



**ONE MESSAGE, ONE UMMAH**  

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**THE NUCP STORY**

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## **M E S S A G E S**

I extend my warmest felicitations to the National Ulama Conference of the Philippines (NUCP) and the Aleemat, female Islamic scholars, as they hold the synchronized 3rd National Ulama Summit and the Regional Conference of Aleemat and Women Leaders on January 24-29, 2010 at the Waterfront Insular Hotel in Davao City.

The onset of the New Year seems providential to our spiritual leaders, the Ulama and the Aleemat from our various Muslim communities throughout the country. With the theme “A Common Word, Towards a Common Peace” this auspicious event brings together an unprecedented number of our spiritual leaders in a truly remarkable assembly of both our Ulama and Aleemat.

I likewise extend my congratulations to the various development organizations whose assistance has made this landmark event possible like the British and The Netherlands embassies, The Asia Foundation, Japan Foundation, One Woman Initiative, Magbassa Kita Foundation, Inc., the Philippine Council for Islam and Democracy (PCID) as well as other organizations and individuals.

The coming together of our spiritual brothers and sisters bodes well for the Ummah for these are eventful times for the Filipino Muslim. Indeed, we thank our Ulama and Aleemat for showing the enlightened way, that only in our gathering together and harkening back to our Islamic values and remaining faithful to the teachings of the Great Prophet can we dispel discord and disjunction and reap love, fellowship, amity and eternal salvation.

### **DR. SANTANINA T. RASUL**

Former Senator

Chairperson, Magbassa Kita Foundation, Inc.

## MESSAGES

### رسالة وذكرى

بقلم / الدكتور أبو الخير تراسون  
رئيس مؤتمر العلماء الوطني بالفلبين  
الحمد لله ، والصلاة والسلام على رسول الله ، وعلى آله وأصحابه  
ومن وآله وبعد :

السلام عليكم ورحمة الله وبركاته  
قبل سنتين الماضيتين قد حاول بعض علمائنا الكرام في الفلبين  
توحيد صفوفهم تحت شعار: ( رسالة واحدة ، أمة واحدة ) وقد تم  
التشاور الإقليمي في مختلف الأقاليم والمقاطعات في الفلبين لدعوة  
إخواننا العلماء أن يبدوا نظراتهم وآرائهم نحو التعارف  
والتفاهم والتعاون والوحدة ، فتبلورت من ذلك القمة الوطنية  
الأولى التي عقدت في شهر يناير عام 2008م ، وتم الاتفاق بين  
العلماء المشاركين على أهمية تأسيس المنظمة الأهلية الإسلامية التي  
تشرف على الهيئات والجمعيات الإسلامية المسجلة لدى الحكومة  
الفلبينية . وفي شهر يناير عام 2009م عقدت القمة الوطنية  
الثانية وبرز **مؤتمر العلماء الوطني في الفلبين** إلى حيز الوجود ،  
وهذا المؤتمر يعتبر الأول من نوعه حيث أسس على المستوى الأهلي ،  
كان أعضاء أمنائه موزعين من مختلف أقاليم البلاد ، وهم أيضا  
علماء درسوا وتخرجوا من بعض الجامعات في الشرق الأوسط ومن بعض  
الدول الإسلامية .

ويأتي في مقدمة أهداف المؤتمر تحقيق الوحدة والتفاهم بين منظمات  
العلماء في الفلبين ، وتقوية العلاقات بالمؤسسات ومنظمات  
العلماء الدولية ، مع الأمل في أن يكون المؤتمر مصدرا أساسيا  
للأخلاق الفاضلة والتوجيهات الإسلامية ، وعاملا من عوامل تحقيق  
السلام والعدل في المجتمع .

لذا، ستنعقد القمة الثالثة في 25- 28 يناير 2010م بمدينة  
داباو الجميلة ، تحت شعار ( **كلمة سواء نحو سلام مشترك** ) ، ذلك  
أن عالمنا اليوم في أمس الحاجة إلى التسامح والتعايش الإيجابي بين  
الناس أكثر من أي زمن مضى ، نظرا إلى التقارب والحوار بين  
الثقافات والتفاعل بين الحضارات يزداد يوما بعد يوم بفضل  
جهود العلماء العاملين وتقديم المعلومات والاتصالات في عالمنا  
المعاصر. فديننا الخفيف يتجه برسالته السمحة إلى البشرية جميعا  
؛ تلك الرسالة تأمر بالعدل والتراحم وتنهى عن الجور والتحاسد  
، وترسي قواعد السلام والوئام ، وتدعو إلى التعايش السلمي بين  
كل الناس بصرف النظر عن أجناسهم وأديانهم وألوانهم ، لأن

الجميع ينحدرون من أصل واحد ، قال تعالى : ( يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيبا ) النساء : 1 .

ثم بين الله سبحانه بأن الناس جميعا خلفاء في الأرض ، وجعلهم شركاء في المسؤولية عنها مسؤولين عن عمارتها ماديا ومعنويا كما قال تعالى : ( هو أنشأكم من الأرض واستعمركم فيها ) هود 61 ، أي طلب منكم عمارتها وتنميتها وصنع الحضارة فيها . وبذلك ميز الله الإنسان بالعقل ، وسلحه بالعلم حتى يكون قادرا على تحقيق الغاية التي من أجلها جاء إلى هذه الدنيا ، وقادرا على أداء مهمته وتحمل مسؤولياته ، هكذا تتضح المسؤولية الملقاة على عاتقنا لأننا معقد الأمل في تصحيح الأخطاء والمسيرة وتوجيه المجتمع بالحكمة والموعظة الحسنة والحوار بالذي هو أحسن إلى ما فيه من تعاليم ديننا القويم .

إخوتي العلماء ، شعبنا اليوم يرجو منكم أكبر الآمال لتقوموا بدوركم الإيجابي في عملية التنمية الروحية والخلقية ، التي هي الدعامة الرئيسية لكل عملية السلام والأمن والازدهار . وقبل أن أختتم هذا البلاغ أقول : إن مؤتمر العلماء الوطني بالفلبين مؤتمركم فهو منكم وإليكم ، فعلينا أن نتحد ونحافظ عليه وأن نقدم له الدعم المادي والمعنوي ، وأن أي دعم يقدمه أهل الخير والعاملون المخلصون لصالح المؤتمر إيماننا واحتسابا فإننا نرحب بذلك ونضعه في حسابنا بالشكر والتقدير ، سائلين الله العلي القدير أن يبارك جهود الجميع في خدمة الأمة والدين .

## **DR. ABOULKHAIR TARASON**

Chairman, National Ulama Conference of the Philippines

## **M E S S A G E S**

Praise be to Allah, the Light of the Heavens and the Earth and the Lord of all creations. Peace and blessings be upon His chosen Servant and Messenger, Muhammad ibn Abdi `Llah, his family and companions.  
Assalaamu `alaykum wa rahmatu `Llaahi wa barakaatuh.

Unity is an indispensable requisite in forging an Islamic initiative. This is much more required in case of the `Ulama` who are, in the wisdom of the Glorious Qur`an, the people who fear Allah most, and, in the language of the Sunnah, the inheritors of the prophets. The `Ulama` serve as the model for the Islamic Community. Everyone look up at them as models and interpreters of the faith. From the birth to the death of a Muslim, the `Ulama` are there to pray for, teach, guide, advice, and lead him.

The inception and eventual birth of the National Ulama Conference of the Philippines is a move towards unifying and strengthening the `Ulama` so that they can better live up to the expectations of the Muslim Community in the Philippines. The previous two Summits have vividly indicated the interest of the `Ulama` in attaining that noble goal.

Hence, as we gather together during this 3<sup>rd</sup> National Summit of `Ulama` I am ardently praying that may Allah Almighty crown our endeavors with success and blessings. Indeed, Allah grants strength to those who strive for his cause.

Wassalamu `alaykum.

### **HAMID AMINODDIN BARRA**

Project Director, Empowering the Ulama Project  
Philippine Council for Islam and Democracy (PCID)

## MESSAGES

My warm congratulations to the National Ulama Conference of the Philippines on your third annual Summit.

The British Embassy in Manila is privileged to have joined your very important journey to build and empower a unified Ulama in the Philippines. By harnessing together the diverse voices, perspectives, and learning of the Philippines' Ulama and Aleemat, you are helping to create a strong voice to speak up on behalf of the Muslim community. You are well placed to make a powerful contribution towards peace, stability, and development, not only in Islamic communities but throughout the Philippines.

The spirit of the NUCP, which is also its strength, is that things are decided upon through consultation or "shurah." It is timely that the theme for this 3rd National Summit is *A Common Word, Towards a Common Peace*. This is a reminder of what our three years of partnership have been all about. A Common Peace can only be achieved when we work together, not just among those who share the same religion or family ties, but also among all who inhabit the same land regardless of religion and ethnic background. With talks resuming to try to reach a lasting peace agreement in Mindanano, that message is more important than ever.

On behalf of my colleagues at the British Embassy, I offer you my best wishes for a successful summit and look forward to seeing NUCP make even greater contributions to Philippine Society in 2010.

**HIS EXCELLENCY STEPHEN LILLIE**

Ambassador Extraordinary and Plenipotentiary  
British Embassy-Manila

## **M E S S A G E S**

Allow me to extend my warmest felicitations to the National Ulama Conference of the Philippines (NUCP) as it holds the 3rd National Ulama Summit and the Regional Conference of Aleemat and Women Leaders on January 24-29, 2010 at the Waterfront Insular Hotel in Davao City.

The gathering of religious leaders is always an auspicious event for it lays down spiritual primacy over temporal concerns and the import of religious matters over the fleeting affairs of men. In this era of continuing conflict and lawlessness in many parts of the globe, including Mindanao, the role of traditional religious leaders is significant specially in being at the forefront of efforts to improve intercultural relations and social cohesion.

What is most remarkable in the third National Ulama Summit and Aleemat Conference is that it gathers the aleemat along with the ulama in one historic gathering with the rightful theme of “A Common Word towards a Common Peace.” In that sense, the NUCP has made remarkable progress ever since it held the 1st National Ulama Summit. I sincerely hope that the NUCP continues to strengthen in solidarity and that it becomes the much-needed and candid voice of peace in the Filipino Muslim world.

### **HIS EXCELLENCY ROBERT GERARD BRINKS**

Ambassador Extraordinary and Plenipotentiary  
The Royal Embassy of The Netherlands



## PREFACE

It was right there before us. History waiting to be made. We at PCID had always known that the ulama – our Muslim religious scholars and leaders – were influential in our communities. Thus, we wondered why they were not as widely involved as their Christian counterparts in initiatives on peace and development. And so we reached out to our ulama, engaging them in discourse on democracy, human rights, peace and security.

In November 2003, the PCID, with the support of the United States Institute for Peace (USIP) provided a forum for the *Muftis*<sup>1</sup> of the Islamic communities for a strategic planning workshop. Dr. David Smock, then Director of the USIP’s Religion and Peacemaking Department flew to Manila to engage our muftis. Then US Ambassador Francis Ricciardone, Jr., now based in Afghanistan, also joined the roundtable.

Then again in June 2005, PCID convened a second Strategic Planning Workshop for the Darul Ifta<sup>2</sup> in the Philippines, this time supported by The Asia Foundation and The Royal Embassy of Netherlands in Manila. Eight months later, in February 2006, PCID organized the “*Ulama Forum for Peace and Democracy*” participated in by the Ulama from Muslim Mindanao to clarify the compatibility of democracy with Islam, and to define the role the Ulama can play in promoting peace and democracy in the country. One common desire was galvanized in all these forums: *the unity of the Ulama*.

We, at the PCID, have always included our Muslim religious leaders in all our activities because of our belief that their influence in our communities, if harnessed, would have tremendous impact on reform, on peace and development.

Then history was made. In January 2009, the National Ulama Conference of the Philippines (NUCP) was established by 220 ulama and Muslim leaders who participated in the 2nd National Ulama Summit. The creation of the NUCP was the culmination of years of arduous but rewarding efforts to get the Ulama together.

The creation of the NUCP was historic in many aspects.

1. It is the first network of Ulama in the Philippines that is truly national in scope. The NUCP membership spans the entire country with members not only from Mindanao but also in the Visayas and Luzon. At present, 180 ulama organizations have applied for membership in the NUCP.

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<sup>1</sup> Leading Islamic clerics who are responsible for issuing *fatwa* or Islamic legal opinions.

<sup>2</sup> Literally, “house of opinions”. The Darul Ifta is the council of muftis.

2. The NUCP opened its doors to the Muslim women religious leaders (Aleemat). Remarkably, the NUCP charter, which was approved by the 2<sup>nd</sup> summit, provides two seats in the board of trustees for the Aleemat, which makes NUCP unique in the Islamic world.
3. The NUCP also included the group of the Muslim reverts--locally known as the *Balik Islam*. This was in recognition of this fast-growing sector of the Muslim community. One representative of the Balik Islam community sits as member of the NUCP board.

Now, we come to the 3rd National Ulama Summit. In a way the January 2010 summit is both an end and a beginning for the Ulama. The 3rd Summit signifies the end of the three-year project dubbed, "Empowering the Ulama of the Philippines", supported by the United Kingdom Foreign and Commonwealth Office's "Engaging the Islamic World Programme" and by the Netherlands Embassy.

But it is also the beginning of a new chapter in our Ulama's efforts at closing ranks for the Ummah. The creation of the NUCP, historic as it is, comes with new challenges. NUCP has to sustain its momentum and avoid the pitfalls that have caused many similar efforts in the past to falter. It has to be capacitated so that it can face its gargantuan task of helping the *ummah* in their struggle for peace and a better future.

This book thus is a chronicle of the successes – and difficulties - of PCID's humble attempt to help our Ulama unite as well as narrative of the hope that the Ulama can help their communities attain their dreams: peace, democracy and progress.

**MS. AMINA RASUL**  
PCID Lead Convenor

## THE NUCP STORY

### ***Looking Back, Moving Forward***

Muhamad Qasim Zaman (2002), in studying the Islam and politics in the British India and Pakistan, describes the role of the *ulama* in contemporary Islam as “custodians of change”. Many have interpreted the *ulama* as “relics of the past”, and yet, as modern politics has fragmented the source of authority, Muslims find themselves once again turning to the *ulama* for guidance, not only for the religious domain, but for the public sphere as well<sup>3</sup>. The authority vested and earned by the learned *ulama* faces the challenge of continuously becoming relevant and responsive to the needs of Muslims in the contemporary world.

This insight holds true in the Philippines.

The *Ulama* (*singular Alim*) is the body of Muslim scholars trained in Islamic fundamentals and jurisprudence who are respected as the interpreters of Islam’s sciences, doctrines and laws. They are also considered as guarantors of continuity in the spiritual and intellectual history of the Islamic community. Described as the learned men and women (*Ulama/Aleemat*) of Islam, these are scholars who possess the quality of *Ilm*, “learning” or the

... the ‘ulama have a great and noble role in the minds and hearts of Muslims. They are not, nor could they ever be, a sacred clergy that is respected as the successor to God or His Prophet. What they are is similar to an academic class, who earn the respect of the people. This is important to note; the respect is earned, and has been earned throughout the ages, and without it, the ‘ulama cannot function and fulfill their role.

*Dr. Hisham Hellyer*  
*International Institute of Advanced Islamic Studies*

“the ones possessing knowledge” in a wider sense. From the *ulama* typically emerge the religious teachers (*asatidz/s and ustadz*), of the Islamic community theologians (*mutakallimun*), jurists canon lawyers (*muftiyun/mufti*), judges (*gudaf/gadi*), professors (*asatidz/ustadz*) and high state religious officials like the *shaikh al-Islām*. The *ulama* are ubiquitously present in Muslim communities and it characteristically represents the consensus of the *Ummah* (community). It is because of their leading position in the intellectual tradition of Islam and the existential lives of Muslims that they play pivotal roles in determining peace, ensuring stability and forwarding development in Islamic communities.

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<sup>3</sup> Refer to “The *Ulama* in Contemporary Islam: Custodians of Change” by Muhamad Qasim Zaman, published in 2002, Princeton University Press, New Jersey. Portions are accessible at Google Books.

In the Philippines alone there are thousands of *ulama* from different Muslim communities in the country. Interestingly, each group of *ulama* reflects the various and unique socio-cultural and political orientations of each of the diverse community they serve. This diversity has historical roots. Islam came to Southeast Asia with traders rather than through military conquest, in the same way as it did in much of South Asia and the Arab Middle East. Islam also was overlaid on animist, Hindu, and Buddhist traditions. (Vaughn, 2005). Specifically, the spread of Islam was largely through the process of elite conversion, was gradual and uneven, often permitting the preservation of strong pre-Islamic elements in Southeast Asian Islam (Kadir, 2002).

Our participation in this project demonstrates that we are ready to work together to make peace and development in Mindanao a reality. I have the highest confidence in this partnership, in the objectives of this project, and in the genuine interests of moderate Muslims to build a peaceful and prosperous Mindanao.

Ambassador Robert Vornis  
*Former Netherlands Envoy to the Philippines*

However, even when Islam built political and educational institutions in the Philippines long before the Spanish and American colonization, Islam is now considered a minority religion in the country. Worse, the Bangsamoro people have been under duress, with issues of landlessness and loss of identity, lack of political independence, and economic and political marginalization.

And for the past decades since the declaration of Martial Law in the Philippines in the 1970s, conflicts between the military and the Moro National Liberation Front (MNLF) and the Moro Islamic Liberation Front (MILF), as well as terrorist attacks from the Abu Sayyaf group and lawless armed groups, caused massive underdevelopment, loss of lives, and internal displacement.

## **FACING THE CHALLENGE OF DIVERSITY AND MARGINALIZATION**

Those who profess Islam in the Philippines belong to the country's 13-ethnolinguistic Muslim nations or tribes. These nations/tribes are the Meranao, Maguindanao, Tausug, Yakan, Iranun, Sama, Badjao, Kalibugan, Kalagan, Sangil, Palawani, Molbog, and Jamah Mapun. The members of these tribes are increasingly referred to as the *Bangsamoro* or the "Moro nation".

According to the 2002 census data, the Bangsamoro comprise less than 5% of the Philippine population and around 15% of the population in Mindanao. These numbers are, however, contested by the government's Office of Muslim Affairs that estimates the Muslim population to be at least 8% of total population.

They are found in western and southern Mindanao, Sulu, and in Southern Palawan. "Moro", Spanish for "Moor", was considered a derogatory term until adopted by the MNLF as the political identity of the Muslim tribes. The Bangsamoro have distinct cultures, speak different languages, and are varied in their social formation but share a common belief in Islam. In contrast, Muslim converts or "*Balik-Islam*"<sup>4</sup> do not consider themselves Bangsamoro. The *Balik-Islam* prefers to identify themselves as "reverts" or *Balik-Islam* ('returnees' to Islam) rather than converts.

Why are we supporting this project? There are now 2 million Muslims living in Britain...in London, 15% of the population is in fact Muslims. In our second largest city, Birmingham there is also 15% Muslim population. In another city there is a population of 12% and in another, 20 Muslims who are from Mindanao have been living recently in Britain. And in another city there is 17% Muslims, altogether 2million Muslims are living in Britain and it is the largest ethnic minority population in the nation. And as Tony Blair said the Muslim contribution has been a positive significance to the nation.

Ambassador Peter Beckingham  
Former British Envoy to the Philippines

Recent available data on the number of *Balik-Islam* in the Philippines indicate that it is a rapidly growing phenomenon. The Office of Muslim Affairs (OMA) estimates that at least 20,000 *Balik-Islam* live in traditionally Catholic island of Luzon.

While this diversity should be celebrated as a reflection of the tapestry of cultures and ethnicity in Muslim Mindanao, it has also resulted to a number of problems. For one differences among *ulama* groups have limited the capacity of the religious leaders to easily come up with a consensus in terms of resolving conflicting issues pertaining to the Islamic faith. Related to this is the inability of the *ulama* to use their influence to impact issues that have burdened the lives of the Muslim "*ummah*" in Mindanao: the lack of peace and security, poverty and underdevelopment, and corruption to name a few. Political differences also weaken the ability of the *ulama* to address the problem of governance in Muslim Mindanao. As the Autonomous Region of Muslim Mindanao (ARMM) continue to be mired in abject poverty, its governance structures remain to be held hostage by traditional local politicians who in turn are controlled by Manila bureaucrats. The *ulama* must guide their people out of this vicious cycle and point the way towards principled leadership that will serve the interest of the Muslims.

The diversity of the Bangsamoro has been mitigated by the authority posts held by the *ulama* in their respective areas. However, although the *ulama* do coordinate

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<sup>4</sup> "*Balik Islam*" (those who have returned to Islam) identify themselves as "reverts" because they say that Islam was the religion of their forefathers before Spain Christianized the archipelago. Thus, they are returning to the faith of their ancestors.

and meet as a group, their coordinated actions have not been formalized under to cover the entire country. A formal network of unified *ulama* in the Philippine can bring about a celebration of the Bangsamoro diversity, and at the same time can bring about positive change and progress for the Muslims, true to their role as “custodians of change” as coined by Zaman.

This was the motivation behind the efforts of the **Philippine Council for Islam and Democracy (PCID)** and the **Magbassa Kita Foundation, Inc. (MKFI)** to continuously engage the *Ulama*: the first during a strategic planning workshop with the Darul Ifta in 2003, followed by another workshop in 2005 and the third in 2006 during an Islam and Democracy forum. Through Ustadz Esmael Ebrahim, a PCID convenor, the muftis of the Darul Ifta Assemblies met with Lead Convenor Amina Rasul to suggest that PCID help establish a national forum for the *ulama* and muftis. This engagement with the Muslim religious leaders, which started in 2003, led to the launching in June 2007 of a project, “**Empowering the Ulama of the Philippines**”, intended to provide opportunities for the empowerment and the possible unification of *ulama* groups in the country.



*Ambassadors Vornis (left) and Beckingham (right) flank former Senator Rasul during the project launch.*

Then British Ambassador Peter Beckingham and Netherlands Ambassador Robert Vornis fully supported the initiative, paving the way for the 3 year financial support provided by their governments.

The project is headed by Dr. Hamid Barra, former Dean of the King Faisal Center for Islamic Studies in Marawi City. The coordinators are Ms. Amina Rasul; Prof. Moner Bajunaid, former Chancellor of Mindanao State University-Gen. Santos City; and, Ustadz Esmael Ebrahim of the Darul Ifta Assembly. Former Senator Santanina Rasul serves as adviser to the Project Management Team.

Former Human Rights Commissioner Nasser Marohomsalic and former COMELEC Commissioner Mehol Sadain are the legal counsels of the *ulama* network.

### **YEAR ONE: "TA'AROUF, TAFAHOUN, TA'AWOUN"**

A series of regional consultative workshops were held, which facilitated the unification of priorities and alignment of activities of the *ulama* in the Philippines. The steps that the *ulama* undertook involved a process that Prof. Moner Bajunaid

describes as “an opportunity for the *ulama* to know one another (*ta’arouf*), understand each other (*tafahoum*), and work with one another (*ta’awoun*)”.

Each consultative workshop consists of input in the form of lectures, and group discussions of the participants that ends with action points that guide the succeeding activities of the participants in their respective groups.

### ***First regional workshop***

The first regional consultative workshop was held in Zamboanga City on June 25-27, 2007, wherein 40 *Muftis*, *ulama*, and *imams* from Basilan, Sulu, Tawi-Tawi, and Zamboanga. The lecture of Dr. Aboulkhair Tarason, Chair of the Basilan Supreme Ulama Council, focused on the role of the *ulama* as educators, and notes that moderation is an ideal approach for Muslims and extreme interpretation of Islam should be avoided. He urged Muslims, especially the religious leaders, to work for peace and development in Mindanao.

During the discussions, the participants identified the *ulama’s* strength as emanating from the high respect accorded to them by the community. However, the *ulama* are also hampered by weaknesses such as poverty, lack of skills and educational qualifications for employment outside of the *masjid* and the *Madrasah*, lack of English proficiency, and lack of security. It was also noted that some *ulama* have become too involved in partisan politics. In order to address these, the *ulama* agreed to focus on teaching and *Da’wah*(call to Islam) activities.

From the discussions and insights drawn, the *ulama* agreed that a process of unification must happen. A fragmented *ulama* does not allow for a unified stand in terms of *fatwa* (religious advice).

The workshop ended with the participants signing a manifesto calling on government and all sectors to unite for peace.

### ***Second regional workshop***

A month later, on 28-30 July 2007, more than 40 Islamic leaders and scholars from Cotabato City, Maguindanao, Shariff Kabunsuan, Sultan Kudarat, SOCSARGEN, Zamboanga del Sur, and North Cotabato gathered in Cotabato City for the second regional consultative workshop. The workshop sought to discuss issues confronting the Muslim communities in the Philippines.



The keynote speech was delivered by Sheikh Salih Musa Dalamban, a graduate of Islamic Law and Jurisprudence from the Islamic University in Madinah, Kingdom of Saudi Arabia and Country Representative of the World Assembly of Muslim Youth-Philippines (WAMY). He emphasized that the *ulama* must stay in their communities so that their constituents shall have direct access to them, and that it is incumbent upon the *ulama* to be aware of the situation of their fellow Muslims. He pointed out that the *ulama* have an influential role in resolving issues and problems in the community.

Sheikh Salih added that the *ulama* must educate to the younger generation on how to develop civilized communities. “The *ulama* must inculcate in the hearts and minds of the youth the brotherhood of Islam, the strength of unity and volunteerism for the sake of Allah,” Sheikh Salih added.

He stressed that if the *ulama* are doing their job well, Islamic solidarity is strengthened. He reiterated the need for the *ulama* to immerse in the communities, and engage in solving various problems therein. He said that the *ulama* sector is one of the major sources of knowledge for the Muslim community, adding that the *ulama* are tasked to build a generation of Muslims who are “givers” and not just “receivers.”

Meanwhile, Dr. Hamid Barra, the project director, exclaimed that “believers must unite”, citing verse 103 of Surah Al-Imran: “*And hold fast all together in one rope which Allah stretches out for you, and be not divided among yourselves.*” He explained that Muslims must help one another and not to turn their back against another. He related that Allah (s.w.t.) said in the Holy Qur’an: “*Muslims must not help one another in evil and enmity.*”

The workshop outputs showed an almost unanimous understanding of the conditions of the *ulama* in the country. Participants pointed out that being knowledgeable in Islam, being respected by Muslims and being influential in their communities are strengths that should be exploited by the *ulama* to realize their role as educators and catalysts for peace and development.

Such strengths, however, are negated by problems faced by the *ulama* that include financial marginalization, lack of employment opportunities, inability to use technological advances and disunity among their ranks. The *ulama* signed a petition calling on government and all sectors to support peace and urged government and the Muslim liberation fronts to go back to the negotiating table.



### ***Third Regional Workshop***

The third regional consultation workshop held in Cagayan de Oro City on August 12-14, 2007 gathered *ulama* from Marawi City, Lanao del Sur, Iligan City, Lanao del Norte and other adjacent areas.



*Dr. Mutilan was a forerunner in advocating for the unity of the ulama.*

Dr. Mahid M. Mutilan, former Governor of Lanao del Sur, former ARMM Vice Governor and DepEd Regional Secretary also attended the *ulama* forums as one of the keynote speakers. Dr. Mutilan, speaking in the Meranao language, argued that if the *ulama* are really to be empowered, it should be in terms of political and economic autonomy. Further, he stressed that the *ulama* could never be empowered unless they are united. If united, he continued, people will listen. He also noted that the reason why he organized the *Ulama* League of the Philippines is to have a united front that will address the situation where Islam is “really very much misunderstood.” Dr. Mutilan, who would later in the year pass away because of a vehicular accident, pointed out that the Almighty provides the *ulama* with the instrument for the solution of societal problems, noting that

the Empowering the Ulama Project was such an instrument.

Meanwhile, Aleem Abdulmajeed Ansano lectured on “The Role of the *Ulama* on Social Reforms”. He cited current social problems of the Muslim communities as caused by the adoption and prevalence of secular democratic system resulting to defective religious awareness, indifferent attitude, failure to be socially responsible, absence of the attitude to follow a set or system of rules, moral degeneration, presence of injustice, prevalence of tyranny, and oppressive attitude. Ansano, who suggested some solutions based on Islamic perspective that includes Islamic Faith, Islamic Thought, Islamic Morality, and Islamic Social Structure. He said social reform has to be worked out together by the *ulama*, the local leaders (both traditional and political leaders), and the professionals. These different groups must work together in leading a social movement for electoral reform, for good governance, for leadership by example, and for strong political will. In the end, all reforms must lead to an ideal Islamic society, he said.

The workshop identified low income, loss of trust by the people, discrimination, factionalism, subservience to politicians from whom they derive income, insufficient capital for financial stability, and unemployment as the most important factors that affect the *ulama* in becoming catalysts for meaningful reforms.

One discussion group cited the case of discrimination among the *ulama* based on school from which they graduated. Graduates from foreign countries (i.e., the Middle East) do not give due recognition and consider graduates from local *madaris* (Arabic schools) as inferior. In lieu of this, the *ulama* suggested that they set aside their individual differences, personal interest, and establish a common cause or goal.

The participants also identified strengths of the *ulama* as the following: 1) Strong ties with fellow *ulama*, 2) Being faithful and God-fearing, 3) Being morally upright, and 4) Being sincere and devout. They stressed that the *ulama* should participate more in forums, conferences, and workshops in the provincial level to enhance their learning.

#### ***Fourth Regional Workshop***

The fourth regional workshop was the first one held outside of Mindanao, in the University of the Philippines-Diliman, on September 3-5, 2007. Thirty-eight (38) *ulama* from Cebu, Bohol, Iloilo, Dumaguete City, Palawan, Legaspi, Cavite, Nueva Vizcaya, Nueva Ecija, Baguio City, Lucena City, and Metro Manila to discuss issues that affect their role in their respective communities.

In his keynote lecture, Dr. Hamid Barra discussed the foundations of unity, as expressed in the workshop's theme, "One Message and One *Ummah*" (Community). He said that the cornerstone of the message of Islam is *Tauhid* which means complete faith and belief in the Oneness of Allah Almighty, in His being the sole Creator, Evolver, and Fashioner of all beings, in His being the lone Sustainer, Cherisher and Guardian-Lord of all creations, and in His being unique in His Names and Attributes; that this message of Islam is set in the Glorious Qur'an which contains religious sciences, natural and physical sciences, law and governance, ethics and morality, international relations (including laws on war and peace), economic and trade relations, and history and eschatology. Dr. Barra cited some Qur'anic verses as bases of One *Ummah* – "that the Believers in Islam are brothers, that the Believers are one nation, that the Believers are required to unite, that the foundation of unity is patience, that the Believers must help one another, and that the Believers must not turn their back against one another."

The workshop participants all recognized the role of Islamic scholars and leaders to effect meaningful changes in their communities; a role that is being impeded by unfavorable socio-economic conditions that they face. The *ulama* agree that uniting into an organization will help them overcome those problems. As a result, the *ulama* vowed to support efforts to establish a common voice for the *ulama*.

### ***Fifth Regional Workshop***

The last of the consultative workshops was held at Club Filipino, San Juan City, on October 18, 2007. Reverts to Islam or the “Balik-Islam” from Metro Manila, Cavite, Tarlac, Bulacan, and Pangasinan participated. The workshop aimed to gather inputs from *Balik Islam* leaders about the issues and problems that they faced.

Yusuf Ledesma, Chair of the Balik-Islam Unity Congress, cited the need to strengthen the social infrastructure in Muslim communities through the establishment of Islamic centers all over Manila. These are important, according to him, to help give Muslims proper guidance in faith so they can live decent, humane, and Islamic lives. Other participants recounted the struggles of *Balik Islam* with their own families because of bias and discrimination. Some have been disowned by their own families. They also have to deal with a corollary problem of adapting to, and embracing a new community where they are normally treated as “second-class” Muslims and at times, even accused of being spies.

The participants also decried the growing tendency among military and law enforcement agencies to tag them as terrorists. This ‘profiling’, they argue, leads to discrimination and human rights abuses. A Balik-Islam leader also complained about the lack of unity among *Balik Islam* groups as manifested in instances of bickering and competition. To address this, participants agreed that there is a need to preserve the Muslim tapestry of nations and cultures, and at the same time to establish Islamic communities united in faith, and with sustainable livelihood, and strong families and communities. The meeting ended with all participants signing a statement signifying their commitment to work tirelessly towards peace and development and help in the forging of a united *ulama* assembly in the Philippines.

### **THE FIRST NATIONAL SUMMIT: FORGING A UNITED *ULAMA***

After the series of regional consultation workshops, 187 *ulama* from all over the country convened for the First National *Ulama* Summit held at Bayview Park Hotel on January 28-30, 2008. The summit was organized by PCID and MKFI, with the support of the Embassies of the United Kingdom and the Netherlands.

The summit geared towards establishing a national organization that can be utilized for the advancement of the Muslim communities in the Philippines, on the agreement that a united *ulama* can work better for a common cause. Likewise, the collaboration among Muslim religious leaders is considered to be “a command of Allah in the Holy Qur'an”.



Local and international highly respected Muslim scholars attended the two-day summit to give their inputs. These scholars are *Muhammadiyah* Chair Dr. Prof. HM Din Syamsuddin, *Nahdlatul Ulama's* Dr. Masykuri Abdillah, Prof. Haji Maarouf Bin Haji Salleh of Singapore's Center for Contemporary Islamic Studies, and Dr. Muneer Fareed of the Islamic Society of North America.

Dr. Syamsuddin argued that Islam, contrary to misconception, is a religion of progress and dynamism. He stressed that Islam can be employed to become competitive in today's world, as Islam must be increasingly seen as a problem-solver of the issues confronting Muslims in the modern world. Muhammadiyah, with its membership of 30 million, is supporting the peace process between the government and the Moro Islamic Liberation Front as one of the international NGOs who have accepted to be part of the International Contact Group.

Now, Muhammadiyah runs nearly 500 hospitals and clinics, 200 universities, 15,000 kindergarten and high schools, 350 orphanages, thousands of mosques, and of course, supported by around 30 million members.

*Prof. Dr. Din Syamsuddin  
Chair, Muhammadiyah*

Dr. Fareed urged the participants to bring back the legacy of the *ulama* by providing leadership to their impoverished communities. It is only through enlightened leadership, he said, that extremism can be countered.



Dr. Abdillah, for his part, explained that most *ulama* support democracy as a political system for Muslim states because it is compatible with Islamic doctrines and principles such as justice, peace, equality, brotherhood, pluralism, trust and accountability, and tolerance. He contextualized these

Nahdlatul Ulama has made efforts to respond to contemporary ideas discussed in the world such as human rights, democracy, pluralism, tolerance, and others...NU allows difference of opinion among its members, either in the context of religion or political loyalties.

*Dr. Masykuri Abdillah  
Vice Chair, Nahdlatul Ulama*

insights in the Indonesian context. Nahdlatul Ulama and Muhammadiyah are the two largest Muslim religious organizations in the world. The late Indonesian President Abdurrahman Wahid was a former Chair of NU.

Meanwhile, Prof. Salleh shared the experiences of Muslims in Singapore who are considered a minority community in a Chinese-dominant and Buddhist-majority setting. Muslims in Singapore comprise 15% of the population, compared to the 71% of the Chinese. He then discussed the “non-confrontational approach” to government and the majority that Muslims in Singapore practice, which has successfully led to a delicate balance of social cohesiveness and national integration which are paramount in nation-building.

During the workshops and open sessions, a common and resonating concern that the participants alluded to is that:

*...Disunity destroys not only the Ulama but the Ummah as a whole. Ummah refers to the community of Muslim believers. Conversely, the unity of Ulama who are regarded as learned and models in the community can also result to a strong and powerful Muslim Ummah because it will provide the Ummah proper guidance with regard to the true teaching of Islam. But to be able to even start the process of unification, all participants agree that it is imperative to emphasize brotherhood by setting aside their personal interests, as well as tribal, group and political differences (PCID National Summit of Ulama in the Philippines: "One Message, One Ummah 2008: 2).*

As a response, the participants passed an omnibus resolution that:

1. Urges the Government of the Republic of the Philippines (GRP) and the MILF to return to the negotiating table;
2. Urges the GRP and the MNLF to review the Final Peace Agreement (FPA);
3. Urges the President of the Philippines to immediately appoint the *Juris consult* in Islamic Law and Jurisprudence from the ranks of the *ulama*, experienced in Shari’ah, who should take the lead in organizing the Office of the *Juris consult*;
4. Urges the President of the Philippines to appoint as leader of the Filipino Muslim pilgrims (*Amir al-Hajj*) during the annual pilgrimage to Makkah, Saudi Arabia, a person from the ranks of the *ulama*, the pilgrimage (*hajj*) being a religious duty incumbent upon Muslims to perform under the guidance of a Muslim religious leader;

5. Urges the national government through the Department of Justice to review the cases of Muslims, especially Muslim religious leaders who are apprehended by the military and police and who are now languishing in jails and detention centers on charges of violating the Anti-Terror Act, grant them access to legal assistance and in the absence of evidence against them, free them from arbitrary detention;
6. Urges the national government and concerned local government units to review and stop the *Balikatan* exercises from taking place in peaceful Muslim areas, as such would create an impression of intrusion upon the peace and harmony in these areas; and,
7. Urges the national government through the Department of Foreign Affairs to use its diplomatic influence in convincing the Israeli government to lift the blockade over Gaza for humanitarian reasons.

History tells us that our weakness as Muslims starts from the emergence of the attitude of *ashobbiyyah*...causing disunity to the ummah. So, we have to fight *ashobbiyyah* that inhabits our heart in order to present Islam in a better light, i.e., Islam conceptualized in the Qur'an functioning as "*rahmatan lilalamin*". This means that the Qur'an has provided that Islam should be a blessing (*rahmat*) not only for Muslims but also for the whole world.

Dr. EndangTurmudi  
Secretary General. Nadhlatul Ulama

Through these, the summit was able to gain a consensus among the *ulama* to establish an umbrella federation that will involve the various *ulama* groups already in existence. The federated and "umbrella" nature of the proposed organization was intended to ensure the autonomy of these existing groups while fulfilling the need for a united national *ulama* group.



Members of the TWG discuss and debate the proposed provisions of the Charter for the Ulama network to be created.

An 11-member technical working group (TWG) was formed to propose the structure that will embody the ideal of the participants to create a united *ulama* group. The different regions nominated two representatives from the following areas: Zamboanga, Cotabato, Cagayan de Oro, Luzon/Visayas/Metro Manila. One will come from the *Balik Islam* community, one from the *aleemat* (Muslim women religious scholar) group and one from PCID.

With a mandate from the participants of the first *ulama* summit, the TWG, in a meeting on April



2008, produced a set of bylaws outlining the organizational mechanism for *ulama* unity.

By the time the initiatives for a united *ulama* organization reached its second year (beginning from the regional consultative workshops), the bylaws from the first summit were subjected to various consultations with the *ulama* from different parts of the country. The consultations held in Manila, Zamboanga, Cagayan de Oro and Sarangani Province produced substantive debates and recommendations for amendments but also generated a consensus for the adoption, in principle of the bylaws. The bylaws outlined the provisions on, among others, membership and organizational structure, specifically regional and sectoral representation in the governing board.

This marked the birth of the NUCP.

## **YEAR TWO: BIRTH OF THE NUCP**

The National Ulama Conference of the Philippines (NUCP) was formally born during the Second Ulama Summit attended by 211 ulama and Muslim leaders on January 26-29, 2009, at the Imperial Palace Suits Hotel, Quezon City. The ulama ratified the NUCP bylaws, gearing towards unity among thousands of ulama in the country.



The summit also gave way for the NUCP elections, in which a 15-member interim Board of Trustees (BOT) was formed. The board of trustees consisted of two representatives from Luzon, one from Visayas, three from Maguindanao, three from Lanao, another three from the Zam-Ba-Sul-Ta area, and two women representatives; all of them represented different sectors of Muslim communities. A slot was also given to PCID, in recognition of its efforts to engage the *ulama* and in support of the initiative to establish a national network.

Those elected to the board of NUCP included: Dr. Aboulkhair Tarason from Basilan, Dr. Hamid Barra from Marawi City, Sulu Mufti Sharif Jul Azeri Airing, Tawi-Tawi Mufti Abdulwahid Inju, Aleem Abdul Majid Said from Cebu, Aleem Ahmad Darping Nooh from Davao, Dr. Abdussalam Disomimba from Lanao del Sur, Prof. Moner Bajunaid from General Santos City, Shari’a Court Judge Aboali Cali from Marawi City, Lanao del Sur, Aleem Jaafar Ali from Cotabato City, Aleem Abdulhadi Daguit from Manila, Bro. Hassan Garcia from the *Balik Islam* community, Ustadza Albaya Badrocin and Aleema Khadijah Mutilan from the *aleemat* sector. Former Senator Santanina Rasul, Chair of MKFI and Advisor of the PCID, was given the honor of occupying the 15<sup>th</sup> seat. She later tapped Ustadz Esmael Ebrahim to represent the PCID on the interim board.



*The 2nd Summit elected a 15-member interim board of trustees.*

The newly elected officers of the NUCP interim board then met and elected Dr. Tarason from Basilan as chairperson, Dr. Barra from Marawi City as vice-chairperson, and, Prof. Moner Bajunaid from General Santos City as secretary general and Ustadz Esmael Ebrahim as Deputy Secretary General. They are expected to set into motion plans that will empower Muslim religious scholars to provide leadership to Muslim communities in terms of peace and development.

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### ***Opening Ceremonies***

The *ulama* summit opened with dinner ceremonies attended by representatives of the diplomatic corps, government officials and other guests. GRP Peace Panel Chair Ambassador Rafael Seguis, Court of Appeals Justice Hakim Abdulwahid, Defense Undersecretary Ernesto Carolina, and Mr. Chris Wright of the British Embassy were among those who attended.

For the opening remarks, Ambassador Robert Gerard Brinks of the Netherlands Embassy said that the Muslims would now have a powerful voice in the national arena, “just like the Catholic Bishops Conference of the Philippines speaking in behalf of Christians.”



PCID Lead Convenor Amina Rasul, in her welcome remarks, stated that it is important for the *ulama* to come together because, “In today’s world, society demands a wider and more participative role of the *ulama* that they get involved directly in the transformation or reformation process. Our societal problems today can no longer be solved by the formulation of a *fatwa* alone”.

The Secretary General of Nadhlatul *Ulama* Dr. Endang Turmudi gave the opening keynote address. He argued that as Islam continues to spread globally, it becomes incumbent upon all Muslims “to review and put in an appropriate way” their relationship with their fellow Muslims and with people of other religions as well. He also urged the *Ulama* to lead in the effort to inform the whole world that, “the violence done by Muslims or those who acknowledge themselves as Muslims is not derived from the doctrine of Islam but from certain interpretations affected by the political situations surrounding them.” Nadhlatul *Ulama* is considered as one of the largest independent Islamic organizations in the world with estimates of their membership ranging as high as 40 million.



Dr. Anwar Abbas, chair of the Entrepreneurship and Economic Council of Muhammadiyah, urged the participants to focus on economics rather than politics, noting that this strategy has helped Muhammadiyah strengthen its grassroots organizing.

Meanwhile, Senator Aquilino Pimentel, Jr., welcomed the initiative as a valuable contribution to peace and development.



The summit also featured Muslim academics from Australia and Britain. Dr. Abdullah Saeed who holds the Sultan of Oman Professorial Chair of Arab and Islamic Studies at the University of Melbourne, argued that while the *ulama* need to be versed in the classical tradition of Islam they also need to understand the contours of the changing world so they can lead their people in addressing the challenges faced by Muslims in the modern world.



Dr. Hisham Hellyer, a British Muslim who is currently a Principal Research Fellow at the International Institute of Advanced Islamic Studies in Malaysia, emphasized the great and noble role of the *Ulama* but noted that the *ulama* should gain the respect and acceptance of the people noting

that the loss of religious authority will negatively impact the world at large. He also urged Muslims “to critically engage in the changing world.”

### ***Peace and Development Sessions***

The summit also featured sessions with some members of the international donor community engaged in developmental work in Mindanao. The ambassadors of Great Britain, the Netherlands, United States and the European Union, and the Australian embassy's deputy head of mission, congratulated the new *ulama* organization and its officers. They also called for the resumption of peace talks in Mindanao, saying that there could not be any development for the Philippines unless the peace process continues.

Naturally, in these debates there is a need for the *ulama* and religious leaders/thinkers to play an active role. Otherwise there is a danger that the link between such debates and the Islamic intellectual tradition could be lost as these debates then could be driven predominantly by pragmatic concerns. The *ulama*, with their authority, knowledge and awareness of the communities should be there to provide the necessary support in these debates.

*Dr. Abdullah Saeed  
Melbourne University*

"Until frankly Mindanao recognizes and realizes its great potential, the entire Philippines cannot realize its potential," said US Ambassador Kristie Kenney. She also said the Philippines "can be unstoppable" if it is able to end the conflict in Mindanao and harness the full potential of the southern island and its people.



EU Ambassador to the Philippines Alistair MacDonald warned: "It would be suicidal to continue the civil war [in Mindanao]. It's fratricidal." He furthered, "The best way to put an end to this cycle of violence is to offer everyone, victor and vanquished, a better future, a more prosperous future...But the importance of peace, the importance of development is exactly the same as it was in Europe in the 1950s."

"The children of Mindanao deserve no less," said Stephen Scott, minister and deputy head of mission of the Australian embassy in Manila, as he called for the reactivation of the International Monitoring Team. Scott said further delaying the resumption of talks with the MILF might harden the positions of the rebels and the

government, “undermining the work” already accomplished before fighting erupted again.

### ***Electoral Reform and Human Rights***



The afternoon session featured a workshop on electoral reforms hosted by The Asia Foundation (TAF) with Parish Pastoral Council for Responsible Voting (PPCRV) Chair Ambassador Henrietta de Villa, former Commission on Elections (COMELEC) Commissioner Mehol Sadain, and former Human Rights Commissioner Nasser Marohomsalic. With the 2010 elections fast approaching, Ambassador de Villa and Atty. Sadain urged the *ulama* to take a more active role in securing the votes of the Muslims.



This was the same message of COMELEC Commissioner Rene Sarmiento who challenged Muslim religious leaders to work together to erase the unfortunate reference to Muslim Mindanao as the “cheating capital” of the country. The summit also tackled important issues such as the peace process and human rights. Commission on Human Rights Chairperson Atty. Leila M. de Lima assured the *ulama* participants that her office, despite its lack of prosecutorial powers, would always be open to help Muslims.

### ***Oath-taking ceremonies***

The 15 members of the interim board took their oath before Grand Mufti Morad Amanoddin during the closing ceremonies on January 29 and witnessed by Former President Fidel V. Ramos and His Excellency Ambassador Peter Beckingham of Britain.



In his keynote speech, Ramos said that having a unified confederation, like the NUCP, that can voice out and express the opinions and positions of various Muslim

communities all over the country, can aid in making a positive turn for Muslim Mindanao, and in greater perspective, the much-needed nation-building.

The Papal Nuncio Archbishop Edward Joseph Adams, Davao Archbishop Fernando Capalla, and other members of the diplomatic corps attended the oath taking.

## **NUCP AT WORK**

Immediately after the Second National Summit, the elected NUCP Board of Trustees (BOT) held their first meeting in February 2009 to establish its organizational system. Part of it was the drafting of internal rules for the organization, appointment of committee chairs and members, creation of an *ad hoc* committee tasked to draft the implementing guidelines for the NUCP charter, and the laying down of short-term plans for 2009.

The BOT held its second board meeting and strategic planning in April. For this session, the NUCP Vision, Mission and Goals were formulated which served as basis for the formulation of realistic and achievable action plans.

On May 18-19, the BOT gathered once again to craft NUCP action plans to push through with the adopted goals of the organization. A series of consultations shall be conducted to present the formulated NUCP action plans to provide opportunity for the *ulama* from all over the country to discuss and approve the said plans.

Aside from the internal developments, NUCP started to directly engage legislation in behalf of the Muslim communities and their interests.

Ustadz Esmael Ebrahim represented the NUCP in providing inputs during the public hearing on Senate Bill No. 2863---An Act Establishing the Shari’ah District Court System in the Autonomous Region in Muslim Mindanao (ARMM) and outside ARMM areas responding to the invitation of Senator Francis Escudero, Chair of the Senate Committee on Justice and Human Rights.

During the hearing the NUCP recognized the efforts by Congress in legislating the P.D. 1083 also known as the Muslim Personal Code of the Philippines that included the establishment of Shari’ah District Courts, the appointment of Shari’ah Court Judges and the conduct of Shari’ahbar examinations for Shari’ah lawyers.

The NUCP board also provided full support for Earth Hour 2009 participated in by more than 1000 cities worldwide from business, government and community. The initiative supports the move to reduce greenhouse gas emissions for the short and

long term benefit of the planet in order to ward off global disastrous impacts especially in developing countries like the Philippines.

The NUCP prepared a statement of support signed by its Chairperson Dr. Aboulkhair Tarason focusing on the active participation of Muslims in environment protection and its sustainable use. NUCP argued, “it is important for Muslims to join in this concerted effort to address climate change, which if left unchecked will lead to more destructive typhoons, deadlier floods and the rise of sea levels.”

The NUCP likewise made a statement on the proposed demolition and transfer of the Rajah Sulayman Lumba-a-Ranao Grand Mosque in Baclaran. Affected Muslims in the area strongly opposed such move considering also that there were no consultations made with them. Ustadz Esmael Ebrahim represented the NUCP in the hearing made by the Pasay Government and read the statement signed by Dr. Tarason representing the NUCP, Sen. Santanina Rasul of the MKFI and Ms. Amina Rasul for the PCID.

After a debate in the session hall of Pasay, the committee on Law and Justice, chaired by Hon. Avenculado reset the hearing on June 17, 2009 and requested all parties concern to conduct consultations and further requested the submission of all pertinent documents for consideration by the council within 10 days after the hearing.

The NUCP, through its Chairman, Dr. Tarason, and Vice Chairman, Dr. Barra, upon the initiative of PCID, were invited by the Australian Department of Foreign Affairs and Trade (DFAT) to participate in the Parliament of the World’s Religions, which was held in Melbourne, Australia on December 3-9, 2009. Aside from attending the conference, the Australian Embassy and DFAT also arranged meetings for Dr. Tarason and Dr. Barra with the Islamic organizations and multi-cultural centers in Melbourne.

## **NUCP REGIONAL CONSULTATIVE AND CAPACITY BUILDING WORKSHOPS**

The NUCP continued to empower its members from regional consultative and capacity-building workshops within the third year of the “Empowering the *Ulama* Project”. The series of consultations were conducted to present the formulated NUCP national action plans to provide opportunity for the *Ulama* from all over the country to discuss and approve the said plans, develop their own provincial strategic plans and enhance their knowledge, skills and attitudes as community advocates and leaders in the capacity building component of the forum. This regional consultation also provided the participants a venue to strengthen the network of *ulama* organizations for sustained collaboration.



As with the earlier consultative workshops, speakers were invited to give inputs. Participants were also given time to discuss important issues pertaining to the NUCP and its advocacies, as well as relevant issues to the Muslim communities which the NUCP represent.

### **First Workshop**

Sixty (60) *ulama* and *imam* from Zamboanga, Basilan and Tawi-Tawi gathered for the first workshop for the third phase of the Empowering the *Ulama* Project held at the Marcian’s Garden Hotel on June 3-5, 2009 in Zamboanga City.

In this welcome message, NUCP Chairperson Dr. Aboulkhair Tarason recounted the beginnings and processes the NUCP undertook until it came to be. He shared the significance and relevance of having a national network of *Ulama* for the good of Muslim Mindanao.

PCID Convenor Hon. Ismael Abubakar, Jr. stressed that without a collective process of empowering the *ulama*, the set goals and objectives of NUCP towards sustainable development would be difficult to achieve and they must exert extra effort to collectively increase their knowledge, enhance their skills and internalize more Islamic values for them to work as one and advocate for “One Message, One Ummah” towards peace and development.



*Rasul, Dr. Hasan Kamali with Pope Benedict XVI*

On October 11, 2007, a group of 138 Muslim scholars, clerics and intellectuals sent an open letter, entitled *A Common Word Between Us and You*, to Pope Benedict XVI and the leaders of other Christian denominations. This was a letter precipitated by the speech delivered by the Pope on September 12, 2006 at the University of Regensburg, Germany that contained some comments on Islam that led to widespread protests by Muslims around the world.

A Common Word argued, “if Muslims and Christians are not at peace, the world cannot be at peace.” The document appealed to everyone not to let differences cause hatred and strife between Muslims and Christians. Instead of focusing on what divides, *A Common Word* stressed what is common between the two religions,” i.e., love of God and love of neighbor.

*Amina Rasul*

As per the discussions, the participants showed significant interest in supporting the campaign for clean and honest elections through coordination with PPCRV and suggested increase participation of *ulama* by strengthening their network in ARMM.

The participants also signed onto a declaration of support to “A Common Word<sup>5</sup>”. They uphold

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<sup>5</sup> “A Common Word Between Us and You” is an open letter sent by a group of 138 Muslim scholars, clerics and intellectuals to Pope Benedict XVI and leaders of other Christian denominations on October 11, 2007. This was a letter precipitated by the speech delivered

their commitment to popularize and support the call for working through the initiative to widen the scope of mutual understanding and cooperation between Muslims and Christians as well as believers of other faiths.

### ***Second Workshop***

Forty-five participants attended the second regional workshop from the provinces of Maguindanao, North and South Cotabato, Davao del Sur, Davao del Norte, Sultan Kudarat, South Cotabato, Saranggani, and the cities of Davao, Cotabato, General Santos, and Kidapawan. It was held on July 17-20, 2009 at the Waterfront Insular Hotel in Davao City.

The participants called for the pursuit of the peaceful resolution of conflicts and strengthening of electoral democracy in the Muslim Mindanao. Likewise, they expressed their commitment to become active supporters in monitoring, documenting and reporting incidences of human rights violations in their areas. They suggested the formation of a core group who will coordinate with local government units and partnership with non-governmental organizations.

Open sessions were also conducted to give all the *ulama* participants the opportunity to express their views and positions on their identified issues. The participants passed an omnibus resolution calling upon all components and groups in our society to unify their voice and efforts in:

- Condemning any act of terrorism or extremism that undermine or endanger human lives;
- Condemning any act that harm the lives of peace-loving people of whatever religious persuasion;
- Condoling with the families of the victims of the Jakarta bombing, as well as the victims of the bombings in Mindanao;
- Challenging the arms of established governments to conduct impartial investigations and implore Muslims, here and abroad; and,
- Live by the precepts, principles, and practices of Islam so that people everywhere, of whatever race, nation, or religious creed, may understand that Islam is a religion of peace, and that Muslims are peaceful and are committed to peace.

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by the Pope on September 12, 2006 at the University of Regensburg, Germany that contained some comments on Islam that led to widespread protests by Muslims around the world. *A Common Word* argued that “if Muslims and Christians are not at peace, the world cannot be at peace.” For the document’s significance to the Mindanao issues, refer to “A Common Place, A Common Peace in Southern Philippines” by Ms. Amina Rasul-Bernardo.

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The workshop output was a signed statements by all participants signifying their commitment to work tirelessly towards peace and development and help in the forging of a united *ulama* assembly in the Philippines.

## **EMPOWERING THE *ALEEMAT***

With the armed conflict and volatile peace and order situation in Autonomous Region in Muslim Mindanao (ARMM), many women suffer economically, socially and psychologically. Most internally displaced peoples (IDPs) in the ARMM are Muslim women and children who suffer the most from the lack of food aid, food blockades, insensitive or inadequate service delivery, diseases, lack of potable water and medical relief. In this context, it is the women in the family who are burdened with caring for the rest of the members thereof, making their reproductive role even more burdensome, as it is performed in extremely difficult circumstances.

The absence of lasting peace and the persistence of democratic deficits in Muslim Mindanao called for a wider stakeholders’ participation including women in the peace process. The Social Weather Stations in 2004 conducted a nationwide survey that found strong belief that women are better peacemakers, with both Filipino men and women sharing the same opinion. This only confirms what many in the peace community know that given the skills and capacity for conflict prevention and peace-building women are better suited as peacemakers than men.



In this situation, it is not only the role of the *ulama* that is highlighted, but the significant roles that Muslim women, specifically the *aleemat*, play as well. The *aleemat* are Muslim women who have been trained and educated in Islamic studies at local or international institutions such as the Al Azhar of Egypt.

The Second Ulama Summit paved the way for the beginnings of the initiatives towards empowering the Muslim women, particularly the *aleemat*. Although there had been talks about forming an *aleemat* group during the first *ulama* summit, it was in the Second *Ulama* Summit that a formal workshop was conducted for 31 *aleemat* and Muslim women leaders to determine their agenda as well as to elect their two representatives to the NUCP board. Elected to the board were *Aleema* Khadijia Mutilan, widow of Aleem Dr. Mahid Mutilan (the most prominent *ulama* of Mindanao) and Ustadza Albaya Badrodin, DECS-ARMM.



The *aleemat* and Muslim women leaders coming from Mindanao, the Visayas and Luzon came up with a declaration that asserts their intention to be key actors and stakeholders in peace and development initiatives.

### ***Declaration of Muslim Women Waging Peace***

The declaration was anchored on the realization that the most vulnerable group and the ones directly affected by conflicts are the women because they have the foremost responsibility to find food and shelter for their children. It thus underscored the need to have more capacity building for the *aleemat*.

In particular, the declaration calls for the immediate resumption of the peace process between the government and the MILF, and the complete implementation of the 1996 GRP-MNLF Peace Accord, subject to the results of the Tripartite Review conducted by the Organization of the Islamic Conference, GRP, and MNLF.

At the same time, the declaration calls on government and development partners to:

On the issue of **peace**:

- Build the capacities of women as peace educators, both in their families and in their communities;
- Support the *aleemat* to form and institutionalize a network of Muslim women peace-builders and advocates;
- Foster a culture of peace, through education, that upholds justice and tolerance for all peoples to include elements of conflict resolution, mediation, elimination of discrimination and respect for diversity, including educational programs for youth and children;
- Integrate a gender perspective in the resolution of armed or other conflicts and aim for gender balance when nominating or promoting candidates for judicial and other position in all relevant justice and law enforcement bodies, as well as in other bodies related to the peaceful settlement of disputes;
- Investigate and punish members of the police, security and armed forces and others who perpetrate acts of violence against women, violations of humanitarian law and violations of the human rights of women in conflict situations;
- Develop awareness of the human rights of women and provide, as appropriate, human rights education and training to military and police personnel operating in areas of armed conflict and areas where there are refugees;

- Protect the rights of Muslim women detainees. The Commission on Human Rights has documented hundreds of cases of Muslim women illegally detained, subjected to humiliation, rape and other violations of rights;
- Raise public awareness, as appropriate, through the mass media, education at all levels and special programmes to create a better understanding of the situation of women and children affected by conflict situations; and,
- Advocate for the positive portrayal of Muslims in the media and other forms of cultural representation including entertainment;

**On access to financial resources and economic development:**

- Ensure the actualization of enhanced and increased access of Muslim women to economic opportunities, capital and Islamic microcredit, information technology and technical assistance, livelihood opportunities including Halal production and food processing including packaging;
- Build capacities to advocate, mentor and train women leaders, especially Muslims at the grassroots level, to develop livelihood skills for empowerment particularly in high value, adding industries and agricultural activities;
- Provide adequate protection and allocate financial and other resources to displaced women and children and facilitate their return or resettlement including access to appropriate and adequate food, water and shelter, education, and social and health services including reproductive health care and maternity care;
- Allocate a substantial portion of the GAD Budget to affirmative action for women victimized by the consequences of armed conflict and for peace building activities of the *aleemat*.

**On education and Islamic values formation:**

- Enable greater access especially of women to formal and non-formal education, scholarships for the *aleemat*;
- Support literacy programs for Muslim women, who have the highest rate of illiteracy in the country;
- Provide women with access to vocational/professional training programs, including small-scale enterprise development and planning;
- Support the *aleemat* to be effective teachers and administrators in all levels of the *madaris* system;
- Support the establishment of women’s resource centers for the *aleemat* for research, training, networking and other services such as English language training, computer education and Arabic language training; for health education and counseling on all forms of violence against women; for parenting skills and Islamic values formation for youth and families; for education on rights and duties;

- Combat the prostitution of women thru Islamic values formation and education of young girls at risk and their families;
- Support the *aleemat* in providing guidance, education and counseling for youth especially out of school youth and youth in conflict with the law;

On the issue of **health**:

- Enable greater access especially of women to comprehensive primary health services that take into account their reproductive health from a gender perspective;
- Provide resources for the *aleemat* to research, study and develop strategies to deal with the problems of youth such as drug addiction and other substance abuse, smoking, early pregnancy and others;
- Establish drug rehabilitation centers and support anti-drug campaigns;
- Provide access to potable drinking water;
- Support the *aleemat* in cleanliness, environmental protection and sanitation campaigns;

And on **clean and honest elections and governance**:

- Provide voters education to women that will promote honest, orderly and peaceful elections;
- Support the *aleema* to play an active role in voters education and guarding of the vote;
- Support the *aleemat* for training in participation in politics and governance;
- Support the participation of the *aleemat* women in the practice of good governance including transparency, accountability and zero tolerance of corruption, cronyism and nepotism;
- Advocate for PD 1083, CMPL (Code of Muslim Personal Law) to give access to women to legalize redress in a fast and inexpensive manner;

### ***Aleemat project launch***

With the support of the One Woman Initiative<sup>6</sup>, MKFI and PCID launched the “Empowering Women as Muslim Advocates” project for the *aleemat* with US Ambassador Kristie Kenney in Zamboanga City, during the *Aleemat*’s first regional workshop. The project aims to:

1. Provide baseline data for the *aleemat* in the country;

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<sup>6</sup> OWI, inspired by the late Benazir Bhutto and founded on the premise that one woman can make a difference, is an international women’s empowerment fund intended to aid women through wide ranging support including leadership training, human rights education, support for entrepreneurial efforts, among others.

2. Assist the *aleemat* to develop their own network;
3. Assist the *aleemat* to integrate or collaborate with women’s organizations for sustained efforts towards peace, development and democracy;
4. Provide a forum for the sharing of experiences between and among women peace advocates of various faiths;
5. Empowering women as peacemakers by giving them the skills in peace-making and conflict prevention; and,
6. Confidence-building among peace advocates/agents.

In these goals, MKFI and PCID tapped its existing partners. At the national level, MKFI and PCID have an ongoing partnership with the Women and Gender Institute (WAGI) of Miriam College. WAGI, led by former National Commission on the Role of Filipino Women (NCRFW) Chair Aurora Javate de Dios provided organizational development and leadership training, peace and conflict studies as well as in surfacing gender issues, as part of the capacity-building component of the project.

The Commission on Human Rights under Chairperson Atty. Leila de Lima committed to provide technical assistance in conducting the capacity building for the *aleemat* to become active agents in monitoring and reporting human rights violations in their respective communities.

The Parish Pastoral Council for Responsible Voting (PPCRV) committed to continue the partnership started by its National Chairperson Ambassador Henrietta de Villa and Ms. Amina Rasul during the 2007 national elections wherein 12 civil society organizations, including PCID, signed a memorandum of agreement which provide for, among other, the sharing of resources and collaborative efforts towards ensuring clean, honest, accurate, meaningful and peaceful elections.

This project is made possible with support from the One Woman Initiative (OWI) thru the Charities Aid Foundation America (CAF-America) - a joint public-private effort that supports existing initiatives in countries with large Muslim populations.

The Japan Foundation, through its country representative is co-sponsoring the project, providing the support for the National Conference of Women Peace Advocates.

### **CAPACITY-BUILDING WORKSHOPS FOR *NOOR-US SALAM***

The year 2009 became a pivotal year for the *aleemat* and other Muslim women leaders as they fast-tracked the formation of the *aleemat* network, the Noor-us Salam.

Five local capacity building workshops in the areas of Zamboanga, Tawi-Tawi, Cotabato, Cagayan de Oro and Manila have been conducted gathering *aleemat* and women leaders to discuss ways in which they can more meaningfully participate in transforming their communities in terms of conflict resolution, human rights, electoral reforms, livelihood, sustainable development and organizational and leadership development:

- The first of the Local Capacity Building Workshops on Empowering Women as Peace Advocates took place on June 6-7, 2009 at Amil’s Hotel in Zamboanga City with 60 *aleemat* and civil society women leaders from Zamboanga City, Basilan and Sulu provinces;
- The second workshop was held at Beachside Inn Resort in Bongao, Tawi-Tawi on June 9-10, 2009 which was attended by 46 participants;
- The third workshop took place on July 15-16, 2009 at Estosan Garden Hotel, Cotabato City. Forty-seven (47) participants coming from Maguindanao, Sultan Kudarat and Cotabato areas participated in the training;
- The fourth workshop was conducted in Cagayan de Oro City on October 16-18, 2009; and,
- The last workshop was held at Bayview Park Hotel, Roxas Boulevard, Manila from November 4-5, 2009 which gathered 27 *aleemat*, women in civil societies as well as *Balik Islam* professionals.

The workshops gave the participants the opportunity to discuss the role of women in pursuing peace and development in their communities. The discussions were also venues for the participants to share their experiences as Muslim women, living in conditions of prejudice and marginalization.

Some cited the conditions of more than 500 Muslim women detained in jails in Metro Manila. They suffer sexual harassments and other forms of human rights violations. Others cited the hardships that Muslim women in evacuation centers undergo.

Responding to the challenges that Muslim women face, the participants laid down their priority activities on peace, electoral reform, access to financial and economic resources, health, and education and Islamic values. It was noted that the linkage among Muslim women and their groups across the country is an essential step in forging and strengthening unity.

### ***Strengthening aleemat and women’s network***

Realizing that networking is a key in providing and promoting a reflective space for reviving and re-energizing women’s movement as well as nurturing inter-relations for building community, the project pursued the establishment of a strong support

and network among *aleemat*, women leaders, peace advocates, and women organizations to effectively mobilize the women sector in advancing the desired peace and development in Muslim Mindanao.

The workshops gathered *aleemat* and women civil society leaders to share experiences, information, ideas on various issues and the best practices in advocacy with the intention of strengthening their networks and equally gaining from each other’s experiences.

The workshops provided a forum for collaborative action and discussion among women towards achieving the following:

- Improve cohesiveness between *aleemat* and Muslim women leaders;
- Generate commitment from member organizations to promote women’s advocacies and rights; and,
- Identify priority needs and activities of the women.

### ***Enhancing Understanding on the Role of Muslim Women in Various Issues***

The capacity-building workshops provided the *aleemat* and women leaders the necessary information and tools on peace and development, gender, human rights, electoral reform and interfaith dialogue.

*Workshop on Human Rights.* The workshop allowed the participants to understand and discuss the principles & concept of human rights, and to be educated on how to monitor, evaluate and report human rights violations and incidents. Key speakers from the Commission on Human Rights discussed concepts of human rights and women’s rights while Islamic perspectives on women’s rights were delivered by Muslim experts such as Dr. Hamid Barra and Atty. Laisa Alamia.

*Workshop on Electoral Reform.* The workshop on electoral reform gave the participants input on the concept of electoral reforms and its key issues and built on the capacity of the participants to carry out effective advocacy on electoral reform. PCID partnered with the PPCRV for the workshop. In the end, a vision of a Muslim group that can be officially accredited to monitor elections in Muslim Mindanao was created.

CSOs such as the Consortium of Bangsamoro Civil Society (CBCS) in Cotabato City and Women Peace Advocates in Sulu (WPA) shared their experiences and knowledge in electoral reform. They talked about the important role that women play in development and community development. They also stressed that great efforts are needed to support developmental initiatives and changed in the electoral

process. The speakers encouraged the participants to take part in advocating for electoral reform in the ARMM region.

*Workshop on Peace, Security, and Gender.* The workshop gave inputs to improve understanding of the participants on peace and security issues and to build practical skills for engagement in advocacy for peace.

*Workshop on the Islamic Model for Peace Education.* The Islamic Model for Peace Education, which derives from authentic Islamic values and Bangsamoro cultural traditions, offers comprehensive information in understanding the basic values of conflict management and the peaceful development of the societies in Mindanao. PCID thought that the most effective means to cut the unending cycle of conflict is through education. PCID developed the Peace Education model, taking off from the peace education framework and *madaris* curriculum developed by Dr. Asna Husin for Aceh. This paved the way for the development of the Islamic-based peace education manual.

The workshop for the *aleemat* was intended to provide them with a background on the use of the model, so that they might be able to utilize the manual in their *Madrasah* or community.

*Workshop on Interfaith Dialogue (A Common Word).* This workshop provided the opportunity for the participants to share and discuss the Islamic foundation of dialogue towards development and to deepen the understanding of the concept of ‘A Common Word’.

### ***Consolidating Priority Needs of Muslim Women***

During the local capacity-building workshops, the *aleemat* and women leaders identified their needs in order to frame their specific programs and projects. The participants shared their experiences and aspirations that facilitated the identification of needs and corresponding goals.

### ***Provincial Action Planning***

One of the major achievements of the project is the formulation of a provincial action plan that enumerates priority programs and projects of the *aleemat* and women leaders. It also specifies the specific activities, strategies, resources needed and duration of each activity.

During the strategic planning, they called for concerted efforts of all sectors to promote peace, health, economic development, clean election and education. The most important of these, the participants agreed, is education, and encompasses awareness-raising activities as short-term strategies:

On the issue of peace, the following activities were identified: paralegal seminar on human rights awareness, community consultation, inter-tribal dialogue, and Islamic seminars.

In pushing for clean and honest elections, the group sought to conduct voter’s education and voters’ awareness seminars, and to develop materials on electoral reform.

On health, the following activities are to be pursued: hygiene and sanitation seminars, Green Peace seminar, campaigns for awareness on community mental health, coordination with local government units, community leaders and CSOs, *halal* certification project, and *halal* promotion activities.

To pursue economic opportunities and access to financial opportunities, activities such as livelihood training programs, establishment of cooperatives, creating systems for loan access, and launching Islamic publications were identified.

Meanwhile, for education and Islamic values, activities are: promotion of Islamic values through the arts, *Hajj/Umra* programs, scholarship programs, parenting seminars, trainers’ trainings, creation of a Muslim Mothers’ Club, and Islamic media program.

### ***Establishing Regional Core Groups***

From the discussions and planning, five regional core groups were formed. These are composed of *aleemat*, women in civil societies, *Balik Islam*, and women from indigenous groups.

The creation of core groups is considered a breakthrough for Muslim women in the country, as none such organization covering various regions has been established before. The group is tapping the *aleemat* to lead in the advocacy of peace and development in the conflict-affected areas of Mindanao in coordination with women in CSOs.

The regional groups chose “*Noor-us Salam*” or “Light of Peace” as the name for their network, which serves as the core organization of Aleemat and representatives



of women civil society groups in the country. Regional steering committees were formed to coordinate activities.

## MOVING FORWARD

While the achievements of the project more than exceeded expectations, there is still much work to be done. It is important for the *ulama* and the *aleemat* through the NUCP to consolidate the gains of the first two *ulama* summits.

This can be done in two ways: First, ensure the stability of the newly formed organization by resolving the remaining organizational issues. The key element for its success is the inclusivity of the NUCP. Second, capacity building workshops are needed, not just for the NUCP officers, but also for the *ulama* and *aleemat* in general. This ensures the sustainability of the project way beyond the grant period.

As the organizations of the *ulama* and the *aleemat* move forward, they bear in mind that their unity is essential in meeting their objectives. The organization of the NUCP, however, gives hope to that aspiration that unifying the *ulama* and the *aleemat* is a dream closer to fulfillment.

In the process, the role of the *ulama* and *aleemat* is made even clearer. They are catalysts of change, custodians of change, guiding and leading Muslims in today's changing and challenging world.

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**EMAILED CONGRATULATORY MESSAGES RECEIVED  
AS OF JANUARY 31, 2009:**

1. **Dr. Din Syamsuddin, President, Muhammadiyah**  
*Congratulations! I apologize for being unable to come to Manila, because I need to go to New York for World Summit on Peace. Greeting from New York.*

*Din*

2. **Prince Ghazi bin Muhammad, Royal Al AalBayt Foundation, Jordan**  
*Salaam and Congratulations!*

*Ghazi*

3. *Congratulations! This is a wonderful development in many ways, including in the significant participation of women scholars in the group. I pray that Allah will bless your efforts. It would be wonderful if there is a Common Word conference in the Philippines in the next year or two.*

**Ingrid Mattson,  
PhD Professor of Islamic Studies, Director, Islamic Chaplaincy  
Director, Macdonald Center for the Study of Islam and Christian-Muslim Relations Hartford Seminary, President, The Islamic Society of North America [www.isna.net](http://www.isna.net) 317-839-8157**

4. *DEAR FRIENDS,  
ASSALAMU ALAIKUM.  
I DO NOT KNOW IF YOU WILL AGREE WITH ME , BUT I HOLD AND HOLD STRONGLY THAT MUSLIMS ARE THE WORST ENEMIES OF THE MUSLIMS. UNFORTUNATELY MUSLIMS HAVE NO UNITY OIC OR ARAB LEAGUE HAS PROVED TO BE USELESS.*

*I UNDERSTAND , AS MINORITY IN A CHRISTIAN DOMINATED COUNTRY YOU NEED UNITY. I AM GLAD TO KNOW THAT PHILIPPINES MUSLIM RELIGIOUS LEADERS HAVE ESTABLISHED UNITED NATIONAL UNITY.*

*PLEASE ACCEPT OUR HEARTFELT CONGRATULATIONS.*

**KAZI NURUL ISLAM  
PROFESSOR AND DIRECTOR  
CENTRE FOR INTER RELIGIOUS AND INTERCULTURAL DIALOGUE  
DHAKA UNIVERSITY BANGLADESH**

5. *Please extend my personal congratulations to all of you for a job well done. I hope the Ulama would be able to assert their spiritual and moral persuasive power to the problems in the Bangsamoro. I have a personal*

*conviction that the Bangsamoro - the ulama, sultans, datu, academe, other traditional leaders and the revolutionary leaders and our political leaders- if united or even just working in solidarity with each other, things would be much easier for the Bangsamoro people. My prayer for the success of the Ulama and PCID.*

**Wassalam,  
Guamel Alim,  
Consortium of Bangsamoro Civil Society Organizations**

6. *I would like to say Congratulations!!!*

**Ahmad Suaedy  
Executive Director, Wahid Institute, Indonesia**

7. *Assalamu'alaikum*

*I welcome the initiative taken ... to organize the conference of ulama and the aleemat as a mean to unite position of the Muslim umma. I hope this conference also establish a secretariat or a working group to pursue the resolutions and decision of the Conference to promote interest of the Muslims, open honorable dialogue with the government to secure the rights of the Muslims so that they can play their rightful role in the national scene.*

*There should also be efforts to establish institutions to teach the young Muslim general modern science and technology with strong Islamic knowledge from KG to High School level and also at university level. We hope the western countries which have supported the conference would also help establish such institutions to bring up the Muslims in the Philippines to a higher level of education.*

*Efforts should also be made to bring the MILF in the dialogue, they should be given a chance to speak to air their grievances and suggest solutions toward an autonomous administration in the southern Philippines.*

*The government of the Philippines should also show its honesty and sincerity to accommodate its Muslim population. We regret very much President Arroyo's action when she unilaterally cancelled the decision of the Supreme Court which earlier had agreed on an acceptable formula of solution of the Filipino Muslim problem. Unless and until the Government of the Philippines consider the Muslim of the Philippines as its own people and cease hostility toward them and respect them there can be no sustainable peace in Mindanao and the Philippines in general.*

*With my regards and best wishes*

**Mohammad Siddik with Dewan Da'wah Islamiyah Indonesia and the Indonesian Ulama Council (MUI) in Jakarta  
vice president of RISEAP (Kuala Lumpur)  
participant of the ICIS and the World Peace Forum  
former assistant director at the OIC in Jeddah ( 5 years )  
former director at the Islamic Development Bank, Jeddah (17 years)**

8. *With Salaams and High Appreciation, I acknowledge the under mentioned news report about the formation of the National Ulama Conference of Philippines, which your organization, with support of donors, had organized it successfully and brought about this new body the NUCP. First of all my warmest felicitation to the key Leaders and active Members of this all-Philippines Muslim scholars body. I hope something similar national organization is there for Muslims in general, like advocates, businessmen, doctors, engineers, professionals and others. Furthermore, that there be active and open cooperation between this new NUCP and lay-persons organization; and also with the two known political groups of Muslims the MNLF and MILF. This cooperation be based on the principle that: you do not interfere in the affairs of the other (fraternal) organization, and improve the aims & methodology of your own organization; beside cooperate for the greater well-being of the Muslims of Philippines and for the better tomorrow of all Filipinos as well as sincere good-will of your country the Philippines.*

*Herein, I feel that what respected brother Dr. Mohummed Siddik of Indonesia as said about need for up to-date education and learning transfer to Muslims is very important. Not only the Holy Prophet Mohummed (Peace be upon him) had strongly emphasized on acquisition of useful knowledge, but do note that the First Divine Commandment received by our noble Prophet (p.b.u.h) was IQRA, that is to Read, to acquire education, learn; and then came afterwards about any religious rituals observations. This means firstly to clear the cobwebs in your mind, create a better mind-set, and have a pristine and beneficial knowledge. Even to plant a tree, flower plant, etc, etc, you have to first clear the ground, dig out the dirt and then plant the seedling. Another point he made is also important that there should be transparency and justice in the methods employed by the Philippines' Government viz-a-viz the Muslims Of Philippines.*

*I close with once again my hearty congratulations to you and your organization for this much needed efforts and its blissful outcome. Kindly also convey my thanks to all those who assisted you for holding this National Summit. My good wishes that you all achieved beneficial and sustained results. Best regards,*

*Yours-in-Peace,*

**Khalid Ikramullah Khan,**

**Member,**

**Governing Board & Executive Committee of the RP/ASIA,**

**Chairman,**

**Dr. I.Khan Society for Peace, Development & Inter-faith Harmony.**



PCID is a non-partisan, non-profit organization established in 2002 dedicated to the study of Islamic and democratic political thought and the search for peace, democracy and development in Muslim communities. The Magbassa Kita Foundation, Inc. (MKFI) is the principal organization behind PCID, providing full administrative support.

PCID was established out of the concern that the voices of the majority of Muslims had been silenced. Its mission thus took shape: to help Muslim communities in the country find their voice.

Today, the Council is increasingly seen as an objective, neutral party with a track record of bringing together all sectors in the democratic dialogue for peace and development. The forging of strong links between and among the stakeholders has been one of the successes of PCID. All of its activities have been marked by strong representation of the key parties: civil society groups local and international, government, the Ulama, women, the military, the international community, academe, media, the business community, and political leaders.

PCID's advocacies and programs have focused on the following:

1. More participatory Mindanao peace processes
2. Human rights protection and advocacy
3. Electoral reforms advocacy
4. Strengthen democratic reforms
5. Strengthening the Moro voice in the democratic discourse
6. Empowering the ulama, Muslim women, and the youth
7. Address poverty and access to economic opportunities

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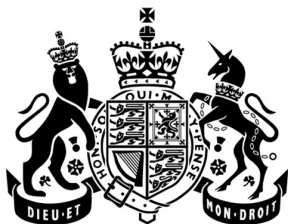
The Magbassa Kita Foundation, Inc. (MKFI), is a non-stock, non-profit, non-government organization dedicated to the promotion of literacy, poverty alleviation and peace, especially in Mindanao. MKFI was registered with the Securities and Exchange Commission in 1991 and launched that same year.

The **Magbassa Kita Foundation, Inc.** got its name from the “Magbassa Kita” literacy project which former Senator Santanina T. Rasul launched in 1966. “*Magbassa Kita*” is a Tausug phrase which means “let us read”.

While maintaining literacy promotion as its major area of concern over the years, MKFI expanded its activities to include livelihood skills training, capability building among farmers, development of self-help organizations, and cooperatives and producing post literacy materials.

MKFI, however, could not remain insensitive to the deterioration of the quality of life in Mindanao as a result of the armed conflict and the unstable peace and order. Thus in 2001 it launched its peace advocacy program by training women from the areas of conflict as peace advocates and agents of change.

Its mission is anchored on the philosophy that literacy and economic empowerment are preconditions for a meaningful participation of individuals in society.



## EMBASSY OF THE UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND

The United Kingdom is home to more than 1.8 million Muslims, who are as British as any other citizen. According to the 2001 census, 2.8% of the British population is Muslim, and it is the largest religious minority in the UK. There are now over 1,200 mosques in the UK. The British Government, through its foreign policy, has made efforts to help and assist Muslims all over the world - £5 billion in UK development assistance to much of the Muslim world, bilaterally and through multilateral organizations.

The Global Opportunities Fund for Engaging with the Islamic World Programme is a UK policy related programmes that aims to increase the understanding of and engagement with Muslim countries and communities and to work with them to promote peaceful political, economic and social reform. The EIW Programme supports the “Empowering the Ulama Project” organized by the Philippine Council for Islam and Democracy (PCID) and the Magbassa Kita Foundation, Inc. (MKFI). The EIW Programme aims to strengthen shared values, build common ground and better understanding among Muslims and non-Muslims around the world. EIW hopes to build a sense of common commitment to prosperity, peace and security based on freedom and the rule of law.

*“We need to deepen the links between our people at all levels. We need to share knowledge and experience. We need to help each other understand the threats and opportunities in our own backyards....Long term solutions come through education policies, through local community initiatives, through electoral laws and, perhaps most of all, through promoting values of fair play, of inclusion and of tolerance. Our global security depends on the ability of people of different faiths to live together. It is true of the globe, and it is also true of the village. The Philippines, like the UK, is an island nation seeking to build bridges with the wider world.”*

-- Dr. Kim Howells, UK Minister of State, in his April 2007 visit to the Quiapo Golden Mosque, Manila, Philippines



## **EMBASSY OF THE KINGDOM OF NETHERLANDS**

All over the world, the Kingdom of the Netherlands has missions: embassies, consulates, and permanent representations to international organizations. The missions are the eyes, ears, and voice of the Netherlands. Embassies and consulates are bilateral missions that promote Dutch interests and assist Dutch nationals living or traveling abroad. Embassies are also active in development cooperation and press and cultural affairs. Consulates, subordinate to embassies, carry out more practical, routine tasks. The Ministry of Foreign Affairs in The Hague coordinates the worldwide network of missions.

The Netherlands Embassy supported the first two Ulama forums organized by PCID in June 2005 and February 2006 which lay the groundwork for the historic 1<sup>st</sup> National Ulama Summit

## **A Backgrounder** **THE 3<sup>rd</sup> NATIONAL SUMMIT OF THE ULAMA IN THE PHILIPPINES**

*“A Common Word towards a Common Peace”*  
January 25-28, 2010, Waterfront Insular Hotel, Davao City

### **Background**

The Ulama of the Philippines have been trying to unify their ranks under the banner of “One Message, One Ummah”. This unification is intended towards the empowerment of Muslim religious leaders to realize their important role not only in the spiritual development of Muslims but also in critical social and political issues such as peace, poverty and marginalization. Two summits—the first in 2008 and the second in 2009—gathered more than 200 of the most influential Muslim religious scholars of the Philippines.

The Second National Summit held on January 26-29, 2009 at the Imperial Palace Suites in Quezon City, Philippines paved way for the creation of the first national organization of Ulama in the Philippines or the National Ulama Conference of the Philippines (NUCP). Its principal aim is to strengthen the unity, cooperation and coordination among Muslim religious scholars to allow them to more actively promote peace and harmony in society through dialogue among peoples of different religions and cultures as well as become effective instruments in the attainment of peace and development in Muslim communities.

### **The 3<sup>rd</sup> National Summit**

The series of consultations for the third phase of the project were conducted in Zamboanga City, Davao City, Cebu City, Cagayan de Oro City, and Manila to present the formulated NUCP national action plans to provide opportunity for the Ulama from all over the country to discuss and approve the said plans, develop their own provincial strategic plans and enhance their knowledge, skills and attitudes as community advocates and leaders in the capacity building component of the forum. In the Regional Forums were workshops on Electoral Reforms, Human Rights, Islamic Peace Education, Interfaith Dialogue, and the Bangsamoro Agenda. These regional consultations culminate in the 3<sup>rd</sup> National Summit of the Ulama in the Philippines to be held on January 25-28, 2010 at the Waterfront Insular Hotel in Davao City, Philippines.

The **3<sup>rd</sup> National Ulama Summit** and the **Regional Conference of Aleemat and Women Leaders** will gather between three hundred and four hundred of the

most influential Muslim religious scholars in the Philippines for a joint conference with a theme “A Common Word towards a Common Peace.” This provides a venue for the consolidation of local and regional efforts aimed at mainstreaming the Muslim development agenda, an effort that will be enhanced by fostering dialogue with the non-Islamic community and the government agencies. Also, the summit aims at equipping the local religious leaders with a global perspective on the various initiatives and successes of Muslim organizations at peace-building efforts from around the world.

Leaders from Al Azhar University of Egypt, Muhammadiyah and Nahdlatul Ulama of Indonesia and Pergas of Singapore will be honoring the occasion as keynote speakers and session lecturers. The summit will also tackle organizational matters aimed at strengthening the network of Muslim religious leaders in the Philippines. This includes the election of new set of Board of Trustees.

In addition to the workshops that will focus on the key issues of human rights, electoral reforms, peace and peace education, interfaith dialogue and moral reawakening, the summit will also feature a session for the discussion of the Bangsamoro (Muslim) Agenda. Altogether, the summit provides a valuable opportunity to discuss various development initiatives with a sector of the Muslim community that has significant role in these issues and harness the leadership role of the National Ulama Conference of the Philippines (NUCP) which has a membership of over 180 organizations from all over the country.

### **3<sup>RD</sup> NATIONAL ULAMA SUMMIT SPEAKERS PROFILE**

**SECRETARY ANNABELLE T. ABAYA** was appointed as the new presidential peace adviser on the peace process on October 23, 2009. Secretary Abaya said her marching order from the President is to “do what we can in the next eight months and prepare the transition program for the new President ... resumption of government talks with the Moro Islamic Liberation Front (MILF) and National Democratic Front (NDF).” Before assuming her new post, Abaya was a member of the government peace panel tasked to negotiate with the Communist Party of the Philippines–New People’s Army–National Democratic Front (NDF) headed by former Labor Secretary Nieves R. Confesor. Abaya holds Masters degrees in Public Administration from Harvard University in the United States and in Dispute Resolution from the University of Massachusetts in Boston, and is pursuing her doctorate degree in Conflict Resolution from Fletcher School of Law and Diplomacy at Tufts University. She is also the president of the Conflict Resolution Group Foundation Inc. and a conflict resolution consultant of World Bank, Asia Development Bank, and Asia Foundation.



**DR. H. IMAM ADDARUQUTNI** is a Dean of Faculty of Islamic Laws (Sharia) of Perguruan Tinggi Ilmu Al-Qur'an (PTIQ) or Institute for Qur'anic Sciences in Jakarta, Indonesia and senior lecturer in Islamic Laws Methodology and Sharia(h) Sciences. He obtained his post graduate degree in History of Islamic Thoughts and Philosophy at the PTIQ in Jakarta and completed a course in Islamic Leadership at the International Islamic University (IIU) in Malaysia. As an awardee of the Chevening scholarship from the British Council, Dr. Addaruqutni also completed courses in Comparative Study in Democracy at the Birmingham University and Public Service Study at the Civil Service College in London. Dr. Addaruqutni is a Member of Indonesian Council of Ulama (Majlis Ulama Indonesia) and served as Secretary of Commission for Inter-religious Believers Communications and Secretary of Commission for Ukhuwwah Islamiyah from 1995-2005. He is a Former President of Muhammadiyah Youth Movements with some eight million youth members across Indonesia, Chairman of Central Board of Muhammadiyah Council for Da'wah (Islamic Calls), and Former Chairman of International Relations and Cooperation of the Central Board of Muhammadiyah.

He is also a Former Member of Indonesian Parliament and the President of National Sun Party which is one of the participating political parties in the General Election. Dr. Addaruqutni also contributes articles in national magazines and newspapers

such as KOMPAS, Republika, Gatra, Seputar Indonesia, and academic journals both in Indonesian and English.



**ALEEM MANSOR ALI** is the President of the Muslim Religious Leaders Association in Sultan Kudarat. He obtained his degree in Mission and Theology from the Ampatuan Islamic Academy in Maguindanao.



**MR. JAMIL R. ALMAREZ** is the Operations Manager of the Islamic Studies, Call and Guidance of the Philippines or ISGAG. He also has a Bachelor of Science degree in Commerce, Major in Accounting.



**DR. ELWI AMIN AL-SAYED KHALIL** currently works as Full-Time Professor at the Faculty of Shari'a and Secular Law, Al-Azhar University, Tafhana al-Ashraf branch, Daqahliyya. He obtained his Bachelor's Degree in Shari'a and Law from the Faculty of Shari'a and Law of Al-Azhar University in Cairo, Egypt. He also obtained from the same university both his Master's and Doctorate Degree in Comparative Fiqh from the Faculty of Shari'a and Secular Law. Dr. Al-Sayed Khalil has served various academic posts. He was Assistant Lecturer at the Department of Fiqh (Hanafi Law) at the Faculty of Shari'a and Secular Law in Azhar University-Asyut Branch from 1977-1988. From 1988-1993, he was Lecturer at the Department of Comparative Fiqh at the Munifiyya branch under the direction of Azhar University in Tanta. In 1995, Dr. Al-Sayed Khalil was promoted to Assistant Professor in the Department of Fiqh (Hanafi law) at the Faculty of Shari'a and Secular Law, al-Azhar University branch of Tafhana al-Ashraf, Daqahliyya. He served as Acting Dean of the Faculty from 2000 to 2001.

In 2002, he received full endorsement to teach at the Faculty of Islamic and Arabic Studies, Girl's section, Al-Azhar University, al-Khanka branch. He was promoted to the rank of Professor in the Department of Fiqh (Hanafi law) in 2005. In July 2009, Executive Order for retirement no. 22 was issued for reaching the legal age of retirement. He was appointed as full-time professor from August 2009.



**MS. ANISAH TAHA ARAB** is the Program Coordinator, Campus Ministry Notre Dame University-Cotabato City. She has a Bachelor of Arts Degree in Islamic Studies.





**USTADZA ALBAYA BADRODDIN** is the Education Supervisor of the Department of Education-Region XII. She has a Bachelor of Science and Master’s Degree in Education.



**PROF. MONER M. BAJUNAID** was Professor of Islamic Studies and Chancellor of Mindanao State University in General Santos City (1990-95). He studied at Cairo University (Economics) and the International Islamic University (Da'wah and Usuluddin) in Islamabad, Pakistan. Prof. Bajunaid worked as Muslim Education Manager (2004 - 2006) of EQuALLS Project, a USAID funded project. He also worked as Consultant and Management Training Specialist (2002 - 2004) of the Philippine-Australia Basic Education Assistance for Mindanao (PA-BEAM) Project. Prof. Bajunaid was member of the General Committee of the Islamic Development Bank (IDB) Scholarship Program for Muslim Communities in non-Member Countries (2005-2007) representing Asia and the Pacific. Currently, he serves as Vice President for Mindanao of the Islamic Da'wah Council of the Philippines (IDCP), and Executive Director of Mindanao Integrated Network Development (MIND) Center, an NGO based in Cotabato City. He is also a convenor of the Philippine Council for Islam and Democracy (PCID) and a regional coordinator for the Empowering the Ulama Project.



**DR. HAMID A. BARRA** is currently a lecturer at the College of Law at the Mindanao State University, Marawi City. Until September 2006, he was also Dean of the King Faisal Center for Islamic, Arabic, and Asian Studies of the Mindanao State University in Marawi City. He is also the Director of the "Empowering the Ulama" project and convenor of the Philippine Council for Islam and Democracy (PCID). He obtained his Doctorate of Philosophy in Laws (Ph.D. in Laws) and his Master of Comparative Laws (MCL) from the International Islamic University Malaysia. Dr. Barra is also a practicing lawyer having obtained his Bachelor of Laws (LL.B.) from the Mindanao State University and having passed the 1985 Bar Examinations. He has a rich and diverse experience in consultancy work among them his consultancy for the Governance and Local Institutions Team, World Bank - Joint Needs Assessment Project on the conflict affected areas in Mindanao in establishing the Multi-Donor Trust Fund. Since its inception in 1996, he has been a member of the Tripartite Commission of the Bishops Ulama Conference (BUC). After the death of Dr. Mahid Mutilan, the ulama elevated him to position of Convenor of the BUC representing the Ulama League of the Philippines. He also chairs the Philippine

USRAH Foundation. He co-hosts a weekly radio-cable program entitled "Market of Ideas".



**USTADZ FIRDAUS BIN YAHYA** is founder and manager of Darul Huffaz Learning Centre, specializing in Quranic studies. He is also the supervisor for Sekolah Agama Radin Mas, the first and only Islamic full-time school dedicated to the study and memorization of Al-Quran in Singapore. He attained his Masters in Prophetic Traditions and Saying (Sunnah & Hadith) from the International Islamic University, Malaysia in 2005. He obtained his Bachelor Degree in Arabic Language and Literature from the world-renowned Al-Azhar University in Egypt in 1996. After successfully completing his GCE "A" Levels in 1990, he pursued and was awarded with Cambridge Diploma in Computer studies from the University of Cambridge in 1994. He went on to complete a certificate program on Astronomy from the University of Leicester, UK in 2000. He worked as an Executive Officer in the Office of Mufti, from 1999 to 2001, in the Islamic Religious Council of Singapore (Muis), a statutory board and the authority on Islamic matters in Singapore. Even while pursuing his academic aspirations, Firdaus Yahya was actively involved in many aspects of the religious activities in Singapore and the region. One of his key involvements was being an important member of the religious committee for the Singapore Muis Halal Standard (SMHS) in 2005. His most important work on Halal, however, had been his research and findings on the Guide to Muslim Consumption in 2004. In his work, he reviewed classical categorizations of Halal food for Muslims that became a critical part of the Singapore Muis Halal standard which in turn had been referenced by many other national standards around the world. His profile and researches had resulted in many invitations to seminars and conferences in South East Asia and Middle East. He is now a gazetted member of the Council of Muis and Fatwa Committee of Singapore. He also served in the board of the Singapore Religious Teachers and Scholars Association (PERGAS) in various capacities as Vice Secretary, Secretary and Vice President.



**HIS EXCELLENCY ROBERT GERARD BRINKS** is the ambassador of the Royal Embassy of the Netherlands to the Philippines. He received his International Law degree in 1973 from the University of Leiden. Before joining the Foreign Service of The Netherlands, he was a programme officer at the United Nations Development Programme (UNDP) from 1974-1977. He was the Deputy Head of Mission of the Royal Netherlands Embassy in Caracas, Venezuela. From 2002 to 2005, he was Ambassador of The Netherlands to Angola; and from 2005-2007, Ambassador of The Netherlands to Iraq.



**PROF. ABDULHADI T. DAGUIT** is the Director of the Philippine Center for Halal Awareness and also Director of the Muslim World League-Philippines. He obtained his Master’s Degree in Islamic Studies from the Institute of Islamic Studies at the University of the Philippines. He has a diploma in teaching Arabic language for non Arabic speakers from the King Saud University in Saudi Arabia. He also has a diploma in Islamic Laws at the Preparatory College for Da’wah and Justice.



**ATTY. LEILA M. DE LIMA** is the Chairperson of the Commission on Human Rights. Before this appointment, **Atty. de Lima** was the managing partner of the De Lima Law Firm and the De Lima & Meñez Law Offices. She took up law in San Beda College where she was the editor-in-chief of the college’s law journal and graduated as class salutatorian. Considered an expert in election law and other election-related matters, De Lima is a former law professor in her alma mater and a member of the Philippine Supreme Court’s Sub-Committee on Election Rules. Her expertise makes her a dedicated poll watcher trainer and sought-after resource person for various public forums and media interviews.



**USTADZA MAIMONA DIDATU** *is a teacher at the L.R. Sebastian Elementary School in Maguindanao. She has a Bachelor of Education in English.*



**USTADZ ESMAEL W. EBRAHIM** is the Managing Director of the Muslim Mindanao Halal Certification Board, the duly recognized Halal certifier in the region. He is also the President of the Muslim Chamber of Commerce and Industry of Kutawato, Inc. Ustadz Ebrahim is also doing consultancy work with the Local Governance Support Programme for ARMM, a CIDA support program. He currently serves as Executive Director of the Society for Family Development and Education of the Philippines. Ustadz Ebrahim is also a Convenor of the Darul Ifta of the Philippines as well as the Philippine Council for Islam and Democracy (PCID). He attended the Sayyed Maudoodi International Islamic Education Institute in Pakistan where he studied Islamic Laws and Arabic Language and the International Institute of Islamic Economics also in Pakistan where he majored in Islamic Economics. He received his Masters Degree in Public Administration in 2005 from Cotabato City State Polytechnic College and is working towards a PhD in Public Administration from the same institution. Ustadz Ebrahim has previously served as a consultant for the

UNFPA and USAID. He is regional coordinator for the Empowering the Ulama Project.



**DR. ABU HAPSIN** is a Lecturer of Islamic Legal Theory and Islamic Law at the State Institute for Islamic Studies in Semarang, Indonesia. He obtained his Bachelor of Arts Degree from the Faculty of Islamic Law at the State Institute for Islamic Studies in Semarang and his Master’s Degree in Islamic Studies at the University of California in Los Angeles, USA. He also obtained his Doctorate Degree in Religious Studies from the Mahidol University in Bangkok, Thailand. Since 2001, Dr. Hafsini serves as the Vice Chairman of the Executive Council of Nahdlatul Ulama (NU) in Central Java, Indonesia and as Vice Chairman of Ulama Board in Central Java since 2003. In addition, Dr. Hafsini is also the Chairman of the Forum for Religious Harmony in Central Java, Indonesia since 2006.



**MS. COLYN LAURIO** is a Program Officer of the House for Peace based in Lanao del Norte. She obtained her Bachelor of Arts in Management and Bachelor of Science in Social Work in from the Mindanao State University in Marawi City.



**HER MAJESTY’S AMBASSADOR STEPHEN LILLIE** arrived in the Philippines last 11 August 2009. He was the Head of the Far Eastern Group in the Asia Pacific Directorate at the Foreign & Commonwealth Office in London before coming to the Philippines. He held the position of Counsellor (Economic) and Director of Trade & Investment in New Delhi from 2003-2006. He was Consul-General in Guangzhou from 1999-2003. Between 1996 and 1999, he served at the Foreign & Commonwealth Office as Head of Section of the European Union Department (Internal), Head of Section of the Hong Kong Department, and Deputy Head of the China Hong Kong Department. From 1992-1995 he served in Beijing as Second, later First, Secretary (Economic & Political).

HM Ambassador Lillie is married with two children.



**PROF. SANDIMAN LOMALA** is the Director of Research and Extension Services of the King Faisal Center for Islamic, Arabic and Asian Studies at the Mindanao State University in Marawi City. He obtained his Bachelor of Arts in Islamic, Arabic and Asian Studies from the same university. He has a high special diploma in teaching from the Khartoum International Institute in Sudan.



**ATTY.NASSER MAROHOMSALIC** finished his Bachelor of Laws at the College of Law, University of the Philippines, Diliman Quezon City in 1981. He was Special Assistant at the Department of Foreign Affairs from 1989-1992, Commissioner At Large, Regional Consultative Commission for Muslim Mindanao in 1988 and he was Commissioner of the Commission on Human Rights from 1994 to 2001. He has penned various articles and publications one of which is the book entitled *Aristocrats of the Malay Race: A History of the Bangsamoro in the Philippines*. Presently, he is the Chair of the Muslim Legal Assistance Foundation, Inc. (MUSLAF) and a founding convenor of Philippine Council for Islam and Democracy (PCID).



**MR. TITON MITRA** is AUSAID’s minister counselor in the Philippines. Prior to joining AusAID in 1991, Titon Mitra served in the Australian Army and worked with non-government organizations in Australia and in the UK. Over the last 15 years, Mr. Mitra has worked in AusAID on a number of country programs including Thailand, Sri Lanka, China, and Indonesia. Titon has had to postings with AusAID: as First Secretary in Sri Lanka, China, and Indonesia (which at that time also covered East Timor). He has also headed AusAID’s Humanitarian Taks Force for Iraq, the Executive Service Group and worked as Director of the Humanitarian and Emergencies Section. In 2004, Titon took a leave to become the Director of Global Emergencies for CARE International in Switzerland where he oversaw emergency responses in Darfur, Haiti, Africa, Pakistan and the tsunami affected countries in Asia. Mr. Mitra rejoined AusAID in 2006 and was appointed as Assistant Director General of the Operations Policy and Support and Service Delivery Branch. His current position is Minister Counsellor for the Philippines, which he assumed in October 2007. Titon has a Master of Arts with 1<sup>st</sup> Class Honors. He is married with 3 children.



**ALEEM ABDULMUHMIN MUJAHID** is the Vice Chairman of the Basilan Ulama Council. He obtained his Bachelor of Arts in Arabic Language and Islamic Studies from the Islamic Call College in Tripoli, Libya.



**ALEEM SALIH D. MUSA** is the Chairman of World Assembly of Muslim Youth (WAMY) Philippines. He obtained his Master’s Degree in Education from the

Emmanuel Quezon College. He studied Islamic Law (Shari’a) at the Islamic University of Medina, Kingdom of Saudi Arabic.



**ALEEM ANWAR RADIAMODA** is the Deputy Secretary General of the Al Manar of the Philippines. He studied Islamic Law (Shari’a) at the University of Imam in Indonesia. He obtained his Bachelor of Science in Education from the Jamiatul Filibbin Al-Islamiya in Marawi City.



**FORMER SENATOR SANTANINA TILLAH RASUL** was born in the island municipality of Siasi, province of Sulu. She obtained her Bachelor’s degree in Political Science (Cum laude) from the University of the Philippines and her Masteral degree in National Security Administration from the National Defense College of the Philippines. In 1991, she was awarded the "Most Distinguished Alumni of the Year Award" by the UP Alumni Association. She joined government service as a public school teacher in 1952. She has held various positions in government representing Muslim and Cultural Minorities: Commissioner, National Commission on the Role of Filipino Women (NCRFW) 1976-1985; Member, Board of Review for Motion Pictures and Television (1982-1985); Member, UNESCO Philippine Commission (1986-1989); Member Textbook Board, Ministry of Education, culture and Sports in 1986. She was elected Senator of the Republic of the Philippines in 1987 and re- elected in 1992, the first Muslim woman so elected, and the first Muslim re-elected to the Senate. She is credited with a number of landmark legislations among which were laws that sought to provide security of tenure in government service; level the playing field for those seeking government service; removing all vestiges of discrimination against women and opening the Philippine Military Academy to women. She is well known for her NGO work as founder of a number of multi-awarded foundations/programs such as the Magbassa Kita Foundation, Inc., *Bantay Dagat* Inc., *Kasannangan* Foundation, Inc., and Muslim Professional & Business Women Association of the Philippines, Inc. In recognition of her work in promoting literacy in the Philippines, she was appointed by UNESCO as its "Honorary Ambassador" during the International Literacy Year (ILY) in 1990.



**MS AMINA RASUL** is one of the Muslim leaders in the Philippines actively working to strengthen peace and development as well as to promote human rights, justice and democratic practices in Muslim Mindanao. She is the lead convenor and founding member of the Philippine Council for Islam and Democracy ([www.pcid.org.ph](http://www.pcid.org.ph)) as well as a trustee of the Magbassa Kita Foundation, Inc.

([www.mkfi.org.ph](http://www.mkfi.org.ph)). Ms Rasul-Bernardo is a Fellow of the Strategic Studies Group of the National Defense College of the Philippines and a Senior Research Fellow with the Asian Institute of Management Policy Center. She has written a book, *Broken Peace? Assessing the 1996 GRP-MNLF Final Peace Agreement* published in 2007 and has edited several publications, including *The Road to Peace and Reconciliation: Muslim Perspectives on the Mindanao Conflict*, published by the Asian Institute of Management in 2002; and *Radicalization of Muslim Communities in Southeast Asia* in 2007. She was the Editor of Moro Times, which appeared as a monthly supplement to a national broadsheet, The Manila Times---where she also writes a regular column. She was the first Filipino to be invited as a Senior Fellow by the United States Institute for Peace in Washington DC in 2001 to 2002. She was a Visiting Professor at the Pontifical University of Santo Tomas, Manila where she developed an interactive module to teach Peace and Conflict Studies. Her students doubled in her second year of teaching. She has served as a resource person for CNN, Al-Jazeera, C-Span, Australian National Radio as well as Philippine media. Besides that, she has lectured at many international conferences. She was a member of the Philippine Cabinet under former President Fidel V. Ramos, as Presidential Advisor on Youth Affairs, appointed concurrently as the first Chair of the National Youth Commission (NYC). Under her leadership, the NYC developed a Youth Human Rights Plan and a Mindanao Youth Peace and Development Program. She also initiated a national youth entrepreneurship program that became a major government initiative. Ms Rasul was a Commissioner of the National Commission on the Role of Filipino Women representing Muslims from 1990 to 1998. She was a member of the Board of Directors of the Philippine National Oil Corporation, the Development Bank of the Philippines and Founding Director of the Local Government Guarantee Corporation. She earned a master's degree in business management from the Asian Institute of Management in the Philippines and a Master of Public Administration from the Kennedy School of Government at Harvard University.



**DR. STEVEN ROOD** is The Asia Foundation’s Country Representative for the Philippines and Pacific Island Nations. In his concurrent role as Regional Advisor for Local Governance, he helps to build local government, decentralization, and municipal government programs throughout the region. Dr. Rood, an expert on local government, decentralization, and public opinion polling, has been a consultant to both government and non-governmental organizations, and was previously on the Board of Social Weather Stations. Dr. Rood served as professor of Political Science at the University of the Philippines College Baguio from 1981 until joining the Foundation in 1999, and was the Research Director of the Cordillera Studies Center. He finished his B.A. in Political Science at the University of Washington; and his M.A. and Ph.D. degrees in Political Science from Boston



University. Dr. Rood is the author of a number of works on Filipino politics, with a special focus on democracy and decentralization.



**ATTY. MEHOL K. SADAIN** is formerly a Commissioner of the Philippine Commission on Elections. During his stint at COMELEC, he served as commissioner-in-charge of the Autonomous Region in Muslim Mindanao. A lawyer, Atty. Sadain, graduated Bachelor of Islamic Studies in the University of the Philippines. Mehol was born on December 24, 1955 in his native town of San Raymundo, Jolo, Sulu to Said D. Sadain, Sr. and Angelina T. Kiram. He is married to Nilda S. Sadorra with whom he has an eighteen-year old daughter named Jameela. Mehol had been a lecturer, researcher, professor, Sharia lawyer, and a Shari’ah Bar Examiner. He also wrote a column for *Diario Uno*, focusing on the development among the Muslims in the Philippines in 1998. . He was Corporate Secretary of the National Power Corporation from 1994-1998 and OIC General Counsel in 1998 with the rank of Vice President. Before he went on to become Commissioner of the Commission on Elections, Mehol was lecturer, then Assistant Professor of the Institute of Islamic Studies in UP where he eventually became Dean of the Institute in 2000. After his term as COMELEC Commissioner, Mehol has been engaging the public in various fora and discussions on how to make the elections credible in the country. He is co-convenor of Halalang Marangal together with former Senator Bobby Tañada, retired General Frank Gudani, statistical expert Roberto Verzola, Sister Mary Rose Marangan, Lawyer Ipat Luna and environmentalist Gani Serrano. Halal seeks to foster a citizen’s audit of the precinct count in the 2007 elections.



**DR. ABOULKHAIR S. TARASON** is presently the Chairperson of National Ulama Conference of the Philippines (NUCP). He is also the Chairman of Basilan Ulama Supreme Council, and Dean & Professor of Basilan Islamic College and Mahad Mubarakat Al-Arabie Al-Islamie. Former lecturer and Islamic propagator – Islamic Education Foundation, under supervision of Ministry of Islamic Affairs, Endowment, Dahwa and Guidance, Makkah and Jeddah, K. S. A. from 1995 to 2003. He has a PhD in Islamic Shariah Law and Islamic Theology from Ummul-Qura University, Makkah-Almukarramah, Kingdom of Saudi Arabia.



**USTADZ AHMAD VICENTE** is the President of the Jamiatu Imoalafate Kolobohon for Da'wah in Iloilo City



**COMMISSIONER ELIAS R. YUSOPH** was born on February 20, 1951 to Sultan Yusoph Umpar of the Royale House of Camalig, and Hadja Richowa Sangga Umpar in Marantao, Lanao Del Sur. He has eight siblings who are all professionals. The good Commissioner is a Professor, Lecturer, TV-Host, Prosecutor and *Imam* (Islamic Preacher). He finished both Bachelor of Arts major in Political Science and Bachelor of Laws in Manuel L. Quezon University (MLQU), Manila in 1971 and 1975 respectively. During his student days, he was awarded the President Trophy for Most Outstanding Student of the Philippine in 1972. He was also a consistent scholar and a recipient of the government scholarship Commission on National Integration (CNI). Instead of working in Manila where he would have better pay, he chose to return to his province to serve his fellow Mindanaoans after he was admitted to the Philippine Bar in 1977. Back in Mindanao, Commissioner Yusoph spent 32 years in the Department of Justice (DOJ) rising from the rank of a Special Prosecutor to City Prosecutor in Marawi City. His outstanding government service has been recognized by the Department of Justice when he was awarded the Most Outstanding Prosecutor in 1996 and Most Outstanding Government Servant in 1990. Truly, in his three decades of impeccable service to the government, his reputation has never been tarnished nor questioned as evidenced by the fact not a single complaint has been filed against him. This reflects his attitude as a God-fearing man, his genuine devotion to his office and his dedication to public service. Since 1977, Commissioner Yusoph has been serving the academe and did not stop his teaching profession even when he became a Prosecutor in the DOJ. He first taught Political Science in Jamiatul Philippines Al-Islamia from 1977 to 1980. He would later serve the school as Member of the Board of Trustees from 1990 to 1994. He also served as a Lecturer in the College of Law of Mindanao State University (MSU) in Marawi City. He is the most respected and admired faculty member of the said College where he is a Lecturer in Commercial Law Review, Corporation Code, and Insurance. Commissioner Yusoph and his loving wife Bai Zaalica Taher Pangcoga-Yusoph, a pharmacist who is a native of Marawi City, are the parents of ten children: Arafat, Weng, Nonoy, Shasa, Oraki, Aldean, Dingdong, Oli, Haneef and Bens and grandparents of four grandchildren: Amina, Aresha, Elias and Ryan.



## **PARTICIPATING ORGANIZATIONS FOR THE 3<sup>RD</sup> ULAMA SUMMIT**

### **LUZON**

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Albay	<b>BICOL MUSLIM DAAWAH CENTER</b>
Albay	<b>BICOL UNITED MUSLIM ASSOCIATION INC. (BUMAI)</b>
Baguio	<b>UNITED IMAMS LEAGUE INC. NORTHERN LUZON</b>
Isabela	<b>MARKAJ ALI BIN ABE TALIB MADDELA, QUIRINO, PROVINCE</b>
Manila	<b>AL-IKHWA ISLAMIC FOUNDATION OF THE PHILIPPINES</b>
Manila	<b>AL-SAFI ISLAMIC INSTITUTE</b>
Manila	<b>ERMITA ISLAMIC FOUNDATION; IMAM COUNCIL OF THE PHILIPPINES</b>
Manila	<b>FIL-MUS FOUNDATION INC.</b>
Manila	<b>HOLY QU'RAN AFFAIRS OF THE PHILIPPINES</b>
Manila	<b>IMAM COUNCIL OF THE PHILIPPINES INC.</b>
Manila	<b>IMAM COUNCIL OF THE PHILIPPINES INC. PASIG CHAPTER</b>
Manila	<b>MA'HADAMIN DA'RUL-AIMAN LIDDIRASAT-INC.</b>
Manila	<b>MUASSASAH ALI ASSHAFIE ASSN. INC. (DHIA-UL-ISLAM FOUNDATION, INC.)</b>
Manila	<b>MUSLIM INTER-ORGANIZATIONAL MEETING (MIOM)</b>
Manila	<b>QUEZON CITY ASATIDZ ASSOCIATION INC.</b>
Manila	<b>THE PHIL CENTER FOR HALAL AWARENESS</b>
Manila	<b>ULAMA CONFERENCE OF THE PHILIPPINES</b>
Manila	<b>UNION OF MADARIS TEACHERS ASATIDZ FEDERATION IN THE PHILIPPINES</b>
Nueva Ecija	<b>SAN JOSE CITY MUSLIM MULTIPURPOSE COOPERATIVE (SAMAHAN NG MGA MUSLIM SA LUNGSOD NG SAN JOSE INC.</b>
Quezon	<b>SOUTHERN TAGALOG MUSLIM ASSOCIATION INC.</b>

### **BALIK-ISLAM**

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Camarines Norte	<b>CAMARINES NORTE MUSLIM ASSOCIATION</b>
Cavite	<b>ISLAMIC STUDIES CALL AND GUIDANCE OF THE PHILIPPINES (ISCAG-PHILIPPINES)</b>
Manila	<b>ASSOCIATION OF MUSLIM SOLIDARITY INC.</b>
Manila	<b>CAMARIN MUSLIM CENTER INC. CAMARIN</b>

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	<b>MOSQUE</b>
Manila	<b>FIL-IMAM FOUNDATION</b>
Manila	<b>HAY-ATU AL-ISLAMIYAH ORGANIZATION, INC.</b>
Manila	<b>INNADDINA INDALLAHIL ISLAM</b>
Rizal	<b>BILLAH ISLAM</b>
Tarlac City	<b>TARLAC MUSLIM CONVERTS ASSN. INC.</b>

### **VISAYAS AREAS INCLUDING PALAWAN**

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Cebu City	<b>AL-KHARIAH MOSQUE (MADRASATOL KHAIRIYAH AL ISLAMIYAH)</b>
Cebu City	<b>CEBU DAWAH AND GUIDANCE CENTER INC.</b>
Cebu City	<b>CENTRAL VISAYAS ASATIDZ ASSOCIATION INC.</b>
Cebu City	<b>ITTIHADUL ABRAR LLI TARBIYATI WA TAQFAH (THE RIGHTEOUS UNION FOR EDUCATION AND CULTURE)</b>
Cebu City	<b>LAPU-LAPU CITY ULAMA ASSOCIATION</b>
Cebu City	<b>RABITATUL ULAMA LID-DAWATI WAL IRSHAD</b>
Cebu City	<b>UNION OF DEPED MUSLEM ALIVE TEACHERS IN THE PHILS. INC.(UMAT)</b>
Cebu City	<b>UNITED MUSLIM FEDERATION OF CEBU INC.</b>
Mandaue City	<b>MANDAUE ISLAMIC ORGANIZATION</b>
Iloilo	<b>ILOILO ITTIHADUL ULAMA ASSOCIATION INC.</b>
Iloilo	<b>JUMIATO MOALAFATE KOLOBOHOM FOR DA'WAH AND GUIDANCE INC.</b>
Negros Occidental	<b>ARANETA MUSLIM JAMA'AH ASSOCIATION, INC.</b>
Dumaguete	<b>SOUTHERN PHILIPPINES MUSLIM UNITY &amp; DEVELOPMENT ASSOCIATION INC.(SPMUDA)</b>
Bohol	<b>JAGNA-MUSLIM JAMA'AH FOUNDATION FOR PEACE AND UNITY</b>
Tagbilaran, Bohol	<b>BOHOL ULAMA LEAGUE FOR PROPAGATION AND GUIDANCE ORGANIZATION</b>
Palawan	<b>PALAWAN ISLAMIC DA'WAH INC.</b>
Palawan	<b>SOUTHERN PALAWAN ISLAMIC ORGANIZATION</b>

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## **MARAWI CITY**

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Marawi	<b>MA'HAD SAKAF-ISLAMIE PAGAYAWAN, MADALAUM</b>
Marawi City	<b>AGAMA ISLAM SOCIETY/ JAMIATU MUSLIM MINDANAO</b>
Marawi City	<b>AL- JAM-IYYATUL KHAIRIYYAH AL-ISLAMIAH</b>
Marawi City	<b>AL MANAR OF THE PHILIPPINES</b>
Marawi City	<b>AL-AMIN ISLAMIC RADIO FORUM</b>
Marawi City	<b>DARUL HIKMAT LITA' ALEEM AL-KIBAR</b>
Marawi City	<b>DARUL IHSAN LETA-ALEM WATADREB AL- MUTAMAIZ INC.</b>
Marawi City	<b>HAY-ATUL WAFAH AL-KHAIRIAYAH BELFILIBEN, INC.</b>
Marawi City	<b>IMAM SOCIETY OF MARAWI CITY</b>
Marawi City	<b>JAMIATU AL-MUHSINEEN AL-ISLAMI FOUNDATION</b>
Marawi City	<b>JAMIATU JANOUBEL FILLIBBIEN INC.</b>
Marawi City	<b>JAMIATU TAAON AL-ISLAMIA</b>
Marawi City	<b>JAMIATU ULAMA AL-JORDAN</b>
Marawi City	<b>KAWILOL ISLAM SOCIETY/MAHAD KAMILOL ISLAM</b>
Marawi City	<b>KING FAISAL CENTER FOR ISLAMIC,ARABIC&amp; ASIAN STUDIES</b>
Marawi City	<b>KING FAISAL CENTER FOR ISLAMIC,ARABIC&amp; ASIAN STUDIES</b>
Marawi City	<b>KUWAIT JAMIATU TALABATU OF THE PHILIPPINES</b>
Marawi City	<b>MA-AHAD QIRAH LITAHFIDEL QUR'AN WAL HADITH FIL FILIPIN</b>
Marawi City	<b>MADRASAH SHAMSIYA AL-ISLAMIYAH</b>
Marawi City	<b>MA'HAD MAGUING AL-ISLAMIE</b>
Marawi City	<b>RAWDHATOL KHUTABA</b>
Marawi City	<b>TADAMON AL-ISLAMI</b>
Marawi City	<b>ULAMA LEAGUE OF THE PHILIPPINES</b>
Maul Marantao Municipality of Madamba	<b>MA'HAD AMNDIE AL ISLAMIE MA'AHAD UYAAN AL-ISLAMIE</b>

## **LANAO DEL SUR**

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Lanao Del Sur	<b>IBNO ABBAS INTEGRATED SCHOOL FOUNDATION</b>
Lanao Del Sur	<b>ISLAMIC DUATH LEAGUE OF BUBONG</b>
Lanao Del Sur	<b>ITTIHAD-AL-EMMAH PEBELASIE SAGUIARAN</b>
Lanao Del Sur	<b>JAMIATU MA'AHID WA MADARIS</b>
Lanao Del Sur	<b>JAMIYYATUL QURRA FREQUENCY 541</b>
Lanao Del Sur	<b>LANAO DEL SUR MADARIS TEACHERS ASSOCIATION</b>
Lanao Del Sur	<b>MADARIS AND MA'AHID FOUNDATION OF MARANTAO</b>
Lanao Del Sur	<b>PAGTIG KO PAGTAO SIYAP KO KALILINTAD P.O ALLIANCE</b>
Lanao Del Sur	<b>PHILIPPINE USRAH FOUNDATION</b>
Lanao Del Sur	<b>QURANIC READERS ASSOCIATION OF PHILIPPINES</b>
Lanao Del Sur	<b>TARAKA ITTIHAD AL- MA-AHID WAL MADARIS</b>
Lanao Del Sur	<b>TEACHERS LEAGUE FOR ARABIC &amp; ISLAMIC STUDIES</b>
Mun. Binidayan, Lanao Del Sur	<b>MA'AHAD BINIDAYAN IBN KHALDON INTEGRATED SCHOOL</b>
Taraka, Lanao Del Sur	<b>MAAHAD RAGAYAN POONABAYABAO</b>
Tugaya, Lanao Del Sur	<b>IBN ABDULHAMID INTEGRATED SCHOOL</b>

## **LANAO DEL NORTE**

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Lanao Del Norte	<b>HARAKATUL ULAMA AL-SIGHAR-BIL-FILIPIN</b>
Lanao Del Norte	<b>JAMIATU MARAWI AL-ISLAMIE</b>
Lanao Del Norte	<b>JAMIATU MUSLIM MINDANAO</b>
Lanao Del Norte	<b>MARKAZ AL-SHABAB</b>
Lanao Del Norte	<b>ULAMA LEAGUE OF THE PHILIPPINES/MUFTI</b>
Lanao Del Norte	<b>MINDANAO YOUTH CARE CENTER</b>

## **MAGUINDANAO**

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Maguindanao	<b>AL-ISLAH FOUNDATION INCORPORATED</b>
Maguindanao	<b>HAJJ AND UMRAH ASSOCIATION OF THE PHILIPPINES</b>
Maguindanao	<b>ITTIHADDL MUALLIMIN AL-ISLAMIE</b>
Maguindanao	<b>TASBIKKA FOUNDATION INC.</b>
Maguindanao/ARMM	<b>ALLIANCE FOR PEACE ADVOCATES - ARMM</b>
Maguindanao	<b>DARUL IFTA COTABATO</b>

Parang, Maguindanao

**UNITED MISSIONARIES OF THE MUSLIM  
WORLD LEAGUE OF THE PHILIPPINES**

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**SULTAN KUDARAT**

Sultan Kudarat

**ITTIHAD AS-SHABAB AL ISLAMIE**

Sultan Kudarat

**MUSLIM RELIGIOUS LEADERS ASSOCIATION,  
INC.**

Sultan Kudarat

**MUSLIM YOUTH ASSOCIATION, INC**

Sultan Kudarat

**PEACE ADVOCATES OF KALAMANSIG INC.**

Sultan Kudarat

**SOCIAL COOPERATION ASSOCIATION**

Sultan Kudarat

**SULTAN KUDARAT PROVINCIAL ISLAMIC  
DAWAH COUNCIL**

Sultan Kudarat

**UNITED MUSLIM PROFESSIONALS FOR PEACE  
AND DEVELOPMENT**

Sultan Kudarat

**UNITED ULAMA OF SULTAN KUDARAT, INC.**

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**NORTH COTABATO**

North Cotabato

**ASSOCIATION OF NORTH COTABATO ASATIZ,  
INC.**

North Cotabato

**DARUL IFTA NORTH COTABATO**

North Cotabato

**INSTITUTE OF MIDDLE EAST & ASIAN  
STUDIES UNIVERSITY OF SOUTHERN  
MINDANAO**

North Cotabato

**KABACAN MUSLIM RELIGIOUS LEADERS'  
GROUP**

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**SOUTH COTABATO**

Polomok, South  
Cotabato

**REGIONAL HALAL FATWAH COUNCIL XII**

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**COTABATO CITY**

Campo Muslim,  
Cotabato City  
Cotabato City

**MUSLIM RELIGIOUS STUDIES- MA'HAD  
KUTAWATO COLLEGE (MKCI), INC.  
ATEP (ACCELERATED TEACHER EDUCATION  
PROGRAM)- FEDERATING ASATIDZ AND  
PROFESSIONALS IN THE PHILIPPINES**

Cotabato City

**GINAKIT PHILS FOUNDATION INC.**

Cotabato City

**HAQUIQATUL ISLAM (THE TRUE MESSAGE OF  
ISLAM)**

Cotabato City

**ITTIHADUL ULAMA LISUUNIL TARBIYAH**

Cotabato City

**MUSLIM MINDANAO HALAL CERTIFICATION  
BOARD**



Cotabato City	<b>NAHDAH CENTRAL ACADEMY</b>
Cotabato City	<b>SOCIETY FOR FAMILY DEVELOPMENT AND EDUCATION OF THE PHILIPPINES</b>
Cotabato City	<b>SOCIETY FOR FAMILY DEVELOPMENT AND EDUCATION OF THE PHILIPPINES</b>
Cotabato City	<b>ULAMA LIBYAN MISSIONARY IN THE PHILIPPINES</b>
Cotabato City/Maguindanao	<b>HOLY QUR'AN DA'AWAH INSTITUTE, INC.</b>
Cotabato City/Maguindanao	<b>HOLY QUR'AN DA'AWAH INSTITUTE, INC.</b>
P.O.Box 102,Cotabato City	<b>SOCIAL COOPERATION ASSOCIATION</b>

### **GENERAL SANTOS**

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General Santos City	<b>ASSOCIATION OF QUR'ANIC READERS IN SOCSARGEN (JAMIAT TILAWATUL QURANIL KARIM SOCSARGEN)</b>
General Santos City	<b>DEPT. OF ISLAMIC STUDIES MSU GENERAL SANTOS</b>
General Santos City	<b>FEDERATION OF MADARIS IN GENERAL SANTOS CITY</b>
General Santos City	<b>ISLAMIC CARE ASSOCIATION</b>
General Santos City	<b>MINDANAO HALAL AUTHORITY INC.</b>
General Santos City	<b>MUSLIM YOUTH SOCIETY OF THE PHILIPPINES</b>
General Santos City	<b>SUGODA BUAYAN ISLAMIC COUNCIL INC.</b>
General Santos City	<b>WORLD ASSEMBLY OF MUSLIM YOUTH (WAMY) ACADEMY INC.</b>

### **SARANGANI**

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Sarangani	<b>PGO- MADARIS FOR PROGRAM FOR PEACE</b>
Sarangani	<b>SARANGANI FEDERATION OF MADARIS</b>

### **DAVAO**

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Davao	<b>AL ISLAH INC./ISLAMIC CARE ASSOCIATION</b>
Davao	<b>AL ISLAM GUIDANCE</b>
Davao	<b>DARUL IFTAH</b>
Davao	<b>DAVAO ISLAMIC DAWAH</b>
Davao	<b>SALMUNAN MUSLIM ASSOCIATION</b>

Davao	<b>ULAMA LEAGUE OF THE PHILIPPINES ULP</b>
Davao	<b>UNITED MUSLIM COUNCIL FOR PEACE AND DEVELOPMENT ASSOC.</b>
Davao	<b>UNITED ULAMA COUNCIL DAVAO CITY</b>
Operating Nationwide	<b>ISLAMIC DA'AWAH COUNCIL OF THE PHILIPPINES</b>

### **BASILAN**

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Basilan	<b>AL-BALAGH</b>
Basilan	<b>MADRASATU AL-QARIE AL-ARABIE AL-ISLAMIE</b>
Basilan	<b>MA'HAD DARUL ULUM AL-ARABIE AL-ISLAMIE</b>
Isabela City	<b>BASILAN ULAMA SUPREME COUNCIL</b>
Isabela City	<b>KULLIYA BASILAN AL-ISLAMIA INC. (KBI) (BASILAN ISLAMIC COLL)</b>
Lamitan	<b>ISLAMIC CALL INSTITUTE OF LAMITAN INC.</b>
Maluso	<b>JAMAA JABALUNNUR AL-MUKLISEEN</b>
Maluso	<b>MA'HAD MALUSO AL-ARABIE-AL-ISLAMIE</b>
Maluso	<b>MAJILIS AL-KHUTABA, INC.</b>
Sumisip	<b>MA'HAD SUMISIP AL-ISLAMIE ASSOC. INC.</b>
Sumisip	<b>MAHADULFATIL AL- ISLAMIE</b>
Tuburan	<b>JAM IYYATU TUBURAN ATTAQADDUMIYA AL-ISLAMIYA</b>

### **SULU**

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Indanan	<b>KALIMAYAHAN FOUNDATION, INC.(FORMERLY AL-MUJA HEED FOUNDATION INC.</b>
Jolo	<b>COMMUNITY IMAMS GROUP OF SULU (CIGS)</b>
Jolo	<b>DARUL IFTAH OF SULU</b>
Jolo	<b>ENGR. SAAD RASUL YUSAH</b>
Jolo	<b>MUSLIM RELIGIOUS LEADER</b>
Patikul	<b>SULU ULAMA COUNCIL FOR PEACE AND DEVELOPMENT INC.</b>
Sulu	<b>SABIEL AL MUHTADEEN FOUNDATION</b>
Sulu	<b>SIBUTO MAJID AWWAL ASSOCIATION</b>

### **TAWI-TAWI**

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Bongao	<b>IMAM COUNCIL OF THE PHILIPPINES (ICPI) TAWI-TAWI CHAPTER</b>
Bongao	<b>MAAJLISOL A'LA TAWI TAWI</b>

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Bongao	<b>SUPREME COUNCIL FOR ISLAMIC PREACHING AND GUIDANCE</b>
Sibutu	<b>JAMAAH MASJID AWWAL ASSOCIATION</b>
Sibutu	<b>ORGANIZATION OF IMAM</b>
Tawi-Tawi	<b>DARUL-IFTAH TAWI-TAWI</b>
Tawi-Tawi	<b>IMAM COUNCIL OF THE PHILIPPINES (ICPI) TAWI-TAWI CHAPTER</b>
Tawi-Tawi	<b>ISCAG-PHILIPPINES</b>
Tawi-Tawi	<b>MUSLIM ORGANIZATION MAPUN TAWI-TAWI</b>

### **ZAMBOANGA**

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Pagadian	<b>INSTITUTE OF ISLAMIC COOPERATION</b>
Zamboanga City	<b>BISHOP ULAMA CONFERENCE</b>
Zamboanga City	<b>DARUL IFTHA</b>
Zamboanga City	<b>MAHAD MORO AL-ISLAM</b>
Zamboanga City	<b>MINDANAO MUSLIM FOUNDATION INC.</b>
Zamboanga City	<b>MUSLIM MINDANAO HALAL CERTIFICATION BOARD INC.</b>
Zamboanga City	<b>PHILIPPINE AL-AMIN SOCIETY, INC.</b>
Zamboanga City	<b>SABIEL AL MUHTADEEN FOUNDATION-ZAMBOANGA</b>
Zamboanga City	<b>SUCPD</b>
Zamboanga City	<b>ULAMA LEAGUE OF THE PHILIPPINES ULP WESTERN MIN</b>
Zamboanga City	<b>ULAMA LEAGUE, ZAMBOANGA CITY</b>
Zamboanga City	<b>UNITED ELDERS FOR PEACE AND DEVELOPMENT</b>

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## ACKNOWLEDGMENT

The Philippine Council for Islam and Democracy and the Magbassa Kita Foundation, Inc wish to thank the following for their valuable contributions in putting together this publication:

*Rey Trillana*

*Czarina Medina*

*Noel Luna*

*Research and Writing*

*Sandra Martinquilla*

*Overall Layout*

*MajellaPua*

*Selahuddin Yu Hashim*

*Sheryl Peral*

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