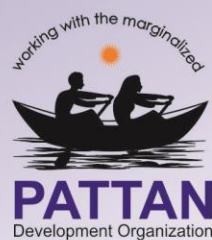


Overwhelming pandemic, overwhelmed by fatalist mindset in Pakistan

A survey of Imams and mosque goers:
Punjab, Sindh and Islamabad

April - May 2020



Pattan Development Organisation

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1. Introduction and Background

Pakistan is prone to multiple disasters. – drought, earthquake, landslide, flash flooding, epidemics, pollution, industrial, cyclones etc. Flooding has been the most frequent and wide spread phenomenon. This list has become longer since February 2020. Like all other countries, Pakistan is being hit badly by yet another calamity – Covid-19.

According to the Federal Flood Commission between 1950 and 2015, the country suffered from 23 super floods. The total economic loss was equal to USD 40 billion. At the time of writing this report, Pakistan has less than 1,000 deaths from Covid-19, but the economic and social impact could be [massively] larger than all the past floods combined. Unlike other disasters, it has hit every person in every corner of the country though unequally. It has made the poor, poorer. Reports show that unemployment, poverty; indebtedness and criminalization have already increased manifold and this may continue to rise in the coming months and years. Gender-based violence has also spiked. Due to a prolonged lockdown, the psychological health of large numbers may also be an issue. What must be feared the most in these circumstances is the occurrence of another disaster? A locust attack is already on the horizon. The flood season is fast approaching. Is the country prepared to cope with floods, while fighting Covid19 and its impact? If the past is any guide, the obvious answer is NO.

Poverty is deepening and spreading, so is the subjugation of the poor and the domination of the elite, political stability in such circumstances becomes fragile. Any mishap can trigger unrest if the authorities fail to fulfill the needs of the population.

Interestingly, even in rich and established democracies, inequality has once again become a loud cry. Powerful voices are trying to make inequality a major policy issue as scholars, researchers and activists have started pointing out the relationship between pandemics and political upheavals. According to Walter Scheidel¹, pandemics, warfare, revolution and state collapse levels income inequalities. In his recent op-ed article *“The Wealthy Fear Every Pandemic”*, he observes, “elites did not readily cede ground, even under extreme pressure after a pandemic. Today America faces a fundamental choice between defending the status quo and embracing progressive change. The current crisis could prompt redistributive reforms akin to those triggered by the Great Depression and World War II, unless entrenched interests prove too powerful to overcome.”

This observation seems relevant to our country too. We should remember how the Bhola cyclone that devastated the then East Pakistan (now Bangladesh) on 3rd November 1970 intensified feelings of neglect and oppression and contributed to resentments that culminated in the 1971 civil war and finally the independence of Bangladesh.

In the aftermath of the breakup of Pakistan, the ruling elites agreed to reduce inequalities and improve social justice in Pakistan. Through constitutional provisions the uneven ground was at least levelled on paper in 1973. For instance, article 3 guarantees elimination of all forms of exploitation. Article 37 promises:

“The State shall promote, with special care, the educational and economic interests of backward classes and areas: remove illiteracy and provide free

¹. “The Great Leveler: Violence and the History of Inequality from the Stone Ages to the Twenty-First Century”.

and compulsory secondary education within minimum possible period; make provision for securing just and humane conditions of work, ...”

The article 38 further pledges,

“The State shall secure the well-being of the people, irrespective of sex, caste, creed or race, by raising their standard of living, by preventing the concentration of wealth and means of production and distribution in the hands of a few.”

Forty-seven years on, the ruling elites of Pakistan have made no progress on fulfilling the above provisions. Instead, the country has become the sick man of South Asia. On most social indicators including HDI, we are at the bottom. Consider. Widespread infant mortality, malnutrition, illiteracy, marginalization, injustice and disempowerment are the hallmarks of our society. This is the result of poor governance and corrupt politics.

The current disaster has not only starkly exposed existing inequalities but has also intensified processes of marginalization and pauperization in the country. And sadly, humiliation has become an integral part of cash and ration distribution during these testing times. For how long have our people to tolerate this kind of humiliation? The time has come to pressure our ruling elites to fulfill the constitutional commitments they made five decades ago.

In order to make this a reality, civil society has to liberate itself from the influence of big business and join hands with labour unions, marginalized associations, women and youth groups, scholars, minorities and youth. Put simply, leveling of the polity is a prerequisite to achieving just and fair governance.

Talking about polity and governance at this stage of crisis may seem strange. Disaster experts believe that only hazards can be natural, hazards turn into disasters only because of human error and mis-judgement. Disasters are a result of the clash of hazard and vulnerability. And the greater the vulnerabilities, the higher the probability of becoming a victim. Covid-19 has once again proved this correlation. Countries which acted promptly and correctly managed to arrest the spread, China, South Korea, Taiwan, Ireland. Those who didn't suffer the most, the USA, the UK, Italy etc.

Maulana Suhaib Rumi, head of Faisalabad Tableeghi Jamaat died of Covid-19.

“According to a hospital doctor, the elderly preacher had attended the Tableeghi gathering in Raiwind last month. He said five members of his family, including two minors had been isolated with symptoms of virus.”
Reported by Dawn, 17 April 2020.

According to the Punjab health department, over 1,100 Tableeghi Jamaat members have been tested positive for coronavirus in the province.

Both the government and Pakistanis responded poorly to Covid-19. For instance, consider this. Pakistan is perhaps the only Muslim majority country which allowed congregational prayers in mosques. The federal government and the leading clerics of the country signed a 20-point agreement on 18th April. (See Annex 5.1.).

The clerics pledged that they would enforce the agreement in letter and spirit. Since, the mosque is the most sacred and disciplined place, it was not wrong to assume that the agreement would be

implemented in true spirit. And in case it didn't, mosques would become epic centers of Covid19 spread.

Keeping that in mind, PATTAN decided to observe various mosques at the 1st Taraveeh congregation which fell on 24th April. We had shock of our lives when we found that in more than 80% of the mosques we observed, the 20-point agreement was blatantly flouted. This embarrassed some leading clerics as both print media and TV channels gave a lot of coverage to PATTAN's findings. (See Annex 5.2. and 5.3.). However, the government responded promptly and immediately improved its enforcement, but unfortunately lost the momentum again very soon.

The second phase of observation and survey was conducted in Islamabad and 15 cities of Sindh and Punjab between 28 April and 5 May.

Why just mosques? Places of worship are respected in all religions and their custodians are trusted the most. Spirituality also inculcates discipline and punctuality. Hence, one expects high standards from them. They are also most trusted. Mosques are perhaps the only civil institution which command supreme respect. Therefore, expecting responsible behavior from clerics is natural. On the other hand, market places are chaotic and rowdy as profit determines their attitude. And above all, unlike other sectors, the clergy had guaranteed to the government to implement the SOPs in letter and spirit.

However, in our view, being confined within four walls for a prolonged period of time during congregational prayers (Jumma and Taraveeh) could spread the contagion faster than other gatherings. Keeping that in view, we thought that assessing implementation of SOPs in mosques was most essential to understand the sociology of religion in times of pandemic.

According to government sources reported by some newspapers and private TV channels the violation of these 20-points was widespread in Lahore and Rawalpindi. The Express Tribune reported (page 4) on 6 May that 450 mosques had been served notices for ignoring SOPs. On 27 April Aaj News in its programme Spot Light reported that 95% mosques in Lahore were found violating the SOPs. Therefore, official reports corroborate the trends of PATTAN's observation and survey.



2. Scope of observation and survey

2.1. Purpose of the survey

The main purpose of the survey was, 1. to understand factors that influence peoples' attitude towards safety measures (SOPs) during the pandemic, and 2. to draw lessons for public policy improvement.

2.2. Respondents

Besides regular mosque-goers, the respondents of the survey were Imams and members of mosque committees. Nearly 80% of the namazis said they offer three to five prayers including Taraveeh in congregation in a mosque and only 8% respondents of the survey said they didn't go to mosque at all. PATTAN didn't include them in the further survey as our aim was to ascertain the opinions of Muslims who offer regular prayers in a mosque, and so it can be assumed that our subsequent respondents have a strong bond with the mosque



Picture 1. Islamabad. Showing Imam masjid and committee members during the interview inside a mosque.

and religion. In spite of this, there appeared differences between the opinions of namazis and the Imams/masjid committee members regarding the implementation of the 20-point SOPs.

2.3. Sample Size and Methodology

Due to Covid-19 restrictions, we opted for a convenient sampling. We decided to select mosques and respondents within the radius of one to two kms of interviewer/observer residence. All interviews were conducted in person and during the interviews the surveyors kept six feet distance, worn face masks and refrained from shaking hands.

In Sindh and Islamabad, our trained observers used a standard checklist which covered just five points of the 20-point agreement signed between government and the clerics. While in Punjab, for the second survey, two separate questionnaires were used, one for worshippers and the second for imams/members of masjid committees. Through these questionnaires we attempted to assess reasons for going to mosque, the level of violations inside mosques and who the respondents think were responsible for these violations.

Quote of a respondent.

"Nothing will happen to us as we are brought up in highly infected places."

Muhammad Reza,
Masjid Gulzar-e-

The second survey was conducted in 16 cities during 29 April and 7 May in Sindh, Punjab and Islamabad, while the first one was held on Friday 24th April during first Taraveeh prayer congregation. In the second survey, in total 132 imams and masjid committee members and 345 namazis of 95 mosques participated, while 23 masjid Imams refused to take part in the exercise. The survey was conducted in Islamabad, Rawalpindi, Faisalabad, Lahore, Jhang, Multan, Layyah, Muzaffargarh and



Picture 2. Islamabad. The poster informs namazis about availability of food during Sehri.

Dera Ghazi Khan. Besides this, our surveyors also observed 109 mosques during taraveeh congregations in Islamabad, Karachi, Mirpur Khas, Shikarpur, Kashmore, Hyderabad, Thatta and Badin.

Table 1. Showing brief summary of sample size and dates of observation and survey

Survey/observation	Date	Provinces	Number of respondents	Number of mosques
First (observation)	24 April 2020	Islamabad & Punjab	--	194
Second (survey)	29 April – 7 May 20	Islamabad & Punjab	132 Imams 345 namazis	95
Third (observation)	5-6 May	Islamabad & Sindh	--	109

3. FINDINGS

3.1. Mosque observation

PATTAN’s first observation clearly shows a wide spread violation of all essential SOPs in almost all of the observed mosques. Only in 28% of the mosques were the namazis found keeping some semblance of distance. When we probed further, the distance kept was smaller than recommended, actually less than 3 feet. In 88% and 68% mosques, people were found without face masks and performing their having wazzu in mosques respectively. Therefore, if one calculates the total violations that are being committed in



Picture 3. Showing namazis having wazzu in a mosque

all mosques, imagining its accumulative impact is enough to terrify anyone. What is worth noting is

that in this environment, one single person can cause exponential spread. 100% adherence to every SOP is must. (See Table 2 and Chart 1 for SOP wise violation.)

Table 2. Results of the first observation dated 24 April 2020.

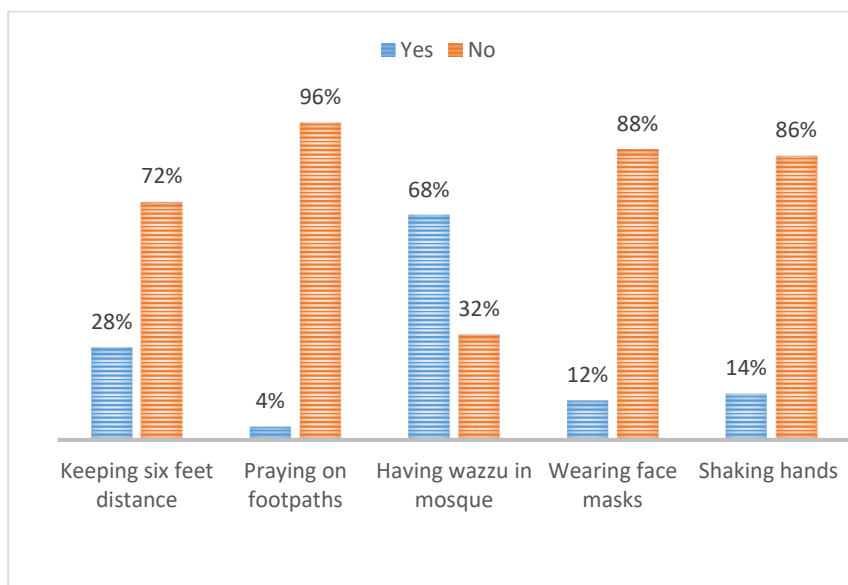
Observation Point	Yes	No
1. Six feet distance	28%	72%
2. Praying on footpaths	4%	96%
3. Performing wazzu inside mosque	68%	32%
4. Wearing face masks	12%	88%
5. Hand shaking	14%	86%

Quote of a respondent.

“Since Imran Khan has come to power, price hike and natural calamities have increased many fold and farmers are suffering a lot too. God is angry with us. When he will leave power, everything will become normal.”

Ghazi Abbas,

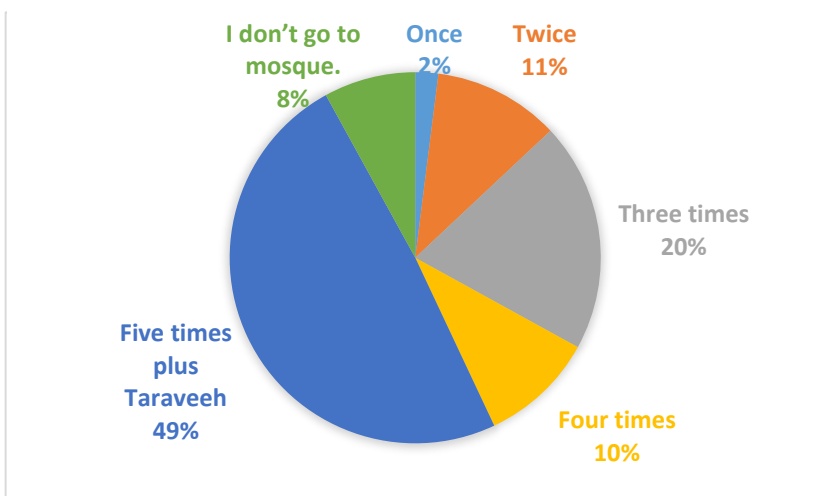
Chart 1. Results of the first observation dated 24 April 2020



3.2. Devoutness of respondents

Chart 2. shows that a large majority (79%) of our respondents appear to go to mosque for more than three times a day. Those who said they didn’t go to mosque at all, gave two main reasons, the first work related and the second the SOPs. The interviews of this category of respondents were terminated after ascertaining the reasons of their avoidance.

Chart 2. How many times do you go to mosque each day to say your prayers?



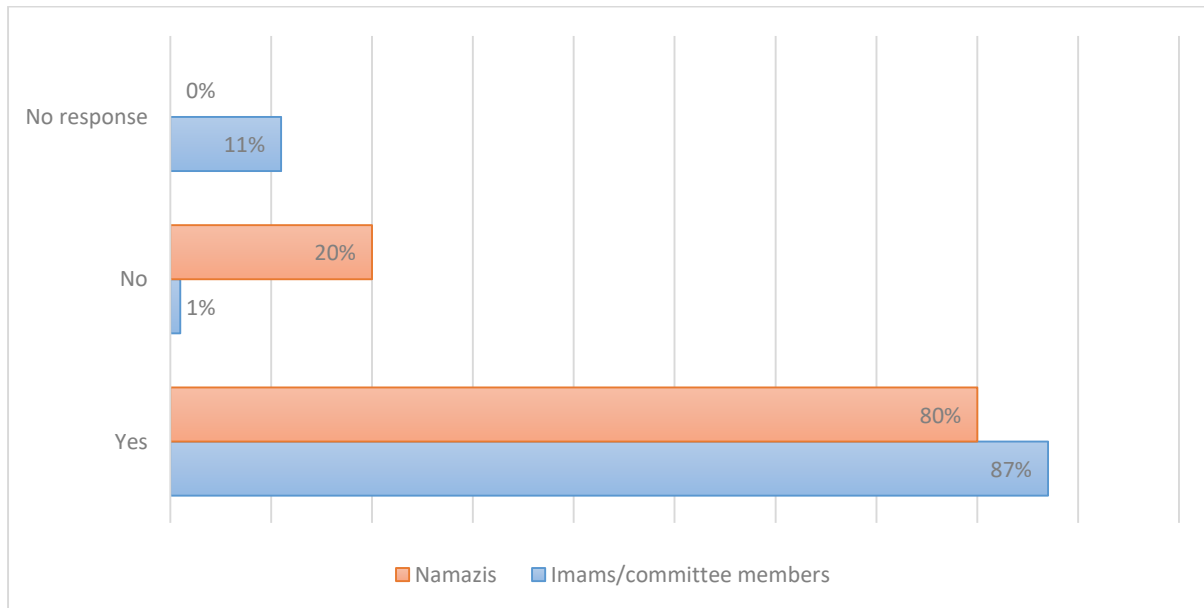
3.3. Awareness about the 20-point agreement

A large majority of both categories of respondents are likely to be aware of the 20-point clerics-government agreement. Only 20% namazis were found to be ignorant of the agreement. See Table 3 and Chart 3.

Table 3. Awareness level of Imams and namazis about the 20-point agreement.

Group Name	Yes	No	No response
Imams/committee members	87%	1%	11%
namazis	80%	20%	0%

Chart 3. Showing awareness level of Imams and namazis about the 20-point agreement.



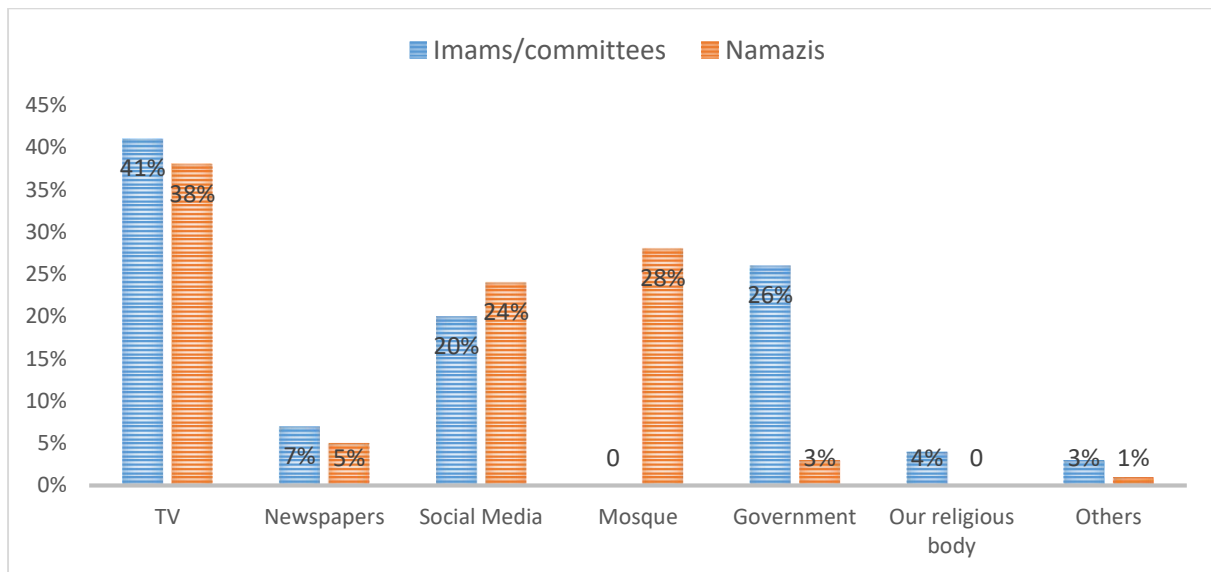
3.4. Sources of information about the 20-point agreement

Both groups of respondents are highly likely to rely on TV channels and social media as far as information about the 20-point agreement is concerned. However, more Imams got information from government sources than namazis. For 28% namazis, the mosque itself is also a source of information. See Chart 4.



Picture 4. Imam pasting a poster about SOPs on the mosque entrance.

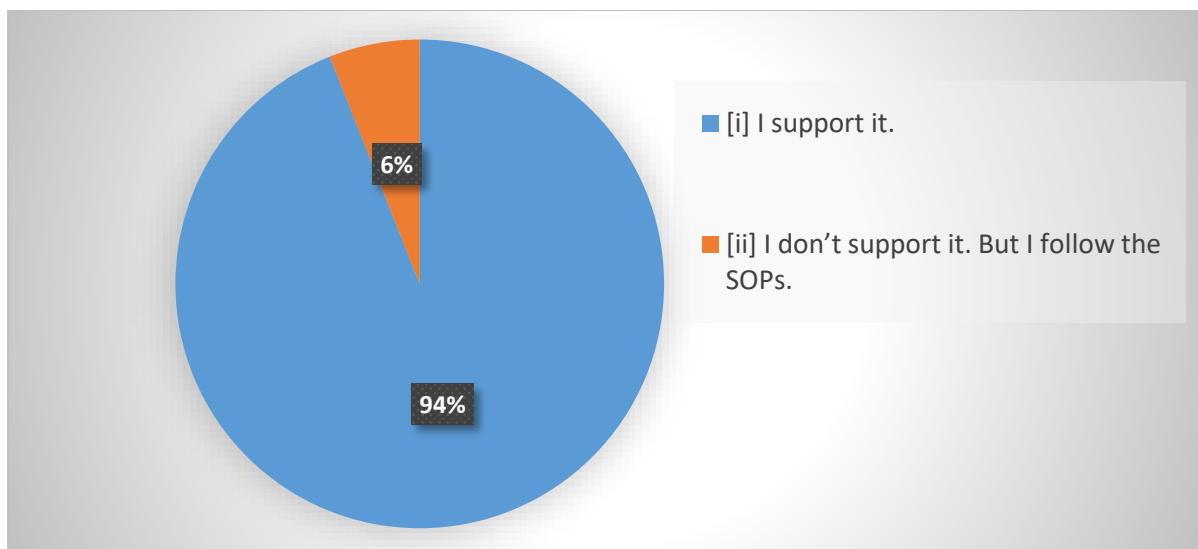
Chart 4. Sources of information about the 20-point agreement/SOPs



3.5. Acceptance level of the 20-point agreement

Wide spread acceptance of the agreement is evident from the survey. Nearly every Imam masjid and committee members is highly likely to support the 20-point SOP agreement. The 6% who don't support the agreement, they also tend to agree with the actual SOPs. For details see Chart 5. However, as far as compliance with SOPs goes, it is concerned it is extremely low.

Chart 5. Opinions of Imams and masjid committee members about the 20-point agreement.



Quote of a respondent.

“Corona doesn't exist. Its Jewish conspiracy to lock down mosques. They gave money to NGOs for collecting information.” Ghulam Mohayuddin, Jamia Masjid, Hajveri Town, Faisalabad.

3.6. Compliance with and enforcement of the agreement

There appears a huge discrepancy between the Imams and their followers (namazis) on the issue of the actual implementation of the 20-point SOPs in their mosques. For instance, two-third namazis said there was little or no implementation of the SOPs. This difference in opinion might be happening due to span of time the two groups spend in the mosques. The Imams spend more time in the mosques, while the namazis are



Picture 5. Namazis offering prayers while not keeping six feet distance and many not wearing face mask.

likely to come just to say their prayers. Another reason for the discrepancy might be due to the different responsibilities of the two groups, or it could be a combination of both reasons. In order to show that they are enforcing the agreement, Imams and mosque committee members are likely to exaggerate their performance. For further details, see Table 4 or Chart 6.

Table 5 and 6 further substantiate the responses of the namazis as two-thirds of them responded that there are violations of the following SOPs: not keeping six feet distance, not wearing face masks and performing wazzu in the mosque. However, 91% responded that people didn't pray on footpaths.

Table 4. To what extent is the 20-point agreement is being implemented in your mosques?

Scale	Responses of Imams and masjid committee members	Responses of namazis
All	7%	3%
Mostly	27%	12%
Fifty –fifty	25%	11%
Somewhat	21%	7%
A little	16%	41%
Not at all	2%	26%
Total	100%	100%

Chart 6. To what extent is the 20-point agreement being implemented in your mosques?

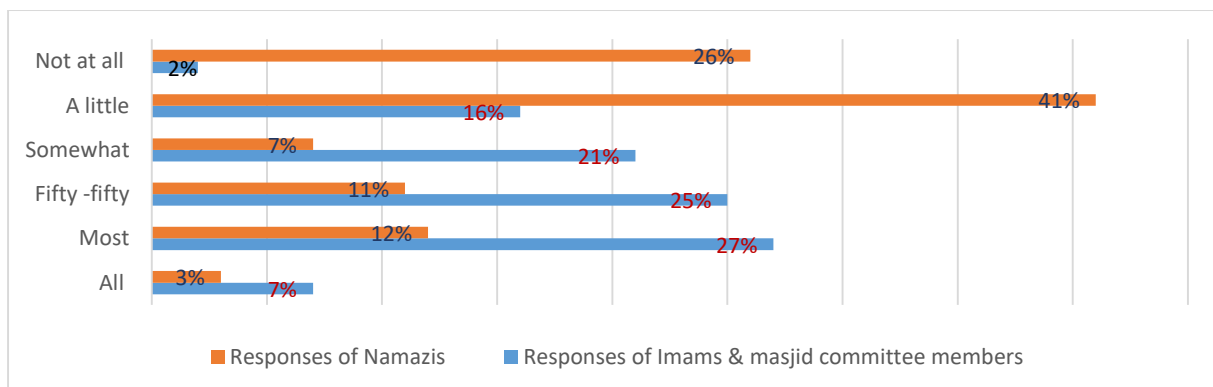


Table 5. Namazis response on implementation of SOPs in mosques.

	Yes (%)	No (%)	No response (%)
Do people maintain 6 feet distance on all four sides?	27	65	9
Do namazis bring children and having elderly?	25	69	6
Do people say their prayers/taraveeh on footpaths?	2	91	7
Do Imams allow namazis to perform wazzu in mosques?	72	27	1

Table 6. How many people wear face masks during prayers/taraveeh?

	%
All.	3
Most.	12
50-50.	11
less than 50%.	7
Few.	41
No one	26
Grand Total	100

3.7. Responsibility for implementation of the 20-point agreement

Who has the main responsibility to implement the 20-point SOPs in mosques? Here too Imams and namazis appear to disagree. 66% Imams say that everyone is responsible for the violations, while only 12% namazis agree with this. 48% namazis, the main responsibility to implement lies with the government, while only 8% Imams agree with the namazis on this point. One-third of the namazis assign this responsibility to Imams. See Chart 7 or Table 7.

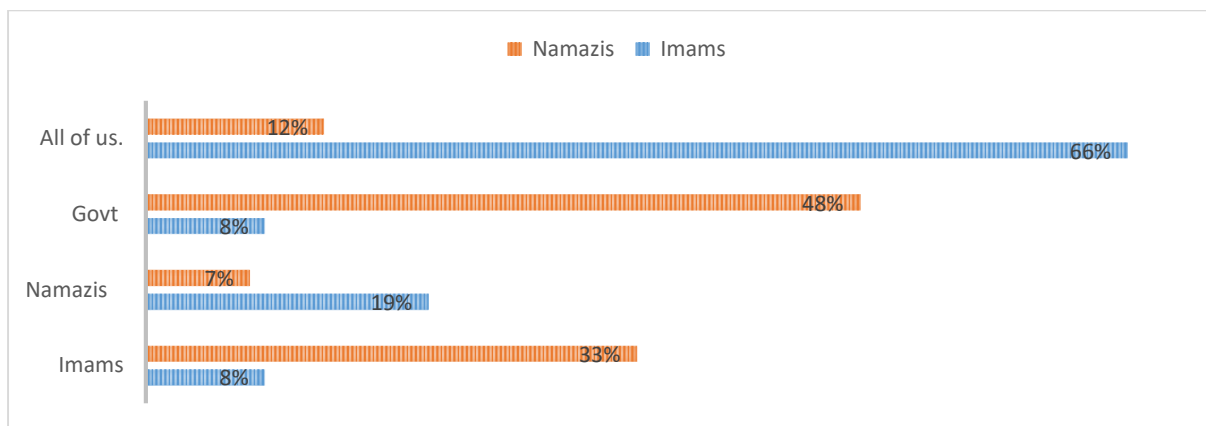
Quote of a respondent.

“Nothing will happen to us as we are brought up in highly infected places.”
Muhammad Reza, Masjid Gulzar-e-Medina, Faisalabad.

Table 7. Who in your view is mainly responsible for the implementation of the SOPs?

Who	Responses of Imams	Responses of namazis
Imams	8%	33%
namazis	19%	7%
Govt	8%	48%
All of us.	66%	12%

Chart 7. Who in your view are mainly responsible to implement the SOPs?



3.8. Measures taken for enforcement of the agreement

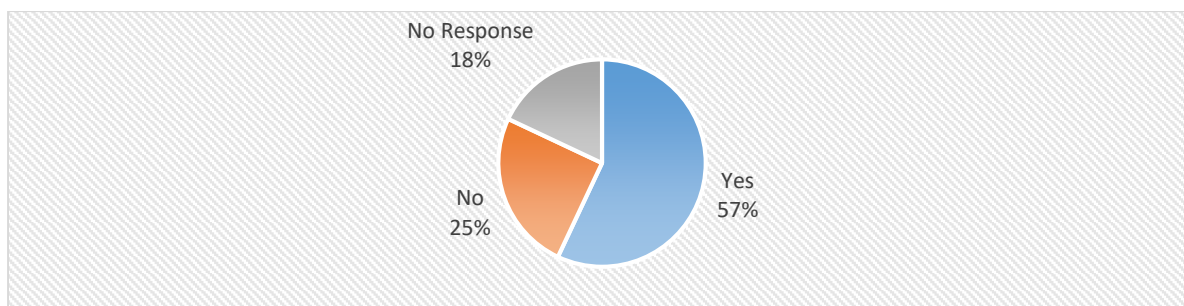
3.8.1. Role of Imams

Almost every Imam and mosque committee member who PATTAN interviewed said they instructed namazis to observe all or some of the following six (see Table 8) instructions. When we asked the same question of the namazis, only 57% agreed with the Imams that they had been so instructed. (see Chart 8).

Table 8. What do you do (as Imam or masjid committee member) to implement the SOPs?

Responses	%
1. Motivate worshippers to follow the SOPs.	39%
2. Have banned wazzu in mosque.	12%
3. Children and elders are not allowed to enter.	13%
4. Six feet distance is maintained.	13%
5. Don't allow people to use footpaths and roads for praying.	8%
6. Motivate worshippers to wear masks	15%

Chart 8. Do Imams give instructions to namazis to follow the SOPs including keeping a 6 feet distance on all four sides, wear face masks and not bring children to mosque etc.? (Responses of namazis)



3.8.2. Role of the police

The government has assigned the police to monitor the compliance



with and enforcement of the SOPs in mosques. Interestingly, there appears to be disagreement between the Imams and the namazis. Nearly two-third of the namazis said that they didn't see or encounter any police telling/warning them or the Imams about any violations, while only 40% of the Imams said the same. For further details see Chart 9.

On a Friday I along with a colleague went to observe compliance with the SOPs in Jamia Masjid F10 Markaz during the Friday prayer congregation. I found people having wazzu, some elderly people sitting in rows and people without face masks. Though there was some distance between namazis but definitely it was not six feet. I came out, saw a police car parked near the mosque entrance and a policeman standing next to the car, while carrying a huge rifle. I approached him and politely asked him if he would like to talk to me, he said of course. I told what I had just seen inside. He said *'he had informed the Imam.'* I didn't want to argue with him, but thought to inform him that SOPs were being flouted blatantly. He said, *'we could not force people.'* Fair enough. Normally, two to three policemen patrol together. I noticed that he was alone. I asked him where is your colleague, he innocently said *'he is gone inside the mosque to pray.'* Sarwar Bari

Almost the same percentage of disagreement was seen when we asked whether the police were helping to implement the agreement. See Chart 10.

Chart 9. Have you (namazis) ever seen police warning worshippers or imams about violations of the SOPs?

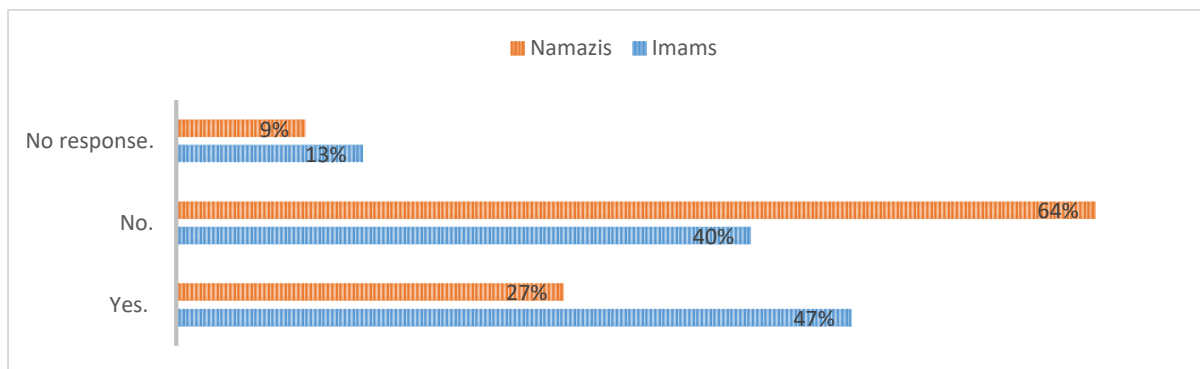
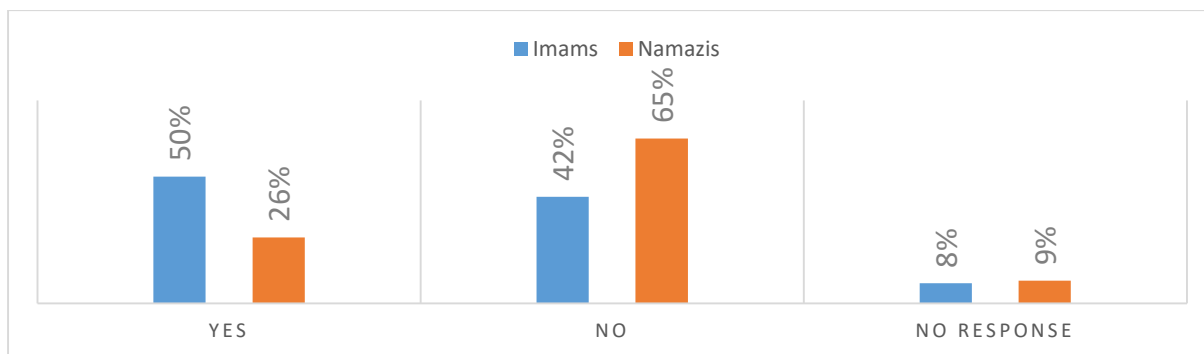


Chart 10. Are police helping mosques in implementing the agreement and the SOPs?



3.9. Reasons for ignoring the 20-point agreement

Nearly 75% of the namazis said that saying namazis and Taraveeh in a mosque is preferred in Islam, and life and death is in God's hands. Not a surprising reply. However, what is surprising is that in response to the same question, 50% Imams mentioned non-religious reasons for ignoring the SOPs. Consider Table 10. Moreover, it seems that changing attitudes and behaviour is not easy. From our data and observation, it seems that most people are highly likely to continue with pre-existing behaviour and attitudes during the changed environment of the pandemic too. For instance, a large majority of Pakistanis religiously and culturally believe life and death is in God's hands. The same belief is adhered to even when the media is showing the deaths of tens of thousands of corona virus affected people. This fatalist attitude prevents us from adopting safety measures in day to day life too, for instance, not wearing of helmets while driving motorbikes.

A mosque Imam sarcastically said, "Corona exists only in mosques at the time of prayers. It is neither in bazaars nor in vegetable markets! Think about it".

Imam of a mosque, Islamabad.

Question

Please tell us why, despite repeated warnings from doctors and appeals of religious leaders and government, you still go to the mosque to say your prayers? (Note for surveyor, don't read responses, just tick in the relevant row as the respondent speaks).

Table 9. Responses of namazis

Options (multiple responses were allowed)	Percentage
Saying Taraveeh in a mosque is preferred in Islam and life/death is in God's hands.	74%
No one has stopped me from going to mosque.	14%
Due to peer pressure.	2%
It is an integral part of my life to say prayers in mosque.	6%
Any other.	4%
Total	100

Table 10. Responses of Imams and Committee members

Options (multiple responses were allowed)	%
God will keep Muslims safe from this virus	47%
Our religious body has ordered us to offer taraveeh and prayers as usual.	7%
We are behaving like all others	21%
Running the mosque as usual is necessary to raise funds for my family and for the mosque	5%
Any other, please record reply. (trying to implement)	17%
No response.	3
Total	100%

4. Conclusions and Recommendations

- The present government like all the previous ones continues with the policy of appeasement toward clergy. While, all Muslim majority countries including Saudi Arabia have put ban on congregational prayers, Pakistan didn't. For instance, the leading clerics of the country though reluctantly agreed to a 20-point SOPs, they continue violating the agreement and the government didn't take any strict action against them. Therefore, it seems fair to conclude that our constitution and law along with law enforcement become subservient to the interests of the clerics. It is worth stating that very often their interests clash with the teachings of Islam. Our survey clearly shows that it might have seriously damaged the writ of the state and its credibility as everyday SOPs are flouted every evening.
- The survey data also shows that most namazis strongly believe the life and deaths in God's hands and because of this belief they are not afraid of going to say their prayers and Taraveeh in mosques. But, for most Imams running mosques as usual is necessary for economic survival of their families and the mosques. And in this process, they perhaps have forgotten this - *Allah tells us that "If anyone saved a life it would be as if he saved the life of the whole humanity." Quran 5:32.* Strict observance of SOPs are of course been developed and implemented to save humanity.
- We urge the civil society, clergy, media and political parties to inculcate and promote humane values of Islam. The government and parliament must play its lead role in this regard.

5. Annexures

5.1. The 20-point agreement signed on 18 April between leading clerics and the federal government.

1. There would be no carpets in mosques and imam bargahs. People would be encouraged to bring their own prayer mats.
2. Social distancing would be observed.
3. People would be advised to refrain from discussions in mosques.
4. Mosques which have compounds would hold prayers outside rather than inside the building.
5. Elderly and sick people would not come to mosques.
6. Taraweeh preparations would be made only in mosque premises, not on roads.
7. People would be encouraged to offer Taraweeh at home.
8. Mosque floors would be washed with chlorine disinfectants.
9. Prayer mats would also be disinfected with chlorine mixture.
10. Congregational rows would be formed with a 6ft distance between worshippers.
11. Committees would be formed to ensure preventive steps are followed.
12. Ablutions should be performed at home.
13. It would be necessary to wear masks at mosques.
14. No handshakes or hugs would be allowed.
15. Worshippers would refrain from touching their faces.
16. People would be encouraged to perform aitekaf at home.
17. No preparations for sehri and iftaari would be made in mosques.
18. Mosque administration would remain in contact with local police and cooperate with them.
19. Mosque administration and police would be asked to ensure social distancing is maintained during prayers.
20. Government can review and change any part of its policy on mosques during Ramazan if these measures are not being followed or the rise in cases is exponential.

5.2. Links to Media Coverage of the Findings of Pattan's Observation of Mosques and Survey

- 25 April, 2020, Urdunewspk
<https://urdunewspk2.blogspot.com/2020/04/mosque-imams-failed-to-implement.html>²⁷
- 26 April, 2020, Geo New Headlines,
https://www.youtube.com/watch?v=ff_pIMgH8E0&list=PL77NPbvlftzbxtd60rKMSqmALA4mIDaSX&index=8
- 26 April 2020, Dawn News
https://epaper.dawn.com/?page=26_04_2020_151
- 26 April 2020, DW.com German TV
<https://www.dw.com/ur/%D9%BE%D8%A7%DA%A9%D8%B3%D8%AA%D8%A7%D9%86-%D8%A8%DB%8C%D8%B4%D8%AA%D8%B1-%D9%85%D8%B3%D8%A7%D8%AC%D8%AF-%D9%86%DB%92-%D8%B1%D9%85%D8%B6%D8%A7%D9%86-%D9%84%D8%A7%DA%A9-%DA%88%D8%A7%D8%A4%D9%86-%D9%86%D8%B8%D8%B1-%D8%A7%D9%86%D8%AF%D8%A7%D8%B2-%DA%A9%D8%B1-%D8%AF%DB%8C%D8%A7/a-53249261?maca=ur-EMail-sharing>

- 27 April 2020, Geo News Twitter
https://twitter.com/geonews_english/status/1254675681692303362
- 26 April 2020, Dawn News
<https://www.dawn.com/news/1552273/80pc-mosques-in-punjab-violate-govt-ulema-agreement-on-taraveeh-report>
- 27 April 2020, The News International
<https://www.thenews.com.pk/print/650298-80pc-mosques-in-punjab-violate-govt-ulema-accord-on-taraveeh>
- 27 April 2020, RS.news
<https://www.researchsnipers.com/80-per-cent-mosques-in-punjab-break-the-govt-ulema-agreement-on-taraveeh/>
- 26 April 2020, Pak Tribune
<http://www.paktribune.com/news-details/mosques-in-punjab-islamabad-did-not-follow-four-of-20-points-by-govt>

5.3. Author's participation in TV talk shows

25 April 2020, Samaa TV, Sawal With Amber Shamsi

<https://www.youtube.com/watch?v=CKMC7MCAwug&list=PLlnT0gly5Xc4c8xGqTPVfJ99DFz6XlKeW>

26 April 2020, Dawn News, Infocus Program

https://www.youtube.com/watch?v=-Wt6EoeU_Ew&list=PLqvJuaAfjXbTHPOHk2WzXwUZpswsY3qkE&index=1

27 April 2020, Aaj News, Spot Light with Munizae Jahangir

<https://www.youtube.com/watch?v=9wf1OecjTRY>

27 April 2020, Samaa TV, Awaz

<https://www.youtube.com/watch?v=7kId5GiXk0Y&list=PLlnT0gly5Xc4VW6uX-B15alvEuU4BxwGZ&index=2>

28 April 2020, Hum News, Ramzan Transmission: Ramzan Aur Hum

https://www.youtube.com/watch?v=6hCwBI2-9Gc&list=PLIUji1n9-fQdMGCND3qaF_p9vJy5Sr1GQ

5.4. Mosque observation checklist

علماء اور حکومت کے درمیان باجماعت نماز و تراویح کی شرائط پر عملداری کا مشاہدہ فارم

مشاہدہ کی تاریخ: / / 2020

مشاہدے کا نام: ضلع کا نام: تحصیل:

(1) مسجد کا نام: محلہ کا نام:

(2) مسجد کا نام: محلہ کا نام:

(3) مسجد کا نام: محلہ کا نام:

(4) مسجد کا نام: محلہ کا نام:

(5) مسجد کا نام: محلہ کا نام:

نمبر شمار	مشاہدے کا کاتھ	جی ہاں	جی نہیں
1	کیا مسجد میں قالین، دریاں یا چٹائیاں چھپی ہیں؟		
2	کیا مسجد میں افطاری کروائی جا رہی ہے؟		
3	کیا نمازیوں کے درمیان چھٹ کا فاصلہ موجود ہے؟		
4	کیا تراویح یا نماز سبکدہ یا فٹ پاتھ پر ادا کی جا رہی ہے؟		
5	کیا مسجد میں دھوا کیا جا رہا ہے؟		
6	کیا نمازیوں نے منہ پر ماسک لگائے ہیں؟		
7	کیا نمازی ایک دوسرے سے ہاتھ مل رہے ہیں؟		
	کوئی اور اہم مشاہدہ؟		
		
		
		
		
		
		

معاہدے کی کسی بھی طرح کی خلاف ورزی کو تصویر میں محفوظ کر لیجئے۔
فارم دوران مشاہدہ مستند کریں۔ لیکن اگلی مسجد کے مشاہدہ سے پہلے ضرور ہر کر لیں۔
عشاء کی نماز و تراویح دونوں مشاہدے سے میں شامل ہیں۔

5.5. Questionnaire for Imam Masjid

پن ترقیاتی تنظیم سوالنامہ برائے مسجد امام ارکن مسجد کمیٹی

مقصد: حکومت اور علماء کے مابین طے پائے جانے والے 20 نکاتی معاہدے سے متعلق نمازیوں کے رویے اور امام مسجد اور حکومت کی موثر عملداری سے متعلق جانکاری حاصل کرنا۔

صوبہ: (i) اسلام آباد (ii) پنجاب (iii) سندھ حلیع کا نام:
 سرور کے کار کا نام: سروے کی تاریخ: / / 2020 ایرو پورے والے کا نام:
 فون نمبر: حیثیت: (i) امام مسجد (ii) مسجد امدار سرکیشن کا ممبر محلو / گاؤں کا نام:
 یونین کونسل: مسجد کا نام:

نمبر شمار	سوالات	جوابات
1	کیا آپ علماء اور حکومت کے درمیان طے پائے جانے والے 20 نکاتی معاہدے کے بارے میں جانتے ہیں؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
2	آپ کا اس معاہدے سے متعلق کس ذریعے سے علم ہوا؟	(i) ٹی وی (ii) اخبار (iii) سوشل میڈیا (iv) پولیس (v) دیگر ذریعے کیجئے۔
3	آپ کی اس معاہدے کے بارے میں کیا رائے ہے؟	(i) میں اس کی حمایت کرتا ہوں۔ سوال نمبر 5 پر جانے۔ (ii) میں اس کی حمایت نہیں کرتا، لیکن SOPs پر عملدرآمد کی کوشش کرتا ہوں۔ (سوال نمبر 4 مت پوچھئے)۔ (iii) میں اس کی بالکل حمایت نہیں کرتا۔ (سوال نمبر 4 پوچھئے اور ساتھ پوچھ کر دیجئے)
4	کیا آپ معاہدے کی حمایت نہ کرنے کی وجہ بتانا چاہیں گے؟
5	اگر آپ اس معاہدے سے اوصاف یا عیب کی اطلاع دے سکتے ہیں تو اپنی مسجد میں عملدرآمد کیلئے کیا کیا کرتے ہیں؟	(i) نمازیوں کو ہدایات پر عمل کرنے کی تلقین کرتا ہوں۔ (ii) مسجد میں قبضہ سے منع کرتا ہوں۔ (iii) بچوں اور بچوں کے سال سے زائد عمر کے نمازیوں کو مسجد میں آنے سے منع کرتا ہوں۔ (iv) نمازیوں میں چھوٹے کا فاصلہ برقرار رکھنے کی تلقین کرتا ہوں۔ (v) نمازیوں کو ٹھکانے پر نماز ادا کرنے کی اجازت نہیں دیتا۔ (vi) ماسک پہننے کی تلقین کرتا ہوں۔

6	آپکی مسجد میں نمازی کس حد تک معاہد سے کا احترام اور احتیاطی تدابیر پر عمل کرتے ہیں؟	(i) عمل (ii) بڑی حد تک (iii) 50-50 (iv) کسی حد تک (v) تھوڑا بہت (vi) بالکل نہیں (vii) جواب نہیں دیا
7	اگر معاہد سے پر اور احتیاطی تدابیر پر عمل طور پر عمل نہیں ہو رہا تو آپ بنیادی طور پر اس کا ذمہ دار کسے سمجھتے ہیں؟	(i) مسجد امام / کمنٹی (ii) نمازی (iii) پولیس (iv) ہم سب
8	آپ تباہی پسند فرمائیں گے کہ اس وباء کے خطرے کے پیش نظر معاہد سے کی موجودگی، ڈاکٹرز کے مسلسل خبردار کرنے اور مذہبی رہنماؤں اور حکومت کی اس سے محفوظ رہنے کی اپیل کے باوجود آپ کیوں مسجد کے معاملات معمول کے مطابق چلانا چاہتے ہیں؟	(مشاہدہ کار کی توجہ کیلئے: درج ذیل لکھے گئے جوابات کو مت پڑھئے، بلکہ بولے گئے جوابات کو مناسب جگہ پر تک کر دیجئے) (i) اللہ مسلمانوں کو اس وباء سے محفوظ رکھے گا۔ (ii) ہماری جماعت / انجمن نے ہمیں نماز اور روزہ کو باجماعت پڑھانے کا حکم کیا ہے۔ (iii) جیسا دوسرے کر رہے ہیں، ہم بھی وہی کر رہے ہیں۔ (iv) مسجد کو معمول کے مطابق چلانا میرے خاندان اور مسجد کی بقاء کیلئے ضروری ہے، کیونکہ ماہ رمضان میں لوگ چند درجے ہیں۔ (v) دیگر کوئی جواب: براہ مہربانی درج کیجئے۔
9	آپ کے خیال میں معاہد سے اور حفاظتی اقدامات پر عملدرآمد کروانے کی بنیادی ذمہ داری کس کی ہے؟ (صرف ایک جواب پر نشان لگائے)	(i) حکومت (ii) امام مسجد (iii) نمازی (iv) دیگر، پلیز درج کیجئے.....
10	کیا پولیس معاہد سے اور احتیاطی تدابیر پر عملدرآمد میں مددگرمی ہے؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
مشاہدہ کار کی توجہ کیلئے: اترو پورے والے کا شکریہ ادا کیجئے اور ان سے پوچھیں اگر وہ تین اور سو سے کے بارے میں کچھ مزید جانتا چاہتے ہوں؟		
مشاہدہ کار کا مشاہدہ جاری رکھیں:		

اترو پورے والوں کی تعداد:

امام مسجد: کم از کم دو امام مسجد اور تین مسجد کمنٹی کے افراد کا اترو پورے ہوگا۔

5.6. Questionnaire for namazi

پین ترقیاتی تنظیم سوالنامہ برائے نمازی

مقصد: حکومت اور علماء کے مابین طے پائے جانے والے 20 نکاتی معاہدے سے متعلق نمازیوں کے رویے اور جانکاری کو جاننا۔

سروس کی تاریخ: / / 2020

صوبہ: (i) اسلام آباد (ii) پنجاب (iii) سندھ خلیج کا نام: تحصیل / علاقہ کا نام:
 سرویئر کا نام: ایئر یو اینے والے کا نام: فون نمبر:
 مسجد کا نام جس میں ایئر یو اینے والا زیادہ تر نماز ادا کرتا ہے: محلہ / گاؤں کا نام: پوسٹل کوڈ:

نمبر شمار	سوالات	جوابات
1	آپ نماز کیلئے کتنی بار مسجد جاتے ہیں؟ (اگر مسجد نہیں جاتے تو سوال نمبر 2 پوچھئے اور ایئر یو اینے کر دیجئے)	(i) ایک بار (ii) دو بار (iii) تین بار (iv) چار بار (v) بائیس بار (vi) پچیس بار (vi) میں مسجد نہیں جاتا (سوال نمبر 2 پوچھئے اور ایئر یو اینے کر دیجئے)
2	کیا آپ نماز اور روزہ کو خلیج کے لیے آپ مسجد میں نہ جانے کی وجہ بتانا چاہیں گے؟
3	کیا آپ کو علماء اور حکومت کے درمیان طے پائے جانے والے 20 نکاتی معاہدے کا علم ہے؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
4	اگر ہاں تو آپ کا اس معاہدے سے متعلق کس ذریعے سے علم ہوا؟	(i) ٹی وی (ii) اخبار (iii) سوشل میڈیا (iv) مسجد (v) پولیس (vi) دیگر ذریعہ کیجئے۔
5	تراویح کے دوران کتنے نمازی ماسک پہنتے ہیں؟	(i) تمام (ii) زیادہ تر (iii) 50-50 (iv) 50 فیصد سے کم (v) چند (vi) کوئی نہیں
6	کیا اس مسجد کے امام نمازیوں کو چار اطراف سے چھوٹ کا فاصلہ قائم رکھے ماسک پہننے اور بچوں کو مسجد نہ لانے کی ہدایت کرتے ہیں؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
7	کیا ہر نمازی چار اطراف سے چھوٹ کا فاصلہ برقرار رکھتا ہے؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
8	کیا نمازی بچوں کو مسجد میں لاتے ہیں؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
9	کیا نماز اور روزہ کو خلیج کے لیے مسجد میں 50 سال یا اسے زائد عمر کے افراد کو جوڑتے ہیں؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
10	کیا نمازی فٹ پاتھ یا سڑک پہ نماز تراویح ادا کرتے ہیں؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
11	کیا نمازی مسجد میں دھوکہ کرتے ہیں؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا

12	کیا آپ نے پولیس کو امام مسجد یا نمازیوں کو معاہدے کی خلاف ورزی پر خبردار کرتے ہوئے دیکھا ہے؟	(i) جی ہاں (ii) جی نہیں (iii) جواب نہیں دیا
13	آپ کے خیال میں معاہدے اور حفاظتی اقدامات پر عملدرآمد کروانے کی بنیادی ذمہ داری کس کی ہے؟ (صرف ایک جواب پر نشان لگانا ہے)	(i) حکومت (ii) امام مسجد (iii) نمازی (iv) دیگر، پلیز درج کیجئے۔
14	کیا آپ تانا پسند کریں گے کہ ڈاکٹرز کے لگاتار خبردار کرنے، اور حکومت اور علماء کی بار بار کی اپیل کے باوجود آپ مسجد میں نماز پڑھنے کیوں آتے ہیں؟ (مشاہدہ کار کی توجہ کیلئے: درج ذیل کھسے گئے جوابات کو مت پڑھئے، بلکہ بولے گئے جوابات کو مناسب جگہ پر تک کر دیجئے)	
	کیونکہ:	
	(i) اسلام میں نماز اور تراویح مسجد میں ادا کرنا افضل ہے۔	
	(ii) مجھے مسجد میں جانے سے کسی نے نہیں روکا۔	
	(iii) مجھے مسجد میں نماز ادا کرنے کیلئے کہا گیا۔	
	(iv) دوست احباب کا دباؤ۔	
	(v) زندگی موت اللہ کے ہاتھ میں ہے، مجھے کچھ نہیں ہوگا۔	
	(vi) مسجد میں نماز ادا کرنا میرا ذاتی مسئلہ ہے۔	
	(vii) دیگر جواب، براہ مہربانی درج کیجئے۔	
	مشاہدہ کار کی توجہ کیلئے: انٹرویو دینے والے کا شکر یہ ادا کیجئے اور ان سے پوچھیں اگر وہ چٹن اور سروے کے بارے میں کچھ مزید جانتا چاہتے ہوں؟	
	مشاہدہ کار کا مشاہدہ حیار کیا رکس:	

انٹرویو دینے والوں کی تعداد:

نمازی: اپنے محلے یا گاؤں کے ایسے دس نمازیوں کا انٹرویو کرنا ہے جو باقاعدگی سے تراویح یا نمازیں مسجد میں ادا کرتے ہیں۔

About Pattan:

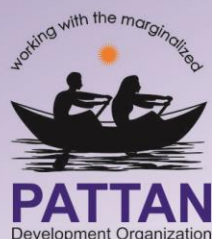
Pattan has been working with disaster prone and marginalised communities since 1992 when super floods hit Pakistan. Since its inception, we have evolved a holistic disaster risk reduction approach that stands on five themes: capacity building, gender mainstreaming, social action, governance monitoring and defending human rights and civil liberties. Research based advocacy is being used for public policy improvement. Currently, Pattan's partners are working in 27 districts of Pakistan.

Vision:

To have a democratic and just society where all people enjoy equal economic, political, socio-cultural, religious rights, equitable opportunities and benefit from the development process without discrimination

Mission:

Pattan is committed to mainstreaming marginalised and isolated communities, including women in political and economic decision-making processes at all levels through mobilisation, networking, capacity building and advocacy for structural and policy change.



Pattan Development Organisation

PATTAN Center, Mauza Bahadurpur, Bosan Road, Multan, Pakistan.

www.pattan.org