

**TABLE OF CONTENTS**

<b>TITLE</b>	
ACKNOWLEDGEMENT	-----iii
EXECUTIVE SUMMARY	-----v
1. INTRODUCTION	-----1
2. BACKGROUND	-----1
3. ABOUT NRDF	-----6
4. THE PROJECT	-----7
5. THE PROJECT GOAL	-----7
6. OBJECTIVES OF THE PROJECT	-----7
7. METHODOLOGY	-----8
8. TOPICS OF THE WORKSHOPS	-----11
9. PROCEEDINGS OF THE WORKSHOPS	-----11
9.1 Introductory Session	-----11
9.2 Overview of Development Process in Pakistan	-----13
9.3 Role of Ulama and Mosques in Development	-----14
9.4 Religious Institutions and the Demand of Modern World	-----18
9.5 Women Education and Madaris-ul-Banat	-----20
9.6 Communication for Development	-----23
9.7 The Curriculum of Madaris and the New Era	-----27
9.8 Conflict Resolution	-----29
9.9 Ulama and their Linkages with Development Agencies	-----30
9.10 Plan of Action	-----31
10. CLOSING OF WORKSHOPS	-----33
11. PROJECT VISITED/ SESSIONS BY DEVELOPMENT EXPERTS	-----34
12. EVENING SESSIONS	-----35
13. MAJOR FINDINGS OF WORKSHOP	-----36

## *Ulama & Development*

13.1	General-----	36
13.2	Major Findings of Each Workshop-----	39
14.	WORKSHOP EVALUATION -----	42
15.	RECOMMENDED ACTIONS-----	43
15.1	Social Organization of Ulama and their Linkages-----	44
15.1.1	Social Organizations of Ulama-----	44
15.1.2	Environmental Groups in Dar-ul-Ulooms-----	44
15.2	Research and Material Development -----	44
15.2.1	Survey of Religious Madaris -----	44
15.2.2	Print Material on Issues -----	45
15.2.3	Development as a Subject in the Syllabus of Dar-ul-Ulooms-----	45
15.3	Communication and Networking -----	45
15.4	Training-----	46
	LISTS OF ANNEXURES -----	47
	<b>ANNEXURES-----</b>	<b>48</b>
	<b>GLOSSARY -----</b>	<b>67</b>

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**Tahseen Ullah Khan, Lundkhwar  
Chief Coordinator, NRDF**

### **EXECUTIVE SUMMARY**

The project, "Involvement of Ulama in the Development Process in NWFP", has been undertaken in order to sensitize the religious leaders and clerics (usually called Maulvis or Ulama), on the productive and reproductive rights of women and to determine ways not only to utilize their influence in dealing with these issues, but to involve them in the overall process of community development in North West Frontier Province (NWFP). For this purpose a series of divisional level participatory orientation workshops, each one of three days duration, were arranged with them at the divisional headquarters of Peshawar, Mardan, Malakand, Abbottabad and Bannu. A total of 125 Ulama participated in these events. Moreover, under the Ulama contact program, a number of small meetings with over 200 Ulama in Mansehra division were also held.

Though there is no concept of any clerical order in Islam, yet in practice the religious functionaries have acquired a distinction and are hence functioning as independent institutions. They, on the basis of their role, knowledge, understanding of Islam, and piety are classified into Imam, Maulvi, Aalim, Mufti and Allama. All of them possess extraordinary communication skills. By practice, they are required to preside over certain rites on occasions of birth, marriages and funeral, and mediate in resolving disputes. In addition, they lead prayers five times a day, deliver sermons, and teach the Quran and Hadith in their respective mosques and religious Madaris. Besides, their routine functions, they are running a huge number of fast growing formal religious Madaris -- both registered and unregistered -- throughout the country. These Madaris are mostly established and taken care of by individuals belonging to a number of different religious groups and political parties. Each of these groups works in their respective nutshells. Most of them strongly advocate and work for the implementation of same set of laws as Taliban were introducing in Afghanistan. All these institutions offer one time courses and education to their students and have no arrangements for short training, refresher courses or research work. In addition, there are a good number of religious Madaris operated by female clerics, mostly at their respective homes. These mostly work independently and in isolation.

Through their activities, Ulama have acquired a unique position in the society. They are ideally placed to influence public opinion through their frequent and effective ways of communication with people at the grass roots level. As prayer leaders, they deliver sermon as well, and get an extra opportunity of having almost bonded audience for some time. This audience considers it obligatory not only to listen, but also to try and practice what they are preached. They have the potential to move their audience any way they desire. However, they are bound by what they are taught from books, written by famous scholars long ago.

**Conclusion:** Although the findings of this project cannot be generalised, yet it can safely be proposed, that the services of religious functionaries can be effectively utilized in realizing the development goals in the province, provided they are approached properly, carefully and win over with sincerity. Their energies can be made use of in several fields such as; health, education, agriculture, environmental rehabilitation, forest conservation, narcotics

The general attitude towards Ulama is a mix of respect, fear, jealousy and hatred. They are greatly respected in the society, especially in the rural parts because of their multiple roles they play in the day to day affairs and their attachment to the mosques and religion. To feudal their status is slightly higher than the rest of menials because they depend on general public for their living. In the more liberal and modern sections of the society they are held responsible for most of the social ills and the miseries of the society. They are considered dogmatic in attitude, ignorant of modern sciences and averse to

control, income generation, women in development and improving the law and order situation. However, it may be noted that working with Ulama do not promise much room for mistakes. Any adverse repercussions that may follow mishandling of this most sensitive group may not be overlooked while planning to work with them. The recommendations that have been given at the end of the report include social organization of Ulama, their linkages with other development projects and organizations, developing print material on issues and their training in a number of areas for meeting their information and communication needs.

## 1.0 INTRODUCTION

The Government of Pakistan and various Non Governmental Organizations (NGOs) have pointed to the limited participation of women in playing an active role in decision-making and in the overall development process in the country—something which they believe is adversely affecting the socio-economic growth of the country. They believe that masses in general and religious scholars, clerics, and religious institutions in particular need to be educated in women rights, and in the importance and utility of women's increased participation in the decision-making process at various levels. Such efforts will not only result in sustainable development at the grassroot level, they will also help the religious groups to play a more constructive role in the development of the society and the country.

## 2.0 BACKGROUND

National Research and Development Foundation (NRDF), conducted a survey, "The Views of Rural Religious Leaders on Population Programs in NWFP" in 1995. The findings of the study are revealing: they ask for a thorough, systematic, and well-planned campaign aimed at creating awareness among religious leaders and clerics. The campaign should focus on eliminating the obstacles facing the development in the society and which affect the social status of women. This is why NRDF approached Ulama (religious scholars) in order to enter into a meaningful dialogue with them so as to elicit their support in this regard.

**Situation of women:** Women constitute half of the population of the country which is why their contribution to society is of paramount importance. Women in rural Pakistan and more so in N.W.F.P. play multiple roles. They work long hours, averaging from 10-12 hours a day which exceeds the workload of their male counterparts. In addition to domestic and household chores like cleaning, washing, cooking, rearing of children, tending to livestock, and working in the fields, they also have to fetch potable water, for which they have to walk long distances. In urban areas, they work in offices, schools, hospitals, and other such institutions whereby they contribute not only to the family income but also to the GNP of the country.

In poor families, the situation is even more grave and ultimately leads to the lack of basic human rights like education, and basic health facilities. Working long hours, excessive domestic responsibilities, and want of basic rights incapacitate them both physically and intellectually to play a role in the decision-making process in the country.

The irony is that their active participation in managing a household, in contributing to the income of the family, and to the GNP is hardly ever acknowledged. They are

poorly represented in the legislative bodies, which is why their lot does not change. And those women who make it to these bodies are from the elite class and hardly ever know about the problems facing the poor women of Pakistan. Obviously, this situation has led to the low social status of woman in the society.

**The Attitude of Ulama towards Women:** The attitude of clerics (*mullah*) towards women and their specific productive and reproductive rights is generally believed to be one of the major causes for the sorry lot of women in this country. The common conjecture is that majority of clerics have adopted a very narrow and hostile approach towards women. They advocate that women should remain homebound; take care of the household activities; and produce as many children as their husbands and in-laws desire. Female education, especially higher education, they believe, is a curse and forbid their followers to send girls to educational institutions. They believe that since God has made woman inferior to man in all respects, there is a difference between the basic human, legal, and civic rights of both genders. They propagate these ideas among their followers, who faithfully translate such ideas into their actions and attitudes towards women. In this way women are not only denied their basic human rights to education and health, they are also deprived of their role in the decision-making process in the country. This in turn leads to other social, political, environmental, and economic problems.

However, a substantial percentage of younger and a considerable number of well-read religious scholars do not agree with this radical view about the rights of women—something that can and should be explored for bringing about a behavioral change in the society. Such a change will help improve the social status of women in the province and will lead to better and improved family health and welfare.

The province of NWFP is ethnically a diverse society where religion and local tribal customs, traditions, and values are of paramount importance. This is why both *mosque* and *hujra* (the traditional community centre or guest house where Pukhtoons sit and discuss a variety of issues pertaining to them, their daily life, and community) feature a central role.

**Mosques:** While *Hujra* seems to be losing its significance in general, mosque has become more important with the passage of time. In addition to being a place of worship, it is also a most appropriate and effective community center where men assemble five times a day to say their prayers, exchange views on various problems and make decisions about them. In this way mosque provides a forum for community participation at a local level, especially in rural areas.

**Ulama/Maulvi:** The mosques are taken care of by religious leaders commonly called *Maulvi* or *Ulama*, literally meaning scholars or learned persons. They command respect and have a strong influence on the society due to their religious calling. Over a period of time they have become more important and have started functioning more as institutions especially in the rural society. Their perpetual presence in the mosque five times a day and addressing the congregation once every Friday, which is the most effective means from the pulpit affords them the opportunity to communicate with the rural people very efficiently. Their major activities include but are not limited to:

- leading the routine prayers (five times a day) including the weekly congregations on Fridays;
- delivering sermons on Fridays and on other occasions ;
- teaching the *Quran* and *Hadith* to the young children in *mosques* \ *Madaris*;
- running formal religious *Madaris*;
- performing religious ceremonies on the occasions of births, funerals and weddings;
- arbitrate in local disputes and on such occasions (where applicable) issuing *fathwa* (verdict) which are generally obeyed;

and above all, they are regarded as enlightened people and in many cases their guidance is sought on issues relating to personal and family laws;

Most of these Ulama have a poor economic condition, which obliges them to live on charities given out by members of the community.

**Networks of Ulama, Religious Institutions and their Influence:** Usually, the *Ulama* also run formal and informal *madaris* (seminaries) in the *mosques*. The graduate of these *madaris* seek admission to *madaris* in bigger towns, which are relatively better organized and are run by senior Ulama. The choice of *madaris* for higher religious education is mainly based on the respective sect of the students. However, such opportunities are only availed by a limited number of individuals.

Presently, there are dozens of religious groups functioning separately as well as in the form of bigger alliances. Each group has its own religious educational institutions, which are mostly inspired by the three famous schools of thought established by the three most important religious *madaris* of the sub-continent. These are *Dar-ul-uloom Deoband*, established in 1867; *Mazahir-I-Uloom*, established in 1898, and *Dar-ul-Uloom Nadwa-tul-Ulama*, established in 1894. The *Ulama* influenced by any of the three schools of thought have further established their own *madaris*, which work as part of the network of these *madaris*. Moreover, all major political parties and some new sects, which have emerged over a period of time, have also established their own *madaris*.

Owing to a growing number of students and followers, these networks of religious institutions have acquired a considerable political power. This is evident from the rise of *Tehrik-i-Itehad-i-Ulama-i-Bara* in Khyber Agency, *Tehrik-i-Ulama Qabail* in the tribal belt, and *Tehrik-i-Nifaẓ-i-Shariat* in Malakand division. All these groups have close links with the *Taliban* Movement in Afghanistan and struggle for the imposition of the Taliban-kind of laws in Pakistan.

In addition to the male Maulvi, there is also a segment of female religious clerics/scholars who operate home based Madaris throughout the country. Most of these receive their basic religious education at home. Female clerics/religious scholars in their community are to women what male clerics are to men folk in theirs. They are, however, not as organized as their male counterparts, and usually work on individual basis and in isolation. They don't have their own networks per se. Nonetheless, they enjoy a strong influence among women in their community. It merits mention here that they do have the potential to bring about lasting changes in the attitudes of the people.

**Ulama's and religious Madaris' impression among the masses:**

There are two dominant opinions about the religious Madaris and Maulvi. First opinion, advocated by people who consider themselves more liberal, educated, and advanced, attribute the success and influence of the above-mentioned networks of religious institutions to the generous technical and financial

**Box 1**

According to a survey conducted by Weekly *Asia*, vol. 38, pp 20-24, October 24, 1996, in the Punjab province alone, a total of 2115 registered *madaris* are functioning. They impart religious education to over 218, 975 students a year. The number of students in each of the *madaris* depends on its credibility and the strength of its owner. These figures do not include the huge number of informal and unregistered mosques, and home -based madaris run by female clerics/scholars, for which no record is available.

support of marshal law regime of General Mohammad Zia-ul-Haq. They believe that the objectives behind the establishment of such an extensive network of institutions are now all the more distorted. These people believe that the Ulama seem to be one of the major hindrances in all sorts of developmental initiatives in the country. In their opinion, the quality of education imparted in these institutions is not in accordance with the needs and demands of the changing times. Some of their main contentions are as following:

- Ulama and Madaris impart one time education to their students.
- There are no arrangements for refresher courses, research work, or provision of new knowledge to the students.

- The curricula are centuries old and have hardly been updated over the years.
- The syllabi of these Madaris contain information which in many cases is based on the perceptions of its founders and over-utilized text of the *Quran* and Hadith. In most of the cases, this information reflects only male perspective of Islam. For example, the observance of *purda* by women; the issue of women witness; inheritance laws; and views of Maulvi about female education and family planning. The little literate and fanatic Maulvi exploit these issues to the maximum.
- The religious scholars function in their respective spheres and have not even been able to iron out their minor differences among themselves, which has led to their further fragmentation into several sects and schools of thought.
- In many cases, they exploit the divine teachings to promote sectarianism, militancy, religious intolerance, and bigotry and gender discrimination.
- Some of these institutions and the teachers in them project Islam as a religion which does not allow women rights equal to those of men. It is such teachings whose effect trickles down to the masses which is reflected in their attitude towards women in society.

On the other hand, the supporters of the Madaris, most of whom are based in rural areas, believe that these institutions and the people working in them are the true custodians of Islam and its philosophies.

### **Consequences of the Exclusion of Ulama:**

The non participation, exclusion, and marginalization of the Ulama from the process of development has led to lack of access to the roots of the masses over whom Ulama have a significant influence. This in turn has resulted into the low level of community participation, ineffective mobilization of local resources, gender insensitivity and wastage of *Ulama's* energies in activities other than development. There are plenty of examples from programmes in the health, primary education, rural development, narcotics control, income generation and credit, solid waste management, environmental rehabilitation, women in development and forestry sectors which are living examples of how they failed due to the exclusion of Ulama from these developmental plans. The Agha Khan Rural Support Programme (AKRSP) in the southern parts of Chitral and Sarhad Rural Support Program (SRSC) in Charsadda district are yet other examples of non-participation or opposition of Ulama.

## How the services of Ulama could be utilized?

The services of both female and male Maulvi could be utilized in several ways. All that is needed is to facilitate them in bringing about changes in their attitudes towards different issues for playing a more meaningful role in the future. While grooming up Maulvi in their new role, a number of inter-related activities in several areas needs to be undertaken. These should include continuous education and reorientation through training, networking with other organizations, and provision of new information to them (for details refer to the recommendations of this report).

### Areas where their services could be utilized:

The services of Ulama and Maulvi can be effectively utilized in all sectors including health, education, promotion of women rights, environmental rehabilitation, community organization and participation, resource mobilization, narcotics control, and awareness etc.

#### Box 2

Maulana Qazi Gohar Rehman, while commenting on the status of women at the workshop held with the Ulama from Mardan, said “It is not Islam which has denied women of their basic rights to education, health facilities, gainful employment and other legal rights,, but the men who don’t want to relinquish their centuries old powers”. He said that men are the translators and interpreters of Islam since long have established their powers through the use of selected religious texts. He further told that it was time that the under-utilized parts of the text supporting women’s status should be brought to the limelight.

## 3.0 ABOUT NRDF

National Research and Development Foundation (NRDF) is a participatory organization involved in “people centered” development. It has been operating since 1988 and is registered with the Registrar Joint Stock Companies under the Societies Act 1860. The registration of NRDF was made in 1993. Its main aim is to facilitate the well being of local communities in the development process through their active participation. It also strives to help improve the environmental conditions in the target areas on a sustainable basis.

NRDF works closely with local communities, informal groups of Ulama and community based organizations (CBOs) in Peshawar, Mardan, Malakand and parts of Abbottabad, Mansehra, and Bannu divisions. It arranges discussions and consultations with them on various issues of common interest and which have a direct bearing on the life of the common people. Since its inception in 1988, it has undertaken a number of projects related to human and natural resource development, enterprise promotion, women in development, research, and awareness. Through these activities it has developed a strong network of Ulama, professionals, volunteers and community-based organizations in the target areas.

#### **4.0 THE PROJECT**

With the increasing importance given to Ulama, there is then a need not only to expose them to the concept of development but also to actively involve them in various developmental activities at local and regional levels. It is due to such reasons that National Research and Development Foundation (NRDF) initiated a process to employ this huge institution and the personnel therein in collaboration with Aurat Foundation, and Heinrich Boll Foundation.

The main purpose is to converge religious scholars and clerics from all over the NWFP on the issue of development and help them with evolving a joint strategy to meet the challenges of the changing times in terms of utilizing their effectiveness in the process of social development. This is possible only if we make them aware of the modern concepts of participatory and sustainable development, reorient them on gender issues, and other development issues like environmental rehabilitation/degradation, restoration of ecological balance, preservation of biodiversity, conservation of natural resources, and protection of women rights. If this end is achieved, which is the long-term goal of this project, sustainable development and social justice will be easy to come by in Pakistan. This will also help enhance the scope of communication to and with the people at the grassroots level to increase the level of community participation and resource mobilization.

#### **5.0 THE GOAL OF THE PROJECT**

Elicit the support of Ulama in order to help women gain greater importance on their own and for the other, and to be able to exert influence on their families to ensure their maximum participation in the development process.

#### **6.0 OBJECTIVES OF THE PROJECT**

- Expose Ulama to a variety of new concepts and approaches to community development work.
- Enhance and improve their knowledge and understanding of various aspects of the development process in NWFP.
- Provide them with a forum for the exchange of ideas and experiences in relation to their role and responsibilities in the development process.
- Identify supportive Ulama and establish and strengthen their links with other development projects and programmes.
- To determine a set of recommendations to reorient religious leaders/Maulvi and elicit their support for addressing the issues related to rural development, population menace, environmental degradation, and Women in Development with a particular focus on their human, legal, civic, economic, and social rights.

## 7.0 METHODOLOGY

The NRDF constituted an eight member team to work on the project. Prior to the initiation of work, a two-days orientation training was arranged for them. The project was completed in the following three phases.

**Phase I:** This lasted for one month during which all the preparatory work was carried out to effectively launch the project i.e. orientation, training of project staff, preparation of checklists, developing schedule for workshops, developing criteria for the selection of participants, identifying ways and means for the initial selection of participants, and topics for workshops, identifying projects and programmes to be invited to the workshops proceedings, making logistic arrangements, assigning responsibilities to team members, finalizing strategies to establish effective contacts with Ulama in order to convince them for participation in the workshops.

**Phase II:** This phase was reserved for the actual implementation of the activities and lasted for three months.

**Phase III:** This phase was of a one-month duration, mainly reserved for writing the final report and development of future plan of action.

**Selection of Participants:** The NRDF contacted and identified 25 - 40 Ulama, with reasonable levels of knowledge and understanding of different issues. The selection was based on the following criteria.

- Age 35 - 50 years
- Must have studied in a recognized *Dar-ul-uloom*
- Should be a *Khateeb* or *Imam* of a mosque of a reasonable size.
- Should be involved in teaching Hadith, *Quran* in *Madaris* or *Dar-ul-uloom*
- Be willing to participate in the workshops for all three days.

A vigorous campaign was undertaken to take the identified people into confidence and to motivate them to fully 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 process till the beginning of each workshop in its respective area and assurance of the identified Ulama to participate in the workshops.

### Target Audience:

- Prominent religious institutions and Ulama in the Province
- Senior Ulama and teachers of religious Madaris in the target Areas
- Prominent Ulama and *mufti* in the target areas
- *Khateeb* and *imam* in the target areas

- Students of religious Madaris in the target areas.

**Target Area and Time Frame:** Five workshops, each of a three-day duration, was conducted with Ulama from Peshawar, Mardan, Malakand, Kohat and Abbottabad Divisions while in Mansehra a seven-day Ulama contact program was undertaken as an alternative workshop. The reasons were the torrential rains and subsequent landslides which claimed over eighty lives and resulted in severing of communication links through out the area, in a short span of two days. The team members, after long consultations, decided to hold smaller meetings with Ulama at their respective areas, instead of inviting them to a workshop on other dates.

**Table 1. Schedule of Workshops**

S. No	Name of Division	No of Participants	Date of Workshop	Remarks
1	Peshawar	22	June 21-23, 1997	
2	Mardan	22	July 12-14,1997	
3	Malakand	24	July 26-28, 1997	
4	Abbottabad	19	August 16 -18, 1997	
5	Mansehra	150 contacted not included in total	August 28 to September. 2, 1997	Meetings under Ulama contact program
6	Bannu	38	September 6-8, 1997	
	<b>Total</b>	125	5	

The methodology during the proceedings of the workshop was of a supportive, consultative and participatory nature. The Ulama were facilitated to bring forward their view point on issues that were undertaken during the workshops. Group discussions and group presentations, were also held. The Ulama presented their views on charts and cards. Meanwhile, various concepts were introduced and explained by facilitators using overhead projectors and flip charts. Moreover, printed material on various subjects was distributed as reading and reference material. The Ulama were encouraged and facilitated to draw their own conclusions after doing various exercises. At the start of each day the proceedings of the previous day were reviewed in a participatory manner and various questions of participants about many topics were answered. Video camera was used for documentation of the proceedings of each workshop.

In each workshop development experts from one or two projects/development organization, and NGOs were invited to introduce their respective projects/organizations and explaining the way they operate. Similarly, for better exposure Ulama were taken to various offices and target areas of the same development projects and organizations.

Resource persons having experience in the development field and knowledge of Islam were identified and invited for facilitation of the workshop proceedings. A few of the supportive Maulvi identified during the initial workshops were also invited to other workshops to support the NRDF team. This was not only found to be useful for the team members but also for the Ulama themselves who were able to share their respective experiences of attending workshops previously held.

Keeping the sensitive nature of the project in mind, extra care and investigations were carried out prior to the initiation of each workshop. In the initial stages a low profile was maintained and discussions on controversial issues were avoided. But when the required level of understanding and confidence was reached, more sensitive issues were discussed in an open manner.

The facilitating team avoided commenting on any aspect of each topic presented. At the beginning of each session, they only introduced the topics and motivated and facilitated the participants for discussions, analysis, and deriving results for future work. The results thus obtained were compiled.

**Review of the Workshops:** The success and procedure of each workshop was thoroughly reviewed and necessary modifications were made for the next workshops. The review was mainly based on the feedback received from Ulama during various meetings, discussions, proceedings of workshops, review of the previous days work, mode meter, and the workshop evaluation forms, which all the participants filled in at the end of each workshop. All of these tools were found to be extremely useful in making the necessary adjustments and changes.

**The Project Team:** An eight member team was assigned to undertake the project. All of the team members had prior experience in working with reputable institutions, Ulama, and communities in the past and had developed a unique vision of professionalism combined with voluntary spirit, commitment and integrity to development work. In addition, the team members brought forward a unique combination and in-depth understanding of the socio-cultural and religious patterns of NWFP, and all had the required linguistic ability (Pashto and Hindko) needed for the project area. These demonstrated qualities and strengths enabled the team members to make this most sensitive project of its nature a success while effectively interacting with Ulama and influencing them to work towards meeting the challenges of changing times.

All the team members knew the complex nature and sensitivity involved in the implementation of the project and that there was no room for errors. They were aware that a slight lapse could effect the whole project and the future of NRDF in the

country. This realization, coupled with their commitment and background of working with Ulama, to a great extent, contributed to making the project a success.

## **8.0 TOPICS OF THE WORKSHOPS**

- Overview of development process in Pakistan
- Role of Ulama and mosques in development
- Ulama and the needs of modern times
- Ulama and their links with development projects
- Role of communication
- Female education
- Curricula of religious Madaris
- Women's rights and Islam
- Child labour
- Conflict resolution
- Religious tolerance/Misconception of Muslims about the West
- Environmental rehabilitation
- Integrated development
- Family welfare

## **9.0 PROCEEDINGS OF THE WORKSHOPS**

### **9.1 Session 1:**

**Recitation from the Holy *Quran*:** In each workshop, a participant was invited to recite a few verses from the Holy *Quran* followed by the Urdu or Pashto translation of the verses.

**Welcome Address and Objectives of the Workshops:** In each case the recitation was followed by a welcome address by Tahseen Ullah Khan, Chief Coordinator of NRDF. He thanked the participants for committing their time to participate in the historic workshops. He briefly introduced NRDF, its objectives and background, and the need for organizing other such workshops at the divisional level. He also introduced the project team to the participants. The objectives of the workshops were then displayed on a wall in the training hall throughout the workshop, so that focus remained on them. He also highlighted the role that Ulama played in the day to day affairs of life.

**Introduction of the Participants:** The participants were asked to briefly introduce themselves, the names of their respective Madaris or mosques, and their religious functions and duties. Each participant was to repeat the name of the participant who came before him, and then introduce himself. The project team also introduced

themselves and spoke about their previous working experience in the development field. The list of the participants of each workshop is given as Annex 1.

**Expectations and Fears:** As an ice breaker, all the participants were given yellow and pink cards to write their fears and expectations regarding the workshop, which were to be reviewed at the end of the event. This was explained through an example. The cards were collected and displayed in front of the participants. They were read and no comments were given by the facilitators. This exercise created a sense of participation amongst the groups and indicated some direction to the facilitators. At the end of each workshop, the facilitators referred back to the fears and expectations of the participants expressed at the beginning of each workshop, and it was observed that most of their fears had been alleviated and their expectations were met. The fears and expectations expressed by the participants of workshops are listed below:

**Table 2: Combined List of Fears and Expectations of the Participants**

FEARS	EXPECTATIONS
<ul style="list-style-type: none"> <li>• No fear</li> <li>• The efforts may go futile and Ulama may reject it</li> <li>• The other participants may not take the issues seriously as demanded by the subject</li> <li>• The workshop will not be followed by an action plan or link with other organizations.</li> <li>• The other participants will not understand the objectives of workshop and will not give the desired inputs</li> <li>• These workshops might have the backing of a political party and may be a part of a conspiracy of external powers against Ulama.</li> <li>• May be preparing <i>Darbari</i> (officially patronized) Ulama.</li> <li>• The objectives of the programme are not clear.</li> </ul>	<ul style="list-style-type: none"> <li>• A good programme. Great religious scholars are expected.</li> <li>• Will learn new skills for the welfare of community.</li> <li>• Will learn about development organizations and about women’s rights and other related issues.</li> <li>• A great initiative.</li> <li>• Will find an opportunity to express my view point.</li> <li>• How to respond to modern challenges and held in the Islamic revolution.</li> <li>• Will understand role and responsibilities of Ulama in the development process, wildlife conservation and environmental rehabilitation.</li> <li>• Establishment of an organization, which will work for development.</li> <li>• Ulama will play a positive role.</li> </ul>

**Ground Rules:** The Ulama were asked to develop ground rules for the workshop. The ground rules agreed to by consensus were written by one of the participants on a chart. The ground rules developed at various workshops are given below:

- Punctuality and regularity attentive listening and understanding
- Speaking with permission and one person at a time
- Using appropriate language
- Not to interrupt others
- Appointment of *Amir* (leader for the workshop among the participants)
- No discussion on sectarian differences and politics.
- Discussion relevant to the subject
- Regular prayers and appointment of *Nazim-i-Salat* (prayer coordinator)
- Demonstrate good behavior, brotherhood, tolerance, and discipline
- Show respect for each other
- Short and comprehensive talks
- Not to leave without the permission of the *Amir*

## 9.2 Overview of Development Process in Pakistan

Tahseen Ullah Khan, Chief Coordinator, NRDF, spoke on various aspects of community participation. He gave an overview of the community development, prevailing approaches, concepts, various levels of participation, and addressed the question of why community participation is needed in the implementation of development projects. While speaking on the above mentioned subjects, he quoted several examples from various projects and programmes run either by the government or the NGOs. These to include Village Aid programme, Integrated Rural Development Programme (IRDP), Tameer-i-Watan, Peoples Programme and other government run development programmes.

He also highlighted the role of NGOs, like National Rural Support Program (NRSP), Agha Khan Rural Support Program (AKRSP), Sarhad Rural Support Corporation (SRSC), Orangi Pilot Project (OPP), Aurat Foundation, Edhi Welfare Trust, Ansar Burni Trust, and Sungi Development Foundation (SDF) engaged in a range of activities related to development, welfare and advocacy. He explained the current SAP-I and SAP-II programmes.

He emphasized that in all these development programmes Ulama have not been involved, so the real goals of development could not be achieved. He added that Ulama have also confined themselves to the mosques and Madaris and do not bother to participate in the development process. He highlighted the importance for them

to play a more meaningful role in the developmental activities. The presentation of Tahseen Ullah Khan is summarized as below.

**Definitions:** For clarity he gave the following definitions of various terms used in the development field.

**Community:** A body of people having common interests and living in the same place and under the same laws. He said that J. Hays describes community as “The local society and its institutions with which residents identify themselves.”

**Participation:** A voluntary process by which people, including the disadvantaged groups, influence or control the decisions that affect them in any way. He said that this definition, to a considerable extent, included the notion of contribution, sharing, and redistribution of power, control, resources, and benefits that had to be gained through beneficiary involvement.

**Approaches to Participation:** In societies like that of Pakistan initiatives are organized under the following three main approaches, which are distinguished from one another by analyzing the level of decision making involved in each one.

- The managerial approach
- The representative approach
- The participatory approach

**Why Participation?** Participation is stressed in almost all the development projects. Mr. Paul of the World Bank classified the following as major reasons for participation.

- Cost sharing
- Project effectiveness
- Project efficiency
- Capacity building
- Empowerment

Various questions from the Ulama regarding the approaches and various developmental projects were addressed.

### **9.3 Role of Ulama and Mosque in Development**

The topic was introduced by Dr. Shamshad Khan. He first asked the participants to give their perception regarding development. Afterwards, the following definitions were introduced through transparencies.

**Development:** A process of social, economic, and technical change that provides the opportunity for economic betterment, greater human dignity, security, justice, and equity.

**Sustainability:** Any process or activity that can continue without any outside assistance and input after initial establishment, assistance, and support.

**Participation:** The process of involving people from all socio-economic groups--male female, rich, or poor--in making decisions about community activities that relate to their own lives and situations.

After presenting the above mentioned topic, he then divided the Ulama into three groups. Each group was asked to review the past, present, and future role of Ulama and mosques in the development process as they viewed it. This role should be reviewed at regional, national, and international levels. The Ulama took great interest in this exercise and each group presented their findings. The results of all the workshops are summarized in the following manner.

#### **The Present and Past Role of Ulama and Mosques in the Development:**

- Ulama remained teacher, social, political and economic advisors for the public
- Forest and wildlife were secured during the time of the Holly Prophet (PBUH)
- The second Caliph *Hazrat* Umar established a regular army, organized the postal system, and appointed governors and administrators to eliminate corruption
- The third Caliph *Hazrat* Usman arranged Drinking Water Supplies for the public
- The mass awareness campaign of Ibn-i-Khaldoon, Zafar Ali Khan,
- Educational service of Maulana Qasim Nanotwi, Maulana Hussain Ahmed Madni
- The concept of a welfare state was presented by the Ulama
- Construction and establishment of mosques and Madaris
- Motivation of public towards trade and employment
- Ulama decided the head of the state and remained the council for the selection of an *Amir*
- Inclusion of Islamic laws in 1973 constitution of Pakistan
- Produced experts in various field (Razi, Ibne Khaldoon etc.)
- Translation and commentaries of *Quran* and *Hadith*
- Working against un-Islamic movements

#### **The Present and Past Role of Mosques in Development:**

- The mosque has been a center for the social, political, economic and educational activities
- It has been a court of justice for resolving disputes and as a place of learning discipline and obedience of *Amir*.

- The mosque has been and is a place of worship, public dealing, and understanding of the community
- Center of planning for the Muslim *Ummah*
- It has been a source of inspiration in both war and peace
- *Dar-ul-uloom* Deoband was as an institute of religious education and skill enhancement
- Decisions regarding head of the state were made in the mosque.
- A platform for Muslim unity
- Centers for excellence in this world and the hereafter
- Selection of good people for the government was made in the mosque
- Teachings of brotherhood and unity started from the mosque
- Unity of Muslim *Ummah* and working for the cause of humanity at international level

### **The Future Role of Ulama and Mosques in Development**

#### **The Future Role of Ulama in Development**

- Mass education and children's education
- Highlighting the importance of hygiene and sanitation
- Motivation towards forestation
- Character building
- Dispute and conflict resolution in the light of customs and norms of the area
- Forbidding *munkirat* and advising the teachings of Allah
- Bringing equality and justice
- A mission against fraud, corruption and other social evils
- Environmental rehabilitation
- Women have important role in development, which is possible only by educating them. The Ulama can play active role in motivating women for religious and modern education
- Ulama will provide guidance in self help and social activities
- Ulama can play active role against social evils, like immorality and obscenity, '*Fahashi & Uryani*'
- Ulama should preach tolerance so as to minimize sectarian differences, which retards development

#### **The Future Role of Mosques in Development**

- Mosque is an important source of communication. This forum could be utilized for raising awareness concerning sustainable development.
- Mosque is a platform for unity and brotherhood at regional, national, and international levels.
- Mosque is a place for safeguarding human rights.

**Box 3**

**During the informal session on the second evening, the participants were told that the Islamic Republic of Pakistan is a country where:**

- More than 34 % of population lives below poverty level
- The literacy rate is around 32%, which is higher than that of Nepal and Afghanistan in this region, while on global level it stands on 138th
- The primary health facilities are not available to 50% of the population
- Clean drinking water is not available to 54% of the population
- Sanitation facilities are not available to 90% of the population
- The rate of increase in the population is around 3%
- There is no political stability
- Garbage and dirt are indiscriminately thrown in the streets and open fields
- Pollution of the environment is on the constant rise
- Women are treated as property
- Gang rape with women is on the rise
- No gainful employment opportunities are available to women
- The social justice is non existent
- Corruption is rampant (it has been rated as the second most corrupt country of the world)
- Loans are received with pride (one of the most indebted country)
- Human capital is at one of the lowest ebb of development
- Prices of goods are shooting up on a daily basis
- Inflation is sky rocketing
- Terrorism is a routine matter
- Feudalism and bureaucracy rule
- Every misery of the country is attached to foreign conspiracies
- There is no equitable distribution of wealth

After presenting the above picture the Ulama were asked a question to answer.

Why is all this happening at a time when the number of Madaris is on the rise and the Ulama are taking pride in their preaching on a mass level?

The Ulama presented the following answers to the question

- All, including the Ulama, are hypocrites
- We do not follow Islam in its true spirit. We exploit it for our personal ends.
- We do not have the capability to present Islam in its true spirit during our speeches.
- What we say is not always in accordance with the teachings of Islam but its misrepresentation.

### 9.4 Religious Institutions and the Demands of the Modern World

Religious institutions has played an important role in providing religious education of the *Quran* and *Hadith*. They are mostly financed by the charity given to them by people. Teachers and management of these institutions believe that it is the religious responsibility of the people to provide for the teachers and the students there.

There are various kinds of Madaris depending on the level of education. Some of the important types are:

- *Nazira*: These focus on teaching the correct reading of the *Quran*.
- *Hifz*: *Quran* memorization is the objective
- *Dar-ul-uloom*: Where religious education, Arabic language, *Abadith*, *Fiq*a and the commentaries on the Quran are taught
- *Jamia*: Advance courses in the above subjects with dissertation and thesis

The number of Madaris is increasing with the passage of time (table 2 shows some figures in this regard). According to *Akhbar-i-Jehan*, these figures were presented to the President and Prime Minister of Pakistan during a briefing on religious Madaris by the Intelligence Bureau. These figures show only big Madaris that are registered and where advance level of religious education is imparted. The unregistered and informal Madaris, which are operating on a huge scale in the country, are not reflected in these statistics.

**Table 3. The growth of Madaris over time**

YEAR	No. Of Registered Madaris	No of Students
1957	150	30,000
1971	900	180,000
1997	4500	900,000
2010	6000	1,200,000

Source: *Akhbar-i- Jahan*, Vol. , date , p.p

After the discussion, the participants were divided into groups to carry out SWOT analysis of the religious institution in all the workshops. The group leader of each group presented the analysis of his respective group. The finding of these group presentations are given in the following table.

**Table 4: SWOT Analysis of Madaris**

<b>STRENGTH</b>	<b>WEAKNESS</b>
<ul style="list-style-type: none"> <li>• Unity, coordination and one Syllabus</li> <li>• Maximum teaching hours</li> <li>• Coordination of teachers and student after graduation</li> <li>• Protection and promotion of Islamic ideology and Islamic movements</li> <li>• Solid base for learning</li> <li>• Ideological stability</li> <li>• Spirit of Jihad and an ever ready force</li> <li>• Spirit of brotherhood and balanced attitude</li> <li>• A strong group for promoting good and forbidding evils</li> <li>• Actively involved in urging people to worship and do good</li> <li>• A force for the correction of society</li> <li>• Produce teachers, preachers, and organizers</li> </ul>	<ul style="list-style-type: none"> <li>• Conventional syllabi; most of the courses are not compatible with the modern times</li> <li>• Graduates lacking in writing skills</li> <li>• Promote sectarianism</li> <li>• Lack of economic and financial resources</li> <li>• Lack of planning for resource generation and its use</li> <li>• Narrow-mindedness and lack of tolerance</li> <li>• Not proficient in writing and speaking Arabic</li> <li>• Poor system of examination and certification</li> <li>• No access to computers, modern languages, or other such skills</li> <li>• Funds are never audited</li> <li>• Lack of research and publication</li> <li>• Non existence of short refresher courses</li> <li>• Courses are spread over a long period</li> </ul>

OPPORTUNITIES	THREAT
<ul style="list-style-type: none"> <li>• Communication centers for outreach</li> <li>• Use of every mosque as <i>Madrassa</i></li> <li>• Judgment and verdict in disputes</li> <li>• Relation and understanding at grassroots</li> <li>• A source of influencing people</li> <li>• A living example of unity and love</li> <li>• Effective role in mass awareness</li> <li>• Platform against social evils</li> <li>• Centers for the training of new generations</li> <li>• Role in revolution</li> <li>• Training place for the secondary schools</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of attention and interest by people</li> <li>• Teachers are not self-sufficient</li> <li>• Threat from secular forces</li> <li>• Lack of support by the government</li> <li>• Unemployment for the graduates</li> <li>• Label of fundamentalism</li> <li>• No access to modern knowledge</li> <li>• Lack of capable and potential students</li> <li>• Interference of foreign countries</li> <li>• Economic and financial problems</li> <li>• Propaganda of the Jewish, Hindu, and Christian lobbies (<i>Yahood, Hanood and Nasara</i> respectively).</li> </ul>

These analyses allow the participants an insight into the problems and issues of the religious institutions. This exercise helped them to identify the strong and weak points and to devise a plan of action to make these institutions and individuals play active role in the development process.

### 9.5 Women Education And *Madaris-Ul-Banat*

The subject was introduced by the resource person. It was said that women are half of the population but the opportunities for their education and for role in development are limited. Out of 4500 *Madrassa*, there will be hardly 200 for women. Similarly, opportunities for formal education are also limited, which was why the situation of woman's participation in other sectors in society presents a bleak picture. He also said that it was an established fact that only educated women could play an effective role in the nation building, progress, and prosperity.

The participants were asked to identify and list the important activities being done by women in the province; highlight opportunities available for their formal, informal and religious education. The participants were supposed to point out the problems in women education for a discussion followed by a list of the main issues on which most of the participants agreed. The participants were divided into three groups and

were asked to respond to the problems. Their responses were the basis of the discussion that ensued.

**Table 5: Functions of Women, Opportunities and Obstacles**

<ul style="list-style-type: none"> <li>• Child care</li> <li>• Practical education</li> <li>• Poultry keeping, domestic works</li> <li>• Livestock care</li> <li>• Agriculture</li> <li>• Home economics</li> <li>• Fetching water</li> <li>• Get education</li> </ul>	<ul style="list-style-type: none"> <li>• Fuel wood procurement</li> <li>• Washing clothes</li> <li>• Participation in social events (weddings and funerals)</li> <li>• Health care</li> <li>• Care of husband and family members</li> <li>• Doing jobs especially in Education Department</li> </ul>
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Opportunities for Women	Prohibition and obstacles
<ul style="list-style-type: none"> <li>• Stress on equal opportunities for education for men and women in <i>Quran</i> and <i>Hadith</i></li> <li>• Mother as the first teacher</li> <li>• Educated women give educated nation</li> <li>• Increased access to employment</li> <li>• Existing government and non-formal education institution</li> <li>• Education and job as a status symbol for women</li> <li>• Growing awareness about women education</li> <li>• Women can be common judge in all cases except <i>Qisas and Diyat</i></li> </ul>	<ul style="list-style-type: none"> <li>• Lack of awareness</li> <li>• Traditions</li> <li>• Insecurity</li> <li>• False propaganda and misrepresentation of Islamic teachings</li> <li>• Lack of resources and institution</li> <li>• Limited mobility of women</li> <li>• Lack of employment opportunities</li> <li>• Less attention and less importance from parents and society</li> <li>• Marriages and domestic work</li> <li>• Wrong concept of <i>Purda</i></li> <li>• Social requirements and status</li> </ul>

**Box 4**

A Pashto poem titled, “Complain”, written by a famous female poet was presented to the participating Ulama during each of the workshops. It generated a good interest among them and led to an effective discussion with the participants on female issues. The Ulama also gave their own responses to the poem. The translation of the poem and the Ulama’s responses are given below:

<b>COMPLAINT</b>	<b>RESPONSE</b>
<p>I don’t intend to expose tyranny of my father. Nor do I mean to show burning hearts of my sisters.</p>	<p>I don’t want to show my lyrics to you, Let my heart burn, but I want to show the right path to you.</p>
<p>I just want to show, this blind culture the right path And expose, one by one, the damages done by the traditional Purda</p>	<p>May a blind not accompany anyone on any of the roads May the traditional Purda never be torn to shreds.</p>
<p>O’ God! Give me eloquence and courage. Give me guidance if I am wrong.</p>	<p>God has given you eloquence and courage Still you’re treading the wrong path despite guidance.</p>
<p>Women do have hearts and ambitions therein They do have minds and emotions therein. They aren’t stones, they got feelings, just like you They’ve fitting thoughts that are better than yours.</p>	<p>I know you got heart and ambitions therein Got a mind and emotions therein You’re not a stone! Show your feelings in Purda show the right thoughts, show them even more than I do.</p>
<p>Why did you lock this innocent bird up? Why have you buried her alive?</p>	<p>O’ sinful bird! Don’t call nest a coop And never a solemn home of respect and love, “A Grave.”</p>

## **How to promote Women Education and Remove Obstacles**

- Create awareness through sermons and print media
- Establish separate institutions and universities for women and men
- Provide security
- Moral and financial support from people and government
- Every *Dar-ul-uloom* should have a separate section for women
- Special courses for women
- Advisory council of female and male Ulama for promotion of women education
- Bring together the religious and formal education
- Provide correct messages and true information to the people regarding the teachings of Islam
- Improve mobility and facilitate movement of women by improving transport facilities for women
- Greater and better attention of Government and people
- Special attention to rural areas

### **9.6 Communication for Development**

The topic was introduced and facilitated both by Dr. Shamshad Khattak and Tahseen Ullah Khan. The flip charts and transparencies were used to explain communication, its importance, objectives, means, results, various models of communication, and the drawbacks of ineffective communication or miscommunication.

After introducing the topics, the following pictures given in figure 1, 2, 3 and 4 were shown to the participants for their comments. The participant's comments were put on a chart. The popular responses and the analysis made by the participants are given next to the figures.

#### **Analysis of the Exercise by the Participants**

- Everyone looks at and listens to things from his/her own perspective
- Views things in the light of one's knowledge, situation, and understanding
- Views things in relation to its context
- After deriving a conclusion it is comparatively difficult to change one's mind without giving proper reason
- Clear arguments, logic and openness are the tools to convince others
- Efficient feedback makes communication more effective

- While communicating one should keep in mind the level, background and condition of people with whom one wants to communicate

In each workshop the participants were then divided into three groups for writing the essentials of good communication while referring back to their respective experiences. In each group the participants did well and came up with valuable answers. One individual from each group made a presentation of their respective group work. The essentials of good communication, identified by the participants of various workshops, include the following points.

- Eloquence
- Use of simple and easy words
- Context specific
- Selection and use of appropriate source
- Good way of expression
- Repeat the key words
- To be brief
- Receive feedback
- Use of writing skills
- Confidence
- Use the people in their own language
- Give examples
- Try to send across the message in its true spirit
- Use of communication for results
- Be positive

**Box 5: Women And The Taliban Government In Afghanistan**

Majority of the Ulama in all the workshops praised the policies of Taliban Government in Afghanistan. During various discussions, they frequently advocated the need for introducing the same set of laws in Pakistan in order to overcome the growing socio-economic problems in the country. This situation very often led to lengthy discussions on the prevailing situation and status of women in Afghanistan and the rights Islam guaranteed to women.

To have a female perspective of the situation, several Afghan women, working for their fellow country women, were contacted and their views were invited on the policies of Taliban Government towards them. These views were compiled and presented to Ulama in each of the workshop. This greatly helped in sensitizing them on many other dimensions of the issue and the way Afghan women view their situation. In all the workshops, the Ulama, to a considerable extent, were moved by the arguments of Afghan women and their inability to take up the issues of their concern with their government.

Most of the women, who were interviewed have rural background with few exceptions, appreciated the Taliban and expressed their satisfaction over the laws they have implemented. They feel that under the Taliban the security and law and order have improved, the dacoits have disappeared, which are more important to them than wearing of burqa, education, and employment opportunities.

The dominant feelings expressed by women, with urban background are completely different from the ones expressed earlier. They feel that Taliban are simply imposing their rural culture in the guise of Islam. Most of them view the situation as a war between the urban and rural culture. They said that Islam believes in equality, justice, and education for all and that what Taliban is doing in Kabul is contrary to these basic tenets. They view “the head to toe purda” a Pashtoon tradition, not an Islamic obligation. All of them said that under Taliban they had lost their hard earned rights to vote, freedom of movement, education, and employment opportunities, which they said they had gained after struggles of decade. They further said that physical violence was committed against women in public places in order to restrict them to houses; force them to play the traditional role of nurturing children; and perform other such functions. They argued that if the females were not safe outside the home then how Taliban could claim that security and peace were there.

These women also criticized Taliban for the rapid increase in prices and prohibition to trim or shave beard, listen to music and take pictures of living creatures—things which were enacted in the name of Islam. They further told that a huge number of widows and wives of disabled men perform their responsibilities as head of the family in the present day Afghanistan. They felt that no exception had been made to such women while implementing the laws.

In order to negotiate a relief for women with Taliban, several participant Ulama suggested sending high profile Ulama delegations to different parts of Afghanistan. The suggestions were made on the pretext that senior Ulama of NWFP exercise a good influence over the influential Taliban leaders, as many of them have studied in the Pakistani religious Madaris.

**Box 6: Mouse Exercise**

Every workshop had a session on conducting an exercise on testing the reliability of human memory. A small exercise from the proceedings of the workshop at Bannu is presented here as an example. The participants were asked to nominate four persons from among them, who claimed to have the sharpest memory and were able to memorize a short text in a shortest possible time. The nominees were sent outside of the workshop hall. The following text (in Urdu), with a sketch of a mouse on the top, was distributed among the rest of the participants:

Whether to climb on brick walls, pass through pipes, swim in water for several days, or fall from a five-storied building without being hurt. No, this is not a "superman", but an ordinary mouse. Mice receive the most attention and are the most dangerous animal on the face of earth. They can live everywhere. They spread fatal diseases. For example, the "Black Death," which caused 25 million human lives in Europe during the fourteenth century. Mice destroy 1/5th of the world crop every year. Recently, the department of health and hygiene has prepared the mice control programme for several districts.

One of the sent-out nominees was asked to come inside, and was told that one of the participants would read out a text to him and that his task would be to memorize the information and pass it to another participant outside the hall as a sacred message who would then come inside. The participant was not allowed to look at the text. The above message was read out loud by a workshop participant. The sent-out nominee reproduced the following message to another sent-out participant:

It climbs on brick walls, jumps over pipes, descends from buildings, and swims in waters for several days. This is an ordinary mouse. This is a very dangerous animal. It spreads a disease named black death which killed 25 million peoples in Europe during 14th century. It severely destroys crops. Now the health department has prepared a programme to control it.

The second nominee reproduced the following message to the third one:

It climbs on walls, descends through pipes, and swims in waters. This is a mouse, which does every thing and is a very dangerous animal. It has spread several diseases in America and has eaten 25 million worth of grains. It has killed many peoples during the Second World War. It destroys crops and the health department is planning to control it.

The third nominee reproduced the following message to the fourth one:

A mouse can climb on walls, swim in water, and descend through pipes. This is the most dangerous animal and can do everything. It spreads diseases. During the Second World War it has eaten Rs. 25 million worth of grains in America. The health department is controlling it.

The message presented by the last nominee in front of the workshop participants was:

A mouse climbs walls, swims in water, whatever it does, is very dangerous. It has eaten grains of Americans and that's why the health department is killing it.

**The participants made the following analysis of the above exercise:**

News got distorted because it:

- passed from a large number of sources
- was communicated with out confirmation
- was not properly heard
- was carelessly communicated
- was not a serious message; and
- questioning was not allowed

The participants reached the following conclusions:

- Do not publicize information about which one is not sure and which reaches us through unauthentic means.
- Verify the information before passing it on.
- When the information passes from various sources the chances of distortion are always there.
- Ask questions.
- Do not always rely on memory.
- Don't blame others for one's own miseries

**Box 7**

The above exercise made a good impact on the participants. On occasions, some of the participants went to the point of analyzing the validity of Hadith on the same lines. Later on, the matter was referred to a senior Mufti who said that in the said exercise the participants who were receiving the messages were not allowed to investigate by asking questions or consulting other means, whereas in case of compiling Hadith a thorough investigation was made in order to judge its authenticity

**9.7 The Curriculum of Madaris and The New Era**

Dr. Shamshad Khattak and Tahseen Ullah Khan acted as facilitators for the sessions on the syllabi of the religious Madaris. They emphasized the importance of the topic and its relevance to the fast changing world. They requested the participants to evaluate the topic in the light of their personal experiences and identify the areas for improvement. The participants took keen interest in the topic and actively participated in their respective sessions.

In each workshop, the participants discussed *Dars-i-Nizami* as the syllabus of religious Madaris, which was introduced by Nizam-ul-Mulk *Mulla* Naseer-u-Din in 1064 for the first time. This syllabus is considered to be the most authentic and useful one by the religious scholars and is taught in most of the Madaris. Little revisions in this syllabus have been made since its first inception. The credit for many revisions goes to *Wafaq-ul-Madaris*, which is responsible for conducting the

examination. Few forward looking and progressive Ulama have also brought some changes in the syllabus in relation to their requirements. Following is a table showing contents of the syllabus. It is important to note that the first and last level shown in the table below is not compulsory for students. The first is not compulsory because most of the students getting admission in religious Madaris are familiar with the type of courses taught at that level while the last is not compulsory because most of the students don't opt for specialization.

The subjects taught in all the levels are more or less common. However, the scope of each subject for each level is different. In senior levels the courses are more detailed.

**Table 6: Courses of Religious Madaris**

<b>Levels of Dars-i-Nizami</b>	<b>Equal to</b>	<b>Subjects</b>	<b>Period</b>	<b>Proposed Changes</b>
Darja-i-Mutawasita	Middle	Islamic History, Fawa'id Makia, Zad-ud-Talibeen, Tareeqia Asria, Tareeqia Jadadia and Urdu, Maths and English taught to seventh class in formal schools, Qudoori	2 Years	Update the syllabus of all courses especially of Arabic literature, Fiqa and Mantiq  Use of modern subjects and languages
Darja-i-Sanvia Aama	Matric	Tajweed, Tafseer Hadith, Irar-i- Hadith, Mantiq, Fiqa, Arabic Sarf, Nahwa, Usool-i-Shashi,	2 Years	Same as above
Darja-i-Sanvia Khasa	FA	Tajweed, Tafseer Hadith, Irar-i- Hadith, Mantiq, Fiqa, Arabic Sarf, Nahwa, Usool-i-Shashi	2 Years	Same as above
Darja-i-Aalia	BA	Tajweed, Tafseer Hadith, Irar-i- Hadith, Mantiq, Fiqa, Arabic Sarf, Nahwa, Usool-i-Shashi	2 Years	Same as above
Darja-i-Almia	MA	Tajweed, Tafseer Hadith, Irar-i- Hadith, Mantiq, Fiqa, Arabic Sarf, Nahwa, Usool-i-Shashi	2 Years	Same as above
Takhaus-Fil-Fiqa	M.Phil	Tajweed, Tafseer Hadith, Irar-i- Hadith, Mantiq, Fiqa, Arabic Sarf, Nahwa, Usool-i-Shashi	2 Years	Same as above

## **9.8 Conflict Resolution**

The topic was introduced by Dr. Shamshad Khattak while Qasim Jan acted as co-facilitator for it during the workshops in Mardan, Malakand, and Mansehra. Later on, the participants were divided into three groups in each of the workshops. They were requested to work on the following four questions.

- List the type of conflicts
- Give its reasons
- Benefits
- Damages

After having a lively discussion in their respective groups the participants developed their own charts for presentation. The responses included the following:

### **Types of conflict**

- Personal conflicts
- Conflicts between groups
- Conflicts between provinces
- Sectarian conflicts
- Religious conflicts
- Political conflicts
- Economic conflicts
- Linguistic conflicts
- Conflicts between states

### **Reasons of Conflicts**

- People don't share a common vision
- Ignorance
- Illiteracy
- Not willing to reach a consensus
- Not willing to listen to each other
- Don't try to understand each other's view point
- Ego problem

### **Damages Caused by Conflicts**

- Sectarianism
- Weaknesses of a nation
- Disintegration of families, societies, tribes and nations
- Lawlessness
- Political and economic instability

- Defamation of personalities
- Intolerance
- Hindrance in the way of development
- Invite aggression
- Poverty
- War and fights
- Downfall of Muslims
- Crimes

### **Means of Conflict Resolution**

- Mediation
- Impartial *jirga* with potential to enforce decisions
- Impartial Committee
- Willingness of both parties
- Provide security to the witnesses
- Strategy
- Involvement of local experts
- Written verdict upon hearing of both parties

### **Role of Ulama in Conflict Resolution**

- Inform masses of the consequences of conflicts in the light of *Quran* and *Sunnah*
- Deliver sermons on the subject

## **9.9 Ulama and their Links with Development Agencies**

This exercise with the participants revealed that they had very little knowledge of development organizations functioning in the country. The organizations mostly known to them are federal and provincial departments of government, a few Arab NGOs, World Bank, a few development projects in their respective areas, Ansar Burni Trust, Edhi Trust and the community based organization operating in their respective villages. The majority of them said, “They had never been consulted by any development organization before.”

However, the participants took immense interest in the development projects and in the way these organizations work. They expressed willingness to work in close collaboration with the organizations if a chance arose.

9.10 Plan of Action

The Ulama were requested to develop an action plan for themselves for working in their respective areas and choose plans which required minimum possible contribution from them. The Ulama identified activities which they felt they could achieve with in their own resources and limits. The liaison with the Ulama, which NRDF maintained after the workshops, revealed that in most cases the Ulama were working according to their respective plan. In many cases they approached NRDF for some assistance. Following are action plans that various groups developed for themselves:

Table 7: Action Plans

S.#	Actions	Objectives	When	Where	By whom
1	To identify supportive Ulama and form Ulama organization	To provide Ulama a forum to participate in developmental efforts and combat social evils	Next six months	Peshawar division	Ulama and NRDF
	Spreading awareness about environmental sanitation and pollution	Improve environment	Weekly sermons	Mosques	Ulama
2	Regular meetings with elders	Acquaint people with day to day issues and facilitate action	Weekly holidays	Central mosque	Ulama council
	Formation of development- based groups of Ulama	To fully involve Ulama in the local development	Till Sept 1997	Mosques	Ulama and elders
	Delivering sermons to highlight the need for female education, clean environment and religious tolerance	Make the masses aware of the issues and elicit their support for an action	Once in a month on each topic	Mosques	like minded members of Ulama council
	Propose changes in the syllabus of religious Madaris	Make syllabus in line with the needs of the modern times	Work will start after a month	Darul-uloom and mosques	Senior Ulama and Mufti
3	Ulama organization	To involve Ulama in the development work	immediately	Their area	Ulama

S.#	Actions	Objectives	When	Where	By whom
	Promotion of forestation, environmental sanitation, female education, check growing misconception of other societies	Awareness raising	Friday sermon	Mosques	Ulama
	Establishment of female religious Madaris	Promote female education	after 3 months preparation	<i>Daruul-uloom</i>	Ulama, Dar-ul-uloom
	Raise awareness among children on the above mentioned issues	Raise Awareness	Daily basis	Schools	Ulama teachers
4	Ulama organization	To work for development	Future	Abbottabad division	Ulama and NRDF
	Research work to facilitate changes in the syllabus of religious Madaris	Update syllabus of religious Madaris	one year	NWFP	Ulama and NRDF
	Promotion of women rights	To promote women's and children's rights in the light of <i>Quran</i> and <i>sunnab</i>	Sermons	Abbottabad division	Ulama with help from NRDF
6	Ulama organization	To work for the betterment of society	next month	Bannu division	Ulama
	Raising awareness about women's rights, environments, checking sectarianism, religious freedom, female education, and protection of wild life and animals	To make the society a better place to live in	Through speeches, writing and demonstrations	Bannu and NWFP	Ulama

**10. CLOSING OF WORKSHOPS**

The concluding remarks at each workshop were delivered by Mr. Tahseen Ullah Khan. He termed the workshops a success and thanked all the participants, his team members, and all those who contributed to the success of the process in any way. He particularly lauded the active participation and valuable contribution of the participants. He said that the workshops were a first concerted step in establishing an environment of trust and confidence between Ulama and other sections of society in order to reach a middle ground for future work. He said that this process of dialogue would continue in the future for maximizing the effectiveness of the initiatives taken in the workshops. Each workshop would conclude with remarks from one of the well-known participating Ulama to conclude that particular programme. Similarly, the participants would nominate a senior peer to express thanks on their behalf and the desire to work together in the future.

**Box 8: A Sample of Closing Speech**

All the workshops were closed with a concluding speech given by a senior Mufti among the participants. All of them appreciated the efforts of NRDF to involve religious scholars in the process of development and in motivating them to play their part actively. A translation of a concluding speech delivered by a distinguished religious scholar, Mufti Chand Badshah, a participant of the workshop conducted in Mardan is summarized below as an example:

Mufti Chand Badshah thanked the organizers of the workshop and said that it was an exceptional success to conduct such a workshop in such an atmosphere of uncertainty in the country. He, on behalf of the participants, said that before coming to the workshop, they did not have a good opinion regarding the educated people (from formal institutions). But after spending these three days with them, we feel that our opinion was based on assumptions and that these people also have feelings towards humanity and are working for a better society. This workshop has been a great motivation for us to join hands with them to recognize the rights of women and to collectively work for our own development. He further said “When I glance over the past three days, I feel that I have found a new light. This light has brought me out of a specific circle and has given me an opportunity to view various aspects of life such as humanity, especially the welfare and rights of women from a totally different angle.” He hoped that they together would be able to significantly contribute to the development efforts in the society. He kept on saying that he felt extremely sorry for not recognizing other avenues of development for so long. He said that whatever he expressed was the message he felt he was taking to his area for sharing with others. He expressed the hope that the message would be promptly spread to the masses.

## **11. PROJECT VISITED/SESSIONS BY DEVELOPMENT EXPERTS**

The representatives of several projects and programmes working in various parts of the province were invited to attend the workshops in their respective areas. They showed keen interest in the proceedings of the workshops, briefed the participants about their respective projects/programmes, and expressed their interest to continue the efforts that NRDF had initiated. They termed the initiative a delayed but important breakthrough. All the experts and officials of various development programmes who came across Ulama during the various workshops at their respective areas requested the Ulama to join hands with them for better serving the society and making the efforts of their respective programmes a success. They expressed their desire that they would maintain a close liaison with Ulama in the future and that their involvement in various stages would be ensured. The projects and organizations which nominated their representatives to attend the workshops are as under.

1. Mr. Fayyaz Ahmad Khan, Communication Coordinator, International Union for Conservation of Nature and Natural Resources (IUCN), Peshawar/NWFP.
2. Mr. Ikram Ullah Jan, Chief HRD, Sarhad Rural Support Corporation (SRSC), Peshawar
3. Mr. Mohammad Arif, Superintendent Engineer, Swabi SCARP, Mardan
4. Mr. Atta-ur-Rehman, Executive Engineer, Mardan SCARP, Mardan
5. Mr. Nisar Mohammad Khan, Local Government and Rural Development Department, Peshawar/NWFP
6. Dr. Mohammad Zahir, Save the Children (US), Haripur Office.
7. Mr. Mumtaz Khan, Project Director, Environmental Rehabilitation Project/ Social Forestry Project, Saidu Sharif, Swat
8. Qazi Aqiq Ullah, Fruit and Vegetable Development Board, Swat
9. Dr. Mohammad Iqbal Siyal, Project Director, Forestry Sector Project, Peshawar/NWFP.

In addition, visits for the participants to the following organizations were arranged.

**Table 8 Visits to Projects/Programs**

S. No	Name of Division	Location of Workshop	No of participants	Organization Visited
1	Peshawar	Peshawar	22	Warsak Dam
2	Mardan	Mardan	22	Animal Husbandry and Training Institute (AHATI)
3	Malakand	Malakand	24	Fruit and Vegetable Development Board, Swat
4	Abbottabad	Abbottabad	19	Fruit and Vegetable Development Board, Mansehra

The Ulama also appreciated the opportunity of meeting the representatives of the above-mentioned projects/programmes and visits to their offices located in their respective areas. They also took immense interest in the operation of the programmes of these projects and extended full support and cooperation to them in the smooth implementation of the development plans in their respective areas.

Moreover, several other international agencies and organizations working for Afghanistan and in rural areas of NWFP have requested NRDF for information on Ulama project.

## **12. EVENING SESSIONS**

During various sessions of workshops a need was felt for an in-depth look on topics which came up for discussion. It was not possible to allocate time to them during the days. So in consultation with Ulama it was decided that such topics will be covered in the informal evening sessions which will be open to all interested individuals. Such sessions generated a strong interest amongst the participants of the workshops and other interested people from outside. These proved to be of much interest, breaking new ground, establishing a solid foundation for future work and reaching consensus on a number of sensitive issues. The discussions in the evening sessions were held in a friendlier atmosphere and in an open manner. It was agreed during these session that efforts would be made to build on the confidence and on the foundation laid during these sessions. The important topics that were discussed during these sessions included misconception of Muslims about the west and other societies, family planning and welfare, syllabus of religious Madaris and the needs of changing times, discrimination against women, environmental rehabilitation, child labour, a common attitude of our society towards wild life and animals, and treatment meted out to children in various Madaris. It was observed that after discussion on the above mentioned topics a number of Ulama changed their view point on various issues after listening to and arguing with their seniors. It was observed that the new information

along with the evidences from *Quran* and *Sunnah*, quoted by senior Ulama, were more of a new knowledge for most of the participants.

Most of the Ulama during these sessions agreed that until then most of them had not fulfilled their responsibilities to work for the betterment of society in the desired and fullest manner. However, they were willing to overcome their failures in the time to come.

## **13 MAJOR FINDINGS OF WORKSHOPS**

### **13.1 General**

The series of workshops with Ulama proved to be of much success in terms of breaking new grounds. The success of the process has proved that working with Ulama and their involvement in the development process and eliciting their support for female education, family welfare, environmental rehabilitation, elimination of child labor and narcotics control is possible. These workshops afforded an opportunity to be with the Ulama and reach a point from where one can look forward to having an organized and collective effort for an enhanced and changed role of the religious intelligentsia in the development process.

The main findings of the workshops are summarized below:

- Majority of the Ulama who attended the workshops appreciated the NRDF's initiative. They showed mutual respect, openness, tolerance and understanding throughout the workshops. They openly discussed sensitive issues and evaluated the new trends in social development in the light of *Quran* and *Sunnah* in an enlightening manner with out running into controversies.
- They showed keen and steadfast interest in all the issues (women rights, child labour, environmental rehabilitation, integrated development, communication, their role in the development process, female education, family planning, curricula for religious Madaris, and the needs of changing times which were taken up during the orientation workshops. They extended their full support in bringing the required changes.
- In all the workshops, Ulama came up with the proposal of forming their own organization for better addressing and supporting issues taken up during the workshops. They said that there were a good number of Ulama who wanted to play a role different than the one they were playing. The only problem was providing them with a forum. They extended their full support in this regard. This interest had

already been reflected in a loose sort of development based network of Ulama in Peshawar, Mardan, Malakand, Manshara and Bannu divisions. They also identified the need for more information and linkages with other development organizations.

- The Ulama from different divisions hailing from different religious Madaris and groups agreed that their religious training was limited and that it did not cover the needs of modern times. They showed their interest in bringing and adopting changes in the curricula of their respective Madaris by incorporating new and comprehensive subjects addressing the needs of present day situation. A committee of knowledgeable Ulama was already formed, which had started its work on the issue. The result of their work would be compiled and widely distributed for comments and improvements. However, they felt that it would be a long term process and that support of other agencies and organization would be required to complete the job.
- The Ulama from Peshawar, Mardan, Swat, Manshara and Bannu divisions agreed to address the issues of environmental degradation, forest depletion, female education and women's rights in their *Jumma Khutbat* (weekly congregational). According to the action plan, they would be delivering sermons on female education every third week and on environmental rehabilitation every fourth week.
- Most of the Ulama agreed that they were not playing their due role in the reformation of society and in advocating the rights of women as Islam had guaranteed to them. The reasons they put forward included their male chauvinism, traditional/cultural obligation, and the fear to loose the authority and dominance men have been exercising since long. The remedial measures they proposed included their easy access to information, in the light of the *Quran* and *Sunnah*, and the work of famous scholars of Islam on issues pertaining to female education, family planning, and women's rights.
- The Ulama said that they had been kept isolated for too long and would not be hindered from participating in the developmental efforts by the government. They observed that the attitude of educated people towards them was not positive. They felt that they were considered to be the major obstacles in the development process which was why they had not been included or involved in the process. They added that no government functionary or agency had ever contacted them for seeking their support.
- Most of the Ulama praised the *Taliban* Government in Afghanistan for their policies and which they also see as the only solution to the current problems of Pakistan.

They expressed their keen interest to work for the replication of same system in Pakistan.

- It was observed from the various individual and group discussions that the Ulama had a very negative impression about the west, its culture, and human values. They viewed the west, especially America, as solely responsible for all the miseries of humanity in general and the Muslims in particular. They related all the miseries of the Muslim *Ummah* to the western conspiracies which they believe did exist. They also think that Jihad is the only way to stop all such alleged conspiracies. These misconceptions are again the result of their basic training and limited interaction with westerners. To alleviate these misconceptions, various discussions on western philosophies and life were held; their values were explained through quoting various examples from the lives and philosophies of the western dignitaries and the immense struggle that they made to develop themselves.

**Box 9: Maulvi and America**

During the workshops, there were occasions of informal discussions in smaller groups at meals, tea or, during prayer breaks. The Maulvi would take up an issue of development (or lack of it) in Pakistan and would conclude that "it was because of America" For instance, on family planning: they opined that America did not want the number of Muslims to grow high, which is why she was imposing family planning practices in Pakistan. On poverty: they said that it was the American conspiracies and policies implemented through the World Bank in Pakistan which was promoting further poverty in the country. Similarly, they linked the poor health and sanitation situation and low literacy rate in the country with American conspiracies. They blamed America for nurturing political instability and sectarian violence in Pakistan. They also alleged that America was fostering corruption in the country by keeping the wealth of rich people of Pakistan in the American Banks. In short, most of them were of the view that America was the main cause of all miseries in this country in particular and in the Muslim world in general. However, in many instances they were convinced through their own analysis that it was not a right attitude on their part to condemn others instead of trying to redress one's own situation.

- The Ulama agreed that the working environment and the available facilities to the teachers and students in most of the Madaris were inadequate. During several individual discussions with participants of various workshops hailing from various Madaris, Ulama agreed that in several Madaris the young children, who reside there, are not treated properly, and that in many cases they were molested.

## 13.2 Major Findings of Each Workshop

### Workshop with Ulama from Peshawar

The workshop with Ulama from Peshawar was very useful in terms of laying ground work.. This workshop was attended mostly by the junior Ulama and it was a comparatively easy task for the facilitators to work with them. The success of the workshop encouraged the project team to look for more challenges in future.

### Workshop with Ulama from Mardan

This was the most successful workshop of the series. It was attended by a diversified group of Ulama with varying background and knowledge. The presence of the most senior and knowledgeable Ulama from Swabi in the workshop was a fascinating experience. These Ulama were nominated by the Ulama Council of Swabi district to attend the workshop. They were tasked to advise the council whether to support the NRDF's move or not after evaluating the project and the real objectives behind it. Earlier the council had forbidden the invited Ulama in its jurisdiction to participate in the workshop.

#### Box 10: Bridging the Gap

Speaking on "Bridging the Gap Between Islam and the West" Maulana Izhar-ul-Haq told that the holy *Quran* attaches great importance to Christians and Jews as people of the book and instructs its followers to deal with them with love. However, he mentioned that it is the centuries old power struggle between the followers of these religions which have created an environment of mistrust. He said that in toady's world that struggle is still in full swing and presently Muslims are the defensive victims of genocide and wars, in their respective countries. To fill the gap between the two sides, he maintained, "concerted efforts and actions from both sides are required".

None of the facilitator or team members felt comfortable with their presence for the first half of the first day. This was because they felt that the senior Ulama would not cooperate and may try to spoil this first effort of holding workshop with Ulama by an NGO. But as the workshop proceeded, the senior Ulama showed their worth by demonstrating a very positive attitude and quoting versus from holy *Quran* and *Hadith*. They also brought the underutilized text of *Quran* and *Hadith*, favoring women. The lively discussion on various issues during the workshop was the hallmark of the whole series. The Ulama voluntarily took part in the hours long discussions till very late at night, even after marathon sessions during the day time.

After attending the workshop for three days the nominees of Ulama Council recommended full support and cooperation of council to the future activities of NRDF in the area.

### **Workshop with Ulama from Swat**

It was the second most successful workshop of its series. There was a good balance among the senior, mid level, and junior participants. They equally contributed to the discussion and success of the workshop. They also took a lot of interest in discussion in the informal sessions. One of the biggest achievements of the workshop happened on the first evening. The participants were involved in the discussion on family welfare. The consensus reached was that family planning was a lawful act. Another good aspect of the workshop was the developing of action plans by the participants. They chose small and realistic goals for themselves. They made good planning to achieve those objectives. Many of them have been in continuous touch with NRDF since then. They gave enormous importance to environmental rehabilitation and female education.

### **Workshop with Ulama from Abbottabad**

The workshop at Abbottabad turned out to be one of the most difficult one. Most of the workshop time was spent on irrelevant discussions and answering the queries raised by a few senior Ulama. They did not show positive attitude and were continuously asking NRDF for the provision of funds to construct and run their respective Madaris. However, the lone success of the workshop was that all the Ulama agreed to collectively work for updating the curriculum of the Madaris. The senior Ulama from the Madaris showed their interest and willingness to adopt the new curriculum if developed.

The reasons for many problems that have surfaced during the workshop are:

- The workshop was organized at a hotel which was considered to be one of the posh and busy places in Abbottabad. This hindered the participant to focus on the issues requiring a calm and comparatively less noisy environment for discussion.

- The dates chosen by NRDF for the workshop were also not suitable. Unknown to NRDF, it coincides with a special religious occasion normally celebrated in Hazara and Punjab province. This situation came in to the notice of NRDF when its field coordinators visited the identified Ulama for the final confirmation of their participation. Seventeen of the identified Ulama expressed their inability to participate in the workshop on the pre-text as they would be delivering sermons at various functions organized on this occasion. After consultations with the identified Ulama, new identification was made, invitations to them were extended, and their participation was ensured. This quick process resulted in a limited liaison with the Ulama which ultimately reflected on the quality of discussion that occurred during the workshop.

#### Box 11

During a session in the workshop conducted at Abbottabad, a participant reported a story of a *Maulvi* from district Haripur. He said that when Kabul fell to the *Taliban*, the *Maulvi* was extremely jubilant and excited. He switched on the loud speaker of his mosque and shouted, that they (Maulvi) don't need their (public) support anymore now. Now they are in power in Afghanistan and soon they will extend it to Pakistan as well. They will not tolerate any one to mistreat them.

Perhaps the *Maulvi* had attached high hopes that the *Taliban* would help their fellow Maulvi in Pakistan to gain the control of the government, as *Taliban* did in Afghanistan. It is to be noted that a significant number of *Taliban* were educated in Pakistani Madaris.

#### Meetings with the Ulama from Mansehra

The three day workshop with the Ulama was not possible due to the torrential rains that played havoc throughout Hazara. It claimed over eighty lives in a span of two days. The continuous rain was subsequently followed by an immense number of landslides and lightning which ultimately caused severing of the communication links in the entire division. Because of the road blockade only seven Ulama from local Mansehra showed up to attend the workshop. After an in-depth discussion between the team members as well as with the Ulama it was decided to approach the Ulama at their respective valleys instead of inviting them on different dates. So an Ulama contact program was planned and undertaken in all the side valleys of Mansehra division.

During the contact program many Ulama were contacted and discussions with them were held on their involvement in the development process in the province. A meeting with the Ulama *assatiza* was also held in Mansehra. This meeting was attended by over 150 Ulama teachers, three prominent *Mufti* of the area and a member of the provincial assembly. The MPA promised that he would raise the same points in the provincial assembly. Most of the Ulama extended their full and

unconditional support in furthering the objective of the project. As a follow up to the visit, the Ulama of the areas have already started to form their own development based organization.

### **Workshop with Ulama from Bannu**

This workshop with the Ulama was quite useful in terms of their active participation, support of local population in making the workshop a success and the interest taken in it by the Community Based Organization (CBOs) of the area. Many CBOs sent their representatives to participate in the workshop in order to learn the skill of working with Ulama and to continue the same process on their own. The Ulama also actively participated in the workshop and made immense contributions to the success of the workshop. The time was well managed by the Ulama. Each session started and ended on its scheduled time. No delays occurred through out the workshop.

The Ulama of the area came up with the proposal of forming their own organization and working collectively for taking an active part in the development process.

## **14. WORKSHOP EVALUATION**

At the end of each workshop the participants were provided with a questionnaire to assess various aspects of the orientation training. The feed back received from the participants is summarized as follows.

**Table 9: Evaluation of Workshops**

Scale	Poor	1-----2-----3-----4-----5				Excellent	Total
Assessment of overall workshop	-	-	2	43	80	125	
Effectiveness of the course design	-	-	5	44	76	125	
Usefulness of the training	-	-	3	48	74	125	
Relevance of the training to the job requirements	-	-	7	43	75	125	
Arrangements of the workshop	-	-	2	45	78	125	

The overall feelings expressed by the participants about the workshop at their respective areas was that they were extremely satisfied with the participation and outcome of the workshop. The majority of them appreciated the course design, methodology and the level of participation occurred. Most of them positively reacted to the workshop process which enabled them to learn from each other and the resource persons and facilitators. Feedback on the relationship of what they have learned in this

workshop to their work indicates a high degree of relevance and satisfaction. They suggested repeating the same workshops at a district level. The majority of the participants felt that they would use the new knowledge they gained from the workshop in their daily work.

Some of the suggestions included writing down the results of each session, provision of more hand-outs and material for additional reading. A few of them suggested allocating more time to a fewer topics in the future workshops in order to acquire an in-depth knowledge of various topics. A few other participants suggested that the future workshops should be organized at independent venues. A few other participants were of the opinion that the time committed to each topic was too little to cover it. They requested that the same workshop should be repeated for the village-based Ulama to broaden their scope of understandings. Some suggested that the experts and knowledgeable scholars from other organizations and groups should also be invited to take part in the future workshops.

## **15. RECOMMENDED ACTIONS**

The success of this pilot phase of the project and the previous endeavors of NRDF clearly indicate the replication of this new strategy in achieving the objectives of community participation, resource mobilization and raising awareness on various subjects. This will be possible after approaching Ulama in a proper way, educating them on issues, taking them into confidence, organizing them into groups, to a certain extent involving them in all phases of project planning and utilizing their energies as the best and appropriate communicators at a grass root level.

The following are the four major recommended areas where several activities are proposed and are needed to be undertaken on priority basis.

- 15.1 Social Organization of Ulama and their links
- 15.2 Research and Material Development
- 15.3 Communication and Networking
- 15.4 Training

All the above mentioned recommendations are interrelated and will be supplementing each other. Their division into various components is only based on a logical order. All of them are part of a long term plan, however, few sub activities can also be undertaken as short run activities and in a phased manner. Moreover, all these activities are extremely sensitive in nature and extra efforts will be required to undertake them efficiently and successfully.

## **15.1 Social Organization of Ulama and their Linkages**

### **15.1.1 Social Organization of Ulama**

There is a significant number of Ulama who support the development process in the province and are ready to support and work for women's rights, female education, family planning, narcotics control, environmental rehabilitation and several other areas. Their presence was not felt before as they were working independently and there was no coordination among them. However, they could prove to be a very strong force to support developmental initiatives in several fields if a platform to them is provided for working together and in an organized manner.

The above mentioned points indicate an urgent need to unite the supportive Ulama from all over the province on a single platform in order to motivate and facilitate them for forming their own development based organizations. These organizations shall further be linked with each other and with other projects, programmes and other institutions in their respective areas for their maximum utilization.

This process in the long run will also help pave the way for organizing female religious functionaries into groups for playing a more meaningful role in bringing about attitudinal changes.

### **15.1.2 Environmental Groups in Dar-ul-Ulooms**

There are various organizations of Ulama and *Taliban* working for various causes and promoting certain sects. However, there is none to address environmental issues and pollution. Efforts can be made to motivate students of religious Madaris both female and male to form such groups which shall work on environmental issues. They shall be encouraged to organize walks, campaigns, debates and quiz competitions on the same issues. In the initial stages technical support to such groups for organizing their activities will be needed. This activity will not only result in influencing the students of religious Madaris but will also ensure their increased participation in the development field and in bringing about wider attitudinal changes.

## **15.2 Research & Material Development**

### **15.2.1 Survey of Religious Madaris**

The existing religious Madaris in the province (both female and male) need to be surveyed in order to establish an authentic database for them; evaluate their strengths and weaknesses; and propose and advocate changes to help in grooming them in their new role in line with the needs of the present day world. The survey could be done through appropriate questionnaires, group meetings and interviews. The already available secondary data will also be of much use in this respect.

### **15.2.2 Print Material on Issues**

Guides, pamphlets, and leaflets in the simple language, using a language familiar in these circles needs to be developed and provided to supportive Maulvi for wider dissemination in the province. These shall be based on the compilation of *Quranic* versus, Hadith and *Fatwa* of eminent scholars. Each pamphlet or leaflet should have illustrations about each issue (women, environmental rehabilitation, communication, family planning etc).

Similarly development of certain posters could also serve the purpose, which can be displayed in mosques, libraries, classrooms and living rooms of the students. Various sayings of the prophet and verses of the *Quran* could be used in these posters and printed material. However, care shall be exercised to ensure the safe use of these printed matters as demanded by the religious code.

The above mentioned activities could be made more useful, if the Ulama are actively involved in it while undertaking it.

The material developed needs to be widely distributed among the religious scholars and clerics both female and male and other interested individuals, religious institutions and media.

### **15.2.3 Development as a Subject in the Syllabus of Dar-ul-Ulooms**

The key persons among the Ulama, who are involved in teaching Hadith and *Quran* shall be approached to include development and Islam as a subject in their syllabus. This will be a long term goal and will need continuous efforts. An easy and understandable book, using the terms common to the circle of Ulama is to be developed and presented. Again Ulama are to be involved in completing the task. This will also need sitting and deliberations with *Wifaqul-Madaris* Multan, who are conducting examinations and can make changes in the syllabus. The focus of this activity shall be on the prominent Madaris in the selected target area.

## **15.3 Communication and Networking**

After developing appropriate material meeting the awareness needs of Ulama on various issues, raising awareness amongst Maulvi needs to be initiated concerning the basic human, social, economic, and political rights of women and other development related issues.

Orientation workshops, seminars, round table meetings and discussions of Ulama with experts from other walks of life shall be arranged for and with Maulvi (both female and male) at different levels. Exchange in- country visits for Maulvi (only male) to supportive institutions could also be of much value. Such visits will help expose Ulama

to the working of other organizations, establishing an environment of trust between them for working together and facilitating joint actions. This in turn will also help enhance their skills/capacities.

Similarly, certain magazines are regularly issued from the Madaris on monthly and quarterly basis. These are read with interest in the circles of Ulama and their assistants. Al-Asar from Jamia Usmania Peshawar and Al-Haq from *Dar-ul-uloom Haqania* are good examples of such magazines. The editors of such magazines shall be taken into confidence for providing space for articles on development related issues that will be written in the light of Islamic teachings and related to the relevant *Quranic* verses and the sayings of the prophet. Scholars are to be contacted for preparing such write-ups for these magazines. These will be useful as communication and networking tools.

#### **15.4 Training**

Presently there is no institution in the country involved in imparting short term training to Ulama in the field of development. Under this activity an organized effort could be made to design and plan training courses for Ulama on various aspects of religion and development. It is pre-mature to suggest any specific training course for them at this stage. The curricula that needs to be developed for various categories of Ulama in the province and which shall be based on their training needs can be determined through a survey. The type of training and the institutional arrangements to impart the proposed trainings to the target groups could be better identified at the end of the survey.

## LIST OF ANNEXURES

- Annexure-1:** List of Participants
- Annexure-2:** Schedule for the Workshop (Both English and Urdu Versions)
- Annexure-3:** Copy of Evaluation Form
- Annexure-4:** Copy of Attendance Sheet
- Annexure-5:** Participants' Resume
- Annexure-6:** Session Guideline
- Annexure-7:** Outline of the Training Workshop
- Annexure-8:** List of Projects and Organizations Participated
- Annexure-9:** List of Tables

## LIST OF PARTICIPANTS

### 1. NAME AND ADDRESS OF THE PARTICIPATING ULAMA: ORIENTATION WORKSHOP HELD AT OUT-REACH HOSTEL, AGRICULTURE UNVIVERSITY, PESHAWAR (JUNE 21 TO JUNE 23, 1997)

<b>A) <u>Participants</u></b>	<b><u>Phone Nos</u></b>
1. Maulana Gohar Rehman, Mohallah Qazian, Jehangira	510700
2. Maulana Hafiz Irfan-ul-Haq, Darul Uloom Haqania, Akora Khattak	05231-630560
3. Hafiz Salman, Darul Uloom Haqania, Akora Khattak	05231-630341
4. Hafiz Luqman, Darul Uloom Haqania, Akora Khattak	05231-630341
5. Maulana Anwar Saeed, Mohtamim Jamia Khadija-tul- Kubra, Din Bahar Colony, Charsadda Road, Peshawar	274870
6. Maulana Abdul Jabbar, Village, Kahi, Tehsil and District, Nowshera.	
7. Maulana Muhammad Naeem, Mutters and Nazim Jamia Ashrafia, Dala Zak Road, Peshawar, Peshawar	248109
8. Maulana Ashraf Ali, Khateeb Jamia Masjid Hanfia, Sardar Colony, Faqir Abad, Peshawar	247527
9. Ikhtisham-ul-Haq Qureshi, Naib Imam Masjidi Mohabat Khan, Peshawar	245864
10. Maulana Mohammad Jumma Naqaad, Khateeb Jamia Masjid, Haji Camp, Peshawar	262922
11. Maulana Mohammad Qaim, Imam Jamia Masjid Islam Abad, Dala Zak Road, Peshawar.	
12. Maulana Zulfiqar Ali, Imam Masjid Landai Sarak, Larama, Peshawar.	
13. Maulana Muhib Ullah, Jamia Masjid Qazi Kilay, Charsadda Road, Peshawar.	
15. Hafiz Ihsan-ul-Haq, Wazeer Ghari, Pubbi.	
16. Qazi Noor-ul-Bassar, Imam Masjid Jalozi, District Peshawar	
17. Asshad Ullah Jan, Dar-ul-uloom Himayat ul Islam, Warsak Road Peshawar.	
18. Maulana Shams-ul- Haq, Khateeb Jamia Masjid, Islamabad Koroona, Misri Banda, Nowshera.	
19. Mohammad Yar Aabid, Muddaris Islamic Studies, Hayat Abad, Peshawar.	
20. Maulana Imdad Ullah Haqqani, c/o Dr Bashir Laboratory Near National Bank, Railway Road, Bannu	0528-610553
21. Hafiz Shamas-u-Din Haqani, c/o Maulvi Medical Hall, Railway Road Bannu.	
22. Maulana Iftikhar, Darul Uloom Farooq-e-Azam, Jabbar Chowk, Khan Pur, Haripur	2138
<b>B) Observers:</b>	
23. Fayyaz Ahmad Khan, IUCN, Peshawar	
24. Ikram Ullah Jan, SRSC, Peshawar	
<b>C) Facilitators:</b>	
25. Dr. Shamshad Khattak, NRDF, Peshawar	
26. Tahseen Ullah Khan, NRDF, Peshawar	
27. Qasim Jan, Aurat Foundation, Peshawar	
<b>D) Field Staff, NRDF - Peshawar</b>	
28. Qazi Litafat-ur-Rehman	
29. Zaka Ullah Khattak	
30. Mian Tahir	
31. Tahir Jameel	
<b>E) Camera Crew:</b>	
32. Yar Mohammad, The Organizers Peshawar	
33. Kaleem Ahmad, The Organizers Peshawar	

**2. NAME AND ADDRESS OF THE PARTICIPATING ULAMA:  
ORIENTATION WORKSHOP HELD AT OUT-REACH HOSTEL,  
AGRICULTURE UNVIVERSITY, PESHAWAR (JULY 12 TO JULY 14, 1997)**

<b>A) <u>Participants</u></b>	<b><u>Phone Nos</u></b>
1. Maulana Rooh-ul-Amin, Muddaris and Imam Bazar Masjid, Thordher, District Swabi	528228
2. Maulana Muzamil Shah Haqani, Muddaris and Khateeb Masjid Babu zai, Aba Khel, District Mardan	62733
3. Hafiz Faheem-ul-Haq, Madrassa Taleem ul Quran, Lund Khwar, District Mardan	350069
4. Maulana Fazal-u-Dayyan, Dar-ul-Uloom Tafheem-ul-Quran, Mardan.	
5. Fazal Mohammad, Professor, Government College Lahore, District Swabi	300187
6. Maulana Rafee-ul- Haq Haqani, Khateeb Jamia Shah Mansoor	810072
7. Maulana Qazi Gohar Rehman, Khateeb Masjid Mohalla Qazian, Jehangira	510700
8. Maulana Izhar-ul-Haq, Lecturer, Government College Lahore, District Swabi.	
9. Hamd Ullah Bacha Gul, Khateeb Masjid Zakria Khel, Kari, District Swabi	810578
10. Maulana Bashir Ahmad, Khateeb Masjid Takur Kilay, Lundkhwar, District Mardan.	
11. Maulana Mohammad Ahmad, imam Masjid Shah Noor Ullah Baba, Gul Maira, District Mardan.	
12. Maulana Hazir Karam, Imam Masjid Sajan kilay, Gul Maira, District Mardan.	
13. Maulvi Sharif Ullah, Mohalla Hoti Khel, village Lundkhwar, District Mardan.	
14. Hafiz Hussain Ahmad, Mohtamim Dar-ul-Uloom Mehmood Town, Par Hoti, Mardan	560300-561200
15. Maulana Fakhar-ul Hassan, Imam Masjid Thor Dher, District Swabi.	
16. Maulana Sajjad Aamir, Imam Masjid Jehangira Bazar, Jehangira.	
17. Maulana Mooten-u-Din, Khateeb and Qazi Dar-ul-Uloom Islamia Arabia, Rustam, District Mardan	800491-800333
18. Maulana Khan Bahadur, Imam Masjid Qasamai, District Mardan.	
19. Maulana Badshah Nawab, Khateeb Agriculture University, Peshawar.	
20. Mufti Chand Badshah, Mohtamim Dar-ul-Uloom Thor Dher, District Swabi	528137
21. Hafiz Zain-ul Arifeen, Mohtamim Dar-ul-Uloom Mehmood Town, Par Hoti, Mardan	560300-561200
22. Maulana Ibraheem, Khat Kilay, Jhanga, District Mardan.	
<b>B) Observers:</b>	
23. Mohammad Arif, Superintendent Engineer, Swabi SCARP, Mardan.	
24. Atta-ur-Rehman, Executive Engineer, Mardan SCARP, Mardan.	
25. Nisar Mohammad Khan, Local Government and Rural Development Department, Peshawar.	
<b>C) Facilitators:</b>	
26. Dr. Shamshad Khattak, NRDF, Peshawar.	
27. Tahseen Ullah Khan, NRDF, Peshawar.	
<b>D) Field Staff, NRDF - Peshawar</b>	
29. Qazi Lita-fat-ur-Rehman	
30. Zaka Ullah Khattak	
31. Mian Tahir	
32. Sarmad Saeed	
<b>E) Camera Crew:</b>	
33. Yar Mohammad, The Organizers, Peshawar	
34. Kaleem Ahmad, The Organizers, Peshawar.	

**3. NAME AND ADDRESS OF THE PARTICIPATING ULAMA:  
ORIENTATION WORKSHOP HELD AT SWAT GUEST HOUSE,  
SAIDO SHARIF, SWAT (JULY 26 TO JULY 28, 1997).**

<b>A) Participants</b>	<b>Phone Nos</b>
1. Maulvi Habib-ur-Rasheed Khateeb Jamia Masjid, Madani Sarseni, Kabal, District Swat	755-294
2. Maulvi Abdur Rehman, District Khateeb and Muddaris High School No 4, Mingora, Swat	711573
3. Qari Mohammad Alam, Imam Rang Mohalla, Mingora, Swat	712463
4. Maulana Mohammad Shoaib, G.T Road Mingora, Swat	6058
5. Maulana Fazal Wahab, Imam Masjid and Khateeb Masjid Hassan Abad, Talash, District Dir	870388
6. Maulana Noor Badshah, Khateeb Jamia Masjid Badshah Khan, Makan Bagh, Mingora	5050
7. Maulana Qazi Gohar Rehman, Khateeb Masjid Mohalla Qazian, Jehangira	510700
8. Maulana Izhar-ul-Haq, Lecturer, Government College Lahore, District Swabi.	
9. Hamd Ullah Bacha Gul, Khateeb Masjid Zakria Khel, Kari, District Swabi	810578
10. Maulana Abdul Shakoor, Khateeb Masjid Ayesha, Uch, District Dir	74
11. Maulana Qari Inayat-ur-Rehman, Imam Masjid Gul Bagh, Tehsil Char Bagh, District Swat	730540
12. Maulana Haleem-ur-Rehman, Imam Masjid Rehan-Kot, Sado, District Taimargara	2015
13. Maulvi Mohammad Nabbi, Khateeb Jamia Masjid Guro, Talash, District Dir.	
14. Maulana Ibad Ullah, Khateeb Jamia Masjid Palosa, District Bunair	510080
15. Maulana Faiz-ul-Hadi, Imam Jamia Masjid Goga, District Bunair.	
16. Maulana Kifayat Ullah, Imam Masjid Sora, District Bunair.	
17. Latif Ahmad, Mudaris Government High School No 4, Mingora, District Swat	5479
18. Maulana Qari Shah Room, Imam Masjid Nawab Kilay, Mingora Swat	813229
19. Maulana Abdur Rauf Faheemi, Khateeb, Mudaris and Imam, Jamia Masjid Bat Khela Bazar	2558
20. Maulvi Mohammad Ayub, Muhtamim Quran Academy, Thana, District Swat.	
21. Dr. Noor Mohammad Khan, Social Worker, Talash, District Dir.	
22. Maulana Fazal Mabood, Saido Sharif, District Swat,	
23. Maulvi Shah Zareen, Imam Masjid Jaozo, Kambat, Tehsil Samar Bagh, District Dir.	
24. Maulvi Amir Zaman, Imam Masjid Sadbar Kilay, Tehsil Samar Bagh, District Dir.	
24. Abdul Sattar, Professor, Government College Swabi.	
<b>B) Observers:</b>	<b>D) Field Staff, NRDF - Peshawar</b>
25. Mumtaz Khan, Project Director, Environmental Rehabilitation Project and Social Forestry Project.	31. Qazi Litafat-ur-Rehman
26. Qazi Aqiq Ullah, Fruit and Vegetable Development Board, Swat	32. Zaka Ullah Khattak
	33. Mian Tahir
	34. Sarmad Saeed
<b>C) Facilitators:</b>	<b>E) Camera Crew:</b>
28. Dr. Shamshad Khattak, NRDF, Peshawar	35. Yar Mohammad, The Organizers, Peshawar.
29. Tahseen Ullah Khan, NRDF, Peshawar	36. Kaleem Ahmad, The Organizers, Peshawar.
30. Qasim Jan, Aurat Foundation, Peshawar	

**4. NAME AND ADDRESS OF THE PARTICIPATING ULAMA: ORIENTATION WORKSHOP HELD AT SHIMLA RESORT HOTEL, ABBOTTABAD (AUGUST 16 TO AUGUST 18, 1997).**

<b>A) <u>Participants</u></b>	<b><u>Phone Nos</u></b>
1. Maulana Qazi Mohammad Zahid Saddiqi, Khateeb and Muddaris, Jamia Masjid Ithehad Millat Islamia Trust, Havalian, District Abbottabad	810672-30625
2. Hakeem Abdul Rasheed Anwar, Khateeb Jamia Masjid, Haripur, Phone: 3006.	3006
3. Qari Abdul Qadir Habib, Imam Masjid Hajian Wali, Khala-Bat Colony, District Haripur.	
4. Qari Malik Mohammad Saleem Khan, Khateeb Jamia Masjid Chando Maira, District Abbottabad	810593-992
5. Sahibzada Mohammad Rasool Shah, Khateeb Jamia Masjid Maki, Sector 3, Khala-Bat Township, District Haripur.	
6. Maulana Gohar Hussain Shah, Khateeb Jamia Masjid Khalo, District Haripur.	
7. Sahibzada Mohammad Tayyab Hazarvi, Khateeb Jamia Masjid Khala-Bat Township, District Haripur	619171
8. Maulana Qari Mohammad Tahir, Khateeb Markazi Jamia Masjid, Ghazi, District Haripur	660330
9. Qazi Gul Rehman, Khateeb Jamia Masjid Madani, Darband Adda, District Haripur	612310
10. Hafiz Abdur Rehman, Naib Imam, Jamia Masjid Madani, Darband Adda, District Haripur	612310
11. Qazi Ghluam Mujtaba, Khateeb Markazi Jamia Masjid, Haripur	3471
12. Maulana Iftikhar Ahmad Saddiqi, Darul ullom Farooq-e-Azam, Sooraj Gali, Jabbar Chowk, Khan Pur Road, Haripur.	2138
13. Hafiz Mohammad Gulfaraz, Khateeb Jamia Masjid Chamnaka, Neelan Valley, District Abbottabad.	
14. Master Inayat -ur-Rehman, Hajia Gali, Neelan Valley, District Abbottabad.	
15. Fazli Rehman, Talib, Darul ullom Farooq-e-Azam, Sooraj Gali, Khan Pur Road, Haripur.	2138
16. Maulana Abd-ur-Rehman, Muddaris, Jamia Masjid Madani, Darband Adda, Haripur.	
17. Maulana Mohammad Abdullaha, Khateeb Jamia Masjid Ahli Hadith Al-Qudus, G.T Road, Haripur.	
18. Qazi Ulfat Hussain, Khateeb Jamia Masjid Qabba, Malkyar Road, Haripur City	3471
19. Qari Malik Mohammad Salim Khan, Hajia Gali, District Abbottabad.	
<b>B) <u>Observers:</u></b>	<b>D) <u>Field Staff, NRDF</u></b>
20. Dr. Mohammad Zahir, Save the Children (US), Haripur Office, Haripur , Phone: 619486.	25. Qazi Litafat-ur-Rehman, NRDF, Peshawar
21. Qazi, Save the Children (US), Haripur Office, Haripur, Phone: 619486.	26. Mian Tahir, NRDF, Peshawar
	27. Tahir Jameel, NRDF, Peshawar
	28. Zulfiqar Ahmad Khan, NRDF, Peshawar
	29. Habib Ahmad, Aurat Foundation, Peshawar
<b>C) <u>Facilitators:</u></b>	<b>E) <u>Camera Crew:</u></b>
22. Dr. Shamshad Khattak, NRDF, Peshawar	30. Yar Mohammad Khan, The Organizers, Peshawar.
23. Tahseen Ullah Khan, NRDF, Peshawar	
24. Qasim Jan, Aurat Foundation, Peshawar	31. Kaleem Ahmad, The Organizers, Peshawar.

**5. NAMES AND ADDRESSES OF THE PARTICIPATING ULAMA: ORIENTATION WORKSHOP AND CONTACT PROGRAMME AT MANSEHRA DIVISION (AUGUST 27 TO SEPTEMBER 2, 1997).**

<b>A) Participants</b>	<b>Phone Nos</b>
1. Maulana Nawab Hussain Shah, Muhtamim Jamia Hussania, Shinkiyari, District Mansehra.	
2. Qazi Wasee-ur-Rehman, Khateeb and Muddaris Jamia Masjid Shinkiyari, District Mansehra.	
3. Qari Mohammad Ali, Khateeb Masjid Kotli Thari Pian, District Mansehra.	2823
4. Maulana Ghulam Nabi, Khateeb Markazi Jamia Masjid Ichrian, District Mansehra.	
5. Maulana Mo'in-u-Din, Khateeb and Imam Jamia Masjid Ichrian, District Mansehra.	
6. Maulana Atta-ur-Rehman, Muddaris and Imam Jamia Masjid Kotli Thari Pian, District Mansehra.	
7. Maulana Hakeem Nazeer, Sarparast Sipah-i-Sahaba, Baffa, District Mansehra.	
8. Maulana Noor Mohammad, Khateeb and Imam Markazi Masjid Khwajgan, District Mansehra.	
9. Mufti Hafeez-ur-Rehman, Jamia Saecidia, Oghi, District Mansehra.	
10. Maulana Said Ghulam Nabi Shah, Muhtamim Jamia Sirraj-ul-Uloom, Jaboori, District Mansehra.	
11. Qazi Khalil-ur-Rehman, District Khateeb, Balakot, District Mansehra.	
12. Maulana Qazi Rafeeq-ur-Rehman, Khateeb and Imam Jamia Masjid Kanghar, Mansehra, General Secretary, Tanzeem Aaimmah Masajid	37337, 37508, 2855
13. Dr. Iftikhar Hussain Rabbani Zaidi, President Pasban, District Mansehra	2388
14. Maulana Noor Alam Shah, Khateeb and Imam Masjid Mohmmadia, Dhudial, District Mansehra.	
15. Maulana Qazi Mohammad Israel, Khateeb and Imam Jamia Masjid Sadeeq Akbar, Gharangi, Manshra.	
16. Maulana Abdur-Rehman, Khateeb and Imam Jamia Masjid Battal, District Mansehra.	
17. Maulana Mufti Kifayat Ullah, Khateeb and Muddaris, Tarangzai, District Mansehra.	
18. Maulana Shams-u-Din, Khateeb and Imam Masjid Ghari Habib Ullah, District Mansehra.	
19. Maulana Salih Mohammad, Khateeb and Imam Bazar Wali Masjid, Attar Shisha, District Mansehra.	
20. Qari Abdul Rashid, Khateeb and Imam Masjid, Oghi District Mansehra.	
21. Maulana Mufti Saeed-ur-Rehman, Mufti Muddaris, Dar-ul-Uloom Saecidia, Oghi, District Mansehra.	
22. Maulana Mufti Saeed-ur-Rehman, Mufti Muddaris, Dar-ul-Uloom Saecidia, Oghi, District Mansehra.	
23. Maulana Hafeez-ur-Rehman, Muddaris, Dar-ul-Uloom Saecidia, Oghi, District Mansehra.	
24. Maulana Taj Ullah, Muddaris, Dar-ul-Uloom Saecidia, Oghi, District Mansehra.	
25. Maulana Aman Ullah, Muddaris, Dar-ul-Uloom Saecidia, Oghi, District Mansehra.	
26. Maulana Fazli Maula, Muhtamim and Muddaris, Dar-ul-Uloom Islamia Arabia, Dilbori, Oghi, District Mansehra	320291
27. Maulana Abdul Majid, Muddaris, Dar-ul-Uloom Islamia Arabia, Dilbori, Oghi, District Mansehra, Phone: 320291.	
28. Maulana Inam Ullah, Muddaris, Dar-ul-Uloom Islamia Arabia, Dilbori, Oghi,	320291

- District Mansehra
29. Maulana Qari Inam-ul-Haq, Muddaris, Dar-ul-Uloom Islamia Arabia, Dilbori, Oghi, District Mansehra 320291
30. Maulana Hizb Ullah, Muddaris, Dar-ul-Uloom Islamia Arabia, Dilbori, Oghi, District Mansehra 320291
31. Maulana Rashid Ahmad, Muddaris, Dar-ul-Uloom Islamia Arabia, Dilbori, Oghi, District Mansehra 320291
32. Maulana Muhammad Yousaf, Muhtamim Dar-ul-Uloom Asshaat-ul-Islam, Gazi-Kot, District Batagram 310326
33. Maulana Hidayat-ul-Haq, Muddaris, Dar-ul-Uloom Asshaat-ul-Islam, Gazi-Kot, District Batagram 310326
34. Maulana Khurshid Ahmad, Muddaris, Dar-ul-Uloom Asshaat-ul-Islam, Gazi-Kot, District Batagram 310326
35. Maulana Sher Ali, Muddaris, Dar-ul-Uloom Asshaat-ul-Islam, Gazi-Kot, District Batagram 310326
36. Maulana Abdul Hameed, Muddaris, Dar-ul-Uloom Asshaat-ul-Islam, Gazi-Kot, District Batagram 310326
37. Maulana Fazli Qayum, Muddaris, Dar-ul-Uloom Asshaat-ul-Islam, Gazi-Kot, District Batagram 310326
38. Maulana Mehmood Khan, Khateeb, Jamia Masjid Shungli Payan, District Batagram.
39. Maulana Muhammad Haroon, Khateeb, Jamia Masjid, Pishora, District Batagram.
40. Maulana Qari Abdul Hakeem, Khateeb, Jamia Masjid, Kotla, District Batagram.
41. Maulana Muhammad Hassan, Khateeb, Jamia Masjid, Hotel Zeeshan, District Batagram.
42. Maulana Abdul Haleem, Khateeb, Jamia Masjid, Gajbori, District Batagram.
43. Maulana Ubaid Ullah, Khateeb, Jamia Masjid, Sar Kheli Banda, District Batagram.
44. Maulana Muhammad Haroon, Khateeb, Jamia Masjid, Pishora, District Batagram.
45. Maulana Abdullah, Muhtamim, Dar-ul-Uloom Asshaat-ul-Quran, Koza Banda, District Batagram.
46. Maulana Faqir Mohammad, Muhtamim, Dar-ul-Uloom Islamia, Daidal, District Batagram.
47. Maulana Abdul Hai, Muhtamim, Dar-ul-Uloom Taleem-ul-Quran, District Batagram.
48. Maulana Mohammad Jan, Khateeb, Jamia Masjid Waigan Adda, Batagram, District Batagram.
49. Maulvi Abdul Sabooh Tariq, Khateeb Markazi Jamia Masjid Bandi, Qalandar Abad 370224
50. Maulvi Muhammad Haroon, Khateeb Markazi Jamia Masjid Qalandar Abad, Mansehra.
51. Maulana Abdul Ghafoor, Khateeb Jamia Masjid Madanni, Bandi Dhonda, Tanawal, District Mansehra.
52. Maulana Abdul Rehman, Khateeb Jamia Masjid Sakhi Kot, Tanawal, District Mansehra.
53. Maulana Mohammad Zubair, Khateeb Jamia Masjid Bahali, Tanawal, District Mansehra.
54. Maulana Qazi Sultan Mahmood, Khateeb Jamia Masjid Khwari, Tanawal, District Mansehra.
55. Maulana Dost Mohammad, Khateeb Jamia Masjid Manglawar, Tanawal, District Mansehra.

**B) Participants of Meeting with Tanzeem Asatiza 150 Individuals**

**C) Facilitators:**

56. Dr. Shamshad Khattak, NRDF, Peshawar  
57. Tahseen Ullah Khan, NRDF, Peshawar

**D) Field Staff, NRDF**

58. Qazi Litafat-ur-Rehman, NRDF, Peshawar  
59. Zaka Ullah Khattak, NRDF, Peshawar  
60. Maulana Qazi Gohar Rehman

**E) Camera Crew:**

61. Yar Mohammad, The Organizers, Peshawar.  
62. Kaleem Ahmad, The Organizers, Peshawar.

**6. NAME AND ADDRESSES OF THE PARTICIPANTS OF WORKSHOP HELD AT BANNU (SEPTEMBER 6 TO SEPTEMBER 8, 1997).**

<b>A) <u>Participants</u></b>	<b><u>Phone Nos</u></b>
1. Maulana Noor Khaliq Shah, Naib Muhtamim Almarkiz-ul-Islami, Bannu, District Bannu	610466
2. Hafiz Bashir Zaman, Muddaris Jamia Islamia, Anwar-ul-Uloom, Chak Dadan, Bannu	61290
3. Hafiz Mohammad Zarif Khan, Talib, Jamia Islamia, Anwar-ul-Uloom, Chak Dadan, Bannu	61290
4. Maulana Sabir Shah, Nazim Jamia Islamia, Anwar-ul-Uloom, Chak Dadan, Bannu	612901
5. Hafiz Alqari Rizwan Ullah, Imam Masjid Ghandali Kotka Ghani Nawaz, Bannu	613640
6. Hafiz Maulana Rehman Ullah, Muddaris, Jamia Masjid Domail, District, Bannu	653118
7. Mufti Maulvi Abdul Ghani, Muddaris and Khateeb, Dar-ulAfta, Almarkaz Islami, Ghorri Wala, Bannu	610466
8. Mufti Ikram Ullah, Muddaris, Darul Afta, Almarkaz Islami, Ghorriwala, Bannu	610466
9. Maulvi Allaha Noor, Muddaris and Imam, Government High School No. 2, Bannu City, Bannu.	
10. Maulvi Asaad Ullah Khan, Imam and Khateeb Jamia Masjid, Ifat Khel, Bannu	610715
11. Maulvi Noor Zaman, Imam and Muddaris, Jamia Masjid Mumbati, Barakzai, District Bannu.	
12. Maulana Mohammad Akbar, Imam Masjid Khwargai, Domail, District Bannu	653134
13. Maulvi Mohammad Khalil Shah, Muddaris and Imam, Kaki, District Bannu	623138
14. Maulana Raz Mohammad, Teacher and Workshop Instructor, Government High School, Doosli, Razmak Road, North Waziristan Agency.	
15. Qari Mohammad Samar Ali Shah, Muddaris and Imam Masjid, Kotka Akhoon Dan, District Bannu.	
16. Haji Maulvi Naik Amir Khan, Imam Kotka Dakhan, Mitta Khel, District Bannu	611618
17. Gul Shah Hanif Barakzai, Lecturer, Islamic Studies, Government College Bannu	613022
18. Hafiz Abdul Haleem, Muhtamim Khair-ul-Uloom, Mir Alam Kilay, Soranai, District Bannu	622570
19. Maulana Hidayat Ullah, Khateeb Malik Malai Khan, District Bannu.	
20. Hafiz Gul Naib Khan, Talib, Toot Ghari, Mira Khel, District Bannu	611838
21. Amir Habib Nawaz Mujahid, Mudir Social Welfare, Al-Markaz Islami, Ghorriwala, District Bannu	610466
22. Dr. Nawaz Khan, Member Shoora Jamiat Ulama Islam, Bannu.	
23. Maulana Zar Wali Khan, Muhtamim Madrassa Anwar-ul-Uloom, Chak Dadan, Mira Khel, District Bannu, Phone: 612901.	

24. Arif Ullah, Talib, Muhtamim Almarkiz-ul-Islami, Bannu, District Bannu 610466

**Other Participants:**

25. Hafiz Gul Naseeb Khan, Nahirsee Khel Wazir, District Bannu.
26. Haji Mohammad Nawaz, Social Worker, Painda Amir Kilay, Domail, District Bannu 653025
27. Matee Ullah Wazir, Social Worker, Malik Malai Khan, District Bannu 621321
28. Raheem Gul Wazir, Social Worker, Kotka Malai Khan, District Bannu 611618
29. Abdul Qayum Khan, Social Worker, Kotka Malai Khan, District Bannu 611618
30. Dr. Naimat Ullah Khan, President, Peoples Welfare Organization, Lakki Marwat 09261-2455-2655
31. Awliyaz Khan, Social Worker, Railway Road, Bannu 621321
32. Dr. Taj Nawaz Khan, General Secretary Pakistan Doctors Association, District Lakki Marwat 2786-2285
33. Ali Sher Khan, Social Worker, Railway Road Bannu.
34. Aurangzeb Khan, Malik Malai Khan, District Bannu 621321
35. Rauf Shah, Social Worker, Sarai Naorang, District Lakki Marwat 28550
36. Javid Khan, Social Worker, Sarai Naorang, District Lakki Marwat 28550
37. Razoo Khan Kundi, Social Worker, Kotka Khan Bahadur Kundi, District Laki Marwat.
38. Haji Gul Ayub Khan, Baka Khel Wazir, District Bannu.

**B) Observers:**

39. Dr. Iqbal Siyal, Project Director, Forestry Sector Project, Peshawar/NWFP.

**C) Facilitators:**

40. Dr. Shamshad Khattak, NRDF, Peshawar
41. Tahseen Ullah Khan, NRDF, Peshawar

**D) Field Staff, NRDF**

42. Qazi Litafat-ur-Rehman, NRDF, Peshawar
43. Zaka Ullah Khattak, NRDF, Peshawar
44. Mian Tahir, NRDF, Peshawar

**E) Camera Crew:**

45. Yar Mohammad, The Organizers, Peshawar.
46. Kaleem Ahmad, The Organizers, Peshawar

## **SCHEDULE FOR THE WORKSHOP**

### **Day 0      Friday, July 25 , 1997**

**1800**            Arrival of participants and registration  
Overnight stay

### **Day 1            Saturday, July 26 , 1997**

#### **0800-1000      Session I**

0730-0800      Arrival and registration of participants  
0800-0810      Recitation from the Holy Quran  
0810-0830      Welcome Address and Introduction to the Workshop Objectives by  
Tahseen Ullah Khan  
0830-0930      Introduction of the Participants and code of conduct for the  
Workshop  
0930-1000      Tea Break

#### **1000-1400      Session II**

1000-1100      Presentation on the Concept of Development by Tahseen Ullah  
Khan  
Question/Answer Session/ Discussion  
1100-1130      Presentation on the Role and Responsibilities of Ulama in the  
Development Process by Dr. Shamshad Khattak, Izhar-ul Haq  
1130-1300      Group work and its presentation  
1300-1400      Lunch and Prayer Break

#### **1400-1600      Session III**

1400-1430      Presentation on Religious Institutions and the Needs of Modern  
Times  
by Tahseen Ullah Khan/Dr. Shamshad Khattak  
1430-1530      Question Answer/Group work  
1530-1545      Tea Break  
1545-1600      Evaluation of Day's proceedings

**Day 2: Sunday, July 26, 1997****0800-1100 Session I**

0800-0830 Overview of day 1 by Izhar-ul Haq and Participants  
 0830-0900 Presentation by Mr.  
 0900-1045 Female Madaris by Dr. Shamshad Khattak, Qasim Jan  
 1045-1100 Tea Break

**1100-1400 Session II**

1100-1130 Presentation on Communication by Dr. Shamshad Khattak ,Tahseen Ullah Khan  
 1130-1300 Question/Answer/Group Exercise  
 1300-1400 Lunch and Prayer Break

**1400-1630 Session III**

1400-1600 Conflict Resolution by Dr. Shamshad Khattak and Qazi Litafat-ur Rehman  
 1600-1615 Evaluation of Day's Proceedings  
 1615-1630 Tea

**Day 3 Monday, July 28, 1997****0800-1100 Session I**

0800-0815 Overview of Day 2 (Tahseen Ullah Khan and Participants)  
 0830 Departure for ARC/MFVDB, Mingora  
 0900 Arrival at ARC/MFVDB, Mingora  
 0900-0930 Presentation on ARC/MFVDB by Qazi Aqiq Ullah  
 0930-1030 Question/Answer and visit to various section of ARC/MFVDB  
 1030-1100 Tea Break  
 1100-1300 Presentation and Discussion  
 1300-1400 Lunch and Prayer Break

**1400-1600 Session II**

1400-1530 Religious Institutions and their Linkages with other Development Agencies (Tahseen Ullah Khan, Qazi Litafat-ur-Rehman)  
 1530-1630 Develop Action Plan (Dr. Shamshad Khattak, Participants)  
 1630-1650 Course Evaluation (Dr. Shamshad Khattak, Participants)  
 1650-1700 Wrap up/Concluding Remarks by Tahseen Ullah Khan

### EVALUATION FORM

**Workshop Title:**

**Number:** NRDF/AF/\_\_\_\_\_ -01

**From:** \_\_\_\_\_ **To:** \_\_\_\_\_

1. How would you rate the workshop? (please tick)  
1-----2-----3-----4-----5  
not useful extremely useful
  
2. How do you rate the following aspects of the course?
  - a. Course Design  
1-----2-----3-----4-----5  
not useful extremely useful
  
  - b. Duration  
1-----2-----3-----4-----5  
not sufficient sufficient
  
  - c. Contents  
1-----2-----3-----4-----5  
not clear extremely clear
  
  - d. Presentation  
1-----2-----3-----4-----5  
not useful extremely useful
  
  - e. Material  
1-----2-----3-----4-----5  
not useful extremely useful
  
3. How do you view the following arrangements of workshop?
  - a. Food  
1-----2-----3-----4-----5  
not good extremely good





**PARTICIPANTS' RESUME**

NAME: \_\_\_\_\_MADRASSA\_\_\_\_\_

AFFILIATED WITH: \_\_\_\_\_

SINCE WHEN: \_\_\_\_\_

PRESENT POSITION: \_\_\_\_\_

SINCE WHEN WORKING ON THIS POSITION: \_\_\_\_\_

MAILING ADDRESS: \_\_\_\_\_

CONTACT TELEPHONE: \_\_\_\_\_

EDUCATIONAL QUALIFICATION:

1. FORMAL: \_\_\_\_\_

2. RELIGIOUS: \_\_\_\_\_

YEARS OF WORK EXPERIENCE: \_\_\_\_\_

PREVIOUS TRAINING: \_\_\_\_\_

## SESSION GUIDELINES

**Session Title:**  
**Date:**

**Number:**  
**Time:**

**Resource Person/Facilitator**

- 1.
- 2.

**Focus:**

1. Enable the participants to:  
effectively explain the.
2. To effectively guide the

**Methods:**

\*Presentations  
Small group discussion

**Sub-Topics to be covered:**

**Expected Results:**

**Required Material:**

\*Overhead projector    \*Flip Charts  
\*Transparencies        \*Markers

## **OUTLINE OF THE TRAINING WORKSHOP**

**Title:** Orientation Workshop for Maulvi

**Duration:** Three days

**Venue:** Peshawar (Place to be decided)

**Objectives:**

The objectives of the orientation training workshop is to:

- Enhance and deepen the participants' knowledge and understanding of various aspects of development process in the country.
- Provide the participants a forum for the exchange of ideas, experiences and to help facilitate a dialogue between them.
- Expose them to a variety of new concepts, approaches to community development work.
- To arrive at a set of recommendation for addressing the prevailing problems in the society and to identify the role and responsibilities of Ulama in its solution.

**Contents of Training Course and resource persons:**

Community Participation and its Scope  
Leadership and Team Building  
Role and responsibilities of Ulama  
Developing Linkages  
Experiences from the field

**Participants:**

A homogeneous group of 22-26 participants would be formed for this first workshop. The participants would be selected amongst the existing Madaris and prominent mosques located in Peshawar division.

**Observers:**

Representatives of development projects and programmes.

**Facilitators:**

Tahseen Ullah Khan  
Dr. Shamshad Khattak  
Qasim Jan

**Methodology:**

A participatory methodology will be utilized during the implementation of the orientation training workshop. The participants would be given an opportunity to identify problems and suggest solutions. A three members team comprising of the professionals from the field of Community Development will act as facilitators. Their efforts will be reinforced by a small team of five professionals from the existing office of NRDF. They will be actively involved in the planning and implementation of the training event so that the process could be made sustainable in future. A famous religious scholar will also be invited to act as resource person at various stages of the workshop. The training methods include short presentations, brainstorming, discussions, role-plays and small group exercises.

**Material Needed:**

White Board and Markers  
Overhead projector and transparencies  
TV, VCR and Cassettes  
Note books and pencils for the participants  
Copies of background material

**LIST OF PROJECT AND ORGANIZATIONS PARTICIPATED**

1. International Union for Conservation of Nature and Natural Resources (IUCN)
2. Sarhad Rural Support Program (SRSC), Peshawar
3. Swabi and Mardan SCARP
4. Animal Husbandry and Training Institute (AHATTI)
5. Fruit and Vegetable Development Board, Peshawar
6. Fruit and Vegetable Development Board, Swat
7. Fruit and Vegetable Development Board, Mansehra
8. Save the Children (US), Haripur
9. Malakand Social Forestry Project
10. Environmental Rehabilitation Project
11. Forestry Sector Project

**LIST OF TABLES**

Table 1. Schedule of Workshops.....Page 9

Table 2: Fears and Expectations of Participants .....Page 12

Table 3. The Growth of Madaris over time .....Page 18

Table 4: SWOT Analysis of Madaris.....Page 19

Table 5: Functions of women, opportunities and obstacles.....Page 21

Table 6: Course of Religious Madaris .....Page 28

Table 7: Action Plans .....Page 31

Table 8: Visits to Projects/Programs.....Page 35

Table 9: Evaluation of Workshops .....Page 42

## GLOSSARY

Amir	Leader
AKRSP	Agha Khan Rural Support Program
Assatiza	Teachers
Diyat	Blood money
Dars-I-Nizami	A Course taught in religious Madaris
ERP	Environmental Rehabilitation Project
Fahashi	Obscenity
Fathwa	Verdict
Hadith	All the narration about saying and actions of the prophet or any other thing that happened in' his presence and he did not forbid his followers to do it.
Hazrat	A title of respect literary meaning presence
Hifz	Committing the Quran to memory
Hunood	Hindus
Jumma	Friday
Jamia	University
Khilafat	Islamic Government
Mufti	Religious Scholar who issue verdict
Munkarat	Things between good and bad-- which may be rejected
Mulla	Clerics (abused form of Maulvi)
Maulvi	Clerics (a respectable term)
Nizam-i-Salat	Prayer Co-ordinator
NRSP	National Rural Support Program
Nazira	Reading Quran
Nasara	Christian
OPP	Orangi Pilot Project
PBUH	Peach Be Upon Him
Quran	Holy Book
Qisas	An Islamic punishment for murder
SRSC	Sarhad Rural Support Corporation
SDF	Sungi Development Foundation
Ulama	Religious Scholars
Ummah	Muslim Community
Wafaq-ul-Madaris	Registering Authority of Religious Madaris
Yahood	Jews