

Final Report of Imam Initiative Project on ERAW

March 2013-August 2013
Noor Educational and Capacity Development
Organization (NECDO)



MAJOR ACHIEVEMENTS

Raising awareness of
54,219 Men and 8,124
Women on Elimination of
Violence and Five Rights of
Women

Distribution of 10,000
Booklets to Local People

Training 40 Imams, 40
Women and 20 Youths

Special thanks to
ASMA/Wise for making
possible the above
mentioned achievements

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1. NECDO Background

It was the beginning of 2001 the situation of our nation (in all aspects of life) was getting worse, the civil war from one side, the drought on the other side was seizing our nation day by day and the hope for receiving help from the assisting community was almost nil between a number of refugee families in neighboring countries especially in Pakistan and Iran, and the increasing number of IDPs (internally displaced people) in Afghanistan. This was the time, which gave birth to the idea to help our nation through any possible means.

We had nothing, but only a vision and hope to Allah (Almighty the Kind and Merciful) who has given us the courage and the feeling to stand and give hand to our people in large and to the disabled, widows and orphans in particular. We believe that unity, faith and mobilization of Afghan community can reduce the miseries of Afghan nation. If we give hand to each other and take the responsibility to serve the nation in result we would achieve our objectives in a short time. We also believe that if we cannot achieve great thing in short term we can have small achievements. Based on this idea we started to take some practical steps in order to fulfill our responsibilities.

Noor Educational & Capacity Development Organization (NECDO) is an impartial non-governmental and non-political organization which was established in January 2001 by a group of volunteer sisters to help and support needy Afghan women and children. At the beginning we started by collection of extra cloths, blankets, shoes, medicine and money (to exchange it to food stuff) and distributed it to the needy Afghan refugees in camps located in Peshawar and areas located inside

Peshawar city. One of the strongest points that made our work successful is the interest of our Afghan brothers and sisters in our activities. We tried to take the initiatives and work in flexible way so that those who want to contribute with us would not face any problems. Most of the volunteer members have full time job elsewhere. We always try to use skills, knowledge and financial support of our Afghan brothers and sisters through campaigns to support the needy people.

But, is it enough? This is the question that has forced us to work even harder and to respond to the needs of our people. As the needs of our nation are great, small groups like us cannot bear the responsibilities alone; there arises the need for contribution of a large number of our society's members who are living inside and outside the country. This point made us to use different strategies to mobilize the idea of self-support. In this respect we succeeded to publish a quarterly magazine in our national languages (Dari and Pashto) which represent our culture and contain many informative subjects which we think increase the knowledge of our young generation and encourage them to demolish the difference in our society by joining and working together.

Our Goal:

Seeking Allah (SWT) pleasure by supporting our people through the light of education (Formal and informal) & community mobilization to ensure a just society.

Objectives:

- To raise awareness among Afghans to eliminate differences, discrimination, Gender Based Violence in our

society and reconstruct our mother land

- To Empower Afghan women and children (including widows, orphans, and disabled) through vocational training, capacity building trainings and arrangement of small self-support projects for self-dependency
- To encourage skilled people to guide and support the programs and transfer their knowledge and experiences to other Afghans through networking.
- To arrange technical training for staff & community (youth) and to produce human resource by conducting trainings, capacity building workshops, advocacy activities.
- Empowerment of women and youths through research, networking and advocacy for elimination of violence against women
- Enhancing the role of Ulama, youth, intellectuals in Peace and reconciliation in the country

Our Vision:

A peaceful Afghanistan and a strong united and educated nation

Our mission:

NECDO endeavors to assist Afghan women, youth & children by building their capacities to enhance their economic and social wellbeing in a sustainable and equitable manner. In the course of this work NECDO aims to empower Afghan women through its

especial projects specifically designed for women and through its work with the community and concerned governmental and non-governmental organizations and individuals to get their support for achieving our goals

Principles:

Faith, Impartiality, Unity, Brotherhood, Voluntary services, Friendly relations with sister NGOs, collaboration and cooperation in peaceful atmosphere with the civil society

Our Legal status:

NECDO is registered with the following organs:

1. Ministry of Women Affairs
2. Ministry of Education
3. Ministry of Economics
4. Ministry of social & labor affairs
5. Ministry of Justice
6. Ministry of Public Health
7. ACBAR
8. AWN
9. ANCB

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1. Imam Initiative Background

1.1. The Need for this Project:

Afghanistan is an Islamic country and majority of its population is Muslims and the country's historical events are mostly spring out from religious issues. The most prominent of which are the Great Britain 3 wars and Russian occupation of the country and the people's success to defeat the super power of the time and their withdrawal from their motherland. The very important factor for encouraging people to fight for their motherland was religion and the Imams of the time who played the central role in mobilizing the communities individually and collectively to fight against their enemies. Mosques play a central role in Afghanistan child education where children get religious knowledge and learn how to recite the Holy Quran free of cost. Although, more than approximately 80 % of the country population is uneducated but the majority of the populations have attended in the Mosque teaching. Imam is not only treated as a respectful person, who calls people five times per day for prayer and once a week on Fridays to deliver his speech on different topics regarding religious and social affairs. Imam is also referred to in many family and individual matters, he has been invited to the traditional Councils (Jirga) for solution of the problems in the light of Sharia (Islamic law). Many cases have been handled through this way because it has been without any

cost and to people door steps (An Imam is not charging anything for mediations, or helping in problems solving). Additionally, Imam is the person who recites the ceremony of wedding (Nikah) and signs the wedding certificate. He also has the responsibility to do the arrangements during the death and burial ceremonies. Some people take their patients to the Imams for treatments by prayers. In general, Imam is playing a very vital role in daily life of the people for both male and a female (e.g. If a man or a women go to a trouble the first person they consult with is the Imam) and probably gains a respect in the community. Imams are paid by government in the official mosques in the cities while in rural areas and outskirts of the cities people assist with their wages and the salaries besides the food and accommodation of an imam is provided by the community as a member of their family. Friday prayers which is conducting every week by a large number of followers on every Friday afternoon, Prayers of Eid twice a year is done by Imams even the president of the country is standing at the back of Imam and follow what he says and preach.

It is obvious that Ulama have very vital role in the Muslim countries and their voice is well heard among the public especially in Afghanistan a country where the people bring their issues to the imams and Ulama before they go to the court or the police.

Considering the influential role of Imams and the community trust on them gives us opportunity to work through this category of people thus supporting Women issues, Reconciliation and Peace Education and everybody get their rights by changing behavior and attitude of the people in the society. In addition, very systematic chain that Imams and religion issues has spread in the

community double chances of success and help us in turn for acquiring a trustworthy place in the community we work for. NECDO considers this opportunity and wants to undertake training, awareness raising activities for Imams.

The Imams will then address the issues through their Jumna Khutbas and speeches in order to reach the public and cause a positive change in the mentality of the common man. Our monitors (20 in Kabul) will monitor the Khutbas of the Imams and write a report to the organization, in the light of which we would be in a position to plan for the up coming phase.

1. The project Goal:

Enhancing the role of Ulama and Imams on EVAW, Reconciliation and Peace and Respect to Human Rights in the Country and working for the elimination of discrimination and differences

The Objectives:

- Networking with MORA (Ministry of Religious Affairs), MoWA, Shura of Ulama, High Peace council and Civil Society to introduce 40 most influential imams in Kabul
- Development of a manual on Women's right from Islamic perspective in accordance with international laws
- Conducting two days workshops and trainings on EVAW, peace Education, Respect to Human Rights and elimination of discriminations and differences
- Establishing of network between the trained Ulama from our previous group and the new trained Imams. Interlinking these

Ulama through exchange of contacts and address to work for EVAW and peace and elimination of culture of war, respect to Human Rights and elimination of violence

- Training for 40 women from the 4 famous mosques of Kabul on EVAW and Human Rights
- Training for the 20 monitors, university students who report the activities and speeches of the Imams to the organization, on EVAW, Peace Education and Human Rights
- Development of a comprehensive report on the project with successful stories

1.2. Out Comes of the Project:

- This project has a promising & deep-rooted idea in Afghan community where its achievements are more realistic. The theme of this project is to utilize the influential power of Imams within the community to change behaviors of the society towards improvement of Women rights, human rights conditions, and elimination of differences. The project is designed based on the past experience and we want to extent the idea and positive work with more Imams in Kabul city 40 new Imams will joint our pervious group f trained Imams
- The trained Imams will share the information with other Namazies (mosque visitors) coming to the mosque and it information will

reach to at least thousands of Namazies (mosque visitors) in four months

- The Ulama in Afghanistan lack a true and sincere leadership in result of these interlinks and networking in the long term the Ulama will come up with a sincere and hard working leadership who will be playing his role in ERAW, peace and reconciliation, Human Rights and elimination of all sorts of violence.
- During the past ten years were marginalized from the political, social and development process due to uncertain reasons, unfortunately it caused the war to continue and killed more and more of the innocent people and prolong the violations of Women Rights and Human Right.
- 40 religious women activists will be trained on Women's right issues
- 20 monitors will be benefitted from the project life time

2. Detail Activities (Workshops of the Imams, Youths and Women) in the First Quarter (March— April 2013)

2.1. Administrative activities:

Based on the activity plan for the Imam Initiative Project on ERAW Ms. Nargis stanekzai was hired for the project manager position on first of April after a formal test and interview was conducted for three candidates. She was given an orientation of the project by the PC

(program coordinator) and was given the tasks to do networking with the concerned ministries of MORA, MOWA and Shura of Ulama. She provided briefing of the project to the above mentioned authorities. (It has been the law for NGOs to keep into consideration the concerned government institution regarding any activity they do). A formal letter was developed for the mentioned ministries and Ms. Nargis was introduced, copies of the proposal and agreement of the project was also attached based on the requirement of the mentioned institutions. The ministry of religious affairs was asked to introduce 40 Imams from the famous grand mosques in the city from different districts and the ministry of women's affair and the shura of Ulama provided with a support letter to the project after they heard about it from the manager.

Simultaneously, a consultant was hired to review and edit the booklet on five core rights of women in the light of Quran and saying of the prophet (SAAW). The consultant was asked to add a chapter on the

Types and kinds of violence that already existed in the country in order to be additional information to the reader and the imams so that they can address them in their Khutbas on Fridays to the big gatherings in their respective mosques, after two proofs the booklet was ready for the print which was printed in 5000copies and will be distributed by the monitors and imams in the mosques as well as other gatherings to the public. The consultant also had to work on manual for the imams as a hand book on how to deliver effective Khutbas during the Fridays and know about the effective ways of preaching the issue of women rights and how to eliminate the violence against women in the country.

2.2. Pre workshop Activities:

Based on the rules for NGOs, we have to work with the sector ministry and give orientation on the project to the ministry staff as well as introducing the any activity in a project through a formal letter, so conducting workshop at once is not an easy job there were steps to be taken until Imams workshop was conducted. At first, official letters were sent to Department of Masajids for introducing 40 Imams for the workshop, ministry of women Affairs and Shura of Ulema for supporting the activity.

The department of Masajids of the (MORA) introduced 40 Imams from different districts of Kabul and promised that will also help us in informing the Imams for the workshop. The ministry of women provided us with the letter of support, so each department was contacted many times.

Second, booklet and manual were developed, the booklet contained information on the five core rights of women; right to education, right of inheritance, right of marriage, right of ownership and right of political and social participation, and a chapter was added for identification and how to handle the existing sorts of violence against women in Afghanistan.

40 women who are going to the mosques were selected from different mosques in Kabul, in order to get trained on the issues of women rights and will work in the mosques with other women on the issues of elimination of violence against women and they will communicate the women issues with the imams time to time.

20 monitors were selected from Kabul University, Kabul Education University, private institutes from different parts of Kabul we used our personal contacts and explained the program and encouraged them to take part in this social work for the elimination of all sorts of violence against women in Afghanistan.

Logistic preparations were done for the Training. The trainings were scheduled as below:

1. **Two day Training for 20 imams (first group)**
2. **Two day Training for 20 imams (second group)**
3. **Two day Training for 20 youths from universities of Kabul and Kabul Education and private institutes**
4. **Two day Training for 20 women (first group)**
5. **Two day Training for 20 women (second group)**

2.3. First Group Imam Training

Summary

The Imams first group workshop was held for two days for 20 known imams took place on 21st and 22nd of April 2013. The workshop conducted successfully, most of the Imams attended it both days. The workshop started at 9:00 and ended at 3:00pm each day. Imams had discussion, group work, individual work, etc. and finally exchanged their views with each other. These Imams will guide ordinary people through their Khutbas about women rights and elimination of violence against women.

Methodology

The training was conducted in a participatory method in which all the participants could share their view on the topics of the training and issues. The methods chosen for the training were ball game, presentation, brainstorming, discussion, group work, individual work, review, questions and answers and evaluation.

Materials and Presentations

Imams were provided with the following materials:

Notebook, pen, stationary kit, registration form, evaluation paper, and two books on Methods of Dawah and Five Rights of Women. Presentations were about:

- What is Dawah & 80 ways of Dawah & what are the best methods of Dawah on EAW
- The consequences of leaving Dawah on EAW
- what is the need of Dawah on EAW
- What is the role of women in Dawah and teachings of Islam
- Women's five core rights
- Roles of women in a peaceful society

The materials that were used during the workshop were: flipcharts, flashcards, markers, ball, LCD, and laptop.

Participants

20 numbers of Imams who were introduced by the DoR were invited to the first round workshop of Imams. These Imams lead the Friday's prayers and Khutbas and have special status in the people's heart.

Details

The opening of the workshop was done by Dr. Kakar. He started with praying and welcoming the Imams to the workshop. Dr. Kakar pointed to the Imams and said" it is a matter of pleasure and proud that we have you all here today. So Dr. Kakar introduced the project and its goals and objectives to the Ulemas and role of Ulema for success of the project. As well as this program is

the continuation of the last program this was implemented in Kabul & Ningarhar. He added that in this program we train 40 Imams who are well known among the people are trained and at the same time we train 20 youth as monitors. Then Dr. Kakar suggested them to allocate 5 or 10 min of their khutbas to women rights according to Islamic teachings.

Dr. Kakar talked about the preparation of the booklet on five rights of women according Quran and Hadith for people to read and get advantage from it. Dr. Kakar continued to his explanation and added that we have also provided one manual regarding Daei and Methods for the promotion of our society through different ways and devices,.

Dr. Kakar then mentioned them regarding networking meetings that will be held on monthly basis that the program until continuous. In these meetings Imams will get together to talk and shares and exchanges view about women problems and will take out solution for these challenges. Then Dr. Kakar told them to feel free, and we will work in sisterhood & brotherhood environment for the betterment of our society.

Dr. Kakar added that" we Ulema who have knowledge are responsible toward this nation and Allah (SWT) to woke up people from the sleeping and rescue this nation from the problems. Domestic violence & inequality to women means hurting yourself as respectful prophet says women half of human body & Quran call them ' your sole matte'. So this was ours and our funder aims to work together and involve generation in the society responsibilities until we could do something for this suffered nation especially women.

He continued to the process of the work was done for this project. He said that first we started our work by networking with religious department and ministry

of women affairs and handed official letters that finally these workshops we could finally conducted. The need for a just society is very important for Afghans, we should work from now until the coming generations enjoys good life based on gender equality norms

He also mentioned that the second work we achieve was booklet for teaching common people of our society trough reading those who attend the Friday prayers. As it is clear for everybody that one voice doesn't make any differences but when it becomes united with many other voices then it will have positive affects over people. The Way the booklet is designed it gives clear understanding for reader to be self & social principled as human beings and respect human dignity and respect for ourselves and our wives, sisters, daughters and we need to work together for EVAW in the light of Quran & Sunah

Finally, the workshop was officially started by recitation of the Holy Quran by one of the Imams. Then Imams were taken out to the yard of the office they made a circle in a fresh and beautiful weather they introduced each other in way that Dr. Kakar first briefly introduced himself, said than other participants introduced themselves one by one and share their likes & dislikes with each other by throwing the robe to each other and rule of the game is to remember whom you have drooped the robe and you have to wind up it in the same way at the end and this is the way to recognize each other and each other likes & dislikes in order to avoid any conflicts inside the training sessions



After the tea break, Dr. Kakar asked the Imams that who was the first Daei and how do interpret a Daei who is a Daei? Imams worked individual and wrote their views on flashcards and then share it with other participants.

During sharing the views Imams commented on each other's definitions and exchanged their views. When the Imams definitions were presented Dr. Kakar briefly explain the first Daei and definition of the Daei ,that Dawah is not responsibility of a single person, or an Imam as representatives of Deen its responsibility of all human being to work for goodness and struggle for elimination of badness in our society.

After that, Imams worked on having responsibility of Dawah. Dr. Kakar request Imams to make three groups for group works. They fully discussed this topic and share their views.

After lunch and prayer break, Imams worked on: is the need for Dawah to Islam being implemented in our lives and homes? So the first day of the workshop was ended.

Second Day

Sunday, 22, April

The second day over all was on women's right & human rights from Islamic perspective with special focus on the five major rights from the developed booklet by support of WISE in pervious term.

Details of the first day: what are the characteristics of a Daei for EVAW? Goal of the first day was on provoking Imams from Islamic perspective to raise their voice for public awareness, especially on EVAW



The first group achieved the following points:

- A Daei should command people for doing good deeds and stop them from doing wrong and sins
- A Daei should be pious and virtue by putting a role model for other
- Having Love of Allah in your heart and be awareness from position and behavior of Prophet (SW) on human dignity.
- Purification of the Batin (Nafs) from wrong doings
- Having knowledge of the Dawah and using different methodologies for conveying the goodness message with well mannered and attitude
- Having no expectation from anybody for anything while doing advise for goodness
- Usage of wise methods based on different situations
- A Daei should be kind and behave kindly with people
- Having Fair (Ahsan) and peaceful debates with people
- Identifying the Barriers and should be a problem solver
- Accepting Criticism and must follow up the results of the Dawah

- Speak to people by having soft manner, and should be honesty
- Responsible, kind hearted & forgiveness

Second Group: What is the role of woman in Dawah and how they can contribute for a peaceful society?



- Women can be good and successful Daei & women are half members of the society
- Women are the mothers the world champions; we can example women from the Islamic history.
- Women can be good role models in society, as a mother, as wife, as sister & as daughter
- Women & men are the same in having Islamic responsibilities & obligations in the front of laws.
- Women can be a good leader and a good role model for her family & society

In summation of the group work Dr. Kakar emphasized on the importance of women's role and pointed to the women rights, responsibility and her role and bringing a healthy society as time of messenger (SW).

Third Group: The key outcome of the group presentation was on what are the effective methods to be utilized in Dawah?



- A Daei should have good characteristics and behaviors
- A Daei should have knowledge of Din (religion).
- A Daei should use soft and kind words and not judgmental
- A Daei should talk in way which be understandable for all people
- A Daei should avoid from criticizing people and negative approach.
- A Daei should try to preach or guide people in way to gain the satisfaction of people
- A Daei should talk based on the situation of her/ his audience
- A Daei should use different methods in Dawah for EAW for having a better family and better society

In conclusion of the third group presentation Dr. Kakar mentioned these points:

- Friendship and communication with people to be invited based on the need of time (when is best time to say what?)
- Usage of fair manner and different methods, following step by step process

- Observing the middle path (being a moderate and flexible based on need of time)
- A Daei should be a good listener and good presenter
- Avoid the points that create problems
- Should be respectful and convey message of peace, co existence and love among people
- Do not interfere in people's private affairs, or not be judgmental

After the lunch and prayer break, Imams shared their views on spreading Dawah and finally booklet was introduced to them. They comment on the booklet and discussed about its topic. Then, the five rights of women were explained one by one to them

The evaluation papers were distributed to them, they filled the forms and submitted the registration forms and then they took a group photo and finally the workshop ended.



Conclusion

The Imam workshop was successfully conducted and the Imams had very good impact of the workshop for having best practices for do Dawah for EAW. All the activities and presentation were presented to them, the imams showed their commitment to work for women

cause from their respective mosques. During each activity photos were taken. NECDO believes in feed backs for improvement therefore, we conduct an evaluation form with having the following question

Questions:

- Were the presented information new or repeated for you?
- Were the presented points practical or not if yes, why if no why?
- How much these information will help you in this regard?
- If you have any suggestions for the future workshops.

The Imams made the following reflections in their evaluation forms

- Most of the information were new and a few of them were repeated
- The presented information were valuable and worthy
- The information will 70% & 90% help me in Dawah for EAW
- The time for the workshop was less so I learned 80% from it
- It learned me and make me capable to conduct such workshop in Masjid
- This gathering will be effective if it continue in future
- The presented information should be practice and Ulemas should be respected and given honor
- Such programs should be held once in each month
- Such programs should be conducted in each province
- The workshop should be held for longer period of time

- More preparation should be done for the future programs
- Dr. Fazal Ghani Kakar explained the issues very clearly I only suggest such programs should be increased in future.

Individual work:

- What are the negative consequences of leaving Dawah?
 - In order to have peaceful society and make our Lord happy there is need of work for a better society
 - Paving the way for new generation from teachings of Islam and working for having generations for with respect to human dignity
 - People lose the straight path and cannot decide on whom to trust on whom don't that what is the real Islam and my their religion in a country such as Afghanistan where cultural practices are mixed up
 - Those who leave Dawah cannot take profit from their life and being alive as they should
 - Leaving Dawah on EAW causes the destruction of the society
 - Leaving Dawah means leaving a good manner that Allah (SWT) commanded us
 - Leaving Dawah on EAW brings contradiction & conflict among the members of society
 - Leaving Dawah creates the situation for violence

- Leaving Dawah insecure the life of individual and whole society
- Leaving Dawah means leaving and ignoring our/your responsibilities that we are responsible for and we will be asked about it at doomsday.
- Leaving Dawah prevents us from living as human
- Brings insecurity in the society
- Doing Dawah is like lighting a light and through which bright and light the world if it is ignore or forgot all people face problems, challenges and darkness in their life.
- Leaving Dawah pave the way for disobedience and brings war, disputes in families.

people. Common people can also preach according to Quran and Hadith of Prophet (SW).

- A Daie should have wisdom in his preaching and have clear, understandable skill of preaching.
- Daei is the person who guides people in the enlightenment of Quran and Hadith.
- Dawah is also common people duty based on their fields and tasks.
- A real Daie is the person who transfers the words of God by usage of Islamic methods.
- Daie is the person who stands for the goodness of a society and wishes them goodness.
- Dawah is not only responsibility of scholars but all people to spread Islam to all people. Prophet Mohammad (SW) said: spread Islam to people if that is only one word.
- A Daie is the person who shares his knowledge with people, a person who knows people, their needs, and knows how to solve their problems.
- First Dawah is the responsibility of messengers, second, companions third Tabein (those who met companions of messenger) and finally of the Muslims. Dawah can be effective if the person be a practitioner Daie.
- Daie is a person who knows and is specialist of Dawah methods and preaches with wisdom.

Who is Daie on EVAW?

- Daie is a person who transfers the message of God without any expectation to people and works for the reformation of the society. The first Daei were Adam and Prophet (SW).
- Daie is a person when ever watch anything wrong happening in front of him/her stop them if couldn't, admonish them if couldn't hate them and account them bad people which is the last degree of faith.
- All religious scholars are responsible to invite people for their goodness of here and after here.
- First, doing Dawah is the right of religious scholars than common

- Daie is the person who has the knowledge of preaching, have good behavior, moral and a good psychologist who preach to people based on the situation.
- Based on the sharia (rule) of Lord, each messenger came based on need of the time to a group of people to invite people toward truth and messenger Rasulullah (SW) is the last of the messengers so based on Hadith and Quran the responsibility of the Dawah has been left to all Muslims after the messengers. So it is necessary for Muslims to guide people based on need.
- Based on the Quran: there will be a group of Muslims who commands people for doing right and preventing them from doing wrong. And based on the Hadith: if you witness something wrong stop them from doing, if couldn't preach them and if couldn't in this case hate them in your hearth which is the last degree of faith: based on the Quran and Hadith it s the responsibility of the scholars or those who have knowledge of religion.
- Dawah to straight path is the responsibility of each person, but the methods differs such scholars guide people and interpret and explain the words of Lord but common people do Dawah for avoiding sins and doing wrong things.
- Based on the Hadith of Prophet (SW) said: Dawah is the responsibility of the scholars

than those have the knowledge of religion.

2.4. Second Group Imam Training

Summary:

The workshop was held on 23rd and 24th of April 2013 for 20 Imams whom were trained regarding elimination of violence against women in order to teach people from Munbrs (mosque). In total 14 Imams attended the workshop and shares their ideas on stopping current challenges against women in the society.

Methodology and Activities:

Different methods and activities were applied during the workshop as: ball game, reading, brainstorming, discussion, lecture, group work, individual work, review, questions and answers and evaluation

Materials and Presentations:

Imams were provided with the materials such as: notebook, pen, stationary kit, registration form, evaluation paper, and two books on Methods of Dawah and Five Rights of Women. Presentations were about:

- Who is Daei?
- Methods of Dawah on EVAW
- The consequences of leaving Dawah on EVAW
- What is the need of Dawah on EVAW
- What is the role of women in Dawah and teachings of Islam and women five rights

The materials which were used during the workshop: LCD, computer, makers, flipcharts, flashcards, board and ball.

Participants:

20 numbers of Imams who were introduced by the department of Masjid were invited to the second round workshop. They were those Imams who lead Friday's prayers and Khutbas (Mosque) and have great affect over people.



Details:

The opening of the workshop was done by Dr. Kakar. He started with praying and welcoming the Imams to the workshop. Dr. Kakar pointed to the Imams and said it is a matter of pleasure and proud that we have you all here today.

Dr. Kakar clearly introduced the project and said that it has two parts one part for imams and second for sisters. So Dr. Kakar introduced the project and its goals and objectives to the Ulemas. As well as this program is the continuation of the last program which were implemented in Ningarhar.

He added that in this program we train 40 Imams who are well known among the people are trained and at the same time we train 20 youth as monitors. Then Dr. Kakar suggested them to allocate at least 5 or 10 min of their khutbas to women rights according to Islam.

Dr. Kakar also mentioned that one booklet regarding five rights of women according Quran and Hadith has been provided that monitors has the responsibility to distribute among the people who comes to Friday prayers. As

well as, one manual regarding Daei is being provided.

Dr. Kakar then said there will be networking meetings for all Imams who attended this program to come together and take out solutions for the current challenges in the society. I wish to share our knowledge and views with each other in a brotherhood environment.

Dr. Kakar added that" some of our Ulama are fundamentalists but we shouldn't have such position. We should work together and take things easy. Ours and our funder aims are to relate Ulama and youths to work together in a brotherhood environment. So we need to your supports.

He added that first work we started was networking with department of Masjids and ministry of women affairs and sent official letters in this regard that finally these workshops were conducted and managed. His Excellency said that there is serious need in our society to educate women because these are women who raise children and treat them. If we want to have healthy society we have to teach them.

The second work we needed was to achieve a booklet for teaching common people of our society trough reading those who attend the Friday prayers. As it is clear for everybody that one voice doesn't make any differences but when it becomes united with 10 other voices then it will have positive affects over people. So when people read this booklet given to them will cause to eliminate violence against women.

Finally, the workshop was officially started by recitation of the Holy Quran by one of the Imams. Then Dr. Kakar briefly introduced himself than other participants introduced themselves.

Dr. Kakar pointed Imams and said feel free and relax we will be here full day.

Dr. Kakar asked the Imams that how do you interpret a Daei who is a Daei? Imams worked individually and wrote

their views on flashcards and then shared them with other Imams.

During this activity one of the Imams said: "if this program is for short period of time so it will not have positive affect at all. This program should be continued and spread it for long period of time if you really want to work for women according to Islam and the second important point is this that all these views the Imams share should be printed and spread among the people by developing the articles".

Dr. Kakar said in respond to the Ulema "we are trying to share the points through our web page and our media round table and extend it for long period of time".

After that, three groups were made for conducting 'group work' that each group work on different title as following:



First Group: what are the characteristics of a Daei for EAW?

Second Group: What are the effective methods for Dawah to be utilize?

Third Group: Dawah for elimination of violence against women is whose responsibility. Do a group of people should do Dawah or all other people are responsible?

- Imams worked together and wrote their ideas on flip charts and after every group was finished, one presenter from each group shared their group views with others

First Group Views:



- Daei is a person who is the specialist of Islamic (Hadith and Interpretation of Quran) and modern knowledge.
- Daei should be a moralized and practitioner person and should have fair behavior with all people.
- A Daei should be pious and virtue who obeys all commands of Allah.
- A Daie should have spiritual and material power have knowledge to invite people and material power to apply commands of Allah practically.
- Daei is a person who should explain the issues based on people level of knowledge and understandings.
- Surat and Serate (appearance and behaviors) of Daei should be based on Prophet (SW) behaviors and appearance.
- A Daei should be patient and softhearted.
- A Daie should continue to his Dawah without any discrimination towards all nations and sects.
- A successful Daie always give speech regarding social, political issues and the issues people needs to know.

- A Daei should know the international languages.

➤ **Second Group:**

The second group presenter pointed to the following points:



Speaking with kind manner with people while preaching is really important one day a Jewish came and lent a big box of wheat to Prophet (SW) for ten days. After someday passed without the time he said completed he came and asked for his wheat. In this time Omar (RW) took out his sword and wanted to hit him but Prophet (SW) stopped him. Then he commanded one of his companions to get him two boxes of wheat. In this time Omar (RW) asked why Prophet (SW), you give him two boxes in case he lent you only one box of wheat. Prophet (SW) replied him that one box is for the quantity he lent me the second one is for the reason that you scared him by taking out your sword. Finally, the Jew converted to Islam and read the Shahada.

In the process of Dawah on EVAW try to first stop people from committing wrong, if you couldn't invite them by kind speech and third if you again couldn't stop them than hate them in your heart for their bad actions he/she committed.

- Keeping patience the woman who always threw the sticks on

Prophet (SW) one day that she didn't Prophet (SW) asked about her that what happened to her and where is she? Somebody told him that she is ill now. So Prophet (SW) went to ask about her health. Then she said what I did with you and you came to ask about me. Then she also converted to Islam.

- Dawah on EVAW should be done only for gaining pleasure of Allah.
- Dawah can be effective when it is done without having financial expectations.
- Dawah should be done from Munbars and Masjids to aware people because it is the place which Prophet (SW) used.
- A Daei should not have any expectation for anything and from anybody but should invite people without any expectation but only for pleasure of Allah.

The groups presented their group work, Dr. Kakar mentioned the following methods:

- Friendship and communication with people to be invited
- Usage of fair manner and methods
- A Daie should be a good listener
- Avoid the points that create problems
- Do not interfere in people s private affairs and don't be judgemental

Third Group:

Third group presented the following points:



- It is the common responsibility of all Muslims
- All people are responsible in inviting people to Islam but specially Ulemas who have better knowledge of Din (religion).
- A Daei should have Makarim Akhlaq (continou to his Dawah however receive negative reactions but he/she should continue to his Dawah)
- A Daie should purify his deeds and fully follow the commands of Islam

Then Dr. Kakar added that it is not only the responsibility of one group of people but all Muslims to work together and unit their nation.

Finally, the booklet was introduced to them, and Ulema gave their views about the articles inside it and promised that will support in this regard. As well as, three books: five rights of women, methods of Dawah and the scholars researched articles were distributed to them. At the end one group photo was taken.



Conclusion

The workshop was successfully conducted for the Imams who attended it. The activities and presentations were carried out. The Imams promised that they will try their best and allocate a part of their Khutbas (Masjids) regarding women rights and elimination of violence against women and will support the monitors to distribute the booklet to the people who are coming for the Friday prayers.

We had evaluation at end of the second day, and these were the general comments from the Imams

Evaluation Section

The following questions were asked

1. Were the presented materials new or repeated for you?
2. Are the points practical and applicable if not how?
3. How much the presented materials will help you?
4. How can you be effective for this program?
5. Which part of the program did you like the most and why?

Ulama generally added the following points:

- It was new program for me.
- All the mentioned points are practical and applicable.

- If a Daei try he/she can apply all these points
- It will help me to conduct such events in Masjid
- This program can be helpful for all of our Ulemas if it is continued in the future.
- Most part of the workshop were interesting such: group work, individual work

2.5. Youth (monitors) Trainings

Summary

One day workshop was organized for the monitors on 22nd of April 2013 to make them become familiar with project and to learn how to monitor and observe the Imam Khubas. 20 monitors were invited and trained.

Participants

20 monitors from different districts, universities and schools were selected. Five monitors of them were bachelors, eight of them were currently university students in different faculties and universities and five others were school graduated and school students.



Materials

Monitors were provided with the following materials and presentations: Stationary kit, pen, notebook, reporting format form, contract form, registration form, two books regarding five rights of

women and Researched topics of the scholars and three Power point presentations regarding:

- Program introduction
- Etiquettes of Masjid
- Monitoring and Evaluation
- Communication skills
- Five rights of women

Materials which were used during the workshop were a Ball, LCD, Laptop, markers, flipcharts, flashcards and board.

Methods

Different methods and activities were applied during the workshop such as: ball playing game, discussion, brainstorming, questions and answers, group work, lecture and evaluation.

Details

The workshop officially started by Dr. Kakar and he welcomed the monitors first and then briefly introduced the project, its goals and objectives and wished them to fully take advantages of the program and have a new experience in their life.

Than Dr. Kakar asked the monitors to officially start the workshop by recitation of the Holy Quran. One of the monitors recited some verses of the Holy Quran and then the workshop continued.

Introduction among the monitors was done through playing by ball in the yard of office.



The procedure was that all trainees were stood in a circle shape. Dr. Karkar introduced himself and mentioned the points that he likes to achieve in his life than Dr. Kakar threw the ball to one of the monitors. That monitor caught the ball introduced himself and said about what he likes to achieve in his life and then threw it to another trainee.



It continued until each trainee introduced herself/himself. Third, presentation on etiquettes of Masjid was presented to them. They were actively engaged and first asked which etiquettes they should observe before going to Masjid and inside of the Masjid. Each trainee said one point and then were explained that which points to observe. The sub titles of the presentation were as following:

- Masjid as center of Islam
- Degrees of the Masjids
- Etiquettes of Masjid
- Issues to avoid
- Issues to follow
- Ahkam (rules) of Masjid
- Actions to observe
- How to enter and exit the Masjid

After the presentation they asked the below questions:

- Can a woman be an Imam for males?
- Can a woman be an Imam for females?

- Up to which age child can attend the Masjid prayers?

The presenter referred back the questions to them that what do you think can women be Imams? They shared different ideas and finally they were given content response by the presenter and Dr. Kakar. Finally, they were taught how to observe these rules while going to Masjid for monitoring. After the tea break, second presentation regarding communication skill was presented to them. The main parts of the presentation were as following:

- ✓ Basic communication skills
- ✓ Total communication process
- ✓ Levels of Communications
- ✓ Barriers in communication
- ✓ Four levels of listening
- ✓ Improving listening skills
- ✓ How to communicate with people inside the Masjid and Imam
- ✓ How to distribute the booklets for the people inside the Masjid

Then registration and contract forms were distributed to the trainees and were explained how to fill them, why they are asked for these information, and why to sign the contract. Enough time was given to them to fill the forms and ask questions if they have.

After that, booklet which they are going to distribute it to the people was introduced to them that what does it talk about and why did we printed and how to distribute it among the people on Fridays.

After the lunch and prayer break, the third presentation about monitoring and evaluation was presented to them and finally they were taught how to monitor and evaluate the Friday Khutbas of Imams.

The third presentation about, five rights of women which have been briefly

mentioned in the booklet were explained to them. Finally, registration and contract forms that were distributed were collected and they were given the evaluation papers of workshop.



Once again they were taken to yard of office for ball playing game. This time they were asked one point that they learnt and were interesting to them.



Conclusion

Monitors one day workshop was successfully ended. According to evaluation papers they got the maximum advantage and knowledge of the project and monitoring. They also signed a agreement to work closer with the imams, public and NECDO on the project.

Evaluation Section

Monitors were asked the following question for the evaluation:

6. Were the presented materials new or repeated for you?
7. Are the points practical and applicable if not how?
8. How much the presented materials will help you?
9. How can you be effective for this program?
10. Which part of the program did you like the most and why?
11. Will the presented presentation help you to successfully monitor

the Khutbas and develop the reports?

12. What are your suggestions for the betterment of programs in future?

The monitor's perspectives regarding the questions:

- We are very thankful for providing new and interesting information especially the etiquettes of Masjid were so interesting.
- It is a new experience working with Imams and for new goals.
- The mention points are practical but people of Afghanistan do not show interest for receiving books
- The presented information will not only help us in monitoring but in all parts of our life.
- I suggest that everybody should apply these points practically.
- The start and end time of the workshop should be cleared next time
- If the time of the workshop becomes less will be good
- We suggest more workshops on different topics.
- We want that such programs should be spread and continued.

Imams around the world deliver the sermons and give Khutbas on Fridays and light the minds through this way. They speak about different topics and matters that affect the Islamic Ummah (nations). They speak about individual rights and obligations and raise questions about different matters. The Imam Initiative was a programme that monitored a number of Masajid in Kabul (specified by Directorate of Masajids). The programme focused mainly on the topics pertaining to the elimination of violence against women and women five rights through wise sermons and booklet distribution in accordance to violence and rights. A number of trained monitors attended the Friday Khutbas, observed and filled the forms provided to them by NECDO. The form included general information about the Masajid, i.e. the number of attendees, the message of the Khutbas, and the reaction from the attendees (Annex.). Imams deliver the Friday sermons (Khutbas) and ask questions. Imams in general discussed the topics each Friday i. e women rights to: education, inheritance, spouse selection, social, political and cultural participation, giving divorce and elimination of violence against women. Here will briefly mention about the sermons delivered:

2.6. Women First Group Trainings

Summary

The workshop for the first group of the women was held for two days 27th and 28th of April 2013 for 20 women who were already selected from the different mosques in Kabul.

Methodology and Activities

The methods and activities that were used during the workshop were ball game, reading, brainstorming, discussion, lecture, group work,

individual work, review, questions and answers and evaluation

Materials and Presentations

Imams were provided with the following materials: Notebook, pen, stationary kit, registration form, evaluation paper, and two books on Methods of Dawah and five Rights of Women. Presentations were about:

- Who is Daei?
- Methods of Dawah, on EAW
- The consequences of leaving Dawah on EAW
- what is the need of Dawah
- What is the role of women in Dawah and teachings of Islam and women five rights
- Five rights of women

The materials that were used during the workshop were: flipcharts, flashcards, markers, ball, LCD, and laptop



Participants

20 numbers of Women, those attend the congregation prayers at Masjids, lead Islamic Schools, Teach in Islamic classes and students of Islamic faculty were selected and invited to the workshop.

Details

The opening of the workshop was done by Dr.Kakar who started with praying

and welcoming the women to the workshop

Dr. Kakar introduced the Imam Initiative project from the beginning, that who fund us, in which parts do they function, what are their goals and objectives to be achieved at the end of projects, why it is important in our society to work on such projects, why should Imams, youths and women be involved in the program and why Imams should call people through Khutbas, these points were explained to them.

Dr. Kakar transferred his speech regarding the procedure of the work. It was cleared that, how the program was leaded and managed. He mentioned all the steps that were taken for implementation of the project such. After setting the goals and objectives of the project, official letters were sent to Ministry of Women Affairs, Department of Masjids, and Shura of Ulema. Through making communication to the department of Masjids 40 Imams were selected and introduced to us. Second, work that was achieved was booklet and manual. Manual was prepared for the Imams and Women who are Daei and we achieved the booklet for common people of the society who come and attend the congregation in Masjids in order to get advantage because one cannot have any affect but it come unit with many other voices it can bring changes in our life and society.

In the continuation of his speech he added: we do not train 40 Imams and sisters at once but in two groups and added that we selected 20 youth generation from schools, university and Madrasa to work and provide a report. These monitors will monitor the Khutba of Imams and will distribute the booklet regarding women rights to the people. This will also help our generation for their improvements.

Dr. Kakar added that 'we all, men and women who have knowledge and ability

are responsible toward this nation and Allah (SWT) to and rescue this nation from the problems and now that attend the workshop and get something from it so your responsibilities are increasing. After this that is your duty to transfer the learnt issues to other people and make them aware through your teachings and communications with friends and relatives in order to bring innovation in our society.

Introduction of the program, participants were asked to recite some verses of the Holly Quran and to officially start the workshop. One of the participants recited and then they were taken the yard of the office. They stood in shape of circle; Dr. Kakar took the ball in his hands, introduces himself and shared one thing that he has interest to do.



Then he threw the ball to the participants.



This woman said that she is interested in serving for women and rescuing from the challenges.

This continued until each participant introduced herself and at the project manager introduced herself.

Next, participants were asked to make their definitions regarding Islamic Dawah. They were evaluated that how do they interpret the Islamic Dawah. The participants worked individual and made the following definitions in the limited time:

- Islamic Dawah is the process of broadcasting commands of Allah (SWT) and Hadith of Prophet Mohammad (SW) that people could recognize the truth from wrong and until recognize Allah (SWT) without bringing any associations to Him.
- Dawah is the way of guiding people toward goodness until they could chose the correct path.
- Dawah is the fair way of calling people with fair manner to social, political, moral, and cultural dimensions of the society.
- Dawah is the introduction of straight path to the people of society and guiding people toward it by usage of better technique for the renovation of the society.
- Dawah is the process of calling people to Islam, spreading Islam among people, making aware people about their here and hereafters responsibilities which bring welfare to their life.
- Dawah is the way of taking out people from, bringing associations to Allah (SWT), darkness, ignorance toward

brightness by obeying commands of Allah.

- Dawah is the way of rescuing people from committing sins and going to hell and making them to worship Allah with associating anything to Him.
- Islamic Dawah means bringing people to Islam from darkness.
- Dawah means prosperity, unity, better way, and means getting people to recognize the truth, their rights that Islam gave them.
- Dawah is the attraction of people to learning of Islamic teachings, moral, Quran and Hadith.
- Dawah is the continuation path of all Prophets that worked really hard and spread the Islam up to us.

When the given time was ended each participant shared their definitions with others. After each participant shared her perspective Dr. Kakar took one point and explained and convinced the sisters for their out comings. When this activity was finished, tea break was taken for 20 minutes

After tea break, three groups of participants were made and each group was given different topic to consult with each other, then write their views on flipcharts and then presented and share it with others in the given time devoted for the activity.

Participants discussed with each other and achieve their points on flipcharts. After every group was finished, one of the group presenters explained their views they developed in their groups with all participants. At the end of their presentations all participants were asked if they have any question regarding their perspective. They had some questions that was discussed and

replied by presenter and Dr. Kakar too. After each group presentation Dr. Kakar also explained the points on slides to them. The group work processed by such procedure up to end.

First Group: what are the characteristics of a Daei?

The first group achieved the following points:

- Having knowledge of Quran, Hadith and to be aware of the current affairs
- Presenting logical and contentment reasons with proves for the goodness of the society
- A Daei should be aware of all political, social, cultural and Islamic information
- Expressing the issues with simple and understandable language
- Using the facilities such as magazines, face book, computer, radio and Tv
- Expressing the issues based on need and situation
- Keeping patience
- Conducting workshops, seminars and conferences for increasing level of people knowledge.

After the first group presenter presented his group view, Dr Kakar added the following comments:

- Having Love of Allah in your hearth.
- Having complete awareness from position and behavior of Prophet (SW).
- Purification of the Batin (inside)
- Having knowledge of the Dawah
- Having no expectation from anybody for anything
- Usage of wise and different methods

- A Daei should be kind and behave kindly with people
- Having Fair and peaceful debates with people
- Identifying the barriers
- Courage and braveness
- Fulfilling of the needs
- Speak to people by having soft manner
- Responsible
- Forgiveness

Second Group: What is the role of woman in Dawah and preaching the teachings of Islam against the violence?

After the third group presentation Dr. Kakar mentioned these points:

- Following the Serat (behaviors and appearance) of Prophet (SW)
- Usage of Allah's commands and path of Prophet (SW)
- Having strict decision in Dawah
- Using effective methods in Dawah
- Trusting and relying on Allah's well
- Being honest, trustee among the people

After the group presentation the following points were explained:

- Friendship and communication with people to be invited
- Usage of fair manner and methods
- Gifting and giving presents but not everyday
- Observing the middle
- Going step by step
- A Daie should be a good listener
- Avoid the points that create problems

- Should be respectful and scare among people from anger of Allah
- Do not interfere in people's private affairs

Third Group



After working together united this group made the below perspectives:

- The fact of worshiping Allah without bringing association to Him will be forgotten.
- Human made believes will be accustomed
- The enemies attacks increase
- Situations will be paved for corruption
- Humanitarian and moral values abolish
- Infrastructural of the country destroys
- Renovation in religion increases
- Disunity comes to existent among the members of society
- Leaving Dawah cause misfortune to all people

After group work, lunch and prayer break was taken for one hour. When the break was finished, general information regarding human rights and Islam was explained and discussed. As well as, the common violence in the country were briefly discussed. During the presentations the participants shared

some of the facts of the society with each other.

Finally the booklet were introduced to them that which issues does it contains? Etc. while introduction of the booklet five rights that have been discussed in the booklet was explained one by one such: the rights of women to education, ownership, political and social participation, selection of spouse and giving divorce along with its advantages. Then they were distributed three books regarding: Methods of Dawah, Five Rights of Women and Researched writings of Scholars.

Evaluation papers were given to them and they were asked about the workshop and suggestions if they have. After receiving the transportation cost, they were taken to the yard and a group picture was taken and the workshop was ended.



Conclusion

Women workshop was perfectly managed and passed. All the activities that should have been applied were applied. Participants all were activity engaged and took the advantage of the workshop. During each activity pictures were taken. Finally it was conducted successfully.

Evaluation of the workshop

Participants were asked the following questions:

- Which part of the workshop did you like the most?
- Were the presentations and materials of the workshop effective?
- What were the shortcomings in the workshop?
- The information which was delivered in the workshop was new or repeated for you?
- Are the mention points and information are practical and applicable, if yes how much and why?
- How much the presented information will help you in your work and how can you be effective for this program?
- What are your suggestions for the betterment of the future programs?

The participants provided the following responds and reflection about the workshop:

- There were no shortcoming in the workshop
- The workshop was very effective, we could learn lots of things and issues from it
- I suggest that more people should be invited for the workshop or get the advantage of the workshop.
- All parts of the workshop were interested
- Conducting such workshop should be increased
- The workshop was organized perfectly

- such workshop should be more organized specially for illiterate women
- I can transfer the issue I learnt to my family, friends, classmates, relatives and other people.
- The programs should be spread to far places of the country
- The mentioned issues are practical and applicable
- The interesting part were, group work, women rights presentation part, right of selecting spouse, women right inheritance, narrations about of Mohammad (SW) and Daei.
- We would like to always be invited to such workshops
- The workshop was very effective for the improvement of new generation
- There were social, calm and friendly atmosphere during the workshop
- I learnt in the workshop that Dawah is the duty of every individual, women rights
- I recognize my responsibility toward my religion
- If Islamic teachings are
- I felt responsible toward my society

2.7. Women Second Group Trainings

Summary

The women second group workshop was held for two days for 20 Imams on 29th and 30th of April 2013 in NECDO training hall.

Methodology and Activities

The methods and activities that were used during the workshop were: ball game, reading, brainstorming, discussion, lecture, group work, individual work, review, questions and answers and evaluation

Materials and Presentations

Imams were provided with the following materials: Notebook, pen, stationary kit, registration form, evaluation paper, and two books on Methods of Dawah and Five Rights of Women. Presentations were about:

- Who is Daei?
- Methods of Dawah,
- The consequences of leaving Dawah
- what is the need of Dawah
- What is the role of women in Dawah and teachings of Islam and women five rights
- Five rights of women
- 80 ways of Dawah

The materials that were used during the workshop were: flipcharts, flashcards, markers, ball, LCD, and laptop



Participants

20 numbers of Women, those attend the congregation prayers at Masjids, lead Islamic Schools, Teach in Islamic classes and students of Islamic faculty were selected and invited to the workshop.



Details

The opening of the workshop was done by Dr. Kakar. He started with praying and welcoming the women to the workshop.

Dr. Kakar introduced the Imam Initiative project from the beginning, that who fund us, in which parts do they function, what are their goals and objectives to be achieved at the end of projects, why it is important in our society to work on such projects, why should Imams, youths and women be involved in the program and why Imams should call people through Khutbas, these points were explained to them.

After the introduction of the program, Dr Kakar transferred his speech regarding the procedure of the work. It was cleared that, how the program was leaded and managed. He mentioned all the steps that were taken for implementation of the project such. After setting the goals and objectives of the project, official letters were sent to ministry of Women Affairs, Department of Masjids, and Shura of Ulema. Through making communication to the department of Masjids 40 Imams were selected and introduced to us. Second, work that was achieved was booklet and manual. Manual was prepared for the Imams and Women who are Daei and we achieved the booklet for common people of the society who come and attend the congregation in Masjids in order to get

advantage because one cannot have any affect but it come unit with many other voices it can bring changes in our life and society.

In the continuation of his speech he added: we do not train 40 Imams and sisters at once but in two groups and added that we selected 20 youth generation from schools, university and Madrasa to work and provide a report. These monitors will monitor the Khutba of Imams and will distribute the booklet regarding women rights to the people. This will also help our generation for their improvements.

Dr. Kakar added that" we all, men and women who have knowledge and ability are responsible toward this nation and Allah (SWT) to and rescue this nation from the problems and now that attend the workshop and get something from it so your responsibilities are increasing. After this that s your duty to transfer the learnt issues to other people and make them aware through your teachings and communications with friends and relatives in order to bring innovation in our society.

After the full introduction of the program, participants were asked to recite some verses of the Holly Quran and to officially start the workshop. One of the participants recited and then they stood in shape of circle; Dr. Kakar took



the ball in his hands, introduces himself and shared one thing that he has interest to do.

Then he threw the ball to the participants.

It continued until each participant introduced herself and at the project manager introduced herself.

Next, participants were asked to make their definitions regarding Islamic Dawah. They were evaluated that how do they interpret the Islamic Dawah. The participants worked individual and made the following definitions in the limited time:

- Dawah means calling people toward prosperity and fortune and rescuing them from misfortune and recognizing one own s rights
- Dawah is the way of spreading commands of Allah to people
- Dawah is the way of calling people to justice, morality, Quranic and Islamic values
- Dawah is the way of instructing to bright ways
- Islamic Dawah is the way of attracting people to Islamic teachings and morality
- Doing Dawah is our duty and responsibility toward society and people that we must to implement it
- Dawah is the way of calling and inviting people to path of prophet (SW).

When the given time was ended, each participant shared their definitions with others. After each participant shared her perspective Dr. Kakar took one point and explained and convinced the sisters for their out comings. When this activity was finished, tea break was taken for 20 minutes

After tea break, three groups of participants were made and each group was given different topic to consult with each other, then write their views on flipcharts and then presented and share

it with others in the given time devoted for the activity.

Participants discussed with each other and achieve their points on flipcharts. After every group was finished, one of the group presenters explained their views they developed in their groups with all participants. At the end of their presentations all participants were asked if they have any question regarding their perspective. They had some questions that was discussed and replied by presenter and Dr. Kakar too. After each group presentation Dr. Kakar also explained the points on slides to them. The group work processed by such procedure up to end.

First Group: what are the

After the first group presenter



presented his group view, Dr Kakar hinted to the bellow points:

- Having Love of Allah in your hearth.
- Having complete awareness from position and behavior of Prophet (SW).
- Having stabile position in Dawah
- Purification of the Batin (inside)
- Having knowledge of the Dawah
- Stabile position towards everything

- Having no expectation from anybody for anything
- Usage of wise methods
- A Daei should be kind and behave kindly with people
- Having Fair and peaceful debates with people
- Identifying the barriers
- Courage and braveness
- Fulfilling of the needs
- Exceptionable
- Speak to people by having soft manner
- Honesty
- Prediction of the situations
- Responsible
- Forgiveness

Second Group: What is the role of woman in Dawah and preaching the teachings of Islam?



Third Group



After working together united this group made the below perspectives:

➤ **The consequences of leaving Dawah focused on women rights and elimination of violence against women:**

- Leaving Dawah is leaving of obligation
- People knowledge from Den decreases and finally wastage and extremism spreads
- Muslim sisters and brothers cannot get to their goals
- Leaving Dawah pave the way for violence, corruptions, scurrility and finally push behind.

This group had the following perspectives:

- Having fair behaviors
- Observing the middle in each step and work of Dawah
- Prevent from any kind of violence: language, discrimination and political
- Being aware of world s news

After group work, lunch and prayer break was taken for one hour. When the break was finished, general information regarding human rights and Islam was explained and discussed. As well as, the common violence in the country were briefly discussed. During the presentations the participants shared some of the facts of the society with each other.

Finally the booklet were introduced to them that which issues does it contains? Etc. while introduction of the booklet five rights that have been discussed in the booklet was explained one by one such: the rights of women to education, ownership, political and social participation, selection of spouse and giving divorce along with its advantages.

Then they were distributed three books regarding: Methods of Dawah, Five Rights of Women and Researched writings of Scholars.

Evaluation papers were given to them and they were asked about the workshop and suggestions if they have. After receiving the transportation cost, they were taken to the yard and a group picture was taken and the workshop was ended.



Conclusion

Women workshop was perfectly managed and passed. All the activities that should have been applied were applied. Participants all were activity engaged and took the advantage of the workshop. During each activity pictures were taken. Finally it was conducted successfully, women participants

Evaluation of the workshop

Participants were asked the following questions:

- Which part of the workshop did you like the most?
- Were the presentations and materials of the workshop effective?
- What were the shortcomings in the workshop?

- The information which was delivered in the workshop was new or repeated for you?
- Are the mention points and information are practical and applicable, if yes how much and why?
- How much the presented information will help you in your work and how can you be effective for this program?
- What are your suggestions for the betterment of the future programs?

The participants provided the following responds and reflection about the workshop:

- Spreading and continuing such workshops to other provinces
- Did not had any short comings
- Such workshops should be organized during winter holidays
- Invite school teachers for the workshop
- Methods and some other parts were new
- We can be effective for the program by usage and spreading of the information gain at workshop
- All parts were interesting but specially the methods of Dawah, the inheritance right of women,
- All the points that were mentioned are practical and applicable
- Awaking people through adds in school and other places are

very good about women rights.

2.8. Additional Trainings

For building monitors skill, they were conducted extra trainings.

A: after the Youth Workshop all youths or monitors were invited and were given orientation. They were introduced to procedure of monitoring, number, address of Masajids and contact numbers of the Imams were given to them. They were also provided with the booklets and report format.



B. Most of the monitors had problem in achieving a narrative and logical and complete report. Although they got feedback but their mistakes were not revised. Then the NECDO decided to conduct a report writing training to them. Once more, all the monitors were invited to the training on report writing.

C. the last training was given to the monitor in August on monitoring and evaluation in all monitored Masajids.



3. Findings from All Monitored Masajids

Summary: we are thankful from all Imams attended the workshops that supported our monitors during these four months and devoted part of their Khutbas on issues of elimination of violence against women, and rights of women. The 20 assigned monitors who monitored the Khutbas each Friday, distributed the booklets to Khutbas attendees and report us, found the following issues from all Masajids:

2.3. Women Rights to Education

Islam is a religion established based on human s Fitrah and logic that agrees wisdom too. According to logic, human wisdom accounts education a significant and vital part of life but Islam initiatively, 14 centuries ago in its first revelation commanded all human beings to seek knowledge. It is important to know the incumbency of education, its worthiness, gender in education and limitation of education in the following paragraphs.

Allah (SWT) differentiate human beings according to their level of knowledge and implementing them practically and said ‘‘ are equal those know (have knowledge) and those do not’’. They can never be equal cause those know, have the ability to distinguish among wrong and truth, do not act in against Sharia and perform all their activities according to Sharia those who don’t have can not. People that have education have high dignities toward Allah (SWT) than others.

Mohammad (peace be upon him) said seeking knowledge is incumbent on man and woman. Through one way, we slaves of Lord recognize ourselves and our Lord

that who created us and where will we go hereafter. To recognize our Lord and our position here every human being, men and women should be paved the ground to seek knowledge in order to could be a good daughter for a father and mother, a sister for brother and a good wife for her husband and a good member for her society. Incumbency of education is proved in many verses of the Holy Quran and Hadith of Mohammad (peace be upon him). Allah (SWT) in his book, which is a source of guidance and instruction to all human beings says "Allah gives high dignities to those have got strict faith and those have got knowledge."

In seeking knowledge women and men have equal rights of education. As men go out for education women are also free to get out for getting education. Women during the period of Mohammad (peace be upon him) were free, Mohammad (peace be upon him) devoted a separate class for them. Among those, one woman got the ownership of being all Muslims teacher and instructor Bibi Aisha (GBPFIH). Bibi Aisha (the mother of Muslims) under 9 years became the greatest and knowledgeable woman among Muslim Ummah (nation). She narrated more than thousand Hadith of Mohammad (peace be upon him). When companions faced any obstacle or problem in Sharia asked it and referred it to her. As Abu Musa Ashary narrates "if we faced any problem, we asked Bibi Aisha for it. she was the teacher of all companions after Mohammad (peace be upon him). Orwah Ibn Zyd narrated: I didn't meet a professional body in issues of Fiq, health (medicine) and poetry except Bibi Aisha. This shows women has dealt with knowledge and had active role in this regard. In addition, education of a woman is equal to education of a society. This is women that raise child that finally makes a society.

Education is a need in every society to be filled. Nowadays our sisters copying from western and wear non Islamic cloths out

side. Some times this causes in the society to not let their daughters out.

Mother, sister and wife are all gifts of Allah endowed to us. So it's upon us to thank for it and observe their rights. Rasulallah (peace be upon him) said "Muslims are like bricks of wall that make stronger each other. The same Islamic nation is made of man and woman, if both a man and a woman be educated can easily work for solving the problems and bringing success in to their life. Woman has the right and permission to get education. Allah (SWT) said in his book: "Allah gives higher dignities to those have faith and knowledge".

2.4. Women Rights to Economics and Inheritance

Islam always emphasized on improving economical state of women which has been introduced as having superiority over other in the holy Quran which is also a tool of having a prospered living.

Depriving women from rights to Mahar is another type of violence accustomed all over Afghanistan. Some people deny the rights given to woman in Islam. one of those life example is women inheritance right. Now days in our society if a woman asks for her right, she is killed or violated by any other possible way. Due to existence of cultural and tradition values of society unfortunately have been deprive of this right. Asking for this in most parts creates disputes and fighting in families. Therefore most of the time women do not dare to stand for it and at the result it goes to the pockets of her brother, father or uncle. I call upon you brothers why do you deprive women from their primary rights? Keep in mind that one day you will be asked and punished about it. Women access to legacy is the right proved by Quran and Islamic Sharia.

Inheritance is women incontestable right. No body is allowed to dispossess her of this right. Allah (SWT) said “ there is specific part for women left from their parents and relatives.” Women according to legacy divide in 8 parts: wife of demised person, daughter, sister, grand child of his son of demised person and etc.

Women as men have part in the legacy left from their parents, husband and relatives. In fact, those prevent practicing commands of Allah making enmity with Allah s law and Sharia and enemies of Lord will be ashamed here and after here. Mohammad (peace be upon him) said in this regard “one who dispossess woman from inheritance will be dispossess of haven.” Inheritance is one of women rights to be given.

Allah (SWT) said: “ do not arrogate property of enables by force, whether they gained or inheritance. Grasping of it is prohibited. They were made the owner of investment and was cleared that women as men have rights in legacy but half of the man. The reason of getting half of man is that women get legacy two times but a man once, once from her parents and the second time from her husband. When these parts are collected it becomes the same as men.

- Women also have been endowed with Mahr (amount of money intended for marriage in Quran). This amount when is specified and accepted by both sides must be granted to them but not to their parents. Before establishment of Islam, women did not have right to Mahr as other rights. With the revolution of Islam all cruel laws were repealed and they were given the rights. Unfortunately now days this amount is taken by parents or relatives of girl by name of Walwar. Taking Walwar (during time of marriage parents of girl, take a large amount of money) is

another type of violence accustomed against women rights in our society. According to Islam girl’s father or brother (wali) does not have the right to take this amount and spend it for them selves. This is only right of the girl that Allah (SWT) given as a Mahr to her.

This happens in case Islam emphasized on and accounted an important pillar of marriage. Fortunately the civil code, in its 110 article brings “Mahr is women s personal property; women are independent on how and where to spend their private property. Mohammad (peace be upon him) was not ready in any case to give hand of a woman to a man without appointing her Mahr. Mahr is the right, that no Muslim can ignore it. The least amount of Mahr has been selected (10 Darhm) and the proximate amount is not clear.

Economically women have been paid attention fairly. As each gender is created, is given each rights and responsibilities according to their abilities. Women are not responsible to do provide house expenditure or extra instead this responsibility is given to men to:

- Providing alimony of his wife, sister and his children
- Pay the Mahr
- Let her sister or daughter to freely select her life partner or ask for her permission

Prophet (peace be upon him) was asked “what their rights are on us? Prophet (peace be upon him) replied feed them, prepare them clothing, and not physically violate them. It also said that people who

are violating women; tell them that strict punishment is waiting for them.

2.5. Violence against Women, Right of Giving Divorce, and Acquiring Fair Behavior and Attitude toward Women:

Women are violated and humiliated in different ways. They are stricken by acquiring multiple types of attitudes such as beating, giving no chance to divorcing and through different harsh behaviors.

Today Islam is addressed badly for our reactions and deeds. Islam is called religion of violence, danger, terror and horrible. People around the world indoctrinated that Muslims are the bringer of misfortune in women's life that keep them dependent, violate them through different ways such as beating, cursing and humiliating them. In fact we commit mistakes under the name of Islam or pertain or deeds to Islam, if they are beating their wives, think it's allowed in Islam to have superiority over women and doesn't matter if they are threatened badly because they are women. It is believed because women are not respected as human beings in our society. So brothers and sisters let change ourselves for pleasure of Allah to could have a peaceful and independent society.

Violence whether is physical or oral should be avoided. Before Islam revealed, women were deprived of their primary rights of being alive, living as a human, inheritance, education and etc. They had cruel behavior with them, use them only for their sexual wishes and treat them as animals etc. When Islam revealed and established, it not only taught them to give them their own rights but also limited them if any one deprives a woman from her rights would

be punished based on Sharia here and here after. Mohammad (peace be upon him) identified true Muslims by specifying some conditions that "a true Muslim is a person from whose hands and tongue people is safe". It is also reported from Mohammad (peace be upon him) that said "the best Muslim in according to Iman (faith) is the one who has good behavior in general but especially with his family (wife, mother and sister).

Further more a woman is sister, mother, and a wife neither must be violated nor must be deprived of her rights. It has been quoted that Prophet (peace be upon him) was asked among parents who has further rights on me, mother or father to initiative fulfill her/his wish and command? Prophet (peace be upon him) replied mother. The same question was asked from Mohammad (peace be upon him) repeatedly. His Excellency three times repeated the word mother in fourth times said father. This Hadith proves that how a woman is valued and appreciated in Islam.

Mankind is a wise creature who has been endowed conscious. Etymologically the word (Insan) mankind is an Arabic word means social love to create friendly and social relations with each other. "Insan" is not only refer to males but also females. So man is not preferred to a female but is equal treated and respected. Both genders are valued and should be respected and honored. The same Islam agrees, valued and honored both gender based on this verse that "we valued human beings" this verse does classify men or women but here the word mankind is used that covers both genders. So it will be shameful that if we value one gender than another in case both are done according to Islam and violate one for being females. Using violence is action in obedience of devil that appears as result of anger which is in against Islam.

It is necessary on a man to treat his wife fairly as well on wife to obey her husband and provide a peaceful atmosphere for him at house. If a wife does not obey her husband, to make her should follow the bellow steps:

- Admonish her with fair manner (understand her that her behavior, reactions and deeds are against Sunah and Quran)
- Separate his bed from her
- Warn her
- Invite the elders mutually to decide and lead her
- If didn't than divorce her

When the apostle of Allah, Mohammad (peace be upon him) went to ascension (Miraj) observed some men that in existence of Halal meat ate prohibited or Haram ones. His Excellency asked Jaberial about its reason. He mentioned in his reply “they are men who were married but committed Zina (illegal affairs) with other women. They were suffering strict tribulation. Imam continued and said that some men marry for second time or get two wives. He only fulfils her last wife s wishes and rights but not of the others. He neither gives her expenditures, attention and right nor divorces them. Be aware that Allah provided hard tribulation to them.

It was only Islam that acquired strict position against injustice and eliminating violence against women. Islam eliminated the existed injustice against women and stated that no one, Arab on Non Arab, light skin people on dark skin people, beautiful on ugly, and ugly to beautiful are not preferred but the best one toward Allah is the virtuous in whose heart is fear of Allah. Its obligated upon is to select Prophet (peace be upon him) as the best model in our life,

as Quran says about him “he is the best sample and model for you” who never violated any women but had equal behavior with his wives and treated in a better way.

Prophet (peace be upon him) said that “speak in a smoothly manner with women, forgive their mistakes and forget their errors. It also quoted in another Hadith “the strongest person among you is not the person who has big muscles but the one who has control over his anger”.

The wisdoms of these Hadith are if anger is not control it can split husband and wife and bring disaster to the families. Etc.

- “acquire best behavior toward women” it is obligated on each man to behave in a better way with women, give her inheritance, Mahr and speak smoothly with her.
- Mohammad (peace be upon him) said that the best Muslim in according to Iman (faith) is the one who has good behavior with all but especially with his family.

2.6. Women Rights to Selecting Their Life Partner

Many tribes still engage their daughters without getting their permission and vision about her relation with the guy. They are forcing them to accept their choice. But these unaware parents can not figure out that in future it can be seriously problematic for their daughter. Finally these compulsory marriages causes divorce, deputes, house running and other challenges which are visible in our culture. Islam does not allow any body to compulsory accepts something on some one whether it is a man or a woman. As there is a verse which say “there is no compulsion in Islam.

Women as Islamic personalities can be recognized in society in case when confess about their selection of their spouse by them own, they are independent. They do not rely on others and are not tools to be used by men but they are the base to rescue men from the fire of hell. They are to lead men toward prosperity and success. Mohammad (peace be upon him) said, when a man and a woman marry, half of their faith is completed and preserved.

Getting marriage is fulfilling their instinct but is obeying divine commands that in the light of Sharia ties husband and wife's relation and makes a family. This divine relation preserves them from many other illegal affairs and things. Marriage is not only commanded action but giving Mahr is also commanded to be given to the women. In addition as a man is obligated to give his wife's rights, women are also responsible to fully obey their husbands, get her husband opinion and permission in each work and things and respect her husband.

Women can select their life partners. There is separate chapter in personal Fiqh about partner selection right of women. According to it selection of partner is incontestable right of a girl. No body is allowed to force girl against her choice. It is reported that in the period of Mohammad (peace be upon him) a girl came complained to Mohammad (peace be upon him) that "my father gave my hand to his nephew that I am not happy of and did not ask about my view? On the spot Mohammad (peace be upon him) called her father and told him to reject this engagement. In this time the girl interrupted and said I am satisfy of this relation I just wanted to find whether girls are free or not in selecting their spouse. It has been also reported that Mohammad (peace be upon him) asked his companion Abdullah Ibn Jubair: are you married? He replied I decided to get. Than Mohammad (peace be upon him) asked

him again have you seen the girl whom you want to marry?

After the marriage it is necessary on man to provide her a peaceful life. It is reported from Mohammad (peace be upon him) it is incumbent on a landowner (rich who has enough property) to spend enough, and increment the expense of house until his family do not wish for his death. If somebody does not shows generosity in house expenses his family can wish his death that could gain the inheritance and their prayer will be not rejected. The rights of woman on husband according to Hadith of Mohammad (peace be upon him) are to provide her house expenses, cloths, her all requirements, and treats her fairly

Neither a man nor a woman cannot live without accompany and adoption of each other. A man can not live without woman and a woman can not live without man. They need each other. So each man and woman should try to keep each their spouse happy and live in a peaceful environment. For having a healthy family is necessary to establish its basement correctly based on basic standards which is morality and religiousness while selecting spouse. If the basement is straight the whole life will go based on that.

Woman is similar to a roof of house, which is incomplete without it. The same a family without a woman is like the house without roof that must be completed otherwise it would be affected by different weather conditions. So a house without woman, woman without a husband and husband without a wife is incomplete.

2.7. Women Rights to Social Participation

Men are employment and working if women are assigned would do better than them which also satisfy Allah (SWT) such as: teaching students, doctor for treating female patients but unfortunately men prevents them. Most of improvement societies known that women as members of society should attend in the improvement and achievement of their country. This point of view was also accustomed if we study the history of Islam. During the period of Mohammad (peace be upon him) women freely take part in doing business and other areas. It can be figure out from history that women as other members participated in all areas but in condition that shouldn't be against Islam. Women make half of the society, as a member society needed to have active participation in solving social problems.

Women receive same rewards or punishment as men do according to Islamic Sharia. If women do good deeds they would be rewarded for as men if they do bad deeds as killing a human they would be punished the same as men. So men and women have same rights and position toward Allah (SWT).

Bibi Khadija the mother of all played an important role in life of Mohammad (peace be upon him). She had been always as a supporter and encourager in all parts of his life. When Mohammad (peace be upon him) was obligated as prophet, he was scared. It was Bibi Khadija who convinced him, told him about her support and took him to her cousin. When she passed away Mohammad (peace be upon him) felt lonely and isolated who had been always his supporter and encourager.

oing Dawah (preaching) is not only the responsibility devoted to male gender. Sisters are responsible as well. We can never say women are not able to take this responsibility, so for removing your this doubt we can name the models of Islam as Bibi Aisha what she learnt from Mohammad (peace be upon him) transferred it to others. She was the one who reported a large number of Hadith of Mohammad (peace be upon him).

Abu Bakr Sediq caliph of Muslims due to rise of Mahr called people from the stage of Khutba to decrease the amount of Mahr. In this time one woman stood and told him who are you that commanding us to decrease the Mahr. Finally she brought examples form the Holy Quran. Then he said that Omar went into mistake. This narration shows the role and social participations of women in social activities and political actives.

2.8. Parents Rights

The best present for human beings that have been endowed is parents. They are parents who scarify their luxury and relax for their child. They do not sleep all night but make calm their child, gain food for them, work hard for them. Therefore in most parts of the Holy Quran we have been commanded to obey and serve them even using the word (Oh) in front of them is prohibited and is very sinful. The Imam emphasized on the issue and said if a son take mother on his shoulders to finish all rituals of pilgrimage can not perform the rights of a mother. Because its only mother who transfers him 9 months without any complains and stay awake all night for her child.

It is obligated on off springs to respect, obey and serve their Parents especially mothers whose right Prophet Mohammad (peace be upon him) accounted three times more than father s right. It is also quoted

from Rasulallah (peace be upon him) that heaven lay under feet of parents, those gained satisfaction of their parents enters heaven.

A woman is sister, mother, and a wife neither must be violated nor must be deprived of their rights. It has been quoted that Prophet (peace be upon him) was asked among parents who has further rights on me, mother or father to initiative fulfill her/his wish and command? Prophet (peace be upon him) replied mother. The same question was asked from Mohammad (peace be upon him) repeatedly. His Excellency three times repeated the word mother in fourth times said father. This Hadith proves that how a woman is valued and appreciated in Islam.

In Islam everybody has specific rights based on their responsibilities. Among rights of other people parents has more rights on us for the hard time and work they did with their children. So rights of them are as following:

- Parents must be respected
- Parents must be obeyed
- Do not mention even the word (oh) in front of your parents.
- Serve your parents

Mother, sister and wife are all gifts of Allah endowed to us. So it's upon us to thank for it and observe their rights. In most verses of the Holy Quran Allah (SWT) mentions about mother's rights and commanding people to her obedience. Quran narrates the dignity of mothers as in the following stories.

During the period of Mohammad (peace be upon him) one of his companions that were always present in Masjid prayers and in other activities could not read the Shahada on his dead bed. Other companions tried to inculcate the Shahada but he couldn't.

Mohammad (peace be upon him) asked the companions about his behaviors and character. They replied that he has a virtue personality during this time one man said that his mother is not satisfied of him. Mohammad (peace be upon him) called his mother to forgive him but she didn't. This time a verse was revealed that he would be not forgiven by Allah until his mother doesn't. So Mohammad (peace be upon him) commanded the companions to bring him woods to burn his son in it. His mother did not allow than Mohammad (peace be upon him) told her if you could not let us to burn his body than how can you see your son to be burnt in hell. Than his mother forgave him and then he could read the Shahada and passed away.

The Imam further gave information regarding being obedient of parents and narrated about the story took place during the period of Prophet Moses that while his tribe wanted know about the murderer of the murder. Allah commanded them to butcher cow with its conditions. The cow they were looking for was of a orphan child, whose mother couldn't keep it and left it.

4. Booklet Distribution and Affected Namazies

The booklet on five rights of women is has been copied in 10,000 copies. This booklet which contains basic content and information on elimination of violence, five rights of women and some articles of human rights, civil code and violence principles has been distributed in different locations to different groups of people of the society.

10,000 printed copies of booklets were taken and distributed among different groups of people. 8000 copies of booklets to Khutba attendees, 183 copies to

workshops attendees (of Imams, women and monitors), 50 copies to Kabul Education University library, 50 copies to office library (NECDO), 50 copies to Afghan Medica, 500 copies in Annual conference of role of Ulama in development and reconstruction of Afghanistan, 200 copies to KARAMA member, 150 copies to ministry of interior of Afghanistan, and 200 copies to workshop of Asia Foundation have been distributed.

During the month of June around 500 booklets left from last print and last time were distributed to different groups of p Some monitors did not repeatedly distributed to the school or Masjid participants but also share it with Alfatha School, Shams ul Quran religious school and different students of different faculties of Kabul University.

The demand for receiving booklet existed every time everywhere by different organization, people and attendees. The ministry of interior of Afghanistan in a phone call asked for some copies of booklets. People that are living in Qala-e-Musa district of Kabul suggested for more booklets on women rights. Attendees of the Friday ask for more copies, students of university and etc.

Based on the data collected by our monitors report in the 40 mosques in May (20551) male and (3338) female, in June (21,400) male and (3,333) female, in July (12,268) males and (1,453) females and in August () male and () female were benefited from the Khutbas in which our imams focused on the issues of women rights and elimination of violence against women

Number of beneficiaries, affected by Khutbas and booklet distributed during four months is showed in following chart:

Month	May	June	July	August
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Female	3,338	3,333	1,453	
Male	20,551	21,400	12,268	
Booklet	800	500	100	168

5. Factual Stories

As it is common that each action has reaction, monitors while Khutbas monitoring and booklet distribution narrated some interesting stories as following:

- One of the monitors named Parisa shares that, a woman was really pleased that receive booklet. She really appreciated my work and took out some amount of money from her pocket as thanks giving (I told her these books are gifted by ASMA WISE for their Afghan sisters and brothers; she hugged me and said she will ask more for her friends).
- A girl who was suffering from her brother expressed “my brother does not let me go out for education. He is insisting that girls are not allowed to get education according to Islam. She became really happy for the book and said that “I would show this book to my brother that what you are saying are in opposite to Islam and I am allowed to get education and do a job”.
- Khwaja Mohammad Najim is narrating that in Masjid, when I was in distribution, some boys wanted to stop and humiliate me for the reason of working for human and women rights. The monitor contented him back that these are not in against Quran, but

based on Sharia. Than those boys asked if the could take part in such program and serve for the nation.

- Some people those received the booklets, repeated with them, it covers interesting and hot issues of the day.
- In Mohammad Zaman Masjid People warmly appreciated our works and thanked for doing a holy and beneficial work. They also convinced to continue such working that as a result violence in the society will be eliminated and one day we will live in peace and prosperity.
- In Kabul Education Masjid , one of the girl who got the booklet after having a glance on it said “ now I will get my lost right once again, than she added that till yet no one gives our rights to us. Now that I found it’s prove according Quran and Hadith I would attempt to get my rights. If after getting my right my brother and father wanted to keep relation with I would do otherwise I don’t care whether the split or keep the relation.
- For the first time when I was distributing the books among sisters, they glanced in doubt later on they were appearing satisfied and happy for the book for being an effective source of information for them. (Taleem ul Quran Religious School)
- When sisters received the book, open the part of inheritance and recited some verses than they said, after this we would stand and ask and would put our all attempts to get it, nothing would stop us from

getting it. (Kabul Education Masjid)

- First weeks when I was distributing the booklet some boys gave me warning that I would be in troubles for. After few weeks the boys studied it and got about the program told me if they could join me in doing such beneficial job. It should be said that the monitor was a smart guy who could changed the mind of people about it. (Qala Khatir Masjid)
- One girl who received the booklet quickly skimmed the titles and said now I found a defense source to defeat from my rights with presenting logical answers to my husband. (Kabul Education Masjid)
- After two days of booklet distribution the girl stopped me and narrated her story. When I was at 8th grade my father told me it s enough for you, do not go anymore to school. I did not had any source on that time so I accepted and did not continue to my education now that I got this booklet I realized that how much it is emphasized on education, I regret why didn’t I have this before to defeated from my right. (Kabul Education University Masjid)
- When I was distributing the booklet among Nemeses sisters were more interested. When one woman did not get it asked other mother and daughter who had two and told them you live at the same house at least can share the information with each other please give me one to get use. (Sher Pour Masjid)

- Arfanullah who is monitoring 3rd district Masjid narrated “ as I was distributing booklets it caught Nemeses attention and they suddenly started discussion with each other. Some expressed women is not allowed to get participation in social and political activities, some other said Allah created all human beings independently as men are allowed to work, take part in social, economical, cultural and political activities women are also endowed this right. They continued and added in Islam violation is prohibited, each gender should be treated and respected with out making any discrimination. According to Islam committing violence is a crime. This guy further added that a number of our sisters complete their education and becomes doctors, engineers and etc but due to our unadvisable traditions could not continue to their own career, they obligatory join schools”.
- Ali is reporting, at the end of sermon i was saying good bye with the Imam a group of Nemeses came, thank me and all people involved in this process and said “this is the best way to eliminate violence through sermons of Imams”.
- Feriba is reporting that after the Friday Sermon one girl narrated “ one of my relatives always violated his wife finally he killed her. Now he is locked in jail and there is no body to take care of his children.
- She also reported that when explanation about maintaining fair manner with women was presented one women shared “that my husband has well manner with me from the beginning of our marriage that cause our children raised healthy.
- Aisha is sharing that after giving speech about women rights to spouse selection, one of the listeners said before I got engaged with him wanted to meet him. The boy came to our house, when entered the room, I felt really shy but he told me that time that wants me continuo my education. That time I realized which kind of man is he.
- Asia mentioned in her report that when I explained the issues about women social and political participation, the audience said, we thought before that women are only made for doing house works.
- In Imam Abu Hanifa Masjid which is located at 12th district, Mohibullah is reporting about that people reacted pleasantly as Imam delivers most of sermons on women rights issues.
- Mr. Mohibullah monitor at Imam Abu Hanifa Masjid showed creativity and asked some people recording their views about women social participation. People replied we keep great honor and respect to sisters working out. They expressed that we are teaching in a school where also female teachers are. There is respect and friendship among us. They also said we think that they can better serve because they have sympathy and kindly do their jobs.
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6. Achievements

- One man asked me for more booklets for his relatives. Others told me that would help in distribution. (Nezamudin Masjid)
- In some Masajids Namazies ignore for getting book. They ask many questions about the logos on it.
- Parisa and Parniyan who is monitoring a Masjid in 9 district said " some girls that received the book, shared its context with their families, their family read and benefited so were very thankful of us.
- Enayatullah who monitors the Masajids of 10 district asked the Nemeses what did they get from the booklet, said they studied and shared with their family, gained lots good information about it.
- Arfanullah is narrating that I distributed the booklets to course students, among them one girl was graduated and was interested to do her higher education but her family did not permitted her to do so. She took the book, studies it and conveyed to her family now her family decided to allow her take Qankor preparation course for doing higher education.
- Ali is reporting that before I always distributed booklets among brothers, this time one woman called me to give them too to be benefited women from their own rights so I benefited her.
- Salsala is writing that in Masjid one girl came, asked me for more booklets that her friends from university asked for them.

7. Weak Points

Most of the monitors due to less experience in report writing had difficulty in report writing. They could not report as were expected. For filling this gap a half day training of report writing was held that unfortunately due to insecurity of the city minority of the monitors attended.

The monitors after receiving feedback after submitting each report and training now can successfully preparing reports but the one who couldn't succeed was resigned. Mohammad Karim one of the monitors after receiving feedbacks full month of May could not achieve him, so he was resigned instead another monitor Ms. Asia was assigned for monitoring of the rest months.

Some of the Imams could not provide support with monitors for the reason that Directorate of Masajids selected the issue each Friday to each Masjid so monitors face this problem. One supportive letter in which was suggested for their help through their letters to Imam was sent to directorate of Masajids..

Monitoring was stopped from 26 of July to 9th of August due to late installment and was back started from 16th of August up to end of August.

8. Suggestions

- The issue of women rights and elimination of violence against women should be included in school curriculum.
- Elders (male and females) should be invited to the workshops and trainings to be trained about women rights and elimination of violence

against women because they are those that make decisions and takes actions in families.

- The number of books for distribution should be increased, because there are more demands in most Masajids.
- If this program did not continue and spread to other settings, would not have effective affect over people.
- Most monitors repeatedly suggested and emphasized on increasing the number of books for distribution due to demand of the prayers participants.
- Few monitors suggested for women workshops in different venues in this regard.
- Parisa Amiri one of the female monitors assigned at 9th district suggested spreading or printing one edition on "women at the period of Prophet Mohammad (peace be upon him).
- Salsala our monitor asked to conduct one more training for Imams.
- Arfanullah requested to spread the distribution to the villagers that live far away from the city that have less access on such issues.
- Aisha suggested in order to train some sister specialist Islamically defeat from women rights send them to Egypt for gaining Islamic knowledge until could have sister scholar in the country.

9. Annex: