

# **Role of Religious Scholars in the Elimination of Bonded Labour**

**(Feb- Mar, 2009)**

Organized by

**The National Research and Development Foundation (NRDF)**

In collaboration with

**International Labour Organization, ILO  
Area Office for Pakistan, Islamabad**

Report on Sensitization and  
Capacity Building of  
**Religious Scholars**  
on their role in the  
**Elimination of**  
**Bonded Labour**



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## EXECUTIVE SUMMARY

The International Labour Organization (ILO) in collaboration with National Research & Development Foundation (NRDF) launched a pilot project entitled “Sensitization and Capacity Building of Religious Scholars about Bonded Labour” in six districts of NWFP namely Peshawar, Abbotabad, Mansehra, Bannu, Haripur and Batagram. The purpose of the project was to sensitize Ulama and to enhance their capacity regarding issues related to bonded labour, workers and child rights through training workshops, lobbying and consultations. The NRDF with its vast network of moderate religious clerics conducted these workshops with professional commitment and voluntary spirit.

In each workshop the Islamic scholars spoke on the topics of: (i) Islamic Concept of Freedom and Dignity of Labour, (ii) Federal Shariat Court Judgment on Bonded Labour (iii) International Conventions 29 and 105; and (iv) National Legal Regime, National Plan of Action and Socio-Economic Implications of Bonded Labour and (v) ILO fundamental conventions on child labour Freedom of Association and Right to Collective Bargaining, and those on Discrimination.

For ensuring substantive and quality outputs, a participatory approach was adopted and all stakeholders were involved in the process from designing and preparing for the workshops to the execution. A total of 391 participants attended these workshops. They included religious scholars, teachers of various Madaris, Imams and Mosque preachers. The events were highly successful and produced positive results.

The series of workshops raised the understanding of the participants on issues pertaining to human and labour rights such as bonded labour, right to decent employment, rights of children etc. It also enabled them to comprehend the international conventions and other legal mechanisms that are in-place to safeguard workers’ rights in conjunction with Islamic teachings and synchronize with the concept of Islamic Shariah. As a result of the extensive research and deliberations a model Khutba (Religious Sermon) for the use of Ulama was prepared and the same was disseminated to the Ulama in meetings and workshops. The model Khutba attracted immense appreciation and majority of Ulama used its contents while delivering Friday sermons and religious discourses at other occasions. Additional resource material was distributed including a reading compendium on the course content and other related topics.

The participants demonstrated increased sense of responsibility and commitment to fulfill their roles of a mentor and a guide in shaping young minds and giving direction to people that contributes to the elimination of violation of human and labour rights. They understood their function as important and fundamental part of society in individual capacity and as an Institution in addressing the issue at hand.

Looking at the success of the project, it is recommended that the target area of the project should be extended to other regions at district across the country, particularly to the areas where the bulk of Pakistani labour resides and is more prone to and susceptible to violations such as bondage etc. For greater impact and substantive contribution, a pool of trained/ sensitized Ulama shall be taken into confidence to deliver the series of khutbas in mosques located in labour colonies and the prayer places of Industrial areas while the scope of the project shall be extended to religious institution like Madaris and Darul Uloom.



# REPORT

## 1.0 Introduction

The International Labour Organization (ILO) Islamabad mandated the National Research and Development Foundation (NRDF) to implement an awareness raising project on bonded labour in six districts of NWFP. The project entitled “Sensitization and Capacity Building of Religious Scholars on their role in the Elimination of Bonded Labour” has been implemented in Peshawar, Abbotabad, Mansehra, Bannu, Haripur and Batagram from February 14 to March 1, 2009. The initiative was undertaken with a view that Ulama are key stakeholders and practice certain influence on the society at large. Therefore it is important that this vital intermediary be sensitized on their role for the elimination of bonded labour, violations of human and labour rights, particularly in the rural areas where their positive outlook on the international labour standards and covenants can leave a grave mark on their followers.

The NRDF was selected for the implementation of project following its relevant expertise and know how of working with the religious institutions, qualification of its staff to work on similar projects, familiarity and established rapport with the religious institutions, technical competency in organizing workshops/meetings and fulfilling the documentation requirements of the project.

The implementation of the project began in February. The NRDF brought its team on board, organized an orientation workshop for them, held individual and small group meetings with its key contacts (Ulama) in the selected districts for identifying Ulama and Imams. Subsequently after extensive consultations with the ILO Head quarters (Declaration Unit), ILO Office for Pakistan and the upper ministries of the religious cadre, a model Khutba on Core International Labour Standards focusing bonded labour was drafted. As planned, six workshops were organized in the selected districts for 391 Ulama, khutiba and teachers of Madaris. During these workshops the model Khutaba was shared and deliberations were held on its contents and context. The draft was further refined and finalized for dissemination and use at congregations and Friday Prayers. The feed back from the field suggests that majority of the participants took active part in raising awareness on bonded labour related issues in their respective jurisdictions at the completion of the series of workshops. For effective and quality outcome, it was ensured that all stakeholders and partners were closely liaised with.

## 2.0 Background Context

The issue of human rights has got prominence in post WW II era and since then concerted efforts were made to arrest its violation. Several international regimes on bonded or forced labor were put in place during this period. Under Conventions 29 and 105 of International Labour Organization (ILO) against forced labour, all State parties are mandated to abolish forced labour. There is an adequate and elaborate international tripartite monitoring mechanism for evaluating the performance of State Parties vis-à-vis compliance to legal regime on international Labor Standards. The other ILO fundamental conventions on child labour include (Conventions 138 and 182); on Freedom of Association and Right to Collective Bargaining (Conventions 89 and 98), and on Discrimination (Convention 100 and 111).

There is an increasing awareness about bonded labour related issues at the state and society level in Pakistan. The Government has ratified all eight fundamental conventions of the ILO and has developed legislation and policies to combat Bonded Labour and Child labour. In addition, it has also created a fund of Rs 100 million for the education of child laborers and rehabilitation of bonded labour families.

Despite the best efforts of the government, the international community did not favorably see the bonded labour situation in Pakistan. However, keeping in view many public and private initiatives, the international bodies have started appreciating the ameliorating conditions in the country. To ensure a decent work environment for labour in Pakistan more sustained efforts are required. This will be possible through an enhanced level of awareness amongst general public on the issues related to bonded labour. To achieve the desired level, besides others, the services of religious clerics need to be tapped in the required direction. This is of paramount importance as the Ulama/religious scholars are not adequately sensitive to the issue and their capacity needs to be enhanced for better understanding and tackling of the issue of forced and bonded labor, which is unfortunately prevalent in certain sectors of economy and parts of the country. This results in the sufferings of millions of poor but is also bringing a bad name to the country.

The religious scholars (Ulama), religious teachers and Imams wield tremendous influences in Pakistan especially in the rural areas where millions of human are subject to bonded labor. The Ulama can play a vital role in convincing the key actors; worker and the employer, be it any economic activity, to contribute to the elimination of bonded labor in their respective capacities. The Ulama normally preach the dignity of labor in Islam by exhorting that the Muslims should treat servants as their brothers but little awareness exists in these circles regarding the implications of forced or bonded labor especially in light of international human rights instruments and recent rulings of Supreme Court of Pakistan and Federal Shariat Court that outlaws any such illegal practice and have spelled out severe punishments for the perpetrator. Therefore, if the Ulama, as individuals and as institution, are sensitized about the consequences of bonded labour and its multiplying negative effects on people, society and the country, it is expected that they can become harbingers of a real change in people perceptions and the behavior.

### **3.0 About NRDF**

National Research and Development Foundation (NRDF) is a non-profit, non-discriminatory, non-religious, participatory organization involved in the people-centered development in Pakistan with a focus of activities in the North West Frontier Province (N.W.F.P) and five districts of Punjab. The organization was founded in 1988 and registered with the Registrar Joint Stock Companies under the Societies Act of 1960 in July 1993. NRDF is the pioneer of the *Ulama* and development model in Pakistan and has gained valuable experience in implementing a number of awareness raising and advocacy initiatives on social issues, organizing training for *Ulama* and community workers, conducting research on social issues in Islamic perspective and lobbying with the senior clerics, decision makers and political parties. Since its inception, the organization has gained valuable experience in training Ulama, community workers, government officials, raising awareness on Mother and Child Health, TB related issues, Primary Education particularly for female children, Family Planning, Women Rights, *Madaris* Education, Human Rights, Peace, Religious Freedom, Good Governance, HIV & AIDS and environmental rehabilitation during the past sixteen years. Furthermore, the organization has carried out extensive research work on these issues. Currently, it is implementing four projects in Mansehra, Kohistan, Shangla, Swat, Bunair, Dir Lower, Dir Upper, Peshawar, Charsada, Mardan and D.I. Khan districts, Mohmand and Bajawar of FATA and five districts of Punjab including Rawalpindi, Jehlum, Khaniwal, Vehari and D.G.Khan.

The NRDF has successful track record to work in collaboration with various international partners, in addition to private institutions & local communities, on similar projects. The PAIMAN, UNICEF, UNFPA, ILO, Alumni of Rockefeller Foundation, Pluralism Fund, United States Institute for Peace (USIP), The Pakistan TB Control Program, Plan Pakistan, The Asia Foundation, Democracy Small Grant Program of the United States government, The Catholic Relief Services, Swiss Development Cooperation (SDC), British Council, World Conservation Union (IUCN), Heinrich-Boll-Foundation, GTZ, The University of Peshawar and several philanthropist groups supported the efforts of NRDF.

## 4.0 The Goal and Objectives of the Project

The overall goal of the project was to sensitize and build the capacity of senior Ulama about the issues of bonded labour and their role in the elimination of this menace, including other violations of labour rights and illegal practices such as child labour, in relation with Islam. The workshops were designed so that the participants will be apprised on the international mechanisms and instruments that safeguard the rights of labour and are in line with the Islamic principles and fundamental rights. And through them the level of awareness amongst masses on an equitable and decent working environment can be raised.

The specific objectives of the project are to:

- Expose *Ulama* to issues and concepts of bonded labour, worker rights and child labour.
- Enhance and improve their knowledge and understanding of International Mechanism and national legal instruments in relation to violation of fundamental human and basic labour rights.
- Raise *Ulama's* level of awareness about socio-economic implications of bonded labour and related issues.
- Help them contextualize the content of information shared with them on different topics in Islamic perspective on the issue at hand.
- Provide them with a forum to exchange ideas and experience in relation to their roles and responsibilities in addressing the issue of bonded labour as individuals and as an institution
- Elicit their support and cooperation in awareness of masses about the issue of bonded labour through their Friday sermons (Khutbas) and congregations
- Inculcate and strengthen voluntary spirit in *Ulama* to disseminate their knowledge base on bonded labour and issues pertaining to workers rights and child Labour.

## 5.0 Approach of the Project

The NRDF initiated the implementation of the project from its well-equipped office in Peshawar while utilizing its past experience of working with these groups. A four-member team was delegated to plan, implement, monitor and document all the planned activities in a systematic manner. The implementation of work was simultaneously started in all the six districts for ensuring the completion of project in the given time period.

The salient features of the methodology adopted for the implementation of work included the following:

**a) Preparation and Orientation of Project Staff:** NRDF conducted a two-day orientation-training workshop for its team during which all aspects of the project were discussed at length. The staff was briefed about the objectives of the project, their role and responsibilities, reporting formats, implementation strategy, agreed outputs, accounting requirements, coordination mechanism with ILO, effective ways of working with Ulama, the problems they may encounter and its remedial measures in the field. Various checklists, invitation letters, schedule for meetings were also developed during this event. These were shared with the ILO and their comments concerning contents, time allocation to each topic and the methodology for workshops. An appropriate reporting system was also designed to effectively monitor the project activities and ensure the flow of information regarding the occurrence of events, its level of success, and participation of *Ulama* in these events.

**b) Consultation with Senior Ulama on Provincial and District levels:** A considerable focus was made for eliciting the support of senior Ulama in the province to facilitate the implementation of field activities. A list of credible Ulama belonging to various schools of thought was developed and detailed meetings

were held with them. During these meetings key details about the project objectives, activities, the situation of bonded labour in the province and the need for the participation of Ulama in its elimination was discussed. These senior clerics took keen interest in the discussion and extended their full support in convincing other Ulama to actively take part in the project activities and later on for disseminating the same information to local communities from the fora of mosques. These Ulama also facilitated and supported the NRDF staff to establish contacts with other Ulama in the identified districts. The names of these renowned scholars are:

1. Dr. Maulana Sher Ali Shah, a senior religious scholar from Akora Khattak.
2. Dr. Fakhar Ul Hassan Kararvi, Peshawar.
3. Maulana Abdul Aziz Nooristani, Mohtamim Jamea Assaria, Peshawar.
4. Maulana Rooh Ullah Madani, former Minister and Chief Khateeb, NWFP.
5. Dr. Qibla Ayaz, Dean Faculty of Islamic and Oriental Studies, Peshawar University.
6. Maulana Abdul Salam Salfi, Ahle Hadith.
7. Maulana Said Ul Arifeen, Mohtamim Darul Uloom Islamia, Peshawar.
8. Maulana Abdul Qayum Haqani, Mohtamim Jamea Abu Huraira, Akora Khattak.
9. Maulana Muhammad Rahim Haqani, a Senior Religious Scholar, Dir Lower.
10. Haji Abdul Jalil Jan, Secretary Information, JUI, NWFP.

The meetings with the above-mentioned religious stalwarts were highly useful in winning their support, attracting a huge number of Ulama to participate in the project activities and enabling them to understand their roles to raise awareness on bonded labour related issues in their respective jurisdictions.

The same process of consultation with Ulama was expanded to district and local levels and over 90 senior clerics of repute were met in all the six districts out of which some agreed to facilitate the NRDF staff for reaching out to masses in these districts and collecting feed back about the advocacy efforts of Ulama in the same places. These Ulama provided useful support to NRDF for ensuring the participation of their fellow Ulama.

**c) Coordination with ILO:** The NRDF maintained a close liaison with the Project Manager of the ILO PEBLIP Project through the preparatory and implementation phases of the project. The Model Khutba was drafted in consultation with the concerned ILO Project.

**d) Local Capacity Building:** NRDF worked hard to build capacity of Ulama to be effectively involved in awareness raising on bonded labour related issues in their respective localities with a view that it will help ensure the sustenance of the Ulama project in the long run. To this effect, NRDF continuously provided encouragement to Ulama to own the project, and use their local networks in support of elimination of bonded and child labour. During the district level workshops the Ulama were given the opportunity to understand their role in addressing the issues through presentations and question answer sessions. It helped enhance their capacity to be more vocal on various aspects of bonded and child labour in context with Islamic teachings.

**e) Encouraging Participation of Ulama:** The Ulama were actively involved in the planning, implementation and monitoring of field activities so that they shall own the project. They were consulted at each stage of the implementation and their suggestions were made a part of the implementation plan. Key clerics in all the selected districts were identified and views were exchanged with them for improving quality of events and maximizing the participation of Ulama in the post events advocacy campaigns. These efforts apparently paid off as most of the Ulama who attended workshops delivered sermons in their respective localities.

**f) Voluntary Spirit:** A voluntary spirit on the part of NRDF staff and participating Ulama guided the implementation of the project. A good number of them owned the project to the extent that they went out of their way to effectively organize workshops and ensure the participation of large number of Ulama in these events. This can be judged from the overwhelming participation in various events and the voluntary contributions they made in delivering sermons soon after the workshops. It is also worth mentioning that 391 Ulama attended the events against the planned number of 300. Several Ulama in each of the selected district served as focal persons for NRDF. Similarly, the NRDF staff provided voluntary services, using their time and energies, to reach out to Ulama.

**g) Practical Approach and Reflection on Personal Experiences:** A list of selected messages/suggested actions were circulated amongst the participating Ulama in district level workshops for enabling them to be more practical and effective while taking part in the advocacy campaign on bonded labour related issues. The list was composed of 22 core messages that Ulama can take up as part of their Friday sermons. It was also expected that the Ulama will indulge community elders to use the content of these sermons for discussions amongst community circles and gatherings for awareness of people at large. For the details of key messages please refer to Annex 1 of this report.

**h) Effective Monitoring of Results:** A simple but appropriate reporting system was designed to gather qualitative and quantitative data from the field. This reporting format was utilized to prepare progress reports for the consideration of ILO.

The NRDF staff prepared brief reports of all six workshops as per the agreed work plan. Their reports contains necessary information regarding each of the event including its dates, timings, detailed proceedings, the level of Ulama participation, willingness of Ulama to speak on bonded labour related issues in their sermons, the difficulties they encountered and the remedial measures taken, Based on which, regular updates and a final report was prepared.

The NRDF staff maintained a close coordination with the participants of various meetings particularly with the focal persons regarding feedback about the delivery of sermons. Some of them even visited the nearby schools and delivered sermons in the morning school assemblies.

In all the district level meetings a consensus was built amongst Ulama to communicate the bonded labour and child labour related messages to the general public on successive Fridays. The local coordinators (identified within the community) shouldered the responsibility of keeping track of advocacy by Ulama and its simultaneous sharing with NRDF. A feed back from these coordinators and NRDF staff reveals that majority Ulama who attended the project activities and with whom the model Khutba was shared at least spoke once on bonded labour related issues in their respective communities. More information about the advocacy by Ulama extracted through the monitoring system is available in later part of the report. The NRDF staff verified the information received from the coordinators at random and found it correct in most of the cases. The NRDF staff received briefings on the narrative and financial documentation requirements of the project and managed events with in the approved budget and prescribed format.

## **6.0 Activities of the Project**

### **6.1 Preparation and Dissemination of Model Khutba**

A template of Friday Sermon was drafted on Bonded labour, child labour, freedom of Association and Right to Collective bargaining, and discrimination. The draft was discussed and distributed amongst the participants with a request to utilize them when delivering Friday sermons and addresses at other congregations and occasions. The sermon relies on various sources of information including Quran,

Hadith, Teachings of Islam on Bonded Labour/slavery, National Situation on Bonded Labour and child labour Practices, Affects of Bonded/child Labour on men, women and children. In addition, copies of the international conventions and national laws against bonded labour, child labour, freedom of association, national laws on bonded labour and ruling of Federal Shariat Court on Bonded Labour were also distributed among them.

As a result of extensive efforts and consistent advocacy and awareness raising, at least 5 sermons in their respective districts the focal persons and NRDF staff remained in touch with Ulama and obtained feedback from all of them on telephone and through personal meetings. A copy of the model Khutba is attached herewith as Annex 2.

## 6.2 The Workshops

A total of six workshops were organized in the selected districts of Peshawar, Haripur, Abbottabad, Mansehra, Batagram and Bannu. Three seventy six Kutiba, teachers and students of Madaris attended the events. Please refer to the attached Annex 3 for list of participants. These Ulama were identified beforehand for participation in the workshops. The events were publicized in local and national print media for wider dissemination. These clippings, photographs and videocassettes were separately shared with ILO. The details of the six workshops are given below while a complete agenda of workshops is available in the Annex 4 of this report.

S. No	Date of Workshop	Venue of Workshop	No of Participants
1	February 14, 2009	Sky Inn Hotel, Mansehra.	57
2	February 21, 2009	Tehsil Council Hall, Haripur.	81
3	February 22, 2009	Muree Hotel, Abbotabad.	71
4	February 25, 2009	DDO Education Office, Batagram.	73
5	February 28, 2009	Jamea Markaz e Islami, Bannu.	41
6	March 1, 2009	Markaz Uloom e Islamia, Peshawar.	53
<b>Total Participants</b>			<b>376</b>

**Criteria for the Selection of Participants:** The participants for the workshops were selected as per the below given criteria.

- Must have studied in a recognized *Darul Uloom*
- Should be a *Khateeb* of a mosque where more than 70 persons attend the Friday congregation.
- Should be involved in teaching *Hadith*, Quran in *Madaris* or *Darul Uloom*.
- Be willing to participate in the workshops on voluntary basis
- Must fall in the age category of 30 to 60 years

**Consultation and Motivation of Participants:** An effective campaign was undertaken to identify relevant Ulama who could be taken into confidence and motivated to participate in the workshops. A regular contact was established and maintained with them, and the project objectives were explained and discussed prior to holding the workshops. The contact and persuasion remained a continuous and consistent process until holding of each workshop in the respective areas and assurance of *Ulama* to participate in the events. The follow-up was continued post implementation for monitoring and feedback.

**Registration of the Participants:** The participants of the workshops were registered upon their arrival at the venues. The registration forms include their names, addresses and contact numbers.

**Recitation from the Holy Quran and Context Building:** All the workshops started with the recitation of verses of the Holy Quran along with its Urdu and Pushto translation. In each workshop a local Aalim was requested to recite the verses related to bonded labour, child rights and elimination of slavery.

**Welcome Address and Objectives of the Workshop:** In each workshop Maulana Wasi Ur Rehman welcomed the participants and apprised them of the objectives of the events, the background and the need for organizing them. The facilitator, an experienced Alim, explained the need for NRDF-ILO collaboration and urged the participants to take active role in the proceeding of workshops.

**Introduction of the Participants:** The participants were requested to briefly introduce themselves, their affiliations to mosques/Madaris and their experience in the development field (if any).

**Topics of Workshops:** The following topics were covered during each of the six workshops while detailed presentations made on them are available in Annex 5 of this report.

- a) Islamic Concept of freedom and dignity of labor and the role of Ulama
- b) Federal Shariat Court Judgment on Bonded Labor
- c) International Conventions 29 and 105 on Bonded Labour, C 138 and 182 on Child labour, C 89 and 98 on Freedom of Association and Right to Collective Bargaining, Convention 100 and 111 on Discrimination.
- d) National Legal regime, National Plan of Action, Socio-economic implications of Bonded Labor, Child Labour, Industrial Relation Ordinance 2002, and related labour laws.

**Questions & Answers Sessions:** Comprehensive question and answer sessions were arranged to address the queries of the participants in each of the six workshops. The participant's actively took part in the sessions and asked related questions on the four selected topics. Conclusions were drawn on the basis of their lively discussions in Question and Answer Session. Some of the frequently asked questions along with their answers are available in the Annex 6. These sessions were fully documented onto audio-video mediums. A vibrant press activity was also undertaken after the completion of each workshop.

**Speakers of the Workshops:** NRDF brought a highly qualified team of two resource persons each one, an Aalim and a lawyer to facilitate each of the events. Both the resource persons possess good knowledge of Islam, labor laws, bonded labour laws and International labor standards. The two-member team are well known and well respected in their religious circles for their knowledge, integrity and commitment. These speakers covered all the selected topics with authority and style. They heavily quoted from the Holy Quran, Hadith and forwarded references from various UN conventions to justify their arguments. Senior local Aalims were also requested to speak on the role of Ulama in arresting the trend of bonded labour and ensuring children rights. The brief profile of the speakers is presented in the Annex 7.

**Closing of the workshop:** Each workshop was concluded with collective “*Dua*” (prayer) and the NRDF facilitators paid thanks to the participants. The participants also gave their assurance that they would utilize the knowledge they have acquired from the workshops and will play their due role in raising awareness on the issues related to bonded and forced labour.

**Workshop Evaluation:** A questionnaire was developed to assess the success of various aspects of the six workshops and was provided to them for filling. The feedback of participants was encouraging. Overall the participants were pleased with the structure and organization of workshops in their respective areas. Majority of them appreciated the content of events, its usefulness, relevance to them and arrangements. The feedback of participants is summarized as below while a copy of the evaluation forms is attached as Annexure-8.

scale Total	Poor					Excellent	
	1.....	2.....	3.....	4.....	5		
Assessment of overall workshop	.....	.....	6	129	256	391	
Effectiveness of contents	.....	.....	15	132	244	391	
Usefulness of the trainings	.....	.....	9	144	238	391	
Relevance of the Training to job	.....	.....	21	129	241	391	
Arrangement of Workshops	.....	.....	6	135	250	391	

**Review of the Workshops:** The proceedings of each workshop were thoroughly reviewed and necessary adjustments were made for the next event. The review was based on the feedback received from the *Ulama*, during meetings, discussion and proceedings of workshops. The review of the first workshop suggested that senior and outgoing students of the *Madaris* should also be invited to the workshops. The suggestion was honored and senior students of *Madaris* were included for the remaining workshops. This modification raised the estimated number of participants from 300 to the actual number of 391. Some of the participant *Ulama* also suggested that workshops should have been arranged in a government owned Hall or in the premises of *Madaris* for cultivating the ownership of the project. Accordingly the last two workshops were conducted in the premises of *Madaris* and the one in a government owned building.

### 6.3 Advocacy by Imams and Khutib

The NRDF from time to time received feed back about the district level workshops from participating Imams, khutiba and some community members. It reveals that an estimated 90% of *Ulama* who attended the workshops delivered at least one sermon in their respective jurisdictions. This means that **Ulama who attended various events delivered over 280 Khutbat during the project life to reach out to an estimated audience of 13,075 persons.** In addition, the district level focal *Ulama* also regularly included bonded labour in their respective sermons, speeches and talks in their respective jurisdictions in all the six districts. The available information about their sermons and estimated no of attendants is given below:

#### Summary of Sermons by Imams

S.No	District	No. of Sermons	Estimated No of Attendants
1	Peshawar	38	2,920 Persons
2	Haripur	58	1,740 Persons
3	Abbottabad	46	2,597 Persons
4	Mansehra	44	2,460 Persons
5	Batgram	52	1,555 Persons
6	Bannu	42	1,803 Persons
<b>Total</b>		<b>280</b>	<b>13,075 Persons</b>

*In some places, these Ulama utilized the FM channels to spread the new information they acquired by attending the meetings and participating in the discussion with resource persons and NRDF staff.*

A feedback and Content Analysis of model Khutba delivered by *Ulama* in the six districts was also carried out for a selected 11 Friday sermons on the issues of Bonded Labour, Workers Rights and Child Labour for their overall effectiveness and2 message strength. A total of 11 randomly selected *Imams*, in the target districts were contacted. These *Imams* attended the workshops conducted for sensitization and capacity building of religious scholars. In these events, the *Imams* were provided with resource material

on bonded labour including a model *Khutba* that primarily used Quran and *Hadith* as its main reference points.

The *Imams* were requested to give Friday *wa'az* in their respective mosque on a specific date on the issue of bonded labour, workers rights and child labour so that it could be monitored and assessed for its contents and effectiveness. The *Imams* were also requested to make a recording of their *wa'azes* by a tape recorder. Recorded *wa'azes* were later transcribed and analyzed for their contents. The objectives for analyzing the contents of Friday sermons was to evaluate the number of messages the Ulama have included in their sermons, gauge techniques of persuasion employed by *Imams*, understand the patterns under which messages were delivered, and to see the clarity and completeness of messages delivered. The complete analysis for the 11 *Khutbat* is available in Annex 9.

## 7.0 Management and Operations

**Technical Guidance for Team Building:** The NRDF core staff provided technical guidance and support to the field team to plan, implement and coordinate their activities in an efficient manner. Relevant encouragement was also provided to participants of district level workshops to organizing additional activities in their respective jurisdictions.

**Monitoring and Reporting Feedback:** The NRDF staff regularly held weekly and adhoc meetings to discuss the progress of the project, made relevant adjustments in the implementation strategy in turn enhancing the effectiveness of the project. The field team highlighted the progress of activities, the problems they encountered and the remedial measures taken in the meetings. The plans for the upcoming weeks were also discussed and finalized on such occasions.

The field staff regularly prepared their field visit reports and submitted it to NRDF. In addition, separate reports of each of the key events were prepared. These reports were thoroughly reviewed and on the basis of these a consolidated final report is prepared for submission to ILO.

**Travel and other Facilities:** Sufficient finances were made readily available to staff for effectively working in the field. These finances were mainly used for meeting their traveling, lodging and cost of district level meetings and other activities under project (as per the agreement between the two partner organizations).

## 8.0 Output of the Project

### 8.1 Outputs of Objectives

- The senior scholars, Ulama, and Aimmah Mosques were oriented about various aspects of bonded labour, child rights, UN conventions on these subjects, its socio economic impact on the society, and the role of Ulama in eliminating the manse. They have a much better understanding of the issues pertaining to bonded labour.
- They are better equipped to contextualize the contents of information shared with them on different topics from Islamic point of view.
- The Ulama who attended the workshop were enabled to exchange ideas and experiences in relation to their roles and responsibilities in addressing the issue of bonded labour as individuals and as an institution
- The senior Ulama and scholars who participated in the events are playing a meaningful role in educating local communities about the issue of bonded labour through their Friday sermons (*Khutbas*) and congregations with voluntary zeal and spirit.

## 8.2 Outputs of Activities

- Individual and group meetings with over 20 senior religious leaders at provincial, district and local levels held with an aim to elicit their support for the project.
- A model Khutba and reference material were prepared and disseminated to over 400 Ulama
- Three hundred and seventy six Ulama attended Six workshops in all the six selected districts.
- The Ulama who attended the workshops delivered over 400 sermons on bonded labour related issues in their respective jurisdictions.
- Progress and final report of the project was prepared and submitted to ILO in accordance with the reporting procedure laid out in the Service Contract.
- An effective monitoring system was designed for collecting data from the field and preparing updates and progress reports for record and onward sharing.

## 9.0 Conclusion and Recommendations

The feedback from the participants suggests that all of the six workshops were highly successful and well attended. The participants took keen interest in the proceedings and asked questions related to the selected topics. In each of the event the local *Ulama* were also given the opportunity to share their viewpoints regarding the subject of the workshops. They also appreciated the initiative of holding workshops with Ulama and majority of them assured the facilitators that they will spread the same information through sermons in their respective localities. The quality of written material and Khutaba was also treasured. The participants also learnt that the international conventions and other mechanisms as well as the national legal regime regarding bonded labour, labour rights and child labour are in line with the concept of *Shariah and broader teachings of Islam*. They appreciated the format of *khutba* developed on the issue of bonded labour and termed its as useful step towards addressing the issue in a systematic way.

The participants made the following recommendations:

- The workshops with *Ulama* were useful and should be continued on regular basis and replicated in neighboring districts also.
- The Islamic teaching concerning dignity of work, labour and children rights should be reflected in the National Policy and Plan of Action on Bonded labour as it is part of the famous Federal Shariat Court Judgment and in that way part of the national legal regime.
- The written material and copies of *Khutbas* should be widely distributed amongst *Ulama* as they are ideally placed to disseminate the same to local communities.
- The model Khutaba should be translated in local languages for maximizing its utility and increasing readership.
- A series of 5 to 10 *Khutbas* on most important aspects of labour should be developed for the use of *Ulama*. For which it will be useful to make a small committee or network of senior Ulama/professors and students who can collectively give their inputs and then train their fellows in delivering these sermons to the community.
- Collaboration with Ulama should be explored to take them into confidence to deliver the series of *Khutbas* in mosques of labour colonies and the prayer places of industrial areas.
- At district levels, comprehensive plans should be devised to engage Ulama in addressing the issue of bonded labour and ensuring children rights.
- The scope of the project should be extended to religious institutions like *Madrassa* and *Darrul Uloom*. This would instill in them a sense of participation and they would also get a broader platform of learning about the issue.
- The reading compendium and resource base developed and disseminated in the workshops should be provided to the libraries of religious institutions.

## **LIST OF ANNEXURES**

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- Annex 2: Model Khutba
- Annex 3: List of Participants
- Annex 4: Workshop Agenda
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- Annex 7: Profile of workshops Speakers
- Annex 8: Work shop Evaluation Form
- Annex 9: Analysis of Friday *Sermons by Khutiba*

## Key Messages

### Significant Messages for Religious Scholars Regarding Bonded Labour:

#### What role do the religious leaders can play?

1. Religious scholars can influence the popular opinion.
2. They can play a role in the elimination of bonded labour by providing authentic information to the people.
3. They can be influential to political conduct, views, policies, and laws.
4. They can guide public on women and children's right, bonded labour, prohibition on child labour, exploitation of labour and the solution against injustice to them.
5. They can utilize local resources to solve the social problems.
6. They can strengthen the public opinion from grass root level to national level measures.
7. They can attract public to cooperate with fellow beings as the spiritual representatives of Allah Almighty's affection on earth. They can demonstrate a practical model of teachings of Islam by eliminating all kinds of discrimination from society.

#### Responsibilities of Religious Scholars in Eliminating Bonded Labor:

1. In perspective of basic human rights, induce public for the elimination of bonded labour. And explain them that how much, elimination of bonded labour from society is important and how can its prevention be made possible.
2. As a key character and status, religious leaders should demand the oath from influential, powerful circles of country that while serving public they will accept the responsibility for elimination of bonded labour.
3. While teaching in religious schools, the point of discussion should be bonded labour, rights of labour, and children.
4. Use such a language in sermons, religious gatherings, and writings that should portray understanding, and kind hearted emotions.
5. Establish religious organizations that work, for eliminating the bonded labor and conservation of labour laws among different classes of population, exchanging knowledge about good values, organizing conferences, documenting the researched results, based on the beliefs to know the responses of both soul and body, or mutual interaction or cooperate with the already existing organizations.
6. By accepting the importance of women, labour and children's rights, strengthen the public opinion in the light of Islamic teachings in all religious circles, on world's day of women, labor, children etc.
7. As a religious leader, be an active leader for the elimination of bonded labour and conservation of labour laws, wherever possible; and think that by utilizing your status and power, how effectively you can work with your own behavior, language, and actions.
8. During prayer gatherings, religious sermons, and religious meetings, orientation sessions of religious organizations, on occasions of national festivals' ceremonies, raise the awareness about the importance of elimination of bonded labor, and the dignity of labourer and labour.

9. Appreciate creation of a cooperative atmosphere on social level, among sensible local, government, non-government, and business organizations on the issues like labour rights, and bonded labour.

### **More Suggested Activities for Religious Leader**

1. Include the topics on bonded labour, and rights of labourer, and prohibition of child labour, during prayers, sermons, speeches, and administrative or invitational gatherings.
2. Organize the trainings in the guidance of religious teachings for social and welfare organizations. Explore new ways for cooperation on local level.
3. Appreciate the establishment of welfare and cooperative organizations, which are working for youth and women in reference to bonded labour and labour rights.
4. If possible then issue press releases based on bonded labour, and conservation on labour rights. Also express opinion on these topics during the speeches made on TV and radio.
5. If possible then write letters to the editors of newspaper in reference to the elimination of bonded labour, and labour rights , or write column for national press along with religious magazines and periodicals.
6. Stimulate public in each and every speech and address that they should give an important place to labour, and children laws in their everyday affairs.

## Model Khutba

### Labour and its Dignity in the perspective of Quran and Hadith

Praise of Allah Chapter Al-Asr, 103

Translation:

By Al-Asr (the time), verily! man is in loss, except such who have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy.

Dear brothers in Islam! It is a moment of great joy and gratitude to Allah that we have gathered together on this holy day, Jumah, (Friday) on this blessed moment of Friday prays in the holy place of Allah, the mosque, Masjid. This is the day when the Muslims demonstrate the spiritual strength of their fraternity by bowing their heads before Allah, the Almighty.

Dear brothers in Islam! The whole universe has been created by Allah for the benefit of humankind. The land, the air, the oceans, the animals, the birds and all other creations have been subdued to the human kind. In return of this Allah has asked for only one thing and that is: Submission to Him Alone.

Allah says: Chapter Az-Zariyat, 56

Translation: "I created the jinn and humankind only that they might worship me".

Allah has made human being as the king of all other creatures "ashraf al – makhluqat".

Allah Says: Chapter Al-Israaiel, 70

Translation: We have honored the sons of Adam.

We have made the human kind the most dignified among all other creations. In this verse Allah has referred to the Bani Adam, the humankind in general. There is no specification in this verse on the basis of color, caste, geography, race, gender, age, profession, responsibility or financial disparity.

Allah has made no distinction between the human beings, but unfortunately, we, the human beings have made and created classes, groups, castes and division in this dignified creation of Allah. We say Mr. so and so is the landlord, he is dignified, he is of high caste, he is privileged, while Mr. so and so is a labor, is a workman, is poor, is of low caste. This type of division is un-Islamic, is against the teachings of Allah, is contrary to the noble paradigm of the Prophet of Islam. Allah has made all men free. But some human beings have made other human beings slaves.

Dear Brothers in Islam! Let us not forget the historical sentence of Caliph Hazrat Umar Farooq (RA), that he said while addressing to the Governor of Egypt: "Allah has made men free, then how can you make them slaves." In this world Allah has given different skills to different people. This division is for the benefit of the humankind, this is for the facilitation of the people, this is aimed at developing mutualism among the experts of different skills in order to enable the people of the world to help and support each other. This division must NOT be a base for any disparity among them. There are people who perform labour that requires physical exertion, while there are others who contribute to the humanity with their

mental exertion. Both are dignified. Both are workmen in one area or another. There is no difference between the two. Allah has made all men and women equal in dignity.

Dear Muslims! It is a matter of great regret that in our society the labour class is not looked upon with respect. We do not consider them as honorable section of our society. We look down upon them. This attitude is in total violation of the will of Allah, the teachings of Allah. Prophet Muhammad (PBUH) has never allowed such an attitude. Prophet of Islam has in very categorical words asked the Muslim to pay the due of the workmen before his sweat dries up, meaning that without any delay the workmen must get his or her wage.

There is a Hadith-e-Qudsi, a Hadith based on the sayings of Allah, listen to it.

O' brothers in Islam! Allah says: I will myself be a claimant on the Day of the Judgment against three types of people, the one being a person who breaks his promise made in my name, the second against whom who earns money by selling a free man, the third a person who hires a workman, exploits his energy, but does not pay him his due wage.

Dear brothers, listen attentively! Allah will himself be claimant against a person who deprives a labour, a workman of his due daily wage. May Allah protect us from this day, Amen.

Prophet Muhammad (PBUH) is our guide in all spheres of life. We are required to follow his whole paradigm (Uswa-i-Hasna) and act upon his teachings. Prophet of Islam has been very kind to us. He has provided with instruction in all walks of individual and collective life of the Muslims. His teachings about the dignity of work and rights of workers/ labourers are very comprehensive and easy to follow. In the Kitab-ul-Itq of Sahih Bukhari we have a Hadith which teaches us that:

1. We should treat the workman labour as a brother. Our relationship should not be aimed at exploiting his energy or skill.
2. The salary or wage of the workman labour must be honorable by which he/she should be able to meet the basic requirements of life.
3. The work assigned to a labour must not be beyond his capacity. There should be a time limit and his healthcare must not be ignored.
4. The workman should be provided with all supportive tools and other means to facilitate him in the assigned task.

In yet another Hadith Prophet of Islam (PBUH) has elevated the workman as the friend of Allah, saying Al-Kasib Habib Allah.

Dear brother in Islam! Listen to this Hadith with full attention. Workman has been declared as the friend of Allah. What a great position! What a wonderful relationship to be Allah's friend. It is a great honor indeed. What will be the reward of someone who is a friend of Allah. Of course, Paradise, Jannah, a friend of Allah will be rewarded with the pleasure of Paradise, in Jannah. A labourers place is in paradise, in Jannah, he will be in the proximity of Allah. May Allah bless us all with this honor. Amen.

Brother in Islam! let us vow that we will extend respect and honor to the workmen labour as instructed by the Prophet of Islam (PBUH). If we do not honor them, if we do not give them their rights, then they are bound to rebel against the society. Some of them may become suicide bombers, others may take refuge in the world of crime and take revenge from the society. If we are serious in making the society a prosperous and happy one, then we should abide by the teachings of our Prophet, we should be mindful of the rights of the labourers, we should give them their right and should not be source of elbowing them out to the underworld of crimes and sins.

Dear brother in Islam! we have another Hadith of the prophet (PBUH) in the collections of Hadiths.

Prophet Muhammad (PBUH) has said that a person who goes to bed with his belly full, but his neighbor remain unfed, that person is devoid of faith.

This Hadith leads us to a very important conclusion. This is a Hadith which teaches us human fraternity. A man who feeds himself without taking care of the needs of his neighbor is not part of the community of the Faithful. He has to wash his hands with the wealth of Faith. His prayers, his fasting, his pilgrimage to the House of the Lord all go in vain, if he is not mindful of his neighbor's condition. May Allah help us to understand the meaning and the applied aspect of this great Hadith, this very powerful sayings of our beloved Prophet (PBUH):

My dear partners in Faith! Do you know what is the place of working with own hands in the eyes of Allah? If you don't know, then be informed that great prophets of Allah used to work with their hands. Prophet Noah (AS) was a carpenter, he was expert of woodwork, Prophet Daud (AS) was an ironsmith, and he used to make the coats of mail (Zera). Prophet Idris (AS) used to sew clothes. He was a tailor. They were the real friends of Allah. They were the messengers of Allah. They earned with their own hands. Working with own hands is a prophetic practice. We need not look down upon it. If we do, then we are committing a great sin of displeasing Allah and his prophets.

Brothers! Let me narrate to you another anecdote of the Prophet of Islam (PBUH). A working Sahabi, companion of the Prophet came to him whose hands were very rough and the skin was cracked due to hard labour. Do you know how the Prophet (PBUH) treated him? Did he not shake hands with him? No, not at all; instead the Prophet of Islam kissed his hands with respect. This Prophetic kiss is in fact a great lesson to us, a lesson to be followed by all human beings, by all Muslims, that labour that working with own hands is a great profession which invites the holy lips of the prophet for kissing. How lucky was that workman, whose rough hands had the honor of the touch of the blessed lips of the Prophet of Islam. This is the example of honor and respect one gets when labour is done with own hands. Prophet (PBUH) kissing the signs of hard labour. What a great event! Let us vow that we shall imitate our great prophet (PBUH).

Fellow Muslims! Let me draw your attention to another event of the history of Islam. Do you know that when Muhammad (PBUH) received the first revelation in the mount Hira, he came to his wife Khadija (RA) feeling fever. He was shivering because of this first overwhelming experience. He shared with his wife what had transpired in the mount. At this juncture his wife while consoling him uttered some words to the prophet (PBUH) which are worthy of remembrance. She said to him, O Muhammad! Do not be upset, Allah will not let you alone, because you are supporter of the needy and you take care of the downtrodden.

Brothers! These words of the mother of the Faithful are very important words. We must not forget them. This teaches us about a very important aspect of the great personality of the Prophet of Islam (PBUH). It teaches us that our Prophet (PBUH) was a person who would speak for those who have no body else to speak for. He was a person who would stand by the unprivileged and the downtrodden those who are poor and oppressed.

Brothers in Islam! This is the noble paradigm of our prophet, this is path of Allah and his prophets. Let us collectively pray that Allah, the Good Lord may guide us towards the noble paradigm of the Prophet of Islam (PBUH).

### **Islam has taught us the following ten rights of children.**

1. Right to genetic purity.
2. Right to life.
3. Right to a proper name.
4. Right to a proper residence, expenses, medical care and enough foods.
5. Rights to independent room.
6. Rights to future care.
7. Rights to proper upbringing and religious education.
8. Rights to study, sports and defense training.
9. Rights to equal treatment regardless of gender.
10. Rights to spending on them through lawful means.

Dear brothers in Islam! Let us search our souls, are we providing our children all these rights? Do we really care for them? Are we mindful of their proper coaching and tarbiyya (upbringing)? If not, then how can we be expecting mercy of Allah? Let us vow that we will do all we can to be able to invite Allah's mercy. Islam does not allow us to extend preferential treatment to male children and ignore the female ones.

Islam has strongly forbidden this and is the religion of equal treatment. Before Islam some Arab tribes would bury female babies alive. But Allah stopped us from doing so. Those who do not extend equal treatment to both their male and female children will be answerable to Allah on the Day of Judgment. A Hadith narrated by Hazrat Anas bin Malik teaches us that Prophet Muhammad (PBUH) scorned a person who kissed his male child in the presence of the Prophet (PBUH), but did not kiss his female child. A substantial part of Islamic teachings guide us towards proper planning for our children, both male and female. It is, therefore, Islamically advisable to register with the local relevant office all our new born babies in order to facilitate our government to plan for the future of our kids, to prepare projects for their education for their health facilities and other needs. Thus we will make our government answerable and responsible. Our children are the future of our nation. They have to play a vital role in the progress of our country and the society.

If we do not do this then we will be responsible for the neglect of our next generation, which is contrary to Islamic teachings. Forced labour is a curse. We are not allowed Islamically to force our children to do labour for us. We are responsible to give them education and prepare them for an important role in future.

Our government is signatory to a number of charters with other nations and the United Nation, on the rights of children. We must fulfill our promise. Prophet Muhammad (PBUH) has said that those who do not fulfill their promise are devoid of spirit of Islam. They do not surrender to the requirements of our great religion Islam. It is a matter of great pride for us that the Federal Shariat Court has given a verdict against forced labour and has declared that the charter of UN against forced labour and that of the International Labour Organization are in consonance with Islamic law and the Constitution of Pakistan.

Dear brothers in Islam! Let us go back to the lost glory of the Islamic days where our religion and its followers identified themselves with the oppressed and the underprivileged. Let us go back to the teachings of the Holy Quran and our Prophet (PBUH) and give rights to the children and the oppressed class at their door steps. If we do this, Allah will be pleased with us and we will be the rightful claimant of Jannah, Paradise. Let Allah be with all of us and may the Good Lord bless you and me and all brothers in humanity.

## List of Participants of Workshops

### Workshop 1: Held On February 14<sup>th</sup> 2009 at Sky Inn Hotel, District Mansehra

1. Maulana Qazi Muhammad Noroz, Jamai Masjid Allah Wali, Thakra.
2. Maulana Abdul Wahid, Khateeb Jamea Masjid, Thakra.
3. Maulana Muhammad Abdullah, Imam Masjid Illai Colony, Thakra.
4. Qari Shafiq Ur Rehman, Journalist in Daily Shumal.
5. Maulana Juma Khan Augi, Chakli Tangli Banda.
6. Maulana Muhammad Sultan Farooq, Mudaris Bilal Masjid, Thakra.
7. Sher Afzal Gojar, Bureau Chief Daily Subah Mansehra.
8. Maulana Muahmmad Abdullah, Imam Masjid Mohallah Allai.
9. Maulana Muhammad Hafiz, Jamea Chatar Plain.
10. Maulana Aashiq Tandori Sahib, Chatar Plain Bhai.
11. Maulana Aamir Sahib, District Mansehra.
12. Qari Dildar Sahib, District and Tehsil Mansehra.
13. Qari Syed Saif Ullah Shah, Chatar Plain.
14. Qari Ubaid Ur Rehman, Mansehra.
15. Qari Jameel Ur Rehman, District and Tehsil Mansehra.
16. Maulana Muhammad Nawaz, District and Tehsil Mansehra.
17. Qari Muhammad Zahir, Villlage Shinkyari, District and Tehsil Mansehra.
18. Qari Abdul Kareem Shakir, Batal, District Mansehra.
19. Qari Muhammad Tayyab, Khateeb Batal.
20. Maulana Faiz Ur Rehman, Thakra, Tauheed Abad, Mansehra.
21. Maulana Abdul Wahid Sahib, Thakara, Mansehra.
22. Muhammad Anwar Khan, Thakra, Mansehra.
23. Molvi Adeel Sahib, Markazi Jamea Masjid Mohallah Ziarat, Thakra.
24. Maulana Muhammad, Thakra.
25. Molvi Sarfaraz Nawaz Farooqi, Bat Darya, Mansehra.
26. Maulana Muhammad Bilal Usmani, Lari Adda, Mansehra.
27. Molvi Muhammad Zakir, Lari Addda of Balakot.
28. Maulana Abdus Salam, Ameer Masjid Afghan Muslim, Roni Road, Mansehra Cell.
29. Maulana Ateeq Khaksar, Ameer Masjid Afghan Muslim, Roni Road, Mansehra.
30. Molvi Maavia of Batagram Jamea Masjid, Thakra, Larri Adda Mansehra.
31. Maulana Akhtar Zaman of Ogai, Thakra.
32. Maulana Khalid Farooq, Thakra, District Mansehra.
33. Qari Muhammad Arif, District Mansehra.
34. Qari Abdul Haleem Hazarwi, Imam Masjid Sadiq-e-Akbar.
35. Molvi Mian Dad, Batgram.
36. Movli Gul Dad, Batagram.
37. Molvi Muhammad Iqbal, Khanpur, P.O Shinkiari, District Mansehra.
38. Qari Muhammad Hanif, Khanpur, P.O Shinkiari, District Mansehra.
39. Maulana Nawab Ur Rehman, Noor Ul Huda Tafheem-Ul-Quran, Mansehra.
40. Khayal Muhammad, Jamea Taleem Ul Quran, Thakra.
41. Maulana Mehmood Ur Rehman, Taleem Ul Quran, Mansehra.
42. Molvi Aziz Ullah, Bilal Masjid, Thakra.
43. Molvi Fakhruzaman Tauheedi, Jamea Masjid Ahmad, Thakra, Mansehra.
44. Liaqat Ali Khan, Mandani Masjid near E.D.O Health Office, Mansehra.

45. Molvi Hussain Ahmad, Imam Masjid Sadiq-e-Akbar, Village Mujahid Abad.
46. Maulana Jehanzeb, Nimazi Kot Masjid Mustafa, Mansehra.
47. Maulana Alamzeb, Nimazi Kot Masjid Mustafa, Mansehra.
48. Maulana Muhammad Tayyab Zaghwani, Khateeb Jamea Masjid Chakia, Mansehra.
49. Molvi Muhammad Astahaq Sahib, Mohallah Dab No. 2, Mansehra.
50. Qari Ali Akbar, Muddaris Jamea Masjid Farooq-e-Azam, Mansehra.
51. Qari Muhammad Miskeen, Muddaris Jamea Masjid Qabah, Mansehra.
52. Qazi Wasi-ur-Rehman, Khateeb Markazi Jamea Masjid.
53. Qari Ajmal Sheraz, Mudaris.
54. Qari Muhammad Ismail, Khateeb Jamea Masjid
55. Qari Abid Hussain, Masjid Rehmania, Village Mujahid Abad.
56. Maulana Zakir Hussain, Village Eid Gah Masjid.
57. Qari Abdul Haleem, Imam Masjid Sabir Shah.

### **Workshop 2: Held On February 21<sup>st</sup> 2009 at Tehsil Council Hall, District Haripur**

1. Qazi Gulam Mujtaba, Khateeb Markazi Jamea Masjid, Haripur.
2. Qazi Ulfat Hussain, Khateeb Jamea Masjid Quba, Tauheed Abad.
3. Maulana Suleman Tawheedi, Imam Masjid Qaziyan, Near Primary School.
4. Maulana Habib ur Rehman, Imam Masjid Baboo Band, Haripur.
5. Molvi Muhammad Akram, Khateeb Jamea Masjid Shah Maqsood, Haripur.
6. Molvi Sadique Arshad, Markazai Jamea Masjid, Malkyar.
7. Molvi Roshan Din, Muhallah Baboo Jamea Masjid Shohadaa.
8. Maulana Abdul Qayum Kachoor, Muhallah Darwesh, Khajoor Wali Masjid.
9. Maulana Muhammad Saeed, Muhallah Malkyar.
10. Qari Khwaja Muhammad, Imam Masjid Taloka, Haripur.
11. Maulana Gulam Sarwar, Imam Masjid Adda Darband.
12. Qari Muhammad Zaman, Imam Masjid Piran Wali, Paniyan.
13. Qari Muhammad Ayaz, Madrassa Arabia Islamia, Anwar Ul Quran Masjid, Paniyan.
14. Molvi Barkat Ullah, Imam Masjid Jharan Dhangee Tube Well.
15. Maulana Sahibzada Hifz ur Rehman, Khateeb Masjid Farooqiya.
16. Maulana Aurangzeb Luqmanvi, Muhallah New Kalabat, Baboo Chowk.
17. Maulana Gulzar Khan, Jamea Masjid Abubakar Siddique, Pind Hashim Khan.
18. Maulana Haji Haider Zaman, Jamea Masjid Abubakar Siddique Pind Hashim Khan.
19. Maulana Muhammad Ashraf, Imam Masjid Dheri, Pind Hashim Khan.
20. Sufi Haji Habib ur Rehman, Jamea Masjid Usmania, Parhala.
21. Muhammad Yousef, Imam Masjid Abubakar Siddique, Nigar, Pind Hashim Khan.
22. Molvi Waseem Akram, Imam Masjid Farooq-e-Azam, Sarai Salih.
23. Usman Iqbal, Masjid Farooq-e-Azam, Muhallah Railway Station, Sarai Salih
24. Muhammad Alam, Masjid Farooq-e-Azam, Sarai Salih.
25. Maulana Abdul Razzaq, Sarai Salih.
26. Maulana Niamat Gul, Sarak Wala Muhallah Paryan.
27. Maulana Shahfiq, Imam Masjid Sarai Salih.
28. Maulana Abdul Haleem, Jamea Masjid Bagraa.
29. Maulana Shafiq, Imam Masjid, Perhala.
30. Maulana Muhammad Bashir, Sikandar Pur.
31. Muhammad Ahmad, Mudaris Shiranwala Gate, Haripur.
32. Qari Azhar Naeem, Shiranwala Gate Haripur.
33. Maulana Muhammad Iqbal, Imam Masjid Sarai Salih.
34. Maulana Muhammad Ramzan, Bagra.
35. Maulana Abdul Aziz, Sarai Salih.

36. Maulana Khwar Firdos, Muhallah Koh, Haripur City.
37. Qazi Mazhar, Haripur City.
38. Maulana Shah Zeb Alam, Haripur City.
39. Maulana Muneer Hussain, Imam Masjid Malikyar Road, Haripur.
40. Maulana Fazal ur Rehman, Muhallah Asif Abad, Haripur.
41. Maulana Muhammad Ayub, Qaziyan, Haripur.
42. Maulana Abdul Rasheed, Qaziyan.
43. Maulana Mustaja Usmani, Adda Darband, Haripur.
44. Qazi Riaz ur Rehman, Haripur City.
45. Maulana Muhammad Akbar, Imam Masjid Baith Galee, Haripur City.
46. Maulana Muhammad Saeed, Imam Masjid Sabzi Mandi.
47. Maulana Abdul Samad, Muhallah Eid Gah, Nai Abadee.
48. Muhammad Suleman Siddaqui, Muhallah Ramzani Shakar.
49. Muhammad Numan Hashmi
50. Hafiz Fazal Subkhan, Imam Masjid Muzah Mablih.
51. Qari Ubaid Ur Rehman, Sarai Salih.
52. Maulana Haji Bashir, Sherwala Gate, Haripur.
53. Maulana Gulam Martaza Farooqui, Imam Masjid Madani Adda, Darband Haripur.
54. Maulana Wazeer Muhammad, Jamea Masjid Quba, Malakyar Road, Haripur.
55. Hafiz Abdur Rehman, Madani Masjid Adda Darband.
56. Khadim Aziz ur Rehman, Adda Darband Haripur.
57. Maulana Wilayat Khan, Darul Uloom Mariful Quran
58. Maulana Qari Abdul Dityan, Lohar Bazar Haripur.
59. Qari Muhammad Arif, Shiranwala Gate.
60. Maulana Masood ur Rehman, Darband Adda.
61. Qari Muhammad Ahmed, Shiranwala Gate.
62. Qari Ziyafat, Pind Hashim Khan.
63. Maulana Gul Rehman, Aaj Newspaper Correspondent.
64. Qazi Wasi-ur-Rehman, Imam Markazi Jamea Masjid, Shinkyari.
65. Qari Muhammad Afzal Alvi, Khateeb Jamea Masjid Monen.
66. Muhammad Jalal-ud-Din Khan(Advocate)
67. Qari Asad ur Rehman Akhonzada, Kalabat Town Ship.
68. Qazi Gul Rehman, Khateeb Jamea Masjid Madani, Haripur City.
69. Molvi Iftikhar Ahmed Siddiqui, Mohatamim Darul Uloom, Farooq Azam.
70. Qazi Fayyaz ur Rehman, Adda Darband, Haripur.
71. Maulana Imtiaz Ahmed, Jamea Saddiqya Ahsan ul Azam, Kalabat Town Ship.
72. Maulana Mohamamd Akram, Khateeb Shah Muhammad, Haripur.
73. Molvi Muhammad Javaid, Jamea Masjid Quba, Haripur.
74. Molvi Junaid Sadiq, Jamea Masjid Jattee Pind, Haripur.
75. Qazi Fayyaz ur Rehman, Jamea Masjid Madani.
76. Malik Aman Advocate
77. Hakeem Abdul Rasheed Anwar, Kalabat Township.
78. Maulana Haji Kala Khan, Adda Darband.
79. Qari Hussain Iqbal, Mudaris Jamea Masjid, Perhala.
80. Maulana Sahib Hussain, Khateeb Masjeed Quba Malik Yar road.
81. Maulana Qari Mehmood Ur Rehman Thakra, Larri Adda, Mansehra.

### **Workshop 3: Held On February 22<sup>nd</sup> 2009 at Muree Hotel, Abbotabad**

1. Maulana Mohamamd Hijab, Madrassa Saut ul Islamia.

2. Syed Yousef Shah Madani, Jamea Masjid Kalapul.
3. Maulana Mir Afzal Shah, Rehmania Masjid Daryal.
4. Maulana Hifz ur Rehman, Abuhuraira Upper Kaisyal.
5. Maulana Syed Siraj Ud Din Shah, Khateeb Bandaa Masjid Jalal Khan.
6. Maulana Abdul Hakeem, Suhalgee Syedan, Abbotabad.
7. Muhammad Iqbal, Field Coordinator NRDF.
8. Maulana Yousef, Masjid Ali Almurtaza Bus Adda, Abbotabad.
9. Maulana Mohamamd Zubair, Makki Muhallah Kaisyal, Abbotabad.
10. Maulana Junaid Jamea Masjid Ali Murtaza, Bus Stand.
11. Syed Ali Asghar Hussain Shah, Madrasa Taleem Ul Quran, Manshera.
12. Syed Tabarak, Madrassa Taleemul Islam, Shinkiari.
13. Muhmmad Hamza, Link Road Abottabad.
14. Syed Rifaqat Shah, Madrassa Azmat Ul Quran.
15. Maulana Jan Afsar, Madrassa Azmat Ul Quran.
16. Muhmmad Shabir Madani, Masjid Sheik ul Abottabad.
17. Maulana Muhmmad Yousaf, Masjid Ali Bus Adda, Abottabad.
18. Maulana Asad Ullah Khan, Khadim Markazi Jamea Masjid, Abottabad.
19. Syed Rifaqat Ali Shah, Khatib Masjid Abubakar Kakee, Azizabad.
20. Maulana Muhammad Zubair, Khateeb Jamea Masjid Azizabad.
21. Abdul Majeed Bilali, Imam Masjid Civil Officer Colony, Abbotabad.
22. Maulana Muhammad Jamil, Banda Sahib Khan, Viallage Magree Lohar.
23. Maulana Mehmood ur Rehman, Thakra, Mansehra.
24. Qari Syed Bashir Ahmed Shah, Data Chowk, Qalandar Abad.
25. Maulana Asif ur Rehman Farooqi, Kang Kainal, Abbotabad.
26. Maulana Muhammad Tayyab, Magree Lohar Banda Sahib Khan.
27. Maulana Ismat Hussain Quraishi, Mangal, Abbotabad.
28. Maulana Qari Syed Usman Shah, Jamea Masjid Pisyal, Abbotabad.
29. Maulana Syed Shah Khalid Loni, Jamea Masjid Barhal Sherwan.
30. Maulana Syed Abdul Haleem Hussain Shah, Sir Syed Colony Hundiyan, Abbotabad.
31. Maulana Muhammad Rafeeq Sattar, Jamea Masjid Abbasia, Janah Abad, Mandiyan.
32. Maulana Gulam Nabi, Khateeb Jamea Masjid Banda, Qazi Mandiyan.
33. Maulana Taj Muhammad Hamid, Natiyagali Mohallah Usman Abad.
34. Maulana Qari Syed Niqab Shah, Imam Masjid, Farooq Jota Abbotabad.
35. Maulana Syed Ihsanullah, Khateeb Jamea Masjid Safoor Town, Kalapol.
36. Malik Sajjad, Social Worker, Abbotabad City.
37. Maulana Abdul Rashid, Imam Masjid Mangal Maira Batagram.
38. Maulana Mohamamd Haroon, Naib Imam Markazi Jamea Masjid, Abbotabad.
39. Maulana Farid Ullah Swati, Imam Masjid Complex Hospital, Abbotabad.
40. Syed Abdu Haleem Shah, Imam Masjid Commerce College Handiyan, Abbotabad.
41. Maulana Ayub Garangee, Khateeb Jamea Masjid Ali Almurtaza Bus Adda Abotabad.
42. Maulana Habib Ur Rehman Miyadee Serai, Abbotabad.
43. Qari Syed Gulam Murtaza Shah, Mohatamim Jamea Muhammadia Abbotabad.
44. Mufti Zain Ul Abideen, Jamea Masjid Abubakar Siddique, Abbotabad.
45. Maulana Shahed Umar, Imam Masjid Janah Abad, Abbasia.
46. Qari Mohamamd Younis, Khadim Madrassa Darul Uloom Jamea Usmania, Baidarey.
47. Maulana Abdul Haleem Sabzi Mandi, Abbotabad.
48. Maulana Sadaqat Hussain Shah, Jamea Muhammadia, Mansehra.
49. Maulvi Sabir Shah, Mudaris Ishayat ul Islam, Mansehra.
50. Maulana Miraj Ahmed, Madrassa Arabia Ishayat Ul Quran, Usmanabad.
51. Maulana Zia Ud Din Madani, Masjid Kalapol, Abbotabad.
52. Maulana Muhammad Mustajab, Madrassa Jamea Azmat Ul Quran.

53. Sardar Faisal, Correspondent Daily Aaj, Abbotabad.
54. Saqib Awan, Correspondent Daily Aaj Abbotabad.
55. Qari Adeel Hussain Shah, Jamea Ume Hamza, Abbotabad.
56. Maulana Abdul Qayum, Omer Masjid.
57. Sahibzada Qari Ateeq ur Rehman Hashmi, Khateeb Jamea Masjid Damtoor.
58. Qari Syed Saeed Ullah Shah, Nazim Darul Uloom Damtoor, Abbotabad.
59. Maulana Yousef Farooqui, Madani Masjid.
60. Maulana Imdad Ullah, Mutalim Jamea Anwar ul Uloom.
61. Maulana Muhammad Shoaib, Mutalim, Jamea Anwar ul Uloom
62. Maulana Abu Abdullah Abdur Raqeeb Saeedi, Imam Masjid Chamona, Muree Road.
63. Maulana Shafiq Ur Rehman Rehmani, Imam Masjid Allah Wali.
64. Maulana Muhammad Zubair, Madrassa Madani Ishaqiya, Abbotabad.
65. Maulana Zahid Iqbal, Jameat ul Uloom lil Islamia, Seplai.
66. Syed Shahfiq Shah, Jamea Masjid Mohiban Khoree.
67. Maulana Muhammad Ayaz Nawani, Jameatul Uloom Islamia.
68. Qari Mujahid, Jameatul Uloom Islamia.
69. Mufti Rasheed, Jameatul Uloom Islamia.
70. Maulana Ishtiyar Sahib, Jameatul Uloom Islamia.
71. Maulana Muhammad Shaukat, Imam Masjid Taqwa, Paracha Banda Sahib Khan, Hawaliyan

#### **Workshop 4: Held On February 25<sup>th</sup> 2009 at DDO Education, District Batagram**

1. Maulana Abdullah, Khateeb Jamea Masjid Batagram.
2. Maulana Qari Ehsan Zeeshani, Press Reporter Batagram Village.
3. Maulana Faqir Muhammad Hazarwi, Taya Jadeed, Batagram.
4. Maulana Sharafat Khan, Thakot Distt & Teh Thall, Batagram.
5. Maulana Khateeb Aalla Abdul Ghafoor Haqqani Poling Batagram
6. Maulana Qari Abdul Jalil, Hafiq Abad.
7. Maulana Qari Shah Khalid, Sarwari Tahat Pa Jadeed, Batagram.
8. Maulana Zia Ul Kareem Vill. Poling, Teh and Dist. Batgram.
9. Maulana Hafiz Shabir Ahmad, Village Bagora Batagram.
10. Maulana Qari Saeed Ur Rehman, Bisliani Pagwara.
11. Maulana Shahi Khan, Village and P.O Peshora.
12. Maulana Esa Khan, Balmari Pagora.
13. Maulana Qari Abdul Sattar Batgram Gali Bagh.
14. Maulana Jehanzeb Haqqani, Mohallah Tauheedabad, Batagram.
15. Maulana Abdullah, Teh and Distt. Batagram.
16. Maulana Qasim Shah, P.O Tangi Banda.
17. Maulana Muhammad Nasir, Koza Banda, Batagram.
18. Maulana Qari Jehanzeb, Deedal Madrassa, Batagram.
19. Maulana Muhammad Aftab, Madrassa Deedal, Batagram
20. Maulana Gul Nawaz, District Batagram.
21. Maulana Qazi Sami Ul Haq, District Batagram.
22. Maulana Qari Khan, Zareen Madrassa Saif Ul Islam, Batagram.
23. Maulana Abdul Malik, Batagram.
24. Maulana Sana Ullah, Madrassah Gulshan Islam, Batagram.
25. Maulana Qari Akhtar Shah, Madrassa Gulshan Islam, Batagram.
26. Maulana Abdul Hai, District Khateeb, Batagram.
27. Maulana Qazi Wasi-ur-Rehman, Khateeb.
28. Maulana Ali Haider, Ashat O Lashta.

29. Maulana Rahman Ullah, Khateeb Ajmeera.
30. Maulana Habib Ul Haq, Madrassa Jamea Gulshan Islamia.
31. Maulana Muhammad Ayaz Khan, Madrassa Jamea Gulshan Islamia.
32. Faizul Haq, Khal 6 Madrassa Jamea Gulshan Islamia Dedal.
33. Fazal Qayum, Madrasa Jamea Gulshan Islamia Dedal.
34. Sultan Mehmood, Madrassa Jamea Gulshan Islamia Dedal.
35. Fazal-e- Rahim, Madrassa Jamea Gulshan Islamia Dedal.
36. Anwar Zeb, Madrassa Taleem Ul Quran, Batgram.
37. Muhmmad Sharif, Madrassa Taleem Ul Quran, Batgram.
38. Mulana Sultan, Masjid Takbir Batgram.
39. Qari Momin Khan S/O Qasim Khan
40. Bakhtiar S/o Ali Gohar Khan Madani
41. Abdul Salam, Jamea Masjid Taqwa, Alai.
42. Muhmmad Noor, Asalsa Madrassa Gulshan Islam, Dedal.
43. Fazal Ghani, Asalsa Madrassa Gulshan Islam, Dedal.
44. Abdul Haq, Asalsa Madrassa Gulshan Islam, Dedal.
45. Ejaz Ul Haq, Asalsa Madrassa Gulshan Islam, Dedal.
46. Ehsan Ul Haq, Asalsa Madrassa Gulshan Islam. Dedal.
47. Jahanzeb, Madrassa Gulshan Islam, Dedal.
48. Muhmmad Niazi Chanjal
49. Qari Sharif Ur Rehman, Karwar, Batgram.
50. Qari Noor Muhmmad, Mashkany, Batgram.
51. Qazi Maqbool Ur Rehman, Jamea Masjid Batgram.
52. Muhmmad Israel Coloney Batgram
53. Muhmmad Rustam Khan Jasol
54. Sultan Kas Pul Madrasa
55. Sultn Zeb S/O Sharif Khan Madani
56. Ibrahim S/o Palas Khan Madani
57. Mulana Muhmmad Ishaq, Koza Banda Masjid, Batgram.
58. Momin S/o Noor Jalil Khan Madani
59. Muhmmad Zuber, Koza Banda Masjid, Batgram.
60. Muhmmad Fiaz Fomang, Batgram.
61. Qari Jalat Khan, Daru Ulum Tahfuz Ul Quran, Batgram.
62. Amir Mawia, Tayan Jadid.
63. Qari Ubaid Ur Rehman, Tekri Batgram.
64. Qari Shah Faisal, Tayan Jadid.
65. Qari Abdul Qadeem, Tekri, Batgram.
66. Qari Muhmmad Nawaz, Kharari, Batgram.
67. Qari Muhmmad Naem, Kharari, Batgram.
68. Qari Ihsan Ullah, Kharari, Batgram.
69. Qari Fazal Mabood, Teki, Batgram.
70. Qari Fazal Ullah, Tekri, Batgram.
71. Qari Abdul Qayum, Dedal, Batgram.
72. Qari Fazal Muhmmad, Dedal, Batgram.
73. Qari Fida Ullah, Tekri, Batgram.

**Workshop 5: Held On February 28<sup>th</sup> 2009 at Jamea Markaze Islamia, District Bannu.**

1. Maulvi Matee Ullah Farooqi, Masjid Ameen, Mal Khel.
2. Maulana Abdus Samad Shah, Imam Masjid Haji Wazir Kala Karak Paainda Khel, Bannu.

3. Maulvi Muhammad Riaz, Imam Masjid Laeesa Khel, Sorani, Bannu.
4. Qari Muhammad Usman, Madrassa Usman Bin Afan, Ghuriwala, District Bannu.
5. Maulana Naqeeb ur Rehman, Imam Masjid Koti Sadaat, Bannu.
6. Maulana Noor Khaliq Shah, Khateeb Jamea Masjid, Al Markaz Al Islami, Bannu.
7. Maulana Muhammad Ali Khan, Khateeb Jamea Masjid, Malang Kuunwa, Bannu.
8. Mufti Azmat Ullah, Muhtamim Jamea Azmat ul Madaris e Arabia, Bannu City.
9. Qari Abdur Rehman, Mudaris Al Markaz Islami, Bannu (Shoba Darul Yataam)
10. Maulana Muhammad Nawaz Banori, Khateeb Jamea Masjid, New Sabzi Mandi, Bannu.
11. Al Sayyad Aizaz Ali Shah Al Hashmi, Paish Imam Arsala Kichani Khel.
12. Maulana Qari Sana Ullah, Imam Jamea Masjid Surang, Mamash Khel, Bannu.
13. Maulvi Rehmat Ullah Haqqani, Imam Masjid Akhtar Abad, Laki Marwat.
14. Maulana Gul Raees Khan, Masjid Manja Khel.
15. Muhammad Ashraf Khan, Mashar Daud Shah, Darul Huda, Bannu.
16. Maulvi Zafeer Ullah Shah Haqqani, Daood Markaz Tahafuz al Quran Al Kareem.
17. Maulana Imdad Ullah, Jamea Al Markaz Ak Islami, Bannu.
18. Maulana Muhammad Saqib, Khateeb Masjid Ameer Hamza, Soorani.
19. Maulana Aasif Khan, Jamea Al Markaz Al Islami, Bannu.
20. Maulana Muhammad Mustafa, Khateeb Jamea Masjid Hasan Khel.
21. Maulana Fatih Ullah Shah, Koi Sadaat, Soorani, Bannu.
22. Qari Muhammad Rukhsaar, Jamea Masjid Yateem Khana Markaz Islam, Bannu.
23. Maulana Darwaish Abdul Haleem, Jamea Khair ul Uloom, Koika Mer Ilm , Soorani, Bannu.
24. Maulvi Zahoor Ahmad, Affi Jadeed, Darul Uloom Faridia, Gandali.
25. Qari Laaik Zareen Shah, Mudeer Jamea Nusrat ul Huda, Bannu.
26. Maulana Rasool Zaman Khazaii, Jamea Al Markaz al Islami.
27. Maulana Hafiz Muhammad Ismail, Madrassa Zia ul Quran, Bannu.
28. Maulvi Shahzad Khan, Nazim Aala, Jamea Arabia Nizaam ul Uloom, Bannu City.
29. Hafiz Abdul Sattar Khan, Zargar Juma Khel, Jamea Madina Ismail Juma Khel.
30. Maulana Khair Muhammad, Madrassa Jamea Madina.
31. Maulana Qazi Wasi-ur-Rehman, Imam Markazi Jamea Masjid, Shinkari.
32. Muhammad Jalal-ud-Din Advocate, Former Pakistan Ambassador to Nigeria.
33. Maulana Zahid ur Rehman, Mudaris Jamea Al Markaz Al Islami, Bannu.
34. Maulana Sajid Nawaz, Khateeb wa Mudaris Jamea Al Markaz Al Islami, Bannu.
35. Maulana Abdul Tawaab, Mudaris Jamea Al Markaz Al Islami, Bannu.
36. Maulana Kaleem Ullah, Mudaris Jamea Al Markaz Al Islami, Bannu.
37. Maulana Wahid Ullah, Mudaris Jamea Al Markaz Al Islami, Bannu.
38. Maulana Ameer Ullah, Mudaris Jamea Al Markaz Al Islami, Bannu.
39. Maulana Syed Zaheer Uddin, Islamic Studies, Advocate High Court.
40. Maulana Muhammad Israr Khan, Jamea Al Markaz Al Islami, Bannu.
41. Maulana Naseem Ali Shah, Muhtamim Jamea Al Markaz Al Islami, Bannu.

### **Workshop 6: Held On March 1<sup>st</sup> 2009 at Markaze Uloom e Islamia, District Peshawar**

1. Maulana Ansaar Ullah, Madrassa Markaz Uloom Islamia.
2. Maulvi Muhammad Waseem s/o Abdul Mateen, Paish Imam Masjid Wali Baba.
3. Maulana Abdul Aziz s/o Abdul Rasheed, Masjid Zaar, Palosi.
4. Maulvi Abdul Wali, Imam Masjid Abu Bakar, Arbab Road.
5. Maulvi Abdul Qadir s/o Ghulaam Hazrat, Masjid Allah O Akbar, Chamkani.
6. Maulana Noor Muhammad Noori s/o Ghani ur Rehman, Mohala Patwar, Masjid Patwara.
7. Maulana Abdul Manan s/o Haji Abdul Sataar, Markaz e Uloom e Islamia.
8. Maulvi Muhammad Akram s/o Saad uddin, Lakeeri Masjid, Koolalan.

9. Maulana Iftikhaar Ali, Masjid Fatima Atta, Mohalla Sardar Khel.
10. Qari Sajjad Hussain, Masjid Sadiq Akbar, Mohalla Afeen Zai, Raigi.
11. Maulana Asad Ullah, Masjid Farooq Azam, Peshawar.
12. Maulana Muhammad Aziz, Masjid Usman, Dar Mango, Warsak Road.
13. Maulana Bakhtiar Ali, Imam Masjid, Mohala Hasan Zai, Tehkal Bala.
14. Maulana Muhammad Rashid, Markaz Uloom Islamia, Rahat Abad, Peshawar.
15. Maulana Syed Wajid Ullah, Markaz Uloom Islamia, Rahat Abad, Peshawar.
16. Maulana Syed Hidayat Ullah Jan, Imam Masjid Palosi, Peshawar.
17. Maulana Shah Khalid, Imam Masjid, University Campus.
18. Maulana Sana Ullah, Imam Masjid Usman, Palosi Adda.
19. Maulana Zafar Muhammad, Imam Masjid Palosi Adda.
20. Maulana Muhammad Ismail, Imam Masjid Ring Road.
21. Maulana Muhammad Tahir, Imam Masjid Khalil Town Board.
22. Maulana Muhammad Sardar, Imam Masjid Taqwa, Forest Colony, Peshawar.
23. Maulana Sami Ullah, Imam Masjid ul Aqsa, Charsadda Khaas.
24. Maulana Zia Ul Haq Qureshi, Masjid Wazir Abad, Lachi.
25. Maulana Fazl Wahab of Kohat, Imam Masjid, Jamea Afridi Abad.
26. Maulvi Fazl e Akbar, Imam Masjid Ali, Jahangir Abad.
27. Maulana Siraaj Ahmad, Palosi, Peshawar.
28. Maulvi Abdul Aziz, Markaz Uloom Islamia, Rahat Abad.
29. Maulvi Yaar Muhammad, Imam Masjid, Mohalla Chambailyaan, Tehkal Bala.
30. Qari Hazrat, Mudaris, Markaz Uloom Islamia, Rahat Abad, Peshawar.
31. Qari Syed Kamal Shah, Markaz Uloom Islamia, Rahat Abad, Peshawar.
32. Qari Wajid Ullah, Markaz Uloom Islamia, Rahat Abad, Peshawar.
33. Qari Muhammad Khushaal, Markaz Uloom Islamia, Rahat Abad, Peshawar.
34. Maulana Syed ul Aarifeen, Markaz Uloom Islamia, Rahat Abad, Peshawar.
35. Qari Abdullah, Markaz Uloom Islamia, Rahat Abad, Peshawar.
36. Qari Rasheed Ahmad, Mudaris, Markaz Uloom Islamia, Rahat Abad, Peshawar.
37. Maulana Muhammad Naseer, Mudaris, Markaz Uloom Islamia, Rahat Abad, Peshawar.
38. Qari Mussir, Mudaris, Markaz Uloom Islamia, Rahat Abad, Peshawar.
39. Qari Muhammad Akmal, Mudaris, Markaz Uloom Islamia, Rahat Abad, Peshawar.
40. Qari Muhammad Bilal, Markaz Uloom Islamia, Rahat Abad, Peshawar.
41. Qari Abdullah, Markaz Uloom Islamia, Rahat Abad, Peshawar.
42. Qari Noor ul Huda, Markaz Uloom Islamia, Rahat Abad, Peshawar.
43. Qari Nazar Muhammad, Markaz Uloom Islamia, Rahat Abad, Peshawar.
44. Qari Muhammad Syed, Markaz Uloom Islamia, Rahat Abad, Peshawar.
45. Qari Muhammad Jawad, Markaz Uloom Islamia, Rahat Abad, Peshawar.
46. Qari Burhan ud Din, Mudaris, Markaz Uloom Islamia, Rahat Abad, Peshawar.
47. Qari Hayat Khan, Mudaris, Markaz Uloom Islamia, Rahat Abad, Peshawar.
48. Qari Gul Nabi, Mudaris, Markaz Uloom Islamia, Rahat Abad, Peshawar.
49. Qari Israr Khan, Markaz Uloom Islamia, Rahat Abad, Peshawar.
50. Qari Muhammad Nazir, Markaz Uloom Islamia, Rahat Abad, Peshawar.
51. Qari Iftikhar Akmal, Markaz Uloom Islamia, Rahat Abad, Peshawar.
52. Qari Sair ur Rehman, Markaz Uloom Islamia, Rahat Abad, Peshawar.
53. Qari Wali Ullah, Markaz Uloom Islamia, Rahat Abad, Peshawar.

## Workshops Agenda

### Bonded Labour, Child Rights in Islam and the Role of Ulama

Venue:

Date: -----

Presided by Maulana-----

09:00-09:30	Arrival and Registration of Participants	Muhammad Iqbal/Farzand Ali
09:30-09:40	Recitation from Holy Quran and its Translation	Participants
09:40-09:50	Welcome address, Objectives and Procedure of the Workshop	Maulana Wasee ur Rehman
09:50-10:15	Introduction of participants and organizers	Participants
10:15-11:15	Islamic Concept of freedom and dignity of labor and the role of Ulama in addressing issue.	Maulana Wasee ur Rehman and a local Aalim
11:15-11:30	Federal Shariat Court Judgment on Bonded Labor	Jalal-ud-Din Advocate
11:30-11:50	International Conventions 29 and 105 on Bonded Labour, C 138 and 182 on Child labour, C 89 and 98 on Freedom of Association and Right to Collective Bargaining, Convention 100 and 111 on Discrimination.	Jalal-ud-Din Advocate
11:50-13:00	National Legal regime and National Plan of Action and Economic implications of Bonded Labor, Child Labour, Industrial Relation Ordinance 2002, and related labour laws.	Jalal-ud-Din Advocate
13:00-13:30	Concluding Remarks and Prayers	Maulana Wasee ur Rehman and a local Aalim
13:30-14:30	Prayer and Lunch Break	

## Presentation on the Five Selected Topics

### 1) Islamic Concept of Freedom and Dignity of Labor and the Role of Ulama in addressing Issue related to Bonded Labour:

Maulana Wasi ur Rehman, an experienced speaker spoke on the topic including equality amongst human being, dignity of labour, prohibition of bonded labour, children rights and the role of Ulama in raising awareness on these issues.

He said that all people are equal before God and it does not make any difference to what race they belong, what color they have, what country they come from, what their gender is and what their occupation is. Young and old, rich and poor, white and black, citizen or foreigners with legal work permit are all equal and they all should be respected, honored and treated equally. He further added that Islam considers labour as an act of worship that has certain right and duties on the part of the employees and the employers.

Speaking on the dignity of labour he mentioned that those who work and earn their living by their own labor must be respected, but the work has to be lawful and it should be done with honesty and sincerity. All anti-social works, irresponsible behavior and work done with cheating and deception are forbidden in Islam. Employers and employees must be honest and must deal with each other with justice.

Highlighting the value of agreements in labour relation he said that all agreements, whether **oral** or **written** must be clear and transparent. The condition laid down in the agreements must be just and lawful. Employees should know their duties and responsibilities and they should be told their rights in terms of vacations, leaves, compensation etc. Allah says in the Quran “**O you who believe, fulfill your contracts**” (Al Ma’ida 5:1). The Prophet (P.B.U.H) said “**Muslims must abide by their agreements, unless there is an agreement that makes Halal what is Haram or makes Haram what is Halal**” (At-Tirmidhi)

The speaker further emphasized that Islamic laws allow all human beings the right to enter upon any lawful profession or occupation and to conduct any lawful trade or business. The workers should be treated with dignity and honor. No work is menial or degrading. Narrating a *Hadees*, he told to the participants that our Prophet (P.B.U.H) kissed the hands of a laborer who showed him his rough hands due to his hard labor. He prayed for him and spoke very highly of those who labor against those who sit idle or go begging. Islam teaches that workers should be treated with kindness. Allah says “**Serve Allah, and make not any partners with Him in His divinity. Do good to parents, kinfold , orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the way-farer (you meet) and those whom your right hands passes (your workers).**”

While highlighting the concept of equality, he told the participants that workers are our brothers and sisters. They are our helpers. We need them and we depend on them for many things that we cannot do for ourselves. Workers should not be given work beyond their capacity. They should have a humane and safe environment for work and they should be compensated if they are injured at the job. They should have time for work and time for themselves and their families.

Qazi Wasi-ur-Rehman also spoke about the rights of working women and said that women should have proper environment for *Hijab* without jeopardizing the rule of *Khalwa* (Privacy). They should not be employed in vocations that are unsuitable to their gender, and they must be ensured maternity benefits in their employment. The Prophet (P.B.U.H) said “**Your brothers are your responsibility and laborer is**

**friend of Allah . Allah has made them under your hands. So whosoever has a brother under his hand, let him give him food, as he eat, and dress as he dress. Do not give them work that will overburden them and if you give them such task then provide them assistance .” (Al Bukhari)**

Qazi Wasi-ur-Rehman also highlighted the importance of timely wages and said that Worker should be given proper and just wages. Exploitation of any person is not allowed in Islam. The Prophet (P.B.U.H) said **“Give to the worker his wages before his sweat dries” (Ibn Majah)**

He also reiterated that based on Islamic principles, one can infer that workers in Islam have a right to exercise the freedom of association and right to form union.

Qazi Wasi-ur-Rehman also elaborated the rights of children in Islam and thereby urged on prohibition of child labour. He said that children according to Islam are entitled to various rights. The first and foremost of these rights is the right to be properly brought up, raised and educated. This means that children should be given suitable, sufficient, sound and adequate religious, ethical and moral guidance that lasts their entire life. They should be engraved with true values, the meaning of right and wrong, true and false, correct and incorrect, appropriate and inappropriate and so forth and so on. Allah’s Apostle (P.B.U.H) said **“Every one of you (people) is a shepherd and everyone is responsible for whatever falls under his responsibility. A man is like a shepherd of his own family and he is responsible for them”** Children therefore are a trust given to the parents. Parents will be responsible for this trust on the Day of Judgment. On the basis of this one can infer that children should not be subjected to labor till they reach an appropriate age. He also specified the following rights of children in Islam:

- right to genetic purity;
- right to live;
- right to proper name and fame;
- right to be helped (including medical care and feeding);
- right to proper arrangement for their separate sleeping;
- right to secure future;
- right to proper growth and religious training;
- right to play including teaching to defend themselves;
- right to gender equality;
- right to be reared with investment from legal sources.

After concluding his address, he told the participants that Ulama key stakeholders of civil society. They exercise an influence over people due to their religious knowledge and expertise in Islamic Fiqah. Ulama are in regular contact with all strata of society through mosques, *Madrasa* and their *Khutbas* for different congregations. Therefore they are in the best position to spread awareness about the dignity of labor, worker right and prohibition of bonded labor in the society. This is their religious responsibility and national duty.

## **2) Federal Shariat Court Judgment on Bonded Labour:**

Muhammad Jalal-ud-Din Advocate made a presentation on the topic of Federal Shariat Court Judgment on bonded labor. He said that the Supreme Court of Pakistan’s decisions PLJ 1989 SC 562 & PLD 1990 SC 513 termed bonded labour as illegal. Accordingly the Supreme Court has directed the Government of Pakistan to legislate about bonded labour and take corrective measures. In response to the Supreme Court’s directions, the Government of Pakistan enacted the Abolition of Bonded Labour Act (1992).

He further said that in 1992 and 1993 eight petitions were filled in the FSC, assailing the various provisions of the Act as being repugnant to Quran and Sunnah. The FSC considering the detailed

arguments of the petitioners, defense counsels and going through the previous decision of the Supreme Court of Pakistan gave a verdict that the constitution of Pakistan protects the fundamental rights which also include prohibition of all forms of forced labour (Article 11). Mr. Jalal-ud-Din also added that the judgment of FSC endorses and ensures the implementation of ILO's convention on bonded Labour, which prohibits the imposition of forced or compulsory labour for the benefit of private individuals, corporate companies or associations.

He also told the participants that the Universal Declaration of Human Rights promulgated by UN on 10<sup>th</sup> Dec 1948 was also mentioned in the judgment made by the FSC in 1992. Which along with ILO's conventions safeguards laborers rights, such as the right to work, the right to fair wages and the right to leisure to which a laborer could claim.

Addressing to the workshop he emphasized that as against the ILO's convention and Universal declaration of Human Rights, Islam has many centuries ago etched out in detail the fundamental rights of mankind. The FSC judgment clearly states that the provisions of the ACT (1992) are not repugnant to Quran and Hadith rather they are intended to achieve the lofty ideals put forth by Islam upholding the dignity of human in general and preservation of the fundamental rights of the working class in particular.

He also told the participants that the FSC has directed the government to take measures and enforce the various provisions of the law to banish the practice of forced labour and enable the laborers to have their due rights.

### **3) International Conventions on Bonded Labour i.e C29 and C105:**

Mr. Jala u Din Advocate also introduced ILO and explained its conventions C29 & C105 on bonded labour to the participants. Speaking on the history and achievements of ILO he said that it was founded in 1919 and became the first specialized agency of the UN in 1946 that deals with labour issues. Since then it is devoted to advancing opportunities for women and men to obtain decent and productive working conditions including due freedom, equality, security and human dignity. It has also received the Nobel Prize in 1969 in lieu for its valuable services to the humanity.

He further said that as a "tripartite" agency of United Nations, it is committed to bring together the representatives of government, employees and worker to jointly shape policies and programs. With this aim ILO wants to ensure that labour standards are respected in practice as well as in principles.

Elaborating the ILO convention C29 on bonded labour he said that it was adopted on 28<sup>th</sup> June 1930 by the General Conference of the International Labour Organization at its fourteenth session and was enforced on 1<sup>st</sup> May 1932. Pakistan has ratified the convention. Defining the term "Forced or Bonded Labour" to the participants he said, that it means all work or service which is exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily he also added that for the purposes of this Convention the term "forced or compulsory labour" shall not include:

- Any work or experience exacted in virtue of compulsory military service laws for work of a purely military character;
- Any work or service which forms part of the normal civic obligations of the citizens of a fully self-governing country;
- Any work or service extracted from any person as consequence of a conviction in a court of law, provided that the said work or service is carried out under the supervision and control of a public authority and that the said persons not hired to or placed at the disposal of private individuals, Companies or associations;

- Any work or service exacted in cases of emergency, that is to say, in the event of war or of a calamity or threatened calamity , such as fire, flood, famine, earthquake, violent epidemic or epizootic diseases, invasion by animal, insect or vegetable pests, and in general any circumstance that would endanger the existence or the well-being of the whole or part of the population;
- Minor communal services of a kind which, being performed by the members of the community in the direct interest of the said community, can therefore be considered as normal civic obligations incumbent upon the members of the community, provided that the members of the community or their direct representatives shall have the right to be consulted in regard to the need for such services.

He further stated that Article 10 of the convention makes it mandatory for governments to progressively abolish forced labour, which is required for the execution of public works. Meanwhile, where forced or compulsory labour is exacted as a tax, and where it is for the execution of public works, the authority concerned shall first satisfy itself:

- That the work to be done or the service to be rendered is of important direct interest for the community called upon to do the work or render the service;
- That the work or the service is of present or imminent necessity;
- That the work or the service will not lay too heavy a burden upon the present population, having regard to the labour available and its capacity to undertake the work;
- That the work or service will not entail the removal of the workers from their place of habitual residence;
- That the execution of the work or the rendering of the service will be directed in accordance with the exigencies of religion, social life and agriculture.

Answering to the questions of participants he said that Article 11 envisages that only adult able bodied males who are of an apparent age of not less than 18 and not more than 45 years may be called upon for forced or compulsory labour under given conditions (such as communal services etc).

Referring to convention (No 105) of ILO he said that it expands the scope of Convention 29 and limits certain aspects of forced and bonded labour when for public purposes. Pakistan has ratified it. He said that bonded or forced labour should not be used:

- As a means of political coercion or education or as a punishment for holding or expressing political views or views ideologically opposed to the established political, social or economic system;
- As a method of mobilizing and using labour for purposes of economic development ;
- As a means of labour discipline;
- As a punishment for having participated in strikes;
- As a means of racial, social, national or religious discrimination.

Mr. Jalal-ud-Din urged upon the participants that Article 2 of Convention 105 envisages immediate and complete abolition of forced labour. It states that Each Member of the International Labour Organization, which ratifies this Convention, undertakes to take effective measures to secure the immediate and complete abolition of forced or compulsory labour as specified above.

#### **4) National Legal Regime and National Plan of Action**

Speaking on the topic Mr. Jalal-ud-Din referred to Constitution of Pakistan 1973 and its various articles. He also mentioned several cases of Pakistan Law Courts such as Judgments of the Federal Shari at Court, Decisions of Sindh High Court and other measures of the government.

#### **5) Socio Economic Implications of Bonded Labour:**

Mr. Jalal-ud-Din also highlighted the socio economic implication of bonded labour in his address to the participants. He said that Forced Labour in Pakistan ranges from 6 to 8 million and PILER report includes millions of children, brick kilns in the industries of share croppers, carpet, glass factories, mines, leather, scavenging, domestic work etc. Therefore the issue of Forced Labour is rated as most serious violations of rights of human beings and it is equated to slavery. He urged upon the participants that the consequences of ignoring the implementation of law may lead to the miseries and sufferings of millions of hardworking human beings. It not only brings bad name to country and religion but also triggers international sanctions

## **Details of Questions and Answer Session**

**Q1: How can a worker exercise his rights in case of forced termination from his job?**

Ans: In that case the aggrieved laborer can take his grievance to the labour court under Industrial Relation Ordinance. The laborer can also obtain legal aid and counseling from a lawyer.

**Q2: when should an aggrieved laborer proceed to a labour court?**

Ans: Before approaching to a labour court, the aggrieved laborer must serve a grievance notice against his termination to his employer. If the aggrieved laborer does not get the desired response of his notice within fifteen days, then he should proceed to district labour court.

**Q3: Is there any Institution that addresses labour grievances and issues?**

Ans: Yes, there are labour offices at district level that addresses labour grievances and issues. A Deputy or an Assistant Director supervises such offices. Labourers either individually or through their union can approach to such offices for the settlement of their disputes with the employer.

**Q4: How can workers exercise their right of forming a Union?**

Ans: If an organization is defined under Factory Act and ten or more then ten workers work in that particular factory, then the laborer of that particular organization has the freedom to become part of a labour union.

**Q5: What is a legal way out for the workers of a particular organization where labour laws are violated and workers are made prey to the menace of bonded labour?**

Ans: If workers think that labour laws related to their rights are being violated and they are being made to work under coercion, then they should immediately report and register their complaints with the Police. As a consequence, that particular organization can be penalized by the court of law.

**Q6: What measures the government has taken for the eradication of child labour?**

Ans: There are some measures that have been taken by the government in this respect, for example the government is providing free education including books, uniform and some sort of stipends to the students at school level. There are also many Non Governmental Organizations working for the welfare of children. These NGOs are supporting vocational training centers to impart some vocational and technical skills to poor children. However these measures are insufficient on part of the government towards the eradication of child labour.

**Q7: How is child labour unlawful in Islam?**

Ans: Islam regards child labour as an unlawful act. For any lawful profession, a laborer must enter in an agreement with his employer. And according to Islam, a child can not enter in an agreement till he or she reaches the age of puberty. Moreover it has been proved from the sayings of Prophet Muhammad (peace be upon him) that children have rights upon their parents

that include right to education, right to secure future and right to proper growth. Parents can not send their children to work by ignoring their rights.

**Q8: How is bonded labour unlawful in Islam?**

Ans: Islam says every one is free, equal and they all should be respected. Those who work must be paid for their labour. The Prophet Muhammad (peace be upon him) says “give to the worker his wages before his sweat dries”. The prophet also regards worker as a friend of Allah. There are many verses of Quran and sayings of the Prophet (peace be upon him) that forbid bonded labour. The act of bonded labor is therefore an unlawful act and a punishable crime.

**Q9: What is the legal age for a child to start working? And what is the legal status of the work that a child does with his parents at home?**

Ans: A child can not work for wages until he or she reaches the legal age of 15 or 18. However it is not illegal if a child helps out his parents in domestic work (work that does not have implications for the child’s mental and physical development) if he is provided with all fundamental rights. Parents should also care that such domestic activities should not effect his education and proper growth.

**Q10: What can be the role of *Ulama* in addressing the issue of bonded labour?**

Ans: The *Ulama* and *Imams* wield tremendous influence over people due to their religious knowledge and expertise in Islamic Fiqah. *Ulama* also guide people in their day to day affairs. Moreover *Ulama* are in close contact with the people through their *Khutbas* and religious preaching on different occasions. They can create awareness among the masses about the issue of bonded labour, workers rights and child labour. They can also form community organization with people to address such issues. *Ulama* are regarded as the messengers who pass on the religion Islam in its true spirit.

## Profile of Speakers

### 1) Qazi Wasi-ur-Rehman

Qazi Wasi-ur-Rehman is a prominent religious scholar and twice elected city Nazim belonging to District Mansehra of NWFP. He hails from a very respectable religious family. He is a graduate of religious seminary and has been serving as a *Khateeb* Markazai Jamea Masjid Shinkari for 30 years. He has also completed several short courses in theology from various *Madaris* in the country. He also has a teaching experience of 25 years in several government schools in Mansehra where he taught Arabic and Islamic studies to the students. Furthermore, he has attended a number of courses in peace education, *Madaris* curricula, communication and interfaith harmony arranged by notable civil society organizations in the country.

He has been associated with the National Research and Development Foundation since 1993 as its regional coordinator for Hazara Division and has contributed to a large number of training programs and other activities organized under seven major projects of the organization. He has also been associated with a Trust namely *Jameat Taleem-ul-Quran*.

He is a prolific speaker, writer and commands highest level of respect in the religious, political and government circles of the country.

### Other Positions Held

- Member Advisory Council NCHD Pakistan
- Member District Population Welfare Committee
- Chairman District Agricultural Committee Mansehra
- Central Leader Salam Tehreek Pakistan.
- Chairman District Transport Committee Mansehra.
- Member Provincial TB Control Committee.

**Foreign Visits:** On basis of his rigorous experience and excellent performance as religious scholar, he has visited many countries such as Egypt, Morocco, Libya and Qatar on behalf of the Population Welfare Department Government of Pakistan.

### 2) Muhammad Jalal-ud-Din (Advocate)

Muhammad Jalal-ud-Din holds a university degree in Law and is a practicing lawyer. He has been the Ambassador of Pakistan to Niger. Currently he serves as a member of Local Government commission NWFP. He hails from a respectable family of District Bannu and exercises a great respect in the government and religious circles. He has been associated with the National Research and Development Foundation (NRDF) for the last 10 years and has made immense contribution to the organization in completion of its projects on peace education, *Madaris* curricula and interfaith harmony. He is a prolific speaker and participates in talk shows on various TV channels.

He has visited United States, Europe, Africa, and Arab Countries as official delegate of Government of Pakistan. He has also attended a session of the United Nation General Assembly as an official delegate of the Government of Pakistan.

### 3) **Maulana Tayyab Zafrani**

Maulana Tayyab Zafrani is a young religious scholar from Gangwal, District Mansehra. He has completed a religious course of *Dura Ahadith* from Jamea *Islamia* Banori Town Karachi. He serves as Secretary General of *Ishat ut Tauheed wal Sunnah* of District Mansehra wing. He has been serving as *Imam, Khateeb*, and religious teacher for twelve years. His interest in social activities and services to NGOs are admirable. He has also authored a religious book ‘‘*Takbeer Atashreeq Fi Mizan Al Tahqeeq*’’. He is also an excellent orator and an outstanding writer.

### 4) **Qazi Ghulam Mujtaba**

Maulana Qazi Ghulam Mujtaba is a prominent religious scholar from Haripur. He has Masters Degree in Islamiat and Arabic from Wifaq ul Madaris Multan, a course of *Fazil-e- Arabi* from University of Punjab, and *Dura Tafseer* from *Taleem ul Quran*, Rawalpindi. Currently he serves as *Khateeb* of Jamea Masjid Malakyaar, Haripur. He also manages a *Darul Uloom Taleem ul Islam* in district Haripur and serves as General Secretary of an organization namely *Ulama and Mashaikh N.W.F.P.* He has a vast experience of *Khitabat, Imamah and Tadrees*. He is a prominent religious orator and offers speeches on different issues in workshops and seminars.

### 5) **Qazi Ulfat Hussain**

Qazi Ulfat Hussain is a dynamic religious scholar from Hari Pur. Qazi Sahib manages a *Darul Uloom* namely *Taleem ul Islam* in district Haripur. He holds Masters degrees in Islamiat, Arabic and a Bachelors degree in education. In addition he has completed academic courses of *Fazil Darsi Nizami* from *Wafaq ul Madaris* Multan, *Dura Tafseer* from Jamea Sirajia Rawalpindi and *Fazil Arabi* from University of Peshawar.

### 6) **Mufti Zain ul Aabideen Bin Syed Habib Ur Rehman**

Mufti Zain ul Abideen is a prominent religious scholar from District Abbotabad N.W.F.P. Born in 1964, he is a graduate from *Darul Uloom Hanafia* Chakwal. Currently he serves as *Imam* and *Khateeb* in Jamea Masjid *Hanafia* Batagram. He regularly participates in congregations of religious and intellectual nature. Beside, he is an excellent orator and several intellectual essays are ascribed to his name in religious Journals.

### 7) **Maulana Qari Syed Basheer Ahmad Shah**

Maulana Qari Syed Basheer Ahmad is a young and distinguished religious scholar of 27 years of age. Born in 1981, he has completed his graduation from *Darul-Qura wa Jamea Madina*, Lahore. He has also served as teacher in Jamea *Taleem ul Quran* for four years. Besides he has been a *khateeb* in Jamea Masjid *Farooq Azam*, Mansehra. Several essays on religious issues are accredited to his name. Currently he serves as *Khateeb* in Jamea Masjid *Abu Bakker Sadiq*, Mansehra. He also manages a *Madrassa*, namely *Markaz Sut al Islam*, in district Abbotabad.

### 8) **Hazrat Maulana Abdul Ghafoor Haqani**

Maulana Abdul Ghafoor Haqani, a graduate of *Darul Uloom Haqania*, Akora Khattak, is a distinguished religious scholar. He is a Major retired from Pakistan Army and holds a specialty in *Fiqha, Hadith* and *Darsi-e- Quran*. He is also a prominent political worker and serves as Secretary General of Jameat Ulama Islam, Batagram wing. He has proficiency in Arabic, Pushto and Persian languages.

**9) Hazrat Allama Abdul Hai**

Hazrat Allama Abdul Hai is *District Khateeb* of Batagram. Born in 1949, he has completed his religious education from *Madrassa Taleem ul Quran*, Raja Bazaar, Rawalpindi. He has also completed some courses from *Shahadat ul Alamia*, *Wifaq ul Madaris*, Multan. He is associated with *Imamat*, *Khitabat* and religious teaching since 1965. He has produced several scholastic writings on *Fiqha*, *Hadith* and other religious issues.

**10) Faqir Muhammad Hazarwi**

Born in 1951, Faqir Muhaammad Hazarwi is a prominent religious scholar. Having a Masters degree in Arabic he has also completed a course of *Dars-e- Nizami*. In his career he has served as a *Tabeeghi Officer* in Department of *Auqaaf* Sind Province, Chairman Baitul Maal District Batagram, member of Police Safety Commission, District Batagram and also as administrator of *Jamea Islamia Gulshan- e- Islam*, Dodiaal Batagram. He is a *Hafiz-e- Quran* and holds an expertise in *Ilm ul Tajweed*.

**11) Maulana Abdul Haq Haqqani**

Maulana Abdul Haq Haqqani has a Masters degree in Islamiyat and is a graduate of *Wifaq ul Madaris*. He also is a *Hafiz-e-Quran* and holds an expertise in *Ilm ul Tajweed*. Currently he serves as a teacher in Govt. High School Gaj Bori. He also manages *Jamea Islamia Ahia ul Uloom* in Meera Tikri district Batagram



## **Analysis of Friday *Wa'az* on Bonded Labour, Workers Rights and Child Labour**

A feedback and Content Analysis was carried out on a set of Friday *wa'az* delivered on the issues of Bonded Labour, Workers Rights and Child Labour for their overall effectiveness and message strength. A total of 11 randomly selected *Imams*, in the target districts were contacted for this purpose. These *Imams* were the participants from the workshops conducted for sensitization and capacity building of religious scholars about bonded labour from Feb 14<sup>th</sup> to March 1<sup>st</sup> 2009. In these workshops, the *Imams* were provided with different resource material on bonded labour especially a model *Khutba* that primarily used Quran and *Hadith* as its main reference points. The model *Khutba* covered a set of five key topics including *Dignity of labour and Rights of workers in Islam, Rights of Children and Prohibition of Child Labour in Islam, Implications of Child and Bonded Labour on the society, and International and Legal Regime on Bonded Labour.*

The *Imams* were requested to give Friday *wa'az* in their respective mosque on a specific date on the issue of bonded labour, workers rights and child labour so that it could be monitored and assessed for its contents and effectiveness. The *Imams* were also requested to make a recording of their *wa'azes* by a tape recorder. Recorded *wa'azes* were later transcribed and analyzed for their contents. There were multiple objectives for analyzing the contents of Friday *wa'azes* delivered. Firstly, it was to ensure that messages have been delivered and, therefore, likely to yield impact in terms of increasing knowledge among those who had come to attend the Friday prayer on that particular day. Secondly, it was to gauge techniques of persuasion employed by *Imams*, describe patterns under which messages were delivered, and see the clarity and completeness of messages.

Feedback and Analysis show that all of the *Imams* contacted for this purpose delivered their *wa'az* on the said topics according to the model *Khutba* developed for their guidance. There were variations in term of number of topics delivered in each *wa'az*. Two of the *wa'azes* included all topics of the model *Khutba* while the other 9 *wa'azes* did not cover the topic of International Conventions and National Laws on bonded labour (see table 1.0). However, there was no serious deviation from the topics of model *Khutba*. The conclusive reason for not including the International convention in their *wa'azes* is that the *Imams* deliver their *Khutbas* with reference to Quran and *Hadith* only. In very rare cases, they take reference from other sources. However, some of the *Imams* did appreciate the efforts of ILO and NRDF in respect of organizing workshops about the issue of bonded labour and workers rights in their *wa'azes*. These *Imams* also spoke on the role of NGO's in addressing the social problems.

Content analysis of *wa'azes* also show a clear pattern in which *Imams* build their argument towards delivering key messages – starting from human dignity, equality, and freedom and finally transiting to dignity of labour, workers rights, children rights, child labour and the issue of bonded labour.

The following table shows the number of key topics contacted Ulama covered in their sermons.

**Table No: 1.0**

**Table 3: List of Specific topics by Number of *Wa'az* in which they Delivered**

Key topics	Number of <i>Wa'az</i>
Dignity of labour and rights of workers in Islam	11
Rights of children and prohibition of child labour in Islam	11
Implication of child and bonded labour in the society	11
Prohibition of bonded labour in Islam	11
International convention and National legal regime on bonded labour	02
<b><i>Total Number of Wa'az Delivered on the issues of Bonded Labour, Workers Rights &amp; child Labour : 11</i></b>	

The above table suggests that all of the 11 *wa'azes* discussed the first four topics, while only 02 *waa'zes* of the total 11, covered the last topic mentioned in the table. The rest of the 09 *wa'azes* did not cover the topic of International Convention and National Legal Regime on bonded Labour.

Here it is important to note that prewritten *wa'az* or the model *Khutba* was welcomed by the Imams. However, some of the *Imams* had made it clear that they would construct their *wa'azes* themselves and only choose what they deem appropriate from the given material, including from the prewritten *wa'az*.

Contents analysis of *wa'azes* reveal that almost all the *Imams* contextualized their *wa'az* with adopting an overall theme, normally on the topic of status of laborer and their rights, the rights of children and prohibition of child labour, and the prohibition of bonded labour in the context of Islam. All of the *Imams* built their *wa'az* with an argument that the negligence of worker rights, child labour and bonded labour are important issues in Pakistan and thus need our immediate attention and demands a role from *Ulama*. In almost all the cases, frequent references were drawn from *Quran* and *Hadith* throughout the *wa'az* to build authenticity and credibility of the argument. The most frequently referred verses from Quran and sayings of Prophet Muhammad (peace be upon him) were:

- In regards to the rights of worker: Quran says, “*Serve Allah, and make not any partners with Him in His divinity. Do good to parents, kin fold , orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the way-farer (you meet) and those whom your right hands passes (your workers).*”
- In regards to the dignity of labour and rights of workers in Islam: *The Prophet (P.B.U.H)* said “*Your servants are your brethren upon whom Allah has given you authority. So, if one has one’s brethren under one’s control, one should feed them with the like of one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, if you do so, help them in their hard job*”’. (Al Bukhari)
- In regards to the prohibition of bonded labour: Prophet (P.B.U.H) said “*Give to the worker his wages before his sweat dries*” (Ibn Majah)
- Again in reference to the rights of workers and the respect and dignity which Islam demands for them from its followers: *Allah said, I will be an opponent to three types of*

*people on the Day of Resurrection; one who makes a covenant in My name but proves treacherous, one who sells a free person and eats his prices, and one who employs a worker and takes full work from him but does not pay him for his labour. (Al Bukhari)*

- In regards to the importance of human dignity and equality in Islam: *O mankind! We created you from a single (pair) of a male and a female, and made you into nation and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Al-Hujrat 49:13)*
- Similarly, at another place a reference is made on the importance of rights of human being: *Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order. (Al-A'raf 7:85)*

Verses from Quran and sayings of the prophet (P.B.U.H) were also quoted about the rights of children and in respect of Child Labour:

- *Every one of you (people) is a shepherd and everyone is responsible for whatever falls under his responsibility. A man is like a shepherd of his own family and he is responsible for them.” (Bukhari and Muslim)*
- *“Upon death man’s deeds will (definitely) stop except for three deeds, namely: a continuous charitable fund, endowment or goodwill; knowledge left for people to benefit from; and pious righteous and God-fearing child who continuously prays Allah, the Almighty, for the soul of his parents.” (Muslim)*
- *“Among the rights of the children over the parents are three: to give him a good name, to teach him to write, and to marry him when he comes of age.” (ibnni Maja)*
- Some of the similar arguments made by *Imams* to give further weight to the topic of children rights were:
- *The rights of your child are that you know that he has emerged from you in this world; his wrong and rights are attributed to you. You are responsible of his teaching and training, guiding him to his Lord, Almighty and Glorious, and assisting him to obey Him. Therefore be sure that if you do a favor to your child, you will obtain it; and if you act viciously against him, it will come back to you, too.*
- *Children are our future and their health and well-being are the responsibility of their parents.*
- *Take action in teaching traditions to your children before the corrupted persons proceed in corrupting them.*

The preceding discussion highlights a few important lessons for program managers. Firstly, while all the *wa'azes* were on the issue of bonded labour, workers rights and child labour, the clear balance between conceptualization of the overall *wa'az* on these issues and associated explanations on the importance of each related message further needs to be strengthened. Secondly, the reason whereby several of the *Imams* have refrained from speaking specifically on International Conventions on bonded labour, workers rights, and child labour needs to be explored and an alternate technique be thought out for inclusion of this particular topic into the *waaz*. This could be due to the level of comfort of an *imam* for delivering one specific message compared to another due to his specialized knowledge in one subject. In such a case, more technical knowledge on these issues needs to be imparted among *Ulama* so that they can feel

confident while delivering messages other than those which purely relate to religious matters. The research and feedback suggests that normally the mosque preachers talk little about social issues and problems in their *Khutbas*, however when they are sensitized about an issue they can play their due role in spreading awareness about issues like bonded labour. For this purpose, a two or three days workshop needs to be organized so that *Ulama* can be imparted more technical knowledge in a schematic way. In these workshops they can also be trained on ways they can include legal aspects of the issue in their sermons. The research also reveals that delivering sequential *khutbas* on important aspects of labour related issues could be more favorable than delivering a one generalized or topical *Khutba* on bonded labour, workers rights and child labour. To explain this further, an imam should deliver three sequential *khutbas* on these three important aspects of labour related issues in three consecutive Friday sermons. It is also found that mosque preachers do not discuss social issue in their ceremonial wa'azes, for example in Friday wa'azes on 12<sup>th</sup> *Rabiul Awal* and *Muharam* etc. Lastly, and perhaps more importantly, the research and feedback proves that *Ulama* can be used as an effective vehicle for awareness campaigns on social issues like bonded labour, workers rights and child labour.