



Institute of Policy Studies
Islamabad



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TWO-DAY NATIONAL CONFERENCE

ISLAM AND HUMANITARIAN ACTION PROSPECTS AND CHALLENGES

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PEARL CONTINENTAL HOTEL, KARACHI

CONFERENCE REPORT

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Pearl Continental, Karachi

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ISLAM AND HUMANITARIAN ACTION: PROSPECTS AND CHALLENGES

The report is based on the proceedings of the two-day national conference held in Karachi on 24, 25 November 2021.



Institute of Policy Studies Islamabad is an autonomous, not for profit, civil society organization, dedicated to promoting policy-oriented research and human development. IPS provides a forum for informed discussion and dialogue on national and international issues. The contributions spanning over forty years and the overall impact signifies the importance of pragmatic research on policy issues. The Institute highlights the role of think tanks in modern democratic polity.



Established in 1863, the ICRC operates worldwide, helping people affected by conflict and armed violence and promoting the laws that protect victims of war. An independent and neutral organization, its mandate stems essentially from the Geneva Conventions of 1949. The ICRC is based in Geneva, Switzerland, and employ some 16,000 people in more than 80 countries. The ICRC is funded mainly by voluntary donations from governments and from National Red Cross and Red Crescent Societies.

Building on its core principle of humanity, the ICRC in Pakistan has been serving the needs of the vulnerable since 1947. From the direct relief operations to an approach that promises sustainability, it works to improve the lives of people through innovative solutions. It strives to bring lasting changes in the fields of health, physical rehabilitation, community-based risk education, restoring family links, promotion of International Humanitarian Law and management of the dead in emergencies.



Introduction

Humanitarianism is among the fundamentals of every faith. Islam defines a detailed social and financial framework that develops not merely the moral but also theological dimension of human life based on humanity, mutual respect, and cooperation. Its comprehensive social infrastructure is based on humanity and defined by strong mutual association with an urge for wellbeing of everyone. It is, however, true that the demarcation of right from wrong, and virtue from evil, as defined by religion, also draws boundaries that have the potential to become the basis for discrimination. Recently, these boundaries have become more pronounced and human relations are increasingly defined based on belief.

Still, there exists a noticeable tendency in Muslim societies, and more particularly in Pakistan, to help the needy and the vulnerable. The ongoing armed conflicts, the poor law and order situation, economic and social deprivation, natural disasters, the presence of IDPs and refugees, the religious and ethnic divide are among the factors which make the humanitarian actions more critical. To deal with these challenges, there is a significant presence of Muslim humanitarian organizations as well as individuals who are engaged in addressing human miseries and improving lives in individual and collective spheres. Some of these organizations are primarily motivated by religion. They are present from local neighborhoods to national and international levels, and enjoy public trust through their selflessness, empathy and sacrifice.

The Red Cross and Red Crescent (RC & RC) is a major global movement providing humanitarian services around the world. Working on the fundamental principles of humanity, impartiality,

neutrality, and independence, this voluntary humanitarian organization is serving humanity in the times and conditions of war and peace. The International Committee of the Red Cross (ICRC), the founding body of the RC & RC movement, realizes that religious teachings, and more particularly those of Islam in Muslim-majority areas, encourage their followers to always stand for humanity, strive for the welfare of mankind and motivate them to work for mitigation of miseries of the poor and needy without discrimination. The principles and approach of the RC & RC movement and the teachings of Islam, therefore, exhibit an obvious harmony in certain respects.

In the context of the recent increase in religion-based division and discrimination, it is useful to review the foundations of humanitarian services in Islam and their scope in varying conditions. An interesting dimension of such review would explore the potential of an Islam-based humanitarian activity to be neutral in its application.

IPS and ICRC jointly organized a two-day national conference titled **“Islam and Humanitarian Action: Prospects and Challenges”** in Karachi on 24, 25 November, 2021, to discuss this key point. The conference approached the subject in its entirety to discuss other key aspects related to the key point with particular focus of their application in Pakistan.

The organizing committee gave a call for papers and in response nine papers were selected for presentation. Apart from that, religious scholars, academicians and humanitarian leaders were invited to contribute to the event.

Inaugural Session



1: (L-R) Mufti Muneeb-ur-Rehman, Syed Nadeem Farhat, Khalid Rahman, Dr. Ziaullah Rahmani, Syed Abrar Hussain.

The conference began with the recitation of the Holy Qur'an. Chairman Tanzim ul Madaris Pakistan, Mufti Muneeb-ur-Rehman presided over the inaugural session. He was joined on the stage by the Chairman IPS Khalid Rahman, Regional Advisor on Islamic Law and Jurisprudence ICRC Dr. Ziaullah Rahmani, Vice Chairman IPS Syed Abrar Hussain, and conference coordinator Syed Nadeem Farhat.

Delivering his keynote address, Dr. Ziaullah Rahmani from the ICRC presented an overview of the basic principles upon which the Red Cross and Red Crescent movement has been extending humanitarian services. His address laid out the purpose and aim of the two-day national conference. Syed Abrar Hussain from the IPS discussed the importance of neutrality, impartiality and non-alignment in humanitarian services, while defining their horizon.

While addressing the opening ceremony, Mufti Muneeb-ur-Rehman stressed that extending help to the needy in the hour of need is not only Allah's commandment in the Qur'an but it was also reflected by the Prophet (PBUH) through practice all his life.

This was also emphasized by the Prophet (PBUH) in his farewell sermon which teaches Muslims equality and empathy, he added.

Underlining the role of religious scholars and ulema in humanitarian services, Mufti Muneeb was of the view that it is fundamental obligation of the Muslim religious scholars to support every victim of oppression in the world.

Mufti Muneeb also said that some powers wanted to achieve their nefarious goals under the guise of humanitarian services. He warned such actions would malign the noble cause and dishearten those humanitarian workers who are genuinely striving for creating a better world for future generations. He called upon the international community to extend unconditional humanitarian aid to the people of Afghanistan where a humanitarian disaster was looming.

Chairman IPS Khalid Rahman welcomed the participants joining the conference from across the country and thanked the chief guest for accepting the invitation to chair the inaugural session.

Session II

Islam & Humanitarian Services



2: (L-R) Mufti Abdul Mun'em, Maulvi Abdullah Khoso, Syed Abrar Hussain, Khalid Rahman, Maulana Muhammad Yasin Zafar.

After the end of the inaugural session, formal proceedings of the conference began. The session chaired by Vice Chairman IPS, Syed Abrar Hussain, included three research papers. The speakers discussed ideational dimension of humanitarian services in Islam under the theme of "Islam and Humanitarian Services". Various perspectives of the conceptual framework of humanitarian action under Islamic teachings were brought to the fore by the speakers.

Mufti Abdul Mun'em from Karachi presented his research findings on tradition and scope of humanitarian services in Islam. After presenting Qur'anic evidences for humanitarian services, the speaker opined that Islamic perspective of humanitarian services covers not only the believers but Muslims have been encouraged by the Qur'an and Sunnah to extend support to the non-believers as well. He pointed out that humanitarian services are a distinct feature of Islam.

Maulana Muhammad Yasin Zafar from Faisalabad and Maulvi Abdullah Khoso from Kashmore came up with their views on the topic "Islam and Humanitarian Action: Prospects and Challenges". While justifying humanitarian action from Islamic sources, Maulana Yasin Zafar identified a number of avenues of human activity in which humanitarian support could be provided and was done so in the Islamic state of Madinah. Similarly, Maulvi Abdullah Khoso also shed light on the prospects of humanitarian action irrespective of religious, racial, political and ethnic affiliations from an Islamic viewpoint.

The participants were invited to comment and pose questions to the speakers regarding their findings. After a fruitful discussion, the chair of the session briefly addressed the audience on the theme.

Session III

Islam & Humanitarian Action: Shari'ah & Legal Viewpoint



3: (L-R) Syed Nadeem Farhat, Dr. Tariq Ramzan, Maulana Muhammad Yasin Zafar, Dr. Ishfaq Ahmad, Muhammad Rafiq Shinwari.

The next session was also comprised of three research presentations. Chaired by Nazim e A'la of Wifaq ul Madāris As Salafiyah Pakistan Maulana Muhammad Yasin Zafar, this session was titled as "Islam and Humanitarian Action: Shari'ah and Legal Viewpoint". As evident from the title, the discussion evolved around the legal perspective of humanitarian action in Islamic and contemporary legal traditions. Muhammad Rafiq Shinwari from Peshawar, Dr. Tariq Ramzan from Sargodha and Dr. Ishfaq Ahmad from Islamabad were there to present research findings on their topics under this theme.

The chair of the session opened the discussion by inviting Muhammad Rafiq Shinwari who spoke on the topic "Duty of the International Human Relief & Compliance of State Laws: Possible Challenges & Recommendations for Resolution". He discussed the possible ways for humanitarian organizations and their workers to avoid violation of state laws while fulfilling their humanitarian duties.

Dr. Muhammad Tariq Ramzan presented a comparative study of Islamic International Law and International Humanitarian Law in respect of the rights of prisoners of war and possible methods of their release.

The last contributor of this session was Dr. Ishfaq Ahmad who had done an analytical study of humanitarian action in war-torn areas and objectives of *Shari'ah*. He argued that the nature of interaction between Muslims and non-Muslims is based on peace, and not war. Additionally, he gave valuable recommendations for humanitarian work in war-hit areas in light of the objectives of *Shari'ah*.

Open discussion followed the proceedings in which participants made valuable additions to the discussion through their questions and comments. Maulana Yasin Zafar, chair of the session, summarized the points brought forth by the three presenters and gave his remarks on the topic.

Session IV

Challenges in the Way of Humanitarian Services and Desired Role of Religion



4: (L-R) Dr. Syed Mohsin Naqvi, Shujauddin Sheikh, Dr. Ahmad Binori.

The last session of the day was based on a discussion regarding the challenges which humanitarian workers have to face in the field and what role religion and its followers need to play in order to overcome these challenges. The session was comprised of a keynote speech by Dr. Syed Mohsin Naqvi, prominent religious scholar and educationist, additional discussion on the subject by Dr. Ahmad Binori from Jami'a Binoria Karachi, and remarks from the session chair, Shujauddin Sheikh, the president of Tanzim e Islami Pakistan.

Dr. Syed Mohsin Naqvi argued that the most critical issue in the way of humanitarian work in a society like Pakistan is religious and sectarian discrimination. He was of the view that for effective and long-lasting humanitarian work, religious organizations need to collaborate beyond their religious, sectarian, social and political affiliations and people in crisis need to be reached indiscriminately.

Dr. Ahmad Binori emphasized the need for better cooperation between western societies as well as humanitarian organizations and Islamic societies in the field of humanitarian activity. He was of the view that political and ideological differences with the West must not prevent the possibilities of cooperation between the two in humanitarian work because such cooperation is part of religious teachings of Islam.

Shujauddin Sheikh, while concluding the discussion, opined that humanitarian work must not be made controversial by involving conflicting ideologies in it. He emphasized that along with humanitarian work, peacekeeping, conflict resolution and peacebuilding should also remain a key concern for global bodies and states so that the quantity as well as intensity of human crises could be lowered. The first day's proceedings came to an end with this insightful session.

Session V

Islam & the Contemporary Forms of Humanitarian Action



5: (L-R) Dr. Oumar Saleem, Hafiz Usama Hameed, Muhammad Abdus Shakoore, Maulana Hanif Jalundhry, Dr. Shahzad Channa.

Proceedings of the second day of the national conference were aimed more at the practical dimension of humanitarian works and role of Islam, Islamic organizations and Muslims in this regard. The first session was titled “Islam & Contemporary Forms of Humanitarian Action”. President Alkhidmat Foundation Pakistan Muhammad Abdus Shakoore chaired the session with Maulana Hanif Jalundhry, prominent scholar and Nazim e A’la Wifaq ul Madāris Al Arabiya Pakistan, as the co-chair. Dr. Shahzad Channa from Karachi, Dr. Oumar Saleem from Topi and Hafiz Usama Hameed from Islamabad presented their papers on different topics.

Dr. Shahzad Channa presented an analytical study on the topic “Islam & the Concept of Humanitarian Action in Contemporary Times”. After discussing the Qur’anic principles for humanitarian services and instances from the life of Prophet Muhammad (PBUH), the speaker proposed a number of areas including health, economy, women welfare, social and medical services, senior citizenry, etc. where humanitarian services can be delivered in contemporary times.

The second speaker was Dr. Oumar Saleem, who came up with his research analysis on “Importance of Humanitarian Action in Islam and Contemporary Philosophies”. In his discussion, he listed a number of institutional arrangements established for humanitarian works and analyzed their services through the lens of Islamic principles of humanity and humanitarianism.

Hafiz Usama Hameed was the next speaker who talked about the “Financial and Human Resource Utilization for Humanitarian Services in the State of Madinah”. After discussing the foundational aspect of humanitarian services in Islam, the speaker presented a number of examples of human welfare from the first Islamic welfare state of Madinah. He was of the view that Islam as a whole is for the development of humanity and Prophet Muhammad (PBUH) took unmatched steps for humanitarian services both in his individual capacity as well as the head of the first Islamic state. Financial as well as human resource can easily be produced and effectively utilized in the arena of humanitarian services if Islamic state of Madinah is taken as an example.

Maulana Hanif Jalundhry, co-chair for this session, said that Muslims have been drivers of the humanitarian work not only in prophetic times, even now their role is crucial in this regard. He gave example of thousands of religious education institutions, i.e. madrasahs, which have been providing free food and accommodation to hundreds of thousands of students alongside arranging for their religious education. He argued that this was because of the Islamic teachings which urge Muslims to dedicate their lives to philanthropy. The Maulana also raised concerns about the rumors that some western NGOs have been promoting their controversial

agenda in Pakistan under the veil of humanitarian services.

While concluding the session with his final remarks, Abdus Shakoor, chair of the session, drew the attention of those present in the conference to work for more organized, well-connected and well-coordinated humanitarian services. He said that individual good deeds are also valuable but the efficiency, effectiveness and impact of humanitarian work are multiplied when humanitarian organizations and workers are in better coordination with each other.



Session VI

Humanitarian Action in Pakistan: Prospects & Challenges



6: (L-R) Dr. Maliha Zeba Khan, Aqsa Tasgheer, Raheela Khan, Kanwar Waseem.

This was the last session having discussion on formal research papers. All three papers presented in this session discussed humanitarian action in the Pakistani context. Provincial Secretary Pakistan Red Crescent Society Sindh Kanwar Waseem presided over the session. The presenters included Aqsa Tasgheer from Lahore, Dr. Maliha Zeba Khan from Islamabad and Advocate Rahila Khan from Karachi.

The discussion was opened up with the presentation of Aqsa Tasgheer. The topic she covered was “Islamic Concept of Neutrality in Humanitarian Services and Islamic Republic of Pakistan”. After the foundational thoughts from Islamic sources, she drew a comparison between the goals of secular and Islamic humanitarian groups. She described a few models of humanitarianism extracted from the Islamic teachings. She also presented an overview of the government-based and private models of humanitarian services working in Pakistan. The last component of her discussion was an analysis of the possible coordination between religious-based and non-religious organizations of humanitarian service.

Dr. Maliha Zeba Khan discussed the humanitarian action in Pakistan’s maritime zone in light of the state and international laws. Particular focus of her discussion was the humanitarian role which Pakistan Maritime Security Agency (PMSA) plays at sea. According to the facts described in this presentation, the agency extends a diverse range of humanitarian services at sea including rescuing the ships and boats facing some human or natural crisis, providing fueling services to the vessels running short of fuel, preventing children from being smuggled for child labor and human trafficking at large, preventing drug smuggling, etc.

Advocate Rahila Khan talked about “Humanitarian Action in Pakistan: Need, Nature and Challenges”. Under this topic, she discussed multiple kinds of political, social and economic challenges which make a huge part of Pakistan’s population to rely on humanitarian support. She also came up with a number of short-term and long-term strategies which can be made in order to effectively perform humanitarian services in the country.

After an enlightening question-answer and comments session by the audience, chair of the session Kanwar Waseem expressed his thoughts on the theme. He was of the view that humanitarian services have never been a strange phenomenon for Islam and Muslims. Throughout Islamic history, Muslims have extended massive humanitarian

support to their Muslim and non-Muslim brethren. Pakistan is no exception in this case and the Pakistani nation is one of the most generous communities in the world. Humanitarian efforts at different levels and in various capacities need to be synergized in order to reach more concrete and productive outcomes.

Session VII

Dialogue Religion, Neutral Humanitarian Action and Humanitarian Organizations



7: (L-R) Muhammad Abdus Shakoor, Dr. Anis Ahmad, Dr. Shahida Naumani, Umair Hasan.

The subject cannot be justified unless the practitioners from the humanitarian field are not given the opportunity to share the issues they face in the practical field and the prospects and hopes they come across during their daily interaction with the needy and those who are extending financial as well as human support to them. It is equally important to know the level and extent of mutual interaction between the humanitarian organizations and what is needed to be done in this regard. Keeping this in view, this session consisted of a dialogue between the representatives of different organizations working for relief and rehabilitation in their respective fields. The session was chaired by Professor Dr. Anis Ahmad, Vice Chancellor of Riphah International University. The discussants included Umair Hassan, Country Director Islamic Relief;

Muhammad Abdus Shakoor, President Alkhidmat Foundation Pakistan; and Dr. Shahida Naumani, Chairperson Shaoor Welfare Foundation Pakistan.

While talking on the topic “Role and Strategy of the Humanitarian Organizations in the Global Scenario”, Umair Hassan said that the sectarian divisions and religious discrimination had negatively affected the obligation of humanitarian services. This resulted in the violation of human rights which created vacuum for the non-religious humanitarian organizations to extend relief services without religious differences. He admitted that the religious-inspired NGOs have expanded their influence in recent decades and their contribution is now being recognized globally. This is the reason the forums like UN agencies are now compelled to consider the role of religion in humanitarian services. The speaker opined that there

is no better tool than humanitarian work if the believers of a religion want to defeat the anti-religion propaganda and present their positive image to the world.

Abdus Shakoor was the next speaker who was to talk on the topic “Importance of Coordination and Collaboration between Humanitarian Institutions”. While sharing his personal experiences in practical life, he argued that the humanitarian workers come across the stories of misery, helplessness and grief on a daily basis. He said that certain classes like the transgender community and religious minorities are facing unimagined social as well as economic hardships. Those working in this field with a religious motivation must aim at giving the marginalized communities a feeling of protection, peace, and love. He emphasized that religiously motivated humanitarian workers must have a worthy character. He also reinforced the need for better cooperation and coordination between the humanitarian organizations in order to share their experiences, challenges faced by them and learn from one another. AlKhidmat has been working in this direction and it has established several platforms for the organizations working for the well-being of orphans and disaster-management organizations. He praised the efforts by the IPS and ICRC to bring intellectuals, academics and practitioners closer.

Dr. Shahida Naumani was the next speaker who presented her views on the topic “Humanitarian

Action: Contemporary Challenges & the Way Forward”. She opined that ignorance, poverty, joblessness, class-based discrimination and prisoners’ issues were the major challenges which needed to be addressed by the humanitarian workers on priority basis. The first and foremost step towards resolving these challenges was to create awareness among the masses. She stated that Islam in its essence is the complete code for our life and its implementation in this manner can resolve most of our problems.

The session continued to an insightful discussion in which the audience actively participated. Professor Dr. Anis Ahmad, chair of the session, concluded the session with his remarks. He said that as far as humanitarian services matter, Islam does not categorize the humans in majority and minority. The basic principle of humanitarianism in Islam is humanity-first. The Holy Qur’an does not divide the needy in respect of their religious affiliation, their race, color or origin. In contrast, it categorizes them as per their requirement, i.e. orphans, borrowers, poor, prisoners, etc. People should also keep these principles in mind while extending support to the needy.

He argued that emergency-based humanitarian work was also important but those with a religious identity must not forget to work for long-term strategies for the well-being of humanity.

Session VIII

Discussion Unbiased Humanitarian Services: Role of Madrasah



8: (L-R) Dr. Umair Mahmood Siddiqui, Maulana Zubair Ashraf Usmani, Mufti Abdur Raheem, Dr. Syed Azizur Rahman.

This session was dedicated to the discussion on neutral humanitarian services through madrasahs. The topic is important because religious educational institutions in Pakistan have been playing significant role in providing free shelter, food and other basic facilities, along with education to thousands of students from poor and middle class families. This can be considered one of the most organized effort for humanitarian cause.

The session was chaired by Mufti Abdur Raheem, President Jamiatur Rasheed Karachi.

In-charge IIUI's Regional Dawah Centre Karachi Dr. Syed Azizur Rahman was the lead discussant who was joined by Dr. Zubair Ashraf Usmani from Jamia Darul Uloom Karachi, and Dr. Umair Mahmood Siddiqui from the University of Karachi.

Dr. Syed Azizur Rahman delivered his keynote speech in the session. He argued that the social service which a madrasah provides does not go to the general

public like that of the humanitarian organizations. Instead religious institutions provide everything considered basic necessity, mainly to the two classes, i.e. the teachers and students coming to these seminaries for education.

He opined that prior to 1857, there was no concept of establishing a religious educational institute under the banner of a certain sect or school of thought. It was vice versa as the religious schools of thought and scholars used to be identified through the seminaries. This concept needs to be revived in order to soften the differences and overcome sectarianism on religious lines.

Dr. Umair Mahmood Siddiqui expanded the debate initiated by the keynote speaker. His discussion evolved around the four essential questions regarding the scope of impartial, neutral social work in Islam, present role of madrasah in this regard, challenges and future prospects. He came up with a

number of Qura'nic verses, prophetic traditions and instances from the early Islamic period to prove that Islam encourages the principle of "Humanity First" in social works. He praised religious seminaries for their contribution to humanitarian services and opined that, in many cases, madrasahs have not remained confined to the welfare of their teachers and students. Rather they have opened their doors to the needy in times of human crises as well as natural disasters irrespective of religious, national, racial, or ethnic identities of those at the receiving end. Many madrasahs in Pakistan have been providing free basic facilities to the foreign nationals without any discrimination. Hence, they should be considered as the largest NGOs in this field.

The speaker, however, admitted that sectarian division among the religious class had been badly affecting the principle of impartiality and neutrality. Religious leaders from every school of thought must come forward, use platforms provided by the organizations like IPS and ICRC, and look for avenues through which the issue could be resolved.

Dr. Zubair Ashraf Usmani briefly discussed the role of the madrasah sector in humanitarian services. He

admired the services which seminaries like Jamiatur Rasheed, Jamia Darul Uloom Karachi and Jamia Binoria have been offering to humanity for many decades. He agreed with the previous speakers that, in order to overcome the shortcomings, madrasahs need to accommodate modern trends and adopt the required strategies so that their influence could be made visible in the society.

Chair of the session, Mufti Abdur Raheem, said the solution to the problems being faced by humanity lies in following the path set by the Holy Prophet (PBUH). He stressed the need for eradicating depression and anxiety in today's world.

Referring to the minorities, he warned if the non-Muslims living in Pakistan feel insecure then the Muslims across the globe would also be in distress. He underlined the importance of human compassion in Islam by saying that even in times of war, the agreements made with the infidels were implemented in letter and spirit and infidels were also helped in their difficulties whenever they needed assistance. He deplored the gulf of misunderstandings between seminaries and NGOs and reiterated that this mistrust must be bridged.



Concluding Session



9: Distribution of certificates

The proceedings were now about to end after the insightful and enlightening discussion on the subject for two days. The concluding session consisted of the distribution of certificates and souvenirs among various participants along with the concluding remarks by the chairman IPS Khalid Rahman and ICRC's regional advisor Dr. Ziaullah Rahmani. Dr. Ziaullah Rahmani, in his concluding speech, shed light upon some issues which were raised by the speakers in various sessions. One of these was that human-made crises like wars have deprived a considerable portion of humanity of the basic needs and whether it would be wise to stick to the relief work without identifying and curbing the root cause due to which a crisis occurred. Dr. Rahmani was of the view that every organization has a mandate and area of specialization and it should be expected to excel in that area only. Humanitarian organizations like ICRC have no political or military power to stop conflict. Conflict resolution is a very important job beyond any doubt, but it is the responsibility of political institutions like the UN and the states. He congratulated the IPS and ICRC teams for successfully organizing a well-disciplined and productive conference.

Khalid Rahman, while paying gratitude to the audience, speakers and the organizers for their contribution in the success of this event, said that the two days of discussion provide a ray of hope that religious circles are committed to the wellbeing of their community and humanity as a whole. He said that we, the Pakistanis, especially the young generation, must not be disappointed with our country and our nation. No human society is completely free of evils. Pakistan and its people have potential and a will to utilize their potential for human well-being. An evidence of this is that Pakistani society is one of the most generous societies as far as humanitarian services are concerned. What we need is to have faith in our religion, in our country, in the values which we inherit from our socio-religious tradition and in our potential in order to uplift our society and promote the message of goodwill, love and peace for the entire humankind.

After the distribution of certificates and souvenirs, the conference came to an end with prayers.



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