programs of their respective organizations, followed by discussions with the participants. Mr. Sardar Mohammad Rafiq, Acting Director General Pakistan Forest Institute, Peshawar awarded certificates to the participants in the concluding ceremony.

4.3   Objectives and Principles Set for Training

The objectives and principles of trainings were perceived in the light of the social, cultural, religious and political situation of the area in which the *Aaimmah* were located. The expected job requirements and the level of education of the *Aaimmah* enrolled in the training were predetermined and an appropriate approach was followed to achieve the set objectives. Certain principles were followed as described below.

4.3.1 Participation

For two major reasons, participation was considered one of the main elements of the trainings. First, the relationship between the trainers and trainees reflected the same participatory attitude, which the latter were expected to practice in the civil society at a later stage. The effectiveness of training program was positively influenced by the extent of personal contact between the trainers and the trainees. To enhance participation, teaching techniques were utilised to familiarise the trainees with participatory techniques to be implemented during a field situation. Communication in the classroom set an example for the future interaction between the *Aaimmah* and the target group.

Second, the lack of information on local problems, knowledge and experiences on the part of the trainers and facilitators demanded the active involvement of the *Aaimmah*. This involvement contributed to development of an aptitude for learning. Utilising, both the trainers' knowledge and knowledge provided by the *Aaimmah* made the training program more effective.

4.3.2 Interactive Learning

The training programs followed the steps of the two-way communication techniques and in this way the trainees learned both the participatory approach as well as the technical skills to implement the approach. The training programs were interactive in the sense that it was built up in such a way that it reflected on the knowledge and past experiences of the *Aaimmah* and at the same time it anticipated on forthcoming activities.

Active learning meant being enabled to practice what has been learned and use the new knowledge, skills and attitudes on their usefulness in field situations. The learning climate was creative, active and challenged the participants to explore and discover.

Role-plays, communication techniques, group discussion and brainstorming sessions were examples of the variety of learning activities used during the trainings. The set up and content of the trainings were prepared in such a way that a continuous interaction between theory and practice existed. It was flexible in order to be able to respond to a variety of field problems and issues. Consequently, field experiences would allow for adjustments of the content. In this respect *Aaimmah's* knowledge, skills and attitudes were the starting-points. They reflected the actual situation and potential for development within the local community. The next step was training in and execution of methods for proper communication with the communities.

4.3.3 Scope of Training
The available information on the services provided by the *Aaimmah* indicated that their training could be broadened beyond the religious matters. Subjects of community development were included in the trainings to prepare the *Aaimmah* for development related issues in the field. Government policies and roles of Local government, NGOs were included in the training as well, in order to enable the *Aaimmah* to get access to information regarding those topics. Based on field situation, problems and issues, trainees learned how to assist people in the identification and set up of new feasible development plans and to advise on the improvement of already existing ones.

4.3.4 Monitoring and Evaluation
A proper assessment of the trainees was a basis for effective training programs. Monitoring of the trainees during the training and evaluation before and after the training on the execution and management of the training were essential ingredients to judge the level of success. Execution and management of the training was evaluated to locate the strong and weak points of the training activities. Indicators were set to measure the level of skills, knowledge and attitude of trainees, which was primarily carried out by the trainees themselves. Pre- and post-training evaluation forms were used as tools to evaluate the quality of the trainings. Pre-training evaluation form contained two open-ended questions – one on fears about the course and other on expectations from the course. On completion of the training, the trainees assessed their knowledge and capacity by answering questions (post-training evaluation form).

5.   MAIN THEMES OF THE TRAINING
The NRDF, in consultation with the network members, identified topics so as to give the trainings a clear direction and purpose. The following main themes were covered in the two trainings.

Themes in the first training:
1   Overview of development
2   Development from Islamic perspective

3   Past, present and future role of religious institutions
4   Ulama and the challenges of the contemporary world
5   Khutba and Khateeb in Islam
6   Role of Aaimmah as an institution
7   Communication
8   Perception of Ulama about NGOs
9   Prospects for future linkages

Themes in the second training:

1   Development initiatives
2   Origin of development, development at grass roots level
3   Faith-based Development
4   Development and collective efforts
5   Leadership Skills required by Ulama/Aaimmah
6   Mobilizing and Motivational Factors with respect to Ulama/Aaimmah
7   Networks and Organizing People
8   Steps towards initiation of faith-based development
9   Role of NRDF in relation to the Committees formed during the concluding session.

6.   PROCEEDINGS OF THE TRAININGS

The first Aaimmah training was designed to orient the Ulama towards development field. The concept of development was discussed in the first training. The themes were selected as to introduce the Ulama with different aspects of the community development and to know the importance of the development agencies which work at government and non-governmental level. The first training also served to wipe off the mis-conceptions of the Aaimmah regarding NGO's. They were made aware of the important role; they can play in community development. The religious institutions and their active role in social mobilization was discussed in detail. Further details of the training can be viewed in **Attachment 1** of this report.

The second training course was developed in the light of the results obtained at the end of the first training. This training course was especially designed to equip Ulama with the basics of the Ulama and development model and to know about the practical implications involved in the social development efforts. Keeping in view the importance of the training and the needs for future strategic planning, it was decided to design a training module that fulfill almost all the requirements except those whose exposure could only be possible in specialised sessions. Under this advanced module the second training course was held. The details of the second training could be seen in **Attachment 2**.

PROCEEDINGS OF THE 1st TRAINING

DAY 1
Opening Session
Participants reached the venue sharp 9 o'clock. After their arrival Mr. Ayaz Ahmad Khan completed the registration of the participants. The program was formally started with the recitation of Holy Quran; Qari Muhammad Amin recited a few versus of Quran most accruable to the training objectives. After recitation Dr. Meera Khan gave a warm welcome to the participants and explained objectives of the training in detail. Each and every participant introduced himself and took part in the selection of ground rules and code of conduct for the workshop. Mr. Ayaz Ahmad Khan distributed copies of pre-training evaluation form in which they were asked to write down their fears and expectations before getting into the training. Mr. Suleman Gul formed committees (consisting of three participants) for management and reporting of daily activities of the workshop. A code of conduct was formulated by the participants which was displayed on the board for participants attention.

Ground rules set for the Training
- Discussion should be confined to relevant topics
- Raising hand (when someone would like to talk)
- Session should start at the proper time
- Participants should be given more chance for discussion
- Care should be taken to the workshop rules and regulations
- Respectable attitude should be exhibited during discussions with each other
- Everyone should try to maintain a well mannered working environment
- Participants should work out within the training objectives
- Participants should make sure their full participation in the workshop
- Questions should be asked for grooming a learning environment
- Wastage of time should be discouraged
- Participants should carefully listen to the speakers
- Unity and trust among each other and do respect of seniors
- Information about modern/advance knowledge
- Avoid talking during discussion
- Respect of Ulama, place and education
- Participants should tell their nearest friend if he want to go out of committee room

Address by Guest Ulama
After tea break Maulana Syed-Ul- Arifin, Niab Muhtamim of Darul Uloom Markazi

Uloom Islamia, Rahat Abad, Peshawar, presented his views about the importance of course. He appreciated the effort of NRDF for arranging such an important and relevant training course for Aaimmah. He said that such training workshop should be arranged on regular basis in future to encourage and guide the Ulama for development. He hoped that participants will learn something new in the course and will remember it for their whole life. He also put light on the role and importance of Ulama and Khutaba in the community and stressed that they must gain modern education to compete the world.

Maulana Abdul Jalil Jan, Secretary Information Jamiat Ulamai Islam (JUI-F Group) also spoke on the following points:

- It is the need of time that Muslims world should wake up and become aware of their responsibilities. Ulama should come to the front by taking participation in politics. They have the leadership qualities and they know well about the Quran and Sunnah, therefore, they can motivate and lead the Muslims much better then anyone else.
- Muslims (especially Ulama) should work hard to become specialized in the field of Information Technology so as not only to remove the misunderstanding about Islam through the use of modern media but also to achieve the sustainable development. Having a knowledge and command on the computer and internet, Ulama can change the opinions/mind of the people around the world by conveying the real picture of Islam to them.

Session on Concept of Development
Dr. Meera Khan introduced the concept of development and discussed its definition, history, types and different approaches. Then questions/answers session was held and the participants enjoyed it a lot. Mr. Muqarrab Ali Khan, Director of Livestock and Dairy Development Peshawar discussed the role of Government and NGOs in the development process. Participants asked too many questions about the government and NGOs and their activities. Due to the keen interest of participants the session took much time.

Dr. Qibla Ayaz, Dean of Seerat Studies Department, Sheikh Zaid Islamic Center, spoke on the topic of "Development in Islamic Perspective". In his speech he covered the following topics.

a) What is development in Islam (reference from Quran, Hadith and Fiqah)
b) Is development required in your present society? If yes, then
- Why development is required?

- What type of development is required?
- Where (in which field) development is required?

He explained that:

1) Development is of two types i.e. Spiritual development and Materialistic development. Materialistic development depends upon the direction of thinking as well as knowledge (to know the unknown).
2) No single university of the Muslim world can compete the third category university of the West. Similar is the situation of hospitals, magazine etc.
3) Two different education systems (modern and religious) are running side by side in our country but both of these are not completely fulfilling the demands of modern world. Madaris mainly stress upon the building of spiritual power of their student as a result their students have very little exposure to the modern world. Similarly, in modern education centres student are well guided by teaching modern education to them but unfortunately they are not spiritually as stronger as the religious students are. Therefore, it is the need of time that the two education system should polished their students in both respects.

At the end of the session, participants were divided into four groups and the four topics were given to them for deliberation. The participants were asked to reflect on the development concept, which they think can boost up the process of development in the society. They were given four perspectives to sum up their recommendations. Four groups were formed and after group work they presented their views as given in the below paragraphs.

Group Work and Presentations:
Group 1:   From Political and Govt. system Point of view
- Unfortunately western countries have too much influence over the Pakistani politics. Their thinking, ideology, character and political activities are totally against the Islamic principles.
- Pakistan is an Islamic country, therefore, it's the need of time to promote such social thinking due to which moderate and believers of Islamic principle comes in front and do something for bringing positive change in the country.
- Islamic revolution in actual sense is the welfare revolution. Human character is the reflection of human thinking; therefore revolution of the human thinking is the need of time. It can only be achieved if we select political leaders according to their ability and talent.

Group 2:   From Science and Technology Point of view
- It is the need of time to encourage and introduce the education of science and

technology in the community as much as possible. For this purpose government, NGOs and other authorised people should play their role. Unfortunately our young generation is not showing interest towards this side. Majority of the young blood is wasting their valuable and precious time in playing games, watching movies etc.
- For the development of science and technology it is important to translate all science books into Urdu because as a nation our English standard is not as much as high to get benefit from English literature
- Most important point is that our religion allow us to struggle for modern education (regarding science and technology)

Group 3:   Recommendations for change in the current situation of Muslims in relation to the development of human resources

- Increase and improvement in the quality education
- Unity and peaceful atmosphere
- To avoid conflicts
- Every member of the community perform their duty sincerely
- To develop spirit for country love
- To train the people according to Islamic principles
- Take care of the talented persons and do respect of other rights

Group 4:   From wisdom and purpose point of view
- Increase in the number of educational institutions in the form of schools and Madaris
- After completion of the education one should think seriously before starting their practical life so as the right person do the right job.
- Many verses of Quran are related to human wisdom and their purpose e.g. verses of Sura Baqara, Sura Aal-Imran, Sura Nahal, Sura Luqman etc.
- God has discussed wisdom and purpose in Quran whenever he ordered Muhammad (PBUH) to migrate some where else.

DAY 2
As usual program was started with the recitation of Holy Quran. After recitation Dr. Meera Khan presented an overview of the previous day work and cleared the confusing points of the previous day to the participants. After that, Questions/Answers session (regarding previous day topic) was held between the participants and Dr. Qibla Ayaz.

Question/Answer Session
Following points were discussed:
- Mass destruction of weapons is not recommended by Islam
- In 1976, Maulana Mufti Mahmood had issued a decree that "it is now the

religious obligation of Muslims to make an atom bomb"
- To compete with the world in the current situation we should concentrate on two aspects i.e.
  - what can we do?
  - what should we do?
- Unity exist in the Muslim world but it lack at the government level e.g. when America and United kingdom attacked on Iraq, Kuwait and other Arab countries given full support to them
- We can only defend the World Trade Organization (WTO) if all the Muslim countries unite together and avoid dependence on others.
- Unfortunately modern media is currently under the control of western alliance and that's why we are treated with discrimination.
- Being a Muslims, we should concentrate on the eradication of those problems currently facing by the Muslims community rather than wasting our energy on sectarian issues.
- Through internet we can convey our message and the true picture of Islam to the whole world. It is therefore necessary for the Muslims (specially the young generation) to become specialized in the fields of communication to defend the modern media war of western countries.

Role of Ulama in Development
Mr. Suleman Gul discussed the role and importance of Ulama in the development process. He urged that:
- Ulama has much influence over the local people and also they can motivate the peoples much better than anyone else. Therefore, Ulama must realize the challenges of the modern world as well as the importance of their role in the current scenario. They should be very serious about their duties.
- We should struggle for modern education/science and technology to live as an independent nation in the world. Also to avoid dependence on other nations we have to utilize our own current resources efficiently.
- We should encourage our local talent to make our country strong from every aspect.

After tea break Dr. Meera Khan discussed the "development and role of religious institutions (the past, present and future role of Ulama, Mosques and Madaris)". He discussed that every one (especially Ulama) should work sincerely and give priority to their country rather than themselves. It is the need of time to have a modern schools, colleges, universities, hospitals etc. so as to provide better facilities to the citizen (specially the poor) of Pakistan. Ulama should contribute their energy and talent for the uplifting of the socio-economic condition of the country. At the end of Dr. Meera Khan

discussion, group work was assigned to the participants.

The participants were divided into three groups and were asked to write down their comments on "The past, present and future role of, Madariss, Mosque and Ulama in the community". After group work they presented their views as given in the below paragraphs.

Group Work and Presentations
Group 1:   Role of Ulama in the Past, Present, and in Future
Past:
- Explanation of Hadith
- Explanation of Quran
- Moderation in "Fiqqhi" problems
- Justice, rights and equality
- Initiation of Hijri year
- Protection of Islamic history
- Agree different sects on a single format of Quran
- Important role in politics
- Learning and struggle for modern education (regarding science and technology)
- Boost up teaching profession.

Present:
- Teaching of religious subjects in Madaris
- To convey the Islamic principles to the people in mosque
- Teaching of Quran to the children in the mosque
- Role in politics
- Struggle for modern education regarding science and technology

Future:
- Role in politics
- Establishing of modern Madaris
- Take help from west for modern education/technology
- Making of mosque and Madaris as a center of Islamic revolution
- To prepare the students for getting of modern education regarding science and technology

Group 2:   Role of Madaris in the Past, Present, and in Future
Past:
- Muhammad (PBUH) established a center named "Dari Arqam" which polished the moral values/characters of "Suhaba".

- After migration to Madina Munauarra, Muhammad (PBUH) struggled for education and establishes a center of "Ashab-e-Suffa" produced great Sahabas, who later on worked for humanity.
- Similarly in South Asia, no one can deny the role of "Darul Uloom Deoband" which struggle for the independence of Muslims.

Present:
- Now-a-days, Madaris plays an active role in Pakistan
- In Pakistan, Darul Uloom Haqqania, Banoori Town Karachi, Jamia Farooqia Lahore etc. are such great Madaris that wholly solely work for humanity. In such Madaris, different trusts have been established working for the uplifting of socio-economic condition of poor people.

Future:
- Now a days Madaris are facing much challenges due to the keen interest of western world in it therefore it is necessary for the leaders of Madaris to bring them in a position to face the modern day challenges in future.
- Modern subjects/education should be introduce in Madaris
- Training workshops should be arranged as many as possible so as to motivate the worker of Madaris to perform their duties in an efficient way

Group 3:   **Role of Mosque in the Past, Present, and in Future**
Past:
In the early days of Islam, mosque has the most important role for the society welfare. It is cleared from the Islamic history that whenever the community had faced some problems (whether it was related to war, peace, marriage, death, political, social, economical or law and order etc) the whole "Sahaba" sat together for group discussion under the command of Muhammad (PBUH) and identify solution for that problems. The above important role of mosque was continued for many centuries but unfortunately it has lost its importance due to certain reasons.

Present:
- Now-a-days the role of mosque is not appreciable. Peoples go to mosque just for pray. Instead of solving problems in the mosque, it was discussed in markets or in parliament where it becomes more complex rather than to be solved. The major reason for it that the political and social role of religious group is very limited. Therefore, it is very important that religious group should improve their role in the community. In short, they must gain knowledge about the current day challenges and identified their solution in the light of Quran and Hadith. By doing so, the mosque will achieve its importance as it was in the days of Muhammad (PBUH)

- The importance of mosque can be judged as when Muhammad (PBUH) migrated to Madina, he first of all did the construction of mosque
- Majority of problems occurs due to the bad attitude/behavior with each other and it can be reduced to great extent by strictly following the practice of five time prayers. Muslims meets (five times in a day) each other in mosque with good sincere feeling for each other and it is such a nice way that most of problems are automatically finished
- Syed Maududi has said, "If the actual importance of the mosque is known to Muslims then mosque will be the most important place in a Muslims village".

DAY 3
Session on Contemporary Issues and Muslims
Program was started with the recitation of Holy Quran. After recitation Dr. Meera Khan overviewed the previous day work. He discussed the role of Ulama in relation to development and invited Mr. Khurshid Ahmad Nadeem, Professor in International Islamic University Islamabad, to discuss the issues confronted by Muslims in the contemporary world, its major problems and causes. He presented past performances of the religious people and spoke on what Muslims should do to solve their problems followed by discussion on the role of Muslims/ religious leaders. The main points of his speech covered the following points:

- Both Sir Syed Ahmad Khan (pioneer of Darul uloom Ali Gharh) and Maulana Qasim Nanothwi (pioneer of Darul Uloom Deoband) were students of Maulana Mamlook, but they had different approaches towards life. Sir Syed strongly stressed upon modern education. He was interested that Muslims should learn English language to get jobs and do some positive work for the independence of Muslims. On the other hand Maulana Nanothwi was in the favour of traditional, religious education taught in Madaris. Despite of difference in their thinking, they were much closed friends and always appreciate and respect each other.
- Problem always change with the passage of time, e.g., in the past we as a nation were slave and wanted to get rid of it but currently we are facing the problem of development. Therefore, it is the need of time that everyone especially the political leaders and Ulama become aware of the current day problems and do something serious for the elimination of such problems.
- Group discussion is very important for the solution of problems. It is almost impossible to use the same kind of strategies (applied in 20th century) for the solution of current day problems
- To know the tradition and culture of any country it is important to have command on its language
- Maulana Abulklam Azad struggled very much for learning English language in

the last days of his life and he succeeded. Similarly Maulana Waheeduddin khan struggled for twenty years to learn the English as a language.
- Problem are of three types i.e. political problems (existence of one super power in the world), Social problems (currently western countries has completely control over the modern media), and Economical problems (poverty is increasing day by day and poor of the poor is suffering more)

After presentation, question/answer session was held in which Dr. Khurshid Ahmad Nadeem gave the answer of all the questions asked by the participants.

Current Day Challenges
The participants were asked to deliberate on the current day challenges faced by the Muslim community, its effects on the community, its reasons, ways and time period for solution, and its control as well as details of planning. Four groups were formed and after group work they presented their views as given in the below paragraphs.

Group Work and Presentations:
Group 1
Problems
- Realistic approach towards life is the main problem and itself it created too many other problems
- From Islamic point of view the materialistic and religious life is the same. Knowledge about life comes from education but unfortunately we have not quality education. Mostly the religious minded peoples are not well aware of the problems of materialistic world. Similarly, the materialistic minded peoples have not clear opinions about the religion. This is just because of wrong imaginary approach towards life.
- To know about the reality of religion we as a nation should follows the principles of Quran and Hadith. Also we have to utilize the current available resources to struggle for modern education/technology.
- The education system (both religious and modern) of the Pakistan is not according to the demand of modern world. Muslims are not economically strong and educationally advanced due to which non-Muslims have control over them. The ratio of unemployment is increasing day by day, which further creates too many problems.
- The separate believes/approaches towards religion and world has divide the people into two groups, i.e. religious and non-religious. Majority of religious peoples have very little attitude towards this materialistic world and vice versa.
- Majority of the religious people got their education in Madaris but after completion of education they don't play active role in political field. As a result non-religious

minded peoples come in front and take the responsibility of leadership. Their thinking character and political role are not according to the Islamic principles; due to which non-Islamic political culture in an Islamic country grow steadily which then becomes a serious problem for Muslims in future.

Solution:
People from different classes and groups (Ulama, politicians, businessmen etc.) should make adjustment among each other and fulfill their duties with sincerity and cooperation of each other.

Group 2:
Problems:

Problems are uncountable as the whole system is wrong. From education system to economical, political, health etc. all are in a very miserable condition. Problem in above systems are clear and the reason for it as the top level leaders just think about themselves rather than their country.

Solution
- Non Muslims has a strong control over Muslims therefore it is the need of time to strictly follow the Islamic principles including Jihad.
- Deep study of the Quran and Hadith is required and also to practically implement the Islamic principles in the country and our lives.
- Forming a "Khilafat Islamia"

Group 3:   Current Day Challenges
- Conflicts
- Lack of education
- Inferiority complex
- Poverty
- Decentralization
- Forgetting of Islamic tradition and culture
- Political instability
- Unawareness from modern knowledge
- Lack of modern weapons
- Avoidance of Jihad

Effects on Community and its Reasons
- Inferiority complex
- Poor economic condition

- Hurdle in development
- Decentralization
- Conflict
- Sectarianism
- Cheep value of Muslims blood

Ways for solution
- Unity
- Centralization
- Purchase of modern weapons
- Stable and strong economy
- Struggle for modern education
- Building a sense of superiority
- Struggle for target achievement
- Strong economy
- Getting modern technology regarding weapons
- Uplifting of our culture and tradition

Group 4:   Current Day Challenges
- Lack of education
- Lack of unity
- Non-seriousness and avoid of hardworking
- Economic problems (week economy)
- Ineffective role of political leaders

Effects on community
- Unawareness due to lack of education/illiteracy
- Poor economic condition
- Live as slave in the world due to lack of unity and ineffective/unrealistic decisions of the political leaders
- Because of non-serious attitude of Muslims, they are backward in every field and under the control of non-Muslim world.

Solution and time period
- Muslim leaders should sincerely fulfill their duties to increase the literacy ratio as well as the educational standard
- To uplift the economic condition (strong economy) current resources should be identified and bring them in use.
- For unity the Ulama, professors and political leaders should convey the its importance to the people.

- For the betterment of political leaders, peoples from Colleges, Universities, Madaris and other fields should combine together and start struggle for it. By doing so the unrealistic decisions of the political leaders will be control to some extent.
- Muslims should strictly follow the practice of "Namaz" to make themselves punctual.

Time: One year is enough for change.

Session on Communication in Development

Dr. Meera Khan discussed the importance of communication in Islamic perspective. He urged upon the need of modern ways of communication for defending the modern media war. Under the heading of above topic he explained:

- the communication system from Islamic point of view
- its definition
- difference between the old and modern communication system
- types of communication i.e. verbal, written, electronic, telephonic/telegraph, radio/television/internet , newspaper and books etc.

An interesting role-play exercise was conducted to demonstrate how transmission of messages in verbal communication is distorted.

DAY 4

Session on Khutbah and Khateeb

In the start of the day four Dr. Meera khan overviewed the previous day work. Short discussion was held between the participants and Dr. Meera Khan regarding confusing points of the previous day. Dr. Qibla Ayaz did presentation on the topic "Khutaba and Khateeb in Islam". He discussed different topics in it, i.e. its importance, types and relevance of Khutaba, pre-requisities of Khateeb, and Khutba Hijjatulwada'a. The main points of his presentation are:

- Art of Khutba (oral expression) is totally a gift of God to someone.
- It is an art and with continuous struggle one can get expertise in that field.
- Khutba has two main types i.e. Oral and Written Khutba.
- Despite the presence of electronic media, Verbal communication has its own importance and influence
- According to survey conducted in America, major reason for lack of talent in children is their poor look after by their parents specially mother.
- Verbal communication is currently facing too many challenges
- It is the need of time that one of the Ulama group should get expertise in the field of Khutba (oral expression)
- It is important for the speaker to deliver his speech/khutba according to the average mental level of people

- Speaker should give information's/discussed topics having close touch with practical life
- Loudspeaker has more disadvantages rather than advantages
- Speakers/Khutaba should not discussed political issues in their khutba, also avoid unnecessary wording, sectarian discussions, etc. In his speech he urged that unfortunately the models of our young generation are sportsman, actresses and actors rather than Islamic heroes like Mohammad (PBUH), Khulafai Rashdeen, Sultan Salahuddin Ayubi, Teepu Sultan etc.
- He told that we have the resources but it is required to find out them and used it efficiently in the development process.

Session on NGOS and Ulama

Mr. Amjad Zeb, representative of the "Trust for Volutary Organization (TVO)" and Siddique Akbar Siddiqi, representative of the "International Union for conservation of Nature (IUCN)" gave briefing about their organizations and their developmental activities. Almost 80 % of the total participants asked questions regarding their fears about NGOs and their activities. Their few major questions were

- Source of funding
- Violation of Islamic principles/ Anti Islamic activities
- Women empowerment etc.

After long discussion participants were cleared in their mind as they were given satisfactory answers.

Session on Role of Ulama in Participatory Development

Dr. Shamshad Khan Khattak, consultant at on-farm water management project Peshawar delivered presentation on the role of Ulama in participatory development. He also did discussion with the participants on "positive aspects of Taliban government and reasons for its collapse". Participants showed keen interest in this topic and took much time in discussion with Dr. Shamshad Khan Khattak.

Session on Taliban Government in Afghanistan

The participants were given an interesting topic for group work on the positive aspects of Taliban Government and the major reasons for its collapse. Participants showed keen interest in this group work and after group discussion they presented their views. The common points of all the four groups are as follows:

A. Positive Aspects/Characteristics of Taliban Government

- Peace
- Discipline
- Bravery

- Unity
- Justice
- Obedience
- Accountability
- Followed *"Amar Bil Maroof Wa Nahi Anil Munkar*
- Implementation of Islamic principles
- Eradication of interest
- Good relation with neighbouring countries
- Eradication of statues
- Respect of foreigners
- Respect and care of other rights
- Implementation of Sharia
- Pressure/fears on non-Muslims
- Control of sectarianism
- Control of foreign aggression/attack

B. Reasons for the Collapse of Taliban Government
- Lack of modern education and technology
- Unity of non-Muslim world
- Lack of unity among Muslims
- Dual character of Pakistan Government
- Lack of modern/advanced weapons
- Lack of modern media
- Lack of diplomatic relations with foreign countries

DAY 5
In the start of the day five Qari Mohammad Amin did the recitation of the Holy Quran and then Dr. Meera khan gave an overview of the previous day work. Further, Mr. Tahseen Ullah Khan, Chief Coordinator of the NRDF, briefly introduced the NRDF, its objectives and activities. He also put light on the "Future Prospects for linkages". After tea break ceremony of the certificate distribution was held and for it Sardar Rafiq (acting Director General of the Pakistan Forest Institute"PFI") was invited as chief guest. He briefly introduced the PFI and then distributed the certificates. After him Maulana Rafiullah (representative/Amir of the participants) thanked and appreciated the NRDF for arranging a nice and fruitful workshop. He also showed keen interest for coming workshops. At the end Dr. Meera Khan thanked the whole participants for their arrival and participation in the workshop. He also thanked PFI for its fully cooperation and support.

CONCLUDING CEREMONY FOR AWARD OF CERTIFICATES

At the end of the 5 days training course, concluding ceremony was held. Mr. Sardar Mohammad Rafiq, Director General Pakistan Forest Institute, Peshawar was the chief guest. A large number of students and senior Ulama attended the ceremony. Speaking on the occasion, Dr. Meera Khan and Mr. Suleman Gul, NRDF congratulated the participants on the successful completion of the course and expressed the hope that the participants will utilize the new knowledge during the course in performing their duties at mosques. They also expressed the hope that they will use this knowledge to promote peace, tolerance, democratic values and sustainable development in their respective jurisdictions. They said that the theme of the training was to orient the Aaimmah with the new concept of development and new challenges faced by the local communities concerning social transformation.

Dr. Qibla Ayaz described the purpose and objectives of the course. One participant presented Na'at, and Maulana Rafiullah, Amir (leader) presented impressions of the participants about the course. He thanked the organizers of the course for arranging such an informative course. He said that the participants learned many things which they did not know before and pledged that they will implement in their respective areas whatever they have learned in the course.

Mr. Sardar Mohammad Rafiq, Director General Pakistan Forest Institute, Peshawar awarded certificates to the participants of the course. Speaking on the occasion, Mr. Rafiq said that the Aaimmah have great responsibilities to shoulder in the current situation as they can play the role of reformist at the grass-roots level. The world at large and especially the west consider Muslims as fundamentalists, which in the present circumstances are not interpreted in a positive sense. Therefore, the need of such training course becomes more important to enable the Aaimmah to respond to the situation in a proper way. They are not considered to have any role in social development, which in turn put a high need for the overall development process to be speeded up. He expressed the hope that what the Aaimmah have learnt in this training course would be applied in their practical lives and would lead the masses towards development of the society.

List of the Participants (Aaimmah Training 02-09-2003)

S.No.	Name	Address	Tel. No.
1.	Islam Hayat	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
2.	Khalil-ur-Rahman	Tehkal Bala, Kandi Jambilian	844676
3.	Hameed Ullah	Jamia Masjid Islamia College, Peshawar	9216515/3016
4.	Muhammad Tahir	Markaz-e-Uloom-e-Islamia, Rahatabad + Imam Jamia Masjid Ibrahim	850961
5.	Maulana Rafi Ullah	Masjid Bilal, Nursery Chowk, University of Peshawar.	842145
6.	Syed Inayatullah	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
7.	Maulvi Abdul Wali Haqqani	Masjid bilal, mahala mussali Ghari, Palosi/ Markaz-e-Uloom-e-Islamia, Rahatabad	850961
8.	Syed Nisar Ali Shah Bacha	Markaz-e-Uloom-e-Islamia, Rahatabad	0320-5212855
9.	Qari Misbah Ullah	Tehkal Bala, Mohallah Mughal Zai, Khanday Maulana Ahmad khan	0320-5212855 0303-6912895
10.	Mullah moh. Naeem Maogudi	Imam Masjid Darul Islam, Palosi, Tarlazai (Mudarris Rahatabad)	850961
11.	Zain Ullah siddiqi	Imam Masjid Khalid Bin Waleed, Palosi, Tarlazai	850961
12.	Qazi Noor Ullah Mansoor	Imam Mosqu Musalli Ghari, Palosi, Tarlazai	850961
13.	Zia-ud-Din	Naib Imam, Palosi	0303-6900644
14.	Muhammad Amin	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
15.	Muhammad Hassan	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
16.	Maulana Abdul Malik	Imam Jamia Masjid Syed Akbar, Tehkal Bala	
17.	Gul Baz Khan	Khadim Masjid Bilal, Uni. Of Peshawar	842145

18.	Akbar Ali	Spin Jumat university road	03205212763
19.	Taj Zareen	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
20.	Shah Mohammad	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
21.	Maulana Shamsulhaq	Spin Jumat university road	03205212763
22.	Abdulqahir	Spin Jumat university road	03205212763
23.	Inamullah	Spin Jumat university road	5702564
24.	Maulana Roohullah Jan	Masjid Siddiqu, UOP	845413
25.	Qari Ahmad Shah	Imam-Masjid khan moh, Tango Adda, Arbab road tehkal bala.	
26.	Fazli wahab	Arbab Raza Khan kandey, Tehkal bala	852334
27.	Qari yar khan	Khateeb-majid Umar Farooq, paloosi peeran.	
28.	Saeedurehman	Jamia masjid Madina, UOP	5704450
29.	Ashiqullah	Sheya abad, nawa kalay, bara road	5230219
30.	Abdul wali Azeemi	Bara road nawi kalay custom	5230219(haji Moh.Ali)
31.	Hafiz Gulamullah	Masjid Abdul latif near usmania hostel	852548
32.	Safiullah	Darulullom islamia Ahdia,warsak road babu Ghari near khushal bagh.	844094
33.	Moh.Tahir	Muddarris at Markaz-e-Uloom-e-Islamia, Rahatabad	850961
34.	Moh. Jamilullah	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
35.	Sardarullah Khan Nashtar	Jamia masjid Islamia college, UOP	

**PROGRAMME SCHEDULE FOR A'IMMAH TRAINING
AT PAKISTAN FOREST INSTITUTE HALL, PESHAWAR
FROM 2nd – 6th September 2003**

DAY ONE Tuesday 2nd September 2003

Session I - Opening

09:00 – 09:30	Registration of participants (Ayaz Ahmad + Suleman Gul)
09:30 – 09:35	Recitation from the Holy Quran (a participant)
09:35 – 10:10	Welcome address & objectives of training (Tahseen Ullah Khan)
10:10 – 10:20	Introductions of participants (self)
10:20 – 10:30	Briefing on rules & code of conduct (Meera Khan + Suleman Gul)
10:30 – 10:45	Pre-training evaluation (fears & expectations) of participants (Ayaz Ahmad)
10:45 – 11:00	Formation of committees (management & reporting) & their responsibilities (Suleman Gul)
11:00 – 11:30	Tea break

Session II

11:30 – 12:30	**Overview of Development** (definition, history, types, approaches etc.) (Meera Khan) Questions / Answers
12:30 – 13:30	Role of government & NGOs in development (Muqarrab Ali Khan) Questions / Answers
13:30 – 14:30	Prayers & lunch break

Session III

14:30 – 15:30	**Development in Islamic perspective (Group Work)** (Dr. Qibla Ayaz) 1). What is development in Islam or what does Islam say about development? (references from Qur'an. Hadith and Fiqh) 2). Is development required in our present society? If yes: (a) Why development is required? (b) What type of development is required? And (c) Where (in which fields) development is required?
15:30 – 16:30	Presentation by groups on the group work.

DAY TWO Wednesday 3rd September 2003

Session IV
09:00 – 09:15   Review of previous day work (Dr. Meera Khan/Suleman Gul)
09:15 – 10:15   Discussion on the previous day presentations (Dr. Qibla Ayaz).
10:15 – 10:45   Questions / Answers
10:45 – 11:00   Tea break
Session V
**11:00 – 13:30   Development and role of religious institutions (Group Work and
                        Presentation)**   (Dr. Meera Khan)
                        Past, present & future roles of:
                        Ulama
                        Mosques
                        Deeni Madaris.

13:30 - 14:30   Prayers and lunch break

Session VI
14:30 – 16:30   Discussion on the presentations **–** (Dr. Meera Khan)

DAY THREE Thursday 4th September 2003

Session VII
09:00 – 09:15   Review of previous day work (Dr. Meera Khan/Suleman Gul)
09:15 – 10:45   **The Issues confronted by Muslims in the Contemporary World
                        (Problems and its Causes)** (Khurshid Nadeem)
10:45 – 11:00   Tea break

Session VIII
11:00 – 13:30   **What Muslims need to do to solve these problems? (Discussion-
                        Role of Muslims leaders/religious leaders)**
                        (Khurshid Nadeem)
13:30 – 14:30   Prayers and lunch break

Session IX
**14:30 – 15:45   Importance of Communication in Islamic Perspective (Group
                        Work)**   (Dr. Meera Khan)
15:45– 16:30   Group work presentation and Questions / Answers.

DAY FOUR Friday 5th September 2003

Session X

09:00 – 09:15	Review of previous day work (Dr. Meera Khan/Suleman Gul)
09:15 – 10:45	**Khutba and Khateeb in Islam** (Dr. Qibla Ayaz)
	Importance, types and relevance of Khutba, pre-requisites of Khateeb, Khutba-e-Hijjatul Wada'a - a case study.
10:45 – 11:00	Tea break

Session XI

11:00 – 13:30	**Linkages (representatives of NGOs briefing on their developmental activities) (TVO, KK, SPO representatives)**
13:30 – 14:30	Prayers and lunch break
14:30 – 15:30	Role of Ulama in Participatory development (Dr. Shamshad Khattak)
15:30 – 16:00	Question/Answer

DAY FIVE Saturday 6th September 2003

Session XII

09:00 – 09:15	Review of previous day work (Dr. Meera Khan/Suleman Gul)
09:15 - 10:45	**Future Prospects for Linkages** (Mr. Tahseen Ullah Khan)
10:45 – 11:15	Tea break

Session XIII

11:15 – 13:30	**Award of Certificate and Concluding Ceremony**
13:30 - 14:30	Prayers and lunch break.
14:30 – 16:30	**Evaluation of the Training Course (**Dr. Meera Khan/Suleman Gul/Ayaz Ahmad)

FEARS AND EXPECTATIONS ABOUT THE TRAINING COURSE

A. Fears
- Majority of NGOs are working for western countries as they are getting funds from non-Muslims donors
- They are involved in such type of activities which are against the Islamic principles
- They are misguiding the Muslims(changing their believes)
- To divert the concentration of Ulama from religion to modern world or to divide the Ulama concentration into religion and world
- That what will be their actual objectives/aims(Islamic or un-Islamic)
- They are tricking the Ulama i.e. first they will make themselves close to Ulama and they will play their game
- Who are supporting the Ulama i.e. who are at the back of NRDF
- What type of development will be discussed, i.e. Islamic or un-Islamic

B. Expectations
- We will listen the speeches of well known scholars on different topics e.g. Peace, Unity, wisdom, brotherhood etc.
- Will be informed about the NRDF objectives
- Since NRDF is an Islamic organization therefore the training will increase our knowledge regarding religion and modern world
- We will be trained in the light of Islamic principles so that to be able to work for community welfare
- We will be informed with the opinions/approaches of the well known scholars and Ulama during workshop
- They will financially support the Ulama
- They will start the computer and English courses in Madaris
- We will discussed the present situation of Muslims world, their major current day problems and struggle for their solution

EVALUATION OF THE TRAINING COURSE

A. Opinion about the following aspects of the course
  a)   staff behavior
   - Very nice
  b)   Arrangements for the course
   - Good enough
  c)   Course methodology
   - Good
  d)   Any other
   - Time should be minimized
   - Mufti's and other well known scholars should be invited
   - Participants were not punctual

B. What thing inspired you during course?
- Information's about "development". We are informed that Muslims community is living as a slave in modern world due to lack of modern education and technology.
- Speeches of Dr. Meera khan, Dr. Shamshad khatak, Khurshid Ahmad Nadeem and specially the Dr. Qibla Ayaz (his way of presentation and vast knowledge)
- Discussion on "Unity and Faith"
- Management and arrangement of the workshop done by NRDF
- Punctuality of the NRDF members
- Effort of the NRDF which brought positive change in the Ulama attitude toward development as well as uplifting of the socio-economic conditions of the Muslims
- Presence of Islamic principles in the training

C. What thing you have mind during course?
- Women participation
- Photography
- Discussion on the topics of "Television, internet, co-education, female employment, expenditure on mosques, etc."
- Physical appearance of the NRDF members was not according to Islamic Sharia
- Behavior of the few participants were not good

D. Recommending the course to a friend
   a) This was a good experience of us. We gained much knowledge about religion, politics, environment and modern technology.
   b) It is an Islamic organization and we can't see any un-Islamic activity during course. Their main objective is to motivate the Ulama to regain their importance in the community and play role in the development process.
   c) Different well known scholars has attended the course as well as gave presentation on different topics. We are now well aware of our responsibilities and importance of Ulama in the community. We have learned the techniques of presentation. Overall the program was very good.
   d) We had different fears about the NGOs before the start of the course but all had gone away now. We are mentally satisfied now. The program had given us a clear direction regarding role of Ulama in the development process and therefore we wish that such courses should be continue in future.

Attachment 2

PROCEEDING OF THE 2nd TRAINING

Day 1st

Opening Session

After arrival of all Participants of the training Mr. Ayaz Ahmad did their registration. The program was formally started with the recitation of Holy Quran; Qari Zain-Ul-llah recited the few versus of Quran in the context of the training objectives. After recitation Dr. Meera Khan gave warm welcome to all participants and explained objectives of the training in detail. After that participants introduced themselves one by one. They also developed the code of conduct for the workshop by themselves (**Annexure – 3**). To know about the fears and expectations of the participants, pre-evaluation forms were given to them (**Annexure– 4**). He also formed the committee consisting of three participants for management and reporting of daily activities of the workshop.

Origin of Development

After the opening session Dr. Qibla Ayaz, Dean of Seerat Studies Department, Sheikh Zaid Islamic Centre, delivered a presentation on the topic of "Origin of Development". He covered the following topics:
- Development at grass roots level
- The mental and psychological view point
- Progressiveness, Moderation, and Pluralism)

He said that Muhammad (P.B.U.H) was a first man who led the community toward development. That development was in a result of following the true Islamic teachings. The Holly Prophet strictly condemned the on going discrimination between rich and poor. By practically accepting the Islamic principles the Arab community ruled over the whole world in a short period of time. It is therefore the dire need of time that such community should be developed in which people become already aware and psychologically convinced regarding development. Such group of people should play an influential role in the country development as well as for whole Muslims of the world.

Dr. Qibla Ayaz stressed upon the need of understanding the real meaning of development. He explained the concept and objectives of NRDF to the participants as NRDF do not appreciate such development in which only physical appearance of people can change but it aims to achieve a long lasting development by bringing true and positive change in the ideology and attitude of people. It is interested in making mind of common man toward development.

(See more details in Annexure– 5)

Group Work and Presentations:

In order to make a group work participants were categorized into two main groups and different topics were given to them. The participants worked on the topics for hour and then representative

of each group present their topic. Following topics were given to each group:

Group-1
- Development from Islamic Point of view (references from Quran and Hadith)
- Islamic teachings under which national level development can be achieved (reference from Quran and Hadith)

Group- 2
- Development from Islamic Perspective (reference from Quran and Hadith)
- Islamic teachings under which national level development can be achieved (reference from Quran and Hadith)

(See details of each group in Annexure - 6)

Day 2nd

Review of the previous day work

As usual program was started with the recitation of Holy Quran. After recitation Mr. Suleman Gul presented an overview of the previous day work and cleared the confusing points of the previous day to the participants. After that, Questions/Answers session regarding previous day topic was held between the participants and Dr. Qibla Ayaz.

Faith-based Development

Dr. Miraj Ul Islam, Professor at Sheikh Zaid Islamic Centre, covered the following topics in his speech:
- Essentials of F.B. Development
- Difference from other types of development
- Resource mobilization from religious institutions
- Why to choose F.B. development?

He explained that:
We talk lot about development but unfortunately we do not try to understand the actual meaning of development. The term development do not means what actually people think. Usually development is explain and discussed from only one aspect i.e. materialistic development, while most important part the spiritual development is ignored completely. Human being is a combination of body and soul and both are interrelated. Without soul body can't do any thing and vice versa. In past (early days of Islam) spiritual development was on peak, Sufi people played a major role in spiritual development. Islam condemned extremism and appreciate balance between in every day life activities.
Quran gives this idea of balance as

ومنهم من يقول ربناآتنا فى الدنيا حسنةوفى الاخرة حسنةوقنا عذاب النار

(سورةالبقرة آیت نمبر ٢٠١)

And there are men who say:"Our Lord! give us food in this world and good in the hereafter, and defend us

from the torment of the fire"

(See details in Annexure– 7)

Group Work and Presentations

Like previous day, for group work participants were categorized into two main groups and similar topics were given to them. The participants worked on the topics in an appreciable way and then representative from each group represent their topic.
Following topics were given to both groups:

Topic 1:   Islamic Teaching /approaches regarding Faith Based Development
Topic 2:   Role of Ulama, Madaris and Mosque in Faith Based Development

(See details of each group in Annexure 8)

Day 3rd

Review of the previous day work

Program was started with the recitation of Holy Quran. After recitation Mr. Suleman Gul overviewed the previous day work. After him Dr. Marajul Islam took session on

Development and Collective Efforts

He covered the0 following topics in his speech
- The social and Political approaches
- Religion and Political systems
- United and individual practical steps)

He said that sincerity is the first step regarding development and for collectivism it is important that people have the same belief and must be agreed upon the strategy toward development. Muhammad (P.B.U.H) had also made a group of sincere people having similar belief and approach toward Islam. With the help of that group Holly prophet started collective effort for the propagation of Islam. It was an Islamic teaching due to which people of Arab start living like brother and friendly atmosphere was developed among different tribes.
Muhammad (P.B.U.H) said that

Muslim of the world is just like a single body, pain in single part of body will result in pain in whole body

(See details in Annexure 9)

Day 4ᵗʰ

Review of the previous day work
The program as usual was started with the recitation of Holy Quran. After recitation Mr. Suleman Gul presented an overview of the previous day work and make little bit discussion with the participants on the previous day topic. After that Dr. Qibla Ayaz took a session on:

Leadership Skills required by Ulama/Aaimmah
In this session the resource person elaborated the key leadership skills required by the Ulama to mobilize local resources and motivate community to actively participate in the development activities. The session contributed to sensitize the leadership skills of the Aaimmah in relation to their obligations they have to fulfil in their communities. The session was basically designed to elaborate the key characteristics of an Ideal Imam working at a mosque in a certain community. The facilitator tried to bring out the hidden potential of the Aaimmah to make them aware about the responsibilities they have on their shoulders with respect to community development. The session was delivered through a group work which included questions regarding leadership skills which the Ulama deem fit for an ideal leader. The session resulted in the following group work presentations.

Group Work and Presentations

For group works again participants were categorized into two groups and following topic was given to them:

An assessment of the religious leadership in the country
- Leadership skills/qualities required by Ulama
- Qualities that lack by Ulama

(See details in Annexure 10)

Day 5ᵗʰ

In the start of the day five Qari Zainullah did the recitation of the Holy Quran and then Mr. Suleman Gul gave an overview of the previous day work.

Session on Networks and Organizing People
The session undertook a great deal of community participation and information about networking in communities. The participants were given information about different types of networks found in the communities. The topics were introduced using

common day examples in designing the community's setup for the overall well being of the community. The discussion held carried the message as how to organize people for a problem or issue of common interest. The facilitator tried to elaborate the working experience of the different organizations and networks in community development. The nature of the committees was discussed and it was known to the course participants as to how they will work in a sustainable way, looking for all the harmonious functioning of the line agencies and government departments.

Session on Steps towards initiation of Faith-based Development
This session was especially designed to work out an understanding of mutual collaboration and working together in future for the unanimous cause of community development. The participants were offered a Memorandum of Understanding for signing in on behalf of their respective communities. They were made to offer the surety to work in their respective communities and will spread the message within their respective framework. This was the most important event of the training programme that gave a practical shape to the ideas conceived during the training. The session has given a solid out put to the efforts of the training programmes to transfer the idea to a greater extent in the actual practice of the field experience. It was declared that the participants who will sign the MOU will be in close contact with the organization and will form a base of practice and a field of activity to test the new model of the Faith-based development. The session resulted in 18 signed MOU's from training participants which added to the already established network of moderate elements.

CONCLUDING CEREMONY FOR AWARD OF CERTIFICATES

At the end of the 5 days training course, concluding ceremony was held. The National Research and Development Foundation (NRDF) in its Programme for the capacity building of the Ulama used to organize such trainings/workshops that enable the Ulama to grow and take active part in the social development of the people. Speaking on the occasion, Dr. Meera Khan, NRDF congratulated the participants on the successful completion of the course and hoped that the participants will work whole heartedly for social reformation at grass root level. He also expressed the hope that participants will use this knowledge to promote peace, tolerance, democratic values and sustainable development in their respective jurisdictions. They said that the theme of the training was to orient the Aaimmah with the new concept of development and new challenges faced by the local communities concerning social transformation.

Maulana Rafiullah, Amir (representative/Amir of the participants) was invited for presenting impressions of the participants about the course. He thanked the organizers of the course for arranging such an informative course. After him Maulana Faiz-Ul-Hansan s/o Maulana Hassan Jan, Imam Masjid Al-Farooq, Islamia College, University of Peshawar, awarded certificates to the participants of the course. He thanked and appreciated the NRDF for arranging a nice and fruitful workshop. He also showed keen interest for coming workshops. He further said that the

Aaimmah has great responsibilities upon their shoulder in the current situation. Therefore, the need of such training course becomes more important to enable the Aaimmah to respond to the situation in a proper way. He expressed the hope that what the Aaimmah have learnt in this training course would be applied in their practical lives.

Monitoring and Evaluation of the Training

A proper assessment of the trainees is a basis for an effective training program. Monitoring of the trainees during the training and evaluation before and after the training on the execution and management of the training were essential ingredients to judge the level of success. Execution and management of the training was evaluated to locate the strong and weak points of the training activities. Indicators were set to measure the level of skills, knowledge and attitude of trainees, which was primarily carried out by the trainees themselves. Pre- and post-training evaluation forms were used as tools to evaluate the quality of the training. Pre-training evaluation form contained two open-ended questions – one on fears about the course and other on expectations from the course. On completion of the training, the trainees assessed their knowledge and capacity by answering different questions (post-training evaluation form). The evaluation details can be seen at Annexure 11.

List of the Participants (Aaimmah Training 17-21 November,2003)

S.No.	Name	Address	Phone No.
1.	Sardar Ullah Khan Nishtar	Lecturer, Department of Theology I.C.P. UOP,Imam Jamia Masjid Islamia college, Staff Hostel Islamia college, Room No. 4.	9216515-3050/852548
2.	Khalil-ur-Rahman	Tehkal Bala, Kandi Jambilian	844676
3.	Qari Hameed Ullah	Jamia Masjid Islamia College, Peshawar	9216515/3016
4.	Maulana Rafi Ullah	Masjid Bilal, Nursery Chowk, University of Peshawar.	842145
5.	Syed Inayatullah	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
6.	Maulvi Abdul Wali Haqqani	Masjid Abubakar Siddique, Mahala mussali Ghari, Palosi	833444
7.	Zain Ullah siddiqi	Imam Masjid Khalid Bin Waleed, Palosi, Tarlazai	850961/8178763
8.	Qari Noor Ullah Mansoor	Imam Mosqu Zaid Bin Sabit, Mahallah Musalli Ghari, Palosi, Tarlazai	850961
9.	Zia-ud-Din	Naib Imam, Palosi	853781
10.	Gul Baz Khan	Khadim Masjid Bilal, Uni. Of Peshawar	842145
11.	Maulana Shamsulhaq	Spin Jumat university road	03205212763
12.	Maulana Roohullah Jan	Masjid Siddiqu, UOP	845413
13.	Hafiz Gulamullah	Masjid Abdul Latif near Usmania Hostel	852548/0300-5961521
14.	Sardarullah Khan Nishtar	Jamia masjid Islamia college, UOP	
15.	Haif Nisar Moh.	Staff hostel Islamia College,Room NO.4	9216515-3050/0921-611142
16.	Nazir Ahmad	SZIC, UOP	853781
17.	Zabeullah	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
18.	Hidayatullah	Markaz-e-Uloom-e-Islamia, Rahatabad	850961
19.	Qari Abdul Qahar	Palosi, Talarzai, Ghari Masjid	
20.	Muh. Bilal	Palosi, Atozai	2569254
21.	Matiullah	Spin Jumat	0320-5212763
22.	Qari Nawab Khan	Kohat Road, Lala Rukh Colony	230054
23.	Ziaullah	Spin Jumat	0320-5212763
24.	Sher Muhammad	Kohat Bazar, Ublan Camp 3	86370
25.	Qari Samiullah	Palosi, Talarzai, Musali Ghari Masjid	
26.	MurtazSa	Palosi, Talarzai, Musali Ghari Masjid	
27.	Maulana Abid	Arbab Road	
28.	Saeedullah	Masjid Firdoos, University of Peshawar	
29.	Maulana Muhammad Din	Kandi Jambilian, Tehkal Bala	0320-4953203
30.	Hafiz Muhammad Asif	Spin Jumat	0300-5928789

31.	Imdadullah	New Hostel, A Block, UOP	
32.	Abdul Zahir Ghafoori	Spin Jumat	0300-5908097
33.	Qari Muhammad Daud	Defence Colony No. 2	0300-5929121
34.	Abdul Munir	Spin Jumat, University Town, Peshawar	0320-5212763
35.	Muhammad Yousaf	Spin Jumat, University Town, Peshawar	0320-5212763
36.	Abdul Basir	Spin Jumat, University Town, Peshawar	0320-5212763
37.	Qari Zabihullah	Kandi Musali Ghari, Palosi	
38.	Qari Nazir Gul	Masjid Amir Hamza, Lala Rukh Colony, Kohat Road, Peshawar	850961
39.	Qari Hayatullah	Markaz Uloom Islamia, Rahatabad	850961
40.	Maulana Ghulam Ali Shiraz	Shaheen Town, Street No. 2	844676
41.	M. Ghulam Ismail Zabih	Islamia College Colony, Street No. 10, Imam Masjid Firdoos, UOP	843639
42.	Hafiz Atiqur Rahman	Jamia Masjid Almutari, Coffee Shop, UOP	854681
43.	Hafiz Faizul Hassan	Imam Masjid Al-Farooq, Islamia College, UOP	
44.	Izatullah	Lakari Haji Ahmad Ji Khan Masjid	815159
45.	Noor Rahman	Palosi Adda,	815159
46.	Matiullah	Spin Jumat	0320-5212763
47.	Qari Abdul Karim Khan	Palosi, Atozai	
48.	Mujtaba Zahid	Palosi, Talarzai, Masjid Musali Ghari	
49.	Qari Inayatullah	Regi, Akhund Masjid	

Anexure – 2

**PROGRAMME SCHEDULE FOR II-A'IMMAH TRAINING
AT PAKISTAN FOREST INSTITUTE COMMITTEE ROOM, PESHAWAR
FROM 17th – 21st NOVEMBER, 2003**

DAY ONE Monday 17th November 2003

Session I - Opening

08:00 – 08:30	Registration of participants (Ayaz Ahmad)
08:30 – 08:35	Recitation from the Holy Quran (a participant)
08:35 – 09:10	Welcome address & objectives of training (Suleman Gul)
09:10 – 09:20	Introduction of participants (self)
09:20 – 09:30	Briefing on rules & code of conduct (Ayaz Ahmad)
09:30 – 09:45	Pre-training evaluation (Fears & Expectations) of participants (Ayaz Ahmad)
09:45 – 10:00	Formation of committees (management & reporting) & their responsibilities (Ayaz Ahmad)

Session II

10:00 – 11:00	**Development Initiatives** (Definition, history, types, approaches, famous examples etc.) (Facilitation- Dr. Meera Khan) Questions /Answers
11:00 – 12:00	**Origin of Development** (Development at grass roots level, the mental and psychological view point, Progressiveness, Moderation, Pluralism) (Qibla Ayaz)
12:00 – 12:15	Questions /Answers
12:15 – 01:00	The Islamic approach towards Development (Discussion with Participants) (Group Discussion) (Facilitation – Suleman Gul)

DAY TWO Tuesday 18th November 2003

Session III

08:00 – 09:30	Review of previous day work (Mian Suleman Gul)

Session IV

09:30 – 10:30	**Faith-based Development** (Essentials of F.B. Development, difference from other types of development, resource mobilization from religious institutions, why to choose F.B. development?) (Facilitation - Dr. Miraj-Ul Islam)

10:30 – 10: 45	Questions / Answers
10:45 – 11:45	Faith-based Development in current-day situations (Group Work) (Facilitation - Suleman Gul, Dr. Meera Khan)
11:45 – 01:00	Group Work Presentations

DAY THREE Wednesday 19th November 2003

Session V

08:00 – 09:15	Review of previous day work (Mian Suleman Gul)
09:15 – 10:45	**Development and Collective Efforts** (Dr. Miraj Ul Islam) (The social and Political approaches, Religion and Political systems, United and individual practical steps)
10:45 – 11:45	Group Work – Collective Efforts in relation to F.B. Development (Facilitation – Dr. Meera Khan, Suleman Gul)
11:45 – 01:00	Group Work Presentations

DAY FOUR Thursday 20th November 2003

Session VI

08:00 – 08:45	Review of previous day work (Mian Suleman Gul)
08:45 – 09:45	**Leadership Skills required by Ulama/Aaimmah** (Qibla Ayaz) (Skills, importance, special requirements of Ulama/Aaimmah)
09:45 – 10:45	(Group Work – An assessment of the religious leadership in the country) (Facilitation – Dr. Meera Khan, Suleman Gul)
10:45 – 11:30	Group Work Presentations

Session VII

11:30 – 01:00	**Mobilizing and Motivational Factors with respect to Ulama/Aaimmah** (Needs of the Community, Behavioral Change, new ways of communication, sensitization of the community for problems and issues of common interest, Awareness Raising) (Suleman Gul)

DAY FIVE Friday 21st November 2003

Session VIII

08:00 – 08:45	Review of previous day work (Mian Suleman Gul)
08:45 - 09:45	**Networks and Organizing People** (Mian Suleman Gul)

                    (How to organize people? Types of networks, committees)

Session IX

09:45 – 10:30   **Steps towards initiation of Faith-based Development**
                  (Shura'a Committees Formation, Role of Committees, NRDF
Facilitation, Future Planning) (Facilitation– Mian Suleman Gul)

10:30 - 11:30   **Evaluation of the Training Course** (Ayaz Ahmad)
11:30 – 12:30   **Concluding Ceremony and Award of Certificates** (Meera Khan)

Annexure - 3

Rules and Regulations of Training

- Punctuality i.e. participants should reached the programme at exact time
- Every day programme should be started with the recitation of Holy Quran
- Selection of leader among participants for entire workshop activities
- Respect and obeying order of the leader
- 10-15 minutes break should be given during programe
- Discussion must be carried out on relevant topics
- Raising of hand (when someone wish to talk)
- Give chance to the participants for discussion
- Care of the workshop rules and regulations
- Everyone must shows good behaviours/attitude and do respect of each other
- Participants should concentrate on the training objectives
- Participants make sure their participation in the workshop for full five days
- Questions should ask for learning purpose
- Avoid talking during discussion and listen carefully to other participants
- Keep unity and trust among each other and do respect of seniors
- Respect of Ulama, trainers and other staff members
- Participants should take permission from their Amir if they want to go out of committee room

Annexure - 4

FEARS AND EXPECTATIONS ABOUT THE TRAINING COURSE

FEARS:

- Why NRDF is much interested in Ulama and Khutaba and why they are spending too much money on Ulama training. Also what type of training they will be give to Ulama and Khutaba
- About the donors of NRDF and their broad hidden objectives behind the screen i.e. it may have some hidden objectives other than the apparent ones for which a big amount of money is spent.
- NRDF will be like other NGOs involved in Un Islamic activities
- They are misguiding the Ulama and Khutaba (changing their believes) by leading them towards moderation and materialism i.e. they will try to divert the minds of the participants from the true path of Islam.
- How they will explain development from Islamic point of view
- It will be just an entertainment and wastage of time like other government and semi government organizations
- Chances of conflict as participants might be from different sects

Expectations:

- We will avail the opportunity of get together in a friendly environment and become aware of other opinions and ideology. Miss conceptions and miss understanding between Ulama of different sects will also be removed in such environment
- By attending the current training the Ulama will be aware of their responsibilities (social, political, moral, etc) and their skilled will be increased so as to bring them in a position to convey the real message and true picture of Islam to the modern world
- Practical steps should be taken in future toward development
- Ulama should be given the right direction toward development both at community and national level and after attending the current training they will be in apposition to play an active role in the development process
- The current training will bring positive change in our thinking/ideology that help in understanding and initiating the concept of development
- To raise ourselves up to the present day education standard.
- Political and technological information will be given to us

- The term Development will be discussed and explained by well known religious scholars from an Islamic point of view and also we will be informed with the opinions/approaches of the well known scholars and Ulama during workshop
- Since NRDF is a working for social welfare therefore the current training will increase the knowledge of Ulama regarding existing social problems and will be given proper training and guidance (in the light of Islamic principles) for the resolution of such problems
- They will start computer and English courses in Madaris and will given financial support to Ulama
- We will be informed about the current situation of Muslim world, their major current day problems and strategies required for its solution

Annexure - 5

Origin of Development (Dr. Qibla Ayaz)

Dr. Qibla Ayaz said that generally people don't know the actual meaning of development e.g. in Pakistan if a male student having a beard and weared a shalwar kurta at the time of getting admission in university and after year or two he cut his beard and started wearing a paint shirt then commonly people think that he become developed, which is an absolutely wrong concept of development. By looking to Islamic history Mustafa Kamal Pasha Ata Turk (president of Turkey) was also failed to understand the meaning of development. It was his wrong thinking and decision that by giving order of wearing Paint shirt by male and Shirt by female, their country will be modernized and become developed like other European countries. Similar situation was happened in Afghanistan in the past, but still it is not on the way of development.

At the time of birth of Muhammad (P.B.U.H) condition of whole Arab community was miserable from every aspect. Economically, socially, politically, and educationally they were at the depth. Women lived as slave, having no rights of getting education; no share in the property of their parents etc. Politically there were no real strong government. They were dispersed into number of tribes having own force and rules regulation. Among them *Aus* and *Khizrij* were the two famous tribes who fought with each other for about 120 years. But after long struggle of Holly prophet the two tribes come close to each other and lived as brother. That was an example of real development.
Quran says that

انما المؤمنون اخوة فا صلحو بين اخويكم وتقوا الله لعلكم ترحمون

(سورة الحجرات آيت نمبر ۱۰)

The Believers are but a single brotherhood so make peace and erconciliation between

your two (condending) brothers and fear Allah, that ye may receive mercy

ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينت واولٰنك لهم عذاب عظيم

(سورة العمران آيت نمبر ۱۰۵)

Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs:

for them is a dreadful penalty.

Similarly Islam has given the full rights to women and they were considering no more slave. Quran says that:

ولتكن منكم امة يدعون الى الخير و يا مرون بالمعروف و ينهرن عن المنكر و اولٰئک هم المفلحون

(سورةالعمران آيت نمبر ۱۰۲)

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.

(Annexure– 6)

Group-1

Topic No 1:   Development from Islamic Point of view
                    (references from Quran and Hadith)

From Islamic view point development means to "bring positive change or improvement in the attitude and life style of people through abstinence/piety". Muslim can only be developed if they become the true follower of Islamic principles. About such abstemious Muslims

Quran says that

ارلئك هم المفلحون (سورۃ البقرۃ آیت نمبر ۵)

Those who will be prosper

In Islam by abstemious person we means such sensitive people who always curious about the nature and understand it by their commonsense. They always think about the purpose of their life that why God has guarded them in this world. Such people are the most honourable and respectable toward Allah
Quran says that

ان أكرمكم عندالله اتقكم(سورۃ الحجرات آیت نمبر ۱۳)

The most honoured of you in the sight of Allah is (hewho is) the most righteous of you

Quran is the best source of guidance for such abstemious persons as Quran says

ذالک الکتاب لا ریب فیه هداللمتقین(سورۃ البقرۃ آیت نمبر ۲)

This is the book, in it is guidance sure, wihtout doubt, to those who fear Allah

Development can only be possible if Muslims keep in touch with their creator and obey the rules of Islamic Shariah. Islam is a complete religion and provides a complete guideline to people of whole world regarding their life (from birth to death). At the end we can say that Islam and development are interrelated and with out Islam development is impossible.

Topic No 2:   Islamic teachings under which national level development can be achieved
                    (reference from Quran and Hadith)

Islamic teachings (in the forms of Shariah) were conveyed to peoples according to their mental capabilities and understanding in different period of time. The main reason for the renewal of Shariah in different periods was to bring flexibility in the new laws so that to make the people lives more easier.

Many Quranic verses give the idea and guideline regarding development

وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان(سورة المائدةآيت نمبر٢)

Help ye one another in righteousness and piety, but help ye not one another in sin and rancour

لن تنالوا البر حتى تنفقوا مما تحبون(سورة العمران آيت نمبر٩٢)

By no means shall ye attain righteousness unless ye give (freely) of that

وان ليس للانسان الا ما سعى(سورة النجم آيت نمبر٣٩)

That man can have nothing but what he strives for

ان الله لا يغير ما بقوم حتٰى يغيروا ما بانفسهم(سورة الرعد آيت نمبر١١)

Verily never willl Allah change the condition of a people until they change it themselves

(with their own souls)

الكاسب حبيب الله(حديث نبوى ﷺ)

From above Quranic verses and Hadith, it is cleared that Islam appreciate those who struggle for their life as without hard work no one can achieve any target and goal. Struggle for material things and better future is not prohibited in Islam but it should be under the limitation of Islamic principles

Group No 2
Topic No 1:   Development from Islamic Perspective
                          (reference from Quran and Hadith)

Regarding development, Quran says that

وعدالله الذين امنوا منكم و عملوا الصلحت ليستخلفنهم فى الارض

Allah has promised , to those among you who believe and work righteous deeds, that he

will, of a surity, grant them in the land, inheritance (of power)

ولو قتلكم الذين كفروا لولوا الادبار ثم لا يجدون ولياولا نصيرا (سورة فتح آيت نمبر٢٢)

If the unbelievers should fight you, they would certainly trun their backs then would they

find neither protector nor helper.

وكان حقا علينا نصر المومنين (سورة الروم ركوع نمبر ٥ آیت نمبر ٤٧)

And it was due from Us to aid those who believed⁻

ولا تهنوا ولا تحزنوا وانتم الاعلون ان كنتم مؤمنين (سورة الاعمران ركوع نمبر ١٣ آیت نمبر ١٣٩)

So lose not heart, Nor fall into despair for ye must gain mastery if ye are true in faith

Above verses shows that the strength of muslim is hidden in their strong belief in God. They can ruled the whole world as they did in past by following the Islamic teaching

Quran says that

والعصر ان الانسان لفی خسر الا الذین امنوا وعملوا الصلحت و توا صوا بالحق و تواصوا بالصبر

(سورة العصر پاره نمبر ٣٠)

By (the Token of) Time (through the Ages), verily man is in loss, except such as have faith, and do

righteous deeds, and (join together) in the mutual teaching of truth and of patience and constancy.

Means that Muslim can't be developed and dominate other nation until and unless they become abstemious (true follower of Islam). For long-lasting development and achieving strength, Muslim of the whole world should unite together as Muhammad (P.B.U.H) said "Muslim of the world is just like a single body. Pain in any part of body result in pain of whole body"
More the Muslim become strict follower of Islam more they will be developed.

Topic No 2: Islamic teachings under which national level development can be achieved (reference from Quran and Hadith)

For real Islamic development, strong believes in God as well as regularization of Islamic principles in own lives is important as the Suhaba did at the time of Muhammad (PBUH). They were the strict believers as well as strict followers of Islamic principles. They straight away did what they listened from Holy Prophet and Quran. As a result they ruled over at least whole world. They defeated strong nations like Rome and Iran. They did achievement in every field of life. In sub-continent they ruled for 750 years. All such achievement was just because of obeying the Islamic teaching. Their strength, superiority and awe had gone away as they let the Islam. Afghanistan, Iraq, Palestine, Kashmir, Bosnia etc. are the current prominent examples. In past, Baghdad, Spain and Sub-continent are the few examples.

Hadith:
Muhammad (PBUH) said 1400 years ago that
"A time will come when non-Muslim will unite and attack on Muslims in similar passion of gathering for meal".

In reply of question from Suhaba, Muhammad (PBUH) told that even Muslim will be in greater number than non-Muslims, but they will lack the true spirit of Islam.

Quran says:

يايهاالذين امنوا لا تتخذواليهود والنصرى اولياء بعضهم اولياء بعض ومن يتولهم منكم فانه منهم ان الله
لا يهدى القوم الظلمين   (سورة المائدة آيت نمبر ۵۱)

Ye who believe! take not the Jews and the Christians for your friends and protectors, they are but friends and protectors to each other. And he amongst you that turns to them. Verily Allah guideth not a people unjust

Quran also says that:

ولتكن منكم امة يدعون الى الخير و يا مرون بالمعروف و ينهون عن المنكر و اولئك هم المفلحون
(سورة العمران آيت نمبر ۱۰۳)

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.

Muslims can once again come in to dominating position and regain their strength if they create true spirit in their lives and forget dependency on west.

(Annexure 7)

Faith-based Development (Dr. Maraj-Ul- Islam)

Quran provide complete guidance to Muslims for development, there for it is the duty of Muslims to take advantage from the Holly book. Quran invite Muslim to think over the mysterious world.

وهوالذى مدا لارض وجعل فيها رواسى و انهرا ومن كل الثمرات جعل فيها زوجين اثنين يغشى اليل النهار
ان فى ذلك لأيت لقوم يتفكرون(سورةالرعد آيت نمبر٣)

And it is He who spread out the earth, and set theron mountains standing firm and (flowing) rivers: and

fruit of every kind he made in pairs, two and two: he draweth and night as a veil O'er the day. Behold,

veirly in these things there are signs for those who consider

In Surah Ibrahim Allah says that

وسخر لكم الفلك لتجرى فى البحر بامره وسخر لكم الانهر و سخر لكم الشمس والقمر دآنبين وسخرلكم
اليل والنهار   (سورةابراهيم آيت نمبر٣٣)

Who hath made the ships subject to you, that they may sail through the sea by his commmand, and rivers

(also) hath he made subject to you and he hath made subject to you the sun and the moon, both diligently

pursuing their courses: and the night and the day hath he (also) made subject to you.

In Surah *Al Rum* Allah says that

و من أيته ان خلق لكم من انفسكم ازواجالتسكنوا اليها و جعل بينكم مودةً و رحمةان في ذلك لأيت لقوم يتفكرون. و من أيته خلق السموت والارض واختلاف السنتكم والوانكم ان في ذلك لأيت للعلمين. و من أيته منامكم بالليل والنهار وابتغاؤكم من فضله ان في ذلك لأيت لقوم يسمعون. و من أيته يريكم البرق خوفاًوطمعاً و ينزل من السماء ماءفيحي به الارض بعد موتها ان في ذلك لأيت القوم يعقلون.

(سورةالروم ٢١ – ٢٣)

And among his signs is this, that he created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): Verily in that are signs for those who reflect. And among his signs is the creation of hte heavens and the earth, and the variatons in your languages and your colours, verily in that are signs for those who know. And among his signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of his bounty: verily in that are signs for those who hearken. And among His signs, he shows you the lightning, by way both of fear and of hope, and he sends down rain from the sky and with it gives life to the earth agter it is dead:

verily in that are signs for those who are wise.

Allah has created this world for people. Islam does not ignore and condemned materialistic development but it should be with in the Islamic principles
Quran says that

وا عدو لهم ما ستطعتم من قوة (سورةالانفال آيت نمبر ٢٠)

Against them make ready your strenght to the utmost of your power

Muslim can once again regain its strength and awe by taking practical steps toward development. Practically it can be only possible if we extend the importance of mosque in the eyes of common man. It should not be used for just five times pray but as a centre for solving different social problem of the community under the advice of Imam.

(Annexure 8)

Group Work and Presentations

Group 1:
Topic 1:   **ISLAMIC TEACHING /APPROACHES REGARDING FAITH BASED DEVELOPMENT**

The "progress in betterment" called development. It means that the comming day must be better than today. By development we also mean that raising awareness regarding human life. Many Hadith and Quranic verses also put light and explain such meaning of development.

Since human life is a combination of soul and body therefore Quran stressed upon keeping the balance between them. Unfortunately majority of people lacks that balance and don't care of it as a result they face economical, social and spiritual problems. To make development and bring peace, unity and happiness in our lives, we as a nation should follow the principles of lslam.

Ulama and Khutaba, Madaris and mosque has much influential role in Islam. Islamic principles are taught by Ulama in Madaris and in such Madaris numbers of Khateeb and Ulama come out every year and lead the communities. Muslim from different walk of life prays five times in a mosque under the leadership of Imam. They discussed even their personal and family matters with them and get advice for future. Therefore priority must be given to them

Islam has its own culture and norms therefore struggle for development should be under the limitation of Islamic principles, norms and values of the local community. The easiest way to make development (to boost up the socio-economic conditions of local community specifically) under such conditions is the formation of committee consist of talented and sincere people from different walk of life, work under the command of local Imam or Khateeb. Members of the committee will jointly struggle for the identification of community problems like health, sanitation, transportation, education, electricity, and availability of clean water etc and make serious steps for their resolution

Topic 2:   **Role of Ulama, Madaris and Mosque in Faith Based Development**
                       (Need of Education and Ulama Responsibilities)

Human beings are superior to other creators due to their knowledge and common sense. Education is the overall beauty of human being. It is the first step of achieving any goal and target. It awakens the man from misguidance and help in understanding the complex situation. With education one can get achievements in every field of life and as nation can rule over the whole world. Education is the only source by which nation can make economic development and defend itself. Education not only enhances the value and honour of man. Muhammad (P.B.U.H) said that

حدیث نبوی ﷺ

طلب العلم فریضۃ علیٰ کل مسلم و مسلمۃ

Getting of education is an obligation on every muslim (men and wormen)

The first Quranic sura (Sura Alaq) revealed on Muhammad (P.B.U.H) was also about the education

اقراء با سم ربک الذی خلق (سورۃ العلق آیت نمبر ۱)

The Holly Prophet taught their Suhaba (Ashabi Suffa) in mosque. It was a first mosque in Islam from where great Mujahid, Muffassir-e- Quran, and Muhaddiss were produced who later convey the message of Islam to whole world. Without education (especially knowledge about Quran and Sunnah) one cann't understand the purpose of his life, they are unaware of their responsibilities and also have no value and respect in the community. In past Muslim ruled in Spain for 800 years but now day's mosques in the same country were kept quite. Visitors just came there to see such great historical mosques. These mosques are now replaced into museums.

It is the need of time to encourage and introduce the education of science and technology in the community as much as possible. For this purpose government, NGOs and religious group, especially the Ulama and Khutaba should play their role. It is dire need of time that Ulama and Khutaba should feel their responsibilities and convey the true message of Islam to each and every Muslim .They should start a national level campaign to motivate the people specially the young generation toward modern education. Ulama and Khutaba has much influential role in the community therefore they can communicate the importance of education to people in a much effective way than anyone else. Unfortunately our young generation is not showing interest towards this side. Majority of the young blood are wasting their valuable and precious time in playing games, watching movies etc. it is the need of time to encourage young generation regarding modern education.

شعر

میری قسمت سے الٰہی پانیی یہ رنگ قبول

پھول کچھ میں نے چنے ہیں انکے دامن کیلئے

Group 2:
**Topic 1:   ISLAMIC TEACHING /APPROACHES REGARDING FAITH BASED
                   DEVELOPMENT**

Islamic principles /teachings are clear about faith based development. Without following the principles of Quran and Hadith, one can not get the track of development. Quran and Hadith

guide the people from every aspect whether it is political, social, and economical solution of every problem is present in it. Quran and Hadith stress every Muslim to have qualities like patience, telling truth, honesty etc. By having such qualities in any community, it will be call a most developed and most social community.
Muhammad (P.B.U.H) said that

"If any one gives me a surety about control over two things i.e. tongue and Sex then I will give him/her the surety of Paradise"

The above Hadith mean that by getting control over just two things, will result in a transparent and developed Islamic community. Similarly there are many other Hadith and Quranic verses which stress upon unity, honesty, brotherhood, hard work, etc. These are the qualities which lead any community toward development.

Topic 2:   **Role of Ulama, Madaris and Mosque in Faith Based Development**

Development can be broadly categorized into spiritual and material development. Usually Ulama and Khutaba are engaged in spiritual development. They are playing an appreciable role by enhancing the spiritual capabilities of people (religious group). Beside this typical group of Ulama, another group of Ulama having knowledge about religion and modern education. This group of Ulama are guiding the Muslim in both ways. Ulama being consider to be the specialists in the field of religion and are the easiest source of getting information and knowledge about Quran and Sunnah. They are the most effective and powerful group regarding leading the community toward development.
Muslim pray time in mosque under he leadership of imam. Understanding about Islam is Obligatory on every Muslim and such Islamic teachings are taught in mosques and Madaris. Every one is allowed for getting education without any changes. So we can say that Ulama, Mosque and Madaris are playing important and effective role in development (both community and National level)

(Annexure 9)

Development and Collective Efforts (Dr.Maraj- Ul-Islam)

Without sincerity and clear objective it is almost impossible to achieve development
Quran says that

ولا يجدون فى صدورهم حاجة مما اوتوا ويؤثرون على انفسهم ولو كان بهم خصاصة

(سورةالحشر آيت نمبر ٩)

And entertain no desire in their hearts for things given to the (letter), but give them preference

over themselves, even though poverty was their (own lot)

While according to saying of Holly prophet Muhammad (P.B.U.H)

انما الاعمال بالنيات (حديث نبوى ﷺ)

Verily the actions are judged through intentions

The second important step for development is the collective effort of the people. For collectivism it is important that people have the same belief and must be agreed upon the strategy toward development.

Muslim can be developed if they follow the Islamic teachings as
Quran says that

(سورةالشورى آيت نمبر ٣٨)   وامره شورى بينهم

Their affairs by mutual consultation

Quran guide the people toward development as in above verses. In order to become on the track of development, we must take practical steps at grass root level (community level). Committee should be formed consist of educated and sincere people from different walk of life, work under the command of local Imam or Khateeb. That committee will struggle for resolution of the community problems like health, sanitation, transportation, education, electricity, and availability of clean water etc.

(Annexure 10)

Group-1

Part A: Leadership skills/qualities required by Ulama

7. Good character
8. Abstinence/piety
9. Self confidence
10. Free of greed
11. Hardworking
12. Honesty/sincerity
13. Well educated (knowledge about religion and modern education)
14. Devotion
15. Brave
16. Practical
17. Trustworthy
18. Command on international languages, e.g. Arabic and English

Part B: Qualities that lack by Ulama

1. Lack of Punctuality
2. Lack of communication with people
3. Carelessness about interest/matters of common man/local people
4. lack of information about the current day problems faced by the Muslims
5. lack of modern education
6. lack of understanding about English language
7. No effective role in the politics of country

Group-2

Part A: Leadership skills/qualities required by Ulama

1. command/awareness about both modern education and religion
2. can fluently speak international languages specially Arabic and English
3. He must do what he say
4. Honest, sincere and abstemious
5. soft spoken and good communicator
6. encouraging rather than discouraging
7. become aware of the current day situation(local level to international level)
8. must be patient
9. Dislike sectarianism
10. must be good writer, speaker and researcher

Part B: **Qualities which normally lacks by Ulama**

1. Lack of Punctuality
2. involvement in conflicting issue
3. Lack of modern education
4. lack of awareness and carelessness about interest of common man
5. Lack of communication with people
6. lack of understanding and strategic planning about the current scenario of world

Annexure 11

EVALUATION OF THE TRAINING COURSE

A. Opinion about the following aspects of the course

    e)   Staff behavior
- Very nice

    f)   Arrangements for the course
- Good enough

    g)   Course methodology
- Good

    h)   Any other
- Time should be minimized
- Mufti's and other well known scholars should be invited
- Participants were not punctual

B. What thing inspired you during course?

- Speeches of Dr. Qibla Ayaz and Dr. Maraj-Ul-Islam (his way of presentation and vast knowledge)
- Management and arrangement of the workshop done by NRDF
- Punctuality of the NRDF members
- Idea of Committee formation under the supervision of local Imam and Khateeb for resolution of social reforms
- Following the Islamic principles during training

C. What thing you have mind during course?

- Behaviour of the few participants were not good

D. Recommending the course to a friend

    e) It is an Islamic organization and we can't see any un-Islamic activity during course. Their main objective is to motivate the Ulama to regain their importance in the community and play role in the development process.

    f) Participation in the programme was a good experience for us as we gained much knowledge about religion, politics, and modern technology by listening to well known Islamic scholars. We are now become aware of our responsibilities and importance in the community. We were motivated toward leading the community as well as playing an active role in uplifting the socio-economic condition of local poor people. In general it was an excellent programme.

    g) We had different fears about the NGOs before the start of the course but all had gone away now. We are now mentally satisfied. The program had given us a clear direction

regarding role of Ulama in the development process and therefore we wish that such courses should be continue in future e.