

# **ACCESS TO ISLAMIC EDUCATION IN AFGHANISTAN: FEMALE MADRASA UNDER THE RULE OF THE TALIBAN**

**A Thesis**

**Submitted to the Master's Study Program of Islamic Studies at the  
Faculty of Islamic Studies in partial fulfillment of the requirement for  
the degree of**

**Master of Arts (M.A.)**



by:  
Samiullah Adel  
Student ID: 01212120027

**UNIVERSITAS ISLAM INTERNASIONAL INDONESIA  
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## ABSTRACT

Name : Samiullah Adel  
Program : Islamic Studies  
Title : Access to Islamic Education in Afghanistan: Female Madrasa Under the Rule of the Taliban

Madrasa is designed for young Muslims to receive education on Islamic subjects such as Fiqh, Quran, and Hadiths. In this connection, Madrasa can be seen as a vast ground for promoting Islamic education and equipping students with extensive knowledge of Islam. Madrasas teach an Islamic system of principles based on established standards and laws of behavior in Afghan society. On the other hand, Madrasas remains to serve both male and female students in almost all Muslim countries. Afghanistan as a Muslim country also established a female-only Madrasa. Women choose a madrasa for actively imparting Islamic knowledge to young Muslim boys. The research investigated female access to madrasa after the takeover of the Taliban in Afghanistan. Under the Taliban's control, Afghan women who attend madrasas have particularly struggled to get access to Islamic education. Taliban's regime keeps gender inequality alive by reducing the chances for women to advance personally, gain economic independence, and actively participate in society. Nevertheless, this thesis argues that it is simplistic to think of the Taliban as the main reason for depriving women of getting educated. I suggest here that the issue of women's access to education in Afghanistan is more multi-layered and sophisticated than what we used to assume. The thesis primarily suggests two points: first, it is problematic to think of the whole of Afghanistan as a homogenous place where every city and village has the same reason for not allowing women to receive an education. Second, it is reductive to think of the problem from a state-centric perspective as if the problem is only about law.

**Keywords:** *Female madrasas, Gender, Taliban, Afghanistan, Islamic education*

## المخلص

الاسم : سميع الله عادل  
القسم : الدراسات الإسلامية  
الموضوع : التحاق النساء بالتعليم الشرعي في أفغانستان: مدارس البنات تحت حكم طالبان

أنشئت المدارس لتعليم أولاد المسلمين العلوم الشرعية كالفقه والقرآن والحديث. وقد مثلت المدارس أساسا مهما في الارتقاء بالتعليم الشرعي وإكساب الطلبة معرفة واسعة بالعلوم الإسلامية، وذلك انطلاقا من مبادئ النظام الإسلامي والقيم والأعراف المستقرة في أفغانستان. وقد ظلت المدارس متاحة للرجال والنساء في معظم البلاد الإسلامية، وهو الأمر الذي لم يختلف في أفغانستان حيث أنشئت المدارس الخاصة بالنساء فقط. وقد التحقت النساء بالمدارس حتى يكونون على قدم المساواة مع الرجال في المعرفة بالعلوم الشرعية. ونحن في هذه الرسالة نبحث فرص النساء في الالتحاق بالمدارس بعد وصول طالبان للسلطة، حيث عانت النساء من صعوبات في الحصول على التعليم الإسلامي. وهذه الرسالة تخلص إلى أنه من الاختزال المخجل أن ننظر لطالبان على أنها السبب الرئيسي لحرمان النساء من التعليم، بل نحن نرى أن مسألة التحاق النساء بالمدارس في أفغانستان هي مسألة أكثر تعقيدا ولا يمكن ردها إلى سبب واحد فقط. ومن هذا المنطلق يمكننا أن نتوصل إلى أمرين أساسيين. الأول: أننا لا يمكننا أن ننظر لأفغانستان على أنها مكان متجانس ومتماثل بحيث نجد نفس أسباب عدم حصول النساء على التعليم واحدة في جميع المدن والقرى. ثانيا: من الخطأ النظر للمشكلة من منظور دولتي فقط كما لو أن المشكلة كلها تتعلق بالقانون وحسب.

**الكلمات المفتاحية:** المدارس الدينية النسائية ، النوع الاجتماعي، حكومة طالبان ، أفغانستان ، التعليم الإسلامي

## TRANSLITERATION GUIDE

Arabic	Roman	Arabic	Roman	Arabic	Roman
ا	a	س	s	ل	l
ب	b	ش	sh	م	m
ت	t	ص	ṣ	ن	n
ث	th	ض	ḍ	و	w
ج	j	ط	ṭ	ه	h
ح	ḥ	ظ	ẓ	ي	y
خ	kh	ع	'		
د	d	غ	gh		
ذ	dh	ف	f		
ر	r	ق	q		
ز	z	ك	k		

### Short Vocal

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
َ	a	جَلَسَ	<i>jalasa</i>
ِ	i	رَكِبَ	<i>rakiba</i>
ُ	u	كُتِبَ	<i>kutiba</i>

### Long Vocal

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
ا/ى	ā	جَرَى/سَافِر	<i>jarā/sāfar</i>
ي	ī	سَلِيم	<i>salīm</i>
و	ū	سَجُود	<i>sujūd</i>

## Diphthong

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
و	aw	مولا	<i>mawlā</i>
ي	ay	غيب	<i>ghayb</i>

### Notes:

1. Consonant with shaddah (ّ) for instance, أمة is written as *ummah* (double letters).
2. Arabic letter *hamzah* (ء) at the beginning of a word is transliterated into “a” not into “`a”. For instance, أحمد is written as *aḥmad* not *`aḥmad*.
3. Arabic script of *alif-lam qamariyah* (ال) is written as “al” at the beginning of words and *alif-lam shamsiyah* (ا) is written in accordance with the first letter at the beginning of words. For instance:  
المائدة : al-māidah  
الرحمان : ar-rahmān
4. Arabic letter *ta' marbutah* (ة) is written as “h” when it is located at the end of the words, such as البقرة is written as *al-baqarah*. When located in the middle of a sentence is written as “t”, such as أمة وسطا is written as *ummatan wasaṭan*.

## ACKNOWLEDGMENTS

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of Study

In Afghanistan, Madrasa has played a crucial role as a place of Islamic education from the Islamic Golden Ages to the present, acting as the cornerstone for education in the local villages. The majority of people believe madrasas to have an Islamic character that elevates the value of brotherhood, solidarity, and togetherness within the umma, which elevates the true spirit of Islam, which accounts for this (Omer, 2010). The usefulness and social status of the traditional madrasa, however, began to shift as the change began to take place in Afghan society. Problems like modernization and Western influence on the educational system were to blame for this (Hashim, & Langgulung, 2008). The customary madrasa, which formerly provided a space for societal growth, is no longer associated with communal life, and its role has begun to shift to focus only on providing a site for ubiquitous Islamic education rather than developing into a community learning center (Utaberta, et al, 2011; Shirvani, et al, 2015). Using compassionate tactics and large-balance figures, the modern madrasa setting is likewise built differently from the nearby societies or countries.

Madrasas are educational institutions that adhere to the Islamic religion. They have established places of worship that act as both a location for Islamic learning and a resource for global expansion. But in comparison to local viewpoints like the local social-cultural context, modern and territorial-mentality strategy specifications are not evident in the madrasas of today. The local communities' structure is not incorporated into the madrasa. Madrasa is designed for young Muslims to receive education on Islamic subjects such as Fiqh, Quran, and Hadiths. In this connection, Madrasa can be seen as vast grounds for promoting Islamic education and equipping students with extensive knowledge of Islam. Madrasas teach an Islamic system of principles based on established standards and laws of behavior in Afghan society. Poverty and a lack of alternative educational possibilities are not the sole reasons why families send their

children to Madrasas, contrary to popular belief. Many wealthy families choose a madrasa for their children`s religious education; also, madrasas have worth in and of themselves.

These madrasas produced eminent and well-known Muslim scholars, academicians, poets, and philosophers (Samady, 2001). A notable philosopher and the founder of Islamic philosophy is Al-Farabi. He authored most of his writings while residing in Baghdad for several years (Macarimbang, 2013). The leading Ash'arite theologian of his time was the Persian Abu Hamid Muhammad Ghazali. His leadership of the Nizamiyya Madrasa, which is supported by the government, and his groundbreaking Revival of Religious Sciences. Also, the impacts on philosophy were beneficial (Honderich, 2005). Ghazali was made the head of the newly established Nizamiyah of Baghdad Madrasa, where he had considerable success as a teacher of law and theology. However, the first thinker to present a thorough theory of historiography of history was an Arab historian, scholar, and statesman by the name of Ibn Khaldun, who also wrote the *Muqaddema* treatise. Ibn Khaldun was regarded by modern historians as the finest philosopher-historian and was one of the most inventive Muslim statesmen and political theorists.

Religious madrasas play a key role in Afghanistan's educational architecture as institutions of higher learning. Children from society are frequently enrolled in madrasas to get serious education, particularly religious education. Before sending their children to formal (official) institutions, parents send them to madrasas for religious education. Additionally, these madrasas have taken in thousands of students in areas of Afghanistan where the government has failed to provide public education (Azad, 2014; Mohammadi, Omer, & Moheq, 2015; Fazli, Johnson, & Cook, 2015).

In both of the Taliban regimes (1996-2001; 2021-present), females have poor access to formal Islamic education. Following primary madrasas, they just have the chance to gain Islamic learning in mosque Madrasas through the current elementary Madrasas, if one exists, and if it is accessible to female students. Therefore, based on

the above argument, one can assume that women and girls in Afghanistan have far extra confined access to Islamic learning than men and boys have, except if their brothers, husband, or fathers had trained them at home, which is indeed the case in some cases. Universities mostly appeared in Islamic courses and organized a substantial part of the pupils at the Faculty of Sharia, following learning the objectives of generating essential woman instructors in Islamic subjects in elementary and secondary Madrasas for females. That the level of ability to read and write, and the education of women in Afghanistan is very low in contrast to other Islamic nations and they have no support in Islam.

Afghanistan has extended annals of conflict and bloodshed such as the occupation of Afghanistan by the Soviet Union from 1979 until 1989 after the withdrawal of the Soviet Union and after the collapse of the communist regime in Afghanistan in 1992 and also during the period of the Mujahideen from 1992 to 1996 , there was a time when bloody wars were going on in Afghanistan and a lot of blood was being shed. However, the coming of the Taliban has caused a major amount of concern for women's availability to Islamic learning. When the Taliban overthrew integration (a union formed by numerous Afghan political factions) and entirely destroyed Afghanistan's fragile instructive arrangement, they assumed regulator of the nation in 1996. According to Khwajamir (2016), the prevailing rule fully forbade female availability to any type of learning, whether it be official or non-official, from 1996 until 2001.

Women's admittance to Islamic education and learning might be exposed as being distant removed from what has conceived 10 years ago, especially now that the Taliban have recuperated the regulator of Afghanistan and defeated the Islamic commonwealth. The Taliban may become more amenable to female enrollment in Islamic or Madrasa education during this time. According to resident and global media information, the Taliban have permitted girls to attend Islamic and madrasa schools up to the sixth grade. However, beyond that, the Taliban forbid females from enrolling in

higher Islamic education, therefore post-sixth-grade schools and madrasas remain closed.

Since Muslims make up the majority of the population in Afghanistan, Islamic principles permeate Afghan culture and serve as a foundation for social norms. The use of the idiom "famous Islam" refers to the way the religion constructs common vivification, breathes language, gives meaning to rituals, and promotes cultural affiliation. Regional differences may not be visible on the Id-e-Islamic belief tree, but they could have been mitigated by Islamic values and customs. Although it is a public escapement to the entire assembly in the society, the stage is not apparent in this logic when it comes to the differentiation to the faith as understood or experienced by the ulama (devout academics) or Islamists, which suggests a high/low division. A common misconception about Islam is that it is an institution that commands respectability and that adhering to a set of certain rules ensures both financial and social justice. The well-known Islam of Nangarhar, Kabul, Herat, and Balkh also includes an "Islam of the Townships," which is administered by the Mulla, a mosque employee who is in charge of religious activities in the hamlet like circumcision, burial, and marriage. Although Islam unites the majority of Afghans, the community is divided along national and ethnic lines. Pashtuns, who make up the majority of the national assembly, are another ethnic group. Populations are controlled by patrilineal ancestry, and Qays, who is thought to have acquired Islam directly from the Prophet Muhammad (SAW), is the imagined ancestor of all Pashtuns. Effectively, Pashtuns oppose preserving any pre-Islamic traditions or customs. Thus, they do not inherit any ethnic heritage when they convert to Islam. So, what is Islamic law, and what constitutes ethnic trespass? Advocacy for ethnic practices, for instance, can easily develop from advocacy for religious principles, as seen in the first Anglo-Afghan War and the jihad (fight) against the Soviets, where groups fought alongside one another for life outside of Islam. However, it is clear that there are conflicts between, for instance, Islamic law and ethnic law. These battles are what give the Mulla his respectable reputation, clarifying "what

the Holy Book Says," mentioning the Quranic manuscript, but also its legal justification as exemplified in Islamic jurisprudence (Mendoza, 2008).

Muslims have always placed a great value on education. The teachings of Islam in the study of the Holy Quran date back to the era of the Prophet Muhammad (SAW). Then, unofficial religious instruction gained popularity in mosques, places, and the homes of learned people. In the eleventh century, this culminated in the establishment of well-organized Islamic schools and institutions. When teaching using Islamic idioms, is intended to convey an idea of piety that is distinct from one's own Islamic ethnicity while also allowing students to reflect, research, and work with others (Anderson, Tan & Suleiman, 2011). Islamic educational institutions have evolved, changed, and transformed as a result of shifting needs, conditions, and epochs. The end result is a web of Islamic educational institutions spread across regions, each with its own background, journey, and stories of goals, challenges, and successes.

Muslim children travel to the Maktab, also known as the Quranic seminary, to read and study the Holy Qur'an. Seminaries for the study of the Holy Qur'an can be found in mosques, under trees, in the homes of Holy Qur'an educators, or even below the exposed sky. The madrasa is typically used as a period to indicate a passage of further developed foundations with classrooms and educators for various planes. Extremely Madrasas offer students housing and pension benefits that are free to use. Additionally, whereas a Qur'anic seminary often serves as a venue for a lesser degree of pious education (the reading and intonation of the Holy Qur'an), Madrasa is where further exhaustive spiritual teaching and training is given (Aznar, 2003).

While the Taliban eventually distributed a directive confirming that each Afghan native has the availability to learning and schooling. Females would have the chance to learn while governed by a unique Islamic rule called Sharia. However, that specific statute was not ever enjoyable. The Taliban gave education and learning little thought during their initial rule because only men or boys were allowed to go to seminaries or schools, and women were expected to perform at a low level (the only

allowed for single women was that of a doctor). An interim state was created to develop and create a new order so that the country could stand on its own feet when the Taliban's authority collapsed in 2001 (Kayen, 2022).

Subsequently, the founding, of the Islamic Commonwealth of Afghanistan staked up its covers to expurgate or destroy obstacles in front of males and females in their learning system. In the Islamic Republic state, there were 38 per hundred contained girl pupils (Khwajamir. 2016). The modern institution of Afghanistan, approved in 2004, arranged that nine years of schooling and learning was obligatory for entirely Afghan kids (females and males) and official Islamic or modern schooling would be free for wholly of the student surface (Samady, 2013). But, according to Human rights watch (2017), two to thirds of Afghan female students do not go to school or madrasa. Because of the nation's safety embitters lately, females' Islamic learning appears to be a caption in opposition related to the Afghanistan Ministry of Education in 2012.

Madrasa has served as a fortified foundation for Afghan cultural character and assists as a powerful recourse point for Afghan community traditions, moralities, and responsibilities. The research article seeks to investigate female access to madrasa after the takeover of the Taliban in Afghanistan. Amid uncertainty regarding access to any form of Western school for females, it is essential to uncover the present state of female Madrasas in the country. Taliban who also come from an Islamic education background, it is crucial to explore their standpoint about female Islamic education, particularly madrasa education. In Afghanistan, most of the accessible female madrasas in Kabul, Nangarhar, Balkh, and Herat will be investigated in the study. These provinces of Afghanistan served as the foundation grounds of Madrasa and in the present time, a large number of female Madrasas are present here.

## **1.2 Research Objectives**

The primary aim of this study is to investigate why women in Afghanistan have limited access to a madrasa under the current regime. Taliban has applied a strict

interpretation of the Holy Quran & hadiths to govern the country particularly, women's affairs in terms of social activities and education. The researcher aims to focus on findings the barriers, difference between urban and rural areas and the previous Islamic Republic regime and the current Taliban government. To better explore the phenomenon, the study involves family and community support, student interest, government policy assistants, and the Taliban's stand regarding female madrasa education and other programs available in Afghanistan to channel female access to madrasas.

### **1.3 Research Question**

- ❖ How is the historical development of female access to Islamic education in Afghanistan?
- ❖ What are the differences in terms of access to Islamic education for females across urban and rural areas and previous and current regimes?
- ❖ What is the main obstacle against Afghan women's access to Islamic education under the Taliban government?

### **1.4 Literature Review**

The article by Karlsson and Mansory (2008) *Islamic and Modern Education in Afghanistan, Conflictual or Complementary?* Explore deeply the history and current situation of education in Afghanistan, offering light on the long-standing Islamic education tradition's influence on modern education development. It also investigates the causes influencing low rates of enrollment in contemporary education and adult literacy, attributing these difficulties to the country's protracted conflict and lack of progress. Furthermore, the paper discusses the controversies and tensions that have remained in Afghanistan regarding the subject of education and the participation of girls. The Taliban's radical view of Islam has significantly influenced their approach to girls' education. While the essay recognizes the need for establishing pedagogical approaches for teaching Islam in primary schools and traditional madrasas, it does not provide particular information on how these conflicts and tensions in Afghanistan have been fully handled.

The second article by Shirazi (2022) "Reassessing the Role of the United States in Islamic Education in Afghanistan" examines the United States' impact on Islamic education in Afghanistan. It emphasizes the historical significance of Islam in Afghan culture as well as the value of traditional Islamic education. The article expresses concern about US-funded educational efforts that have been chastised for ignoring local customs and promoting a secular education system that is seen as incompatible with Afghan culture and values. It also investigates the complicated and sometimes contradictory consequences of US involvement in Afghan Islamic education. According to the article, local communities and religious leaders play an important role in shaping Islamic education in the country. However, the presented texts do not include particular details or a thorough synopsis of the entire subject.

The other article by Carolyn Kissane, (2012) titled "The Way Forward for Girls' Education in Afghanistan" examines the challenges and potential solutions for enhancing girls' education in Afghanistan, a country profoundly affected by war and political transformations. It highlights the significance of education for females in promoting gender equality, economic growth, and social progress. Although specific details and a summary of the entire article are unavailable, the text mentions potential strategies such as increasing access to education, enhancing teacher training, curriculum reform, community involvement, and providing scholarships and financial support. It emphasizes the need for a comprehensive and coordinated strategy involving multiple stakeholders to resolve the obstacles and promote girls' education in Afghanistan.

The other article by Mir-Hosseini (2011) titled Beyond 'Islam' vs 'Feminism' explores more on Afghanistan's educational landscape, influenced by its multi-religious background, demands a curriculum that embraces both Islamic and non-Islamic values while promoting moderate interpretations of Islamic principles. The country's diverse population, including Hindu and Sikh minorities, requires a comprehensive approach to curriculum revision. However, the rights of these religious minorities have not been formally recognized by the administrations.

To combat religious discrimination and segregation, mutual understanding, respect, and knowledge of each other's similarities and differences must be fostered through inclusive textbooks and equal recognition of rights across political, legal, and social spheres. The study examines the history of education in Afghanistan, highlighting the influence of madrasas and mosques in providing a broad range of subjects beyond religious education. The Taliban's second rule on education remains a subject of ongoing debate. The study examines the challenges faced by educators and students, particularly the ban on girls' education imposed by the Taliban.

The aforementioned studies are a few examples of both Islamic education and women's access to education in Afghanistan. These studies explore or put emphasis on the issue of Islamic education through the lens of history, multi-ethnicity, and religious minorities, access to education for girls under challenges they face, or how foreign culture influence or shape traditional ways of delivering Islamic education referring to the role of United States on Islamic education in Afghanistan. Little can be found in the scholarly discussion about women's access to Islamic education and its lack of access or how the Taliban either enhanced or barricaded access to Islamic education for women in Afghanistan. In order to fill in this gap, the present study investigates women in Afghanistan have access to a madrasa under the current regime. The researcher aims to focus on family and community support, student interest, government policy assistants, and the Taliban's stand regarding female Islamic education and other programs available in Afghanistan to channel female access to Islamic education.

### **1.5 Research Significance**

The finding of this study will contribute to the discussion on Islamic education in terms of female involvement in receiving education in madrasas in Afghanistan is still a happening topic that is largely discussed with the access of females to Islamic education. Therefore, this research hopefully provides a fresh perspective on how oppressed females access their Islamic education under the rule of the Taliban. The study is also significant for the new government of the Taliban to

provide them insights into female lack of access to education, apart from their own state-level arguments for locking down female madrasas.

## **1.6 Research Methodology**

The current study will use a qualitative research design to incorporate a descriptive picture of madrasa stakeholders under the Taliban regime (state) in Afghanistan. In order to investigate female access to a madrasa, the study applies a qualitative research approach. Respondents can openly exhibit their abilities, thoughts, and sentiments without restriction; additionally, it will process a technique of verification, permit the researcher to follow up on replication supplied by respondents in real time and generate significant dialogue about the topic. In terms of analysis, qualitative research will help the researcher focus on themes that emerge from respondent responses. Semi-structured interviews would be conducted with personnel of the Islamic education department of the Afghan Ministry of Education, Parents, female madrasa students, and private madrasa owners. As the common medium of communication is Pashtu and Dari, the interviews will take use the two languages making it easy for the participants to share the information.

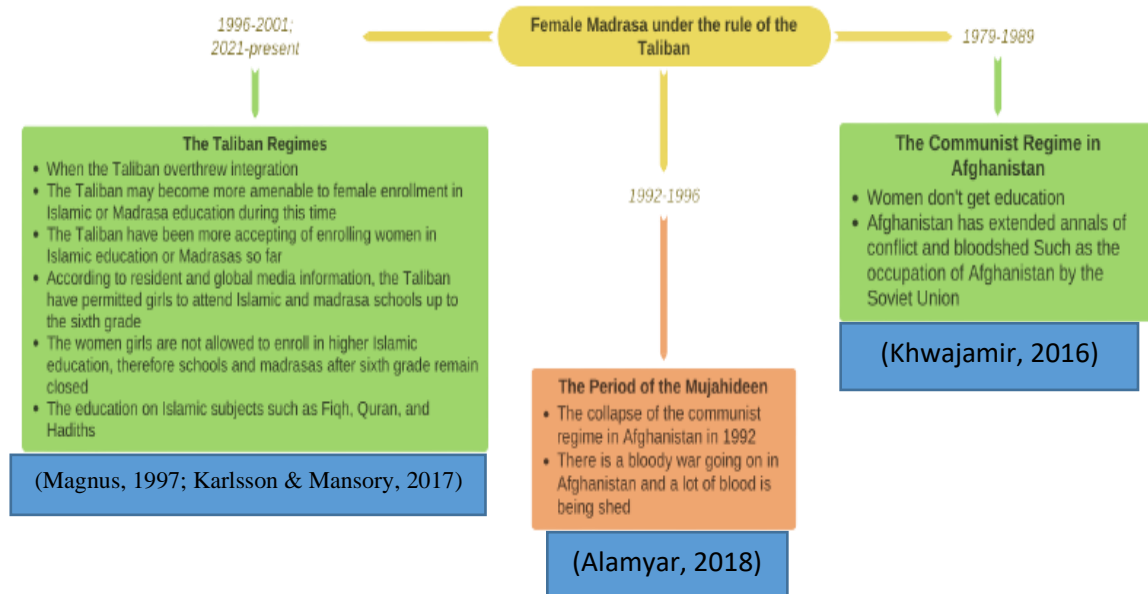
Given the country`s current situation, it is hard to determine the exact number of participants. Still, to comprehensively understand the phenomena under study, 25-30 participants in Nangarhar, Kabul, Herat, and Balkh provinces would be needed to participate in the interview sessions. Furthermore, in each of these provinces, two Madrasa based on female participation, and history in disseminating Islamic education will be selected to study. The study adopts a convenient sampling technique to select participants who are easily accessible and suitable for the research study. The participants would mainly be female madrasa students, parents, Taliban, and private Madrasa owners.

In Islamic education, qualitative research is frequently used to record details about everyday events from the perspectives of those who participate in them and those who see them from a distance. When referring to qualitative research in the context of

Islamic education, we mean a methodological strategy that uses in-depth qualitative data exploration, interpretation, and analysis to investigate and understand phenomena relevant to Islamic education. Obtaining an understanding of people's beliefs, practices, experiences, and perceptions within the Islamic educational setting, entails gathering non-numerical data such as narratives, interviews, observations, and textual analysis. In order to produce comprehensive, contextualized, and nuanced understandings of educational phenomena, qualitative research in Islamic education frequently involves capturing the voices and perspectives of stakeholders who are directly involved in the educational process. It provides important insights for educators, policymakers, and academics to improve educational practices and solve pertinent challenges in Islamic education as well as shedding light on the intricacies, nuanced, and cultural specificities within the Islamic educational setting.

## CHAPTER II

### MADRASA IN AFGHANISTAN: ORIGIN, HISTORY, AND DEVELOPMENT



**Figure 1** Historical roadmap of Madrasa during the change of regimes

#### 2.1 History of Madrasa in Islam

Since Islam spread to other areas and derived into linkage with local cultures, languages, and customs, it essentially evolved into the creation of a team of Muslim specialists who would advance sophisticated manuscripts and dissertations on Sunna, Fiqh (Islamic law), Tafseer (explanation of the Holy Qur'an), and Hadith to meet the necessities of Muslim non-Arabs. Thus, the custom of the Madrasa, a center for advanced learning whose main objective was to safeguard pious adaption through comparable Islamic teaching, began. It is believed that the Fatimid Khalifa in Egypt founded the first recognized Madrasa in 1005 AD. This Madrasa provided instruction in the minority Shi'ite interpretation of Islam, which included all the elements of a solid instructive foundation (Munir, 1987). The two kinds of instruction were furnished by Nizam-ul-Mulk in the new seminary: Devout premiers were to be created via scientific spiritual schooling, while state civil ministers were to be created by land education and

appointed in various Islamic kingdom provinces and nations. Nizam-ul-Mulk created a number of madrasas around the country that, in addition to imparting Islamic knowledge, also furnished modern education in the sciences, philosophy, and general rule and government. From this point of view, it is said that Nizam-ul-Mulk is the father of the Islamic community education institution (Haqqani, 2002).

An Islamic educational facility is known as a madrasa, where students can study Islamic theology, jurisprudence, and other religious topics (Khan 2010, p. 22). The Holy Quran, Islamic law (Sharia), theology, Arabic language, and other facets of Islamic knowledge are often prioritized in these schools (Lewis, 2001). The madrasa is an educational institution that dates back centuries. Madrasas swiftly proliferated throughout the Muslim world, providing free food, shelter, and education. Although their curricula varied by location, they were always religious in nature, as these institutions were ultimately intended to prepare future Islamic religious scholars (*ulama*) for their duties. When emphasizing traditional traditions in Arabic linguistics, teachers lectured and students learned through rote repetition. During the nineteenth and early twentieth centuries, when the Islamic world was under Western colonial administration, secular institutions eclipsed religious schools in importance.

The Arabic word "Dirasa" which means "to read," is the source of the word "madrasa," which means 'reading' (Qasmi, 2002). This indicates that the madrasa is typically thought of by the majority of people as a place to learn the Holy Quran and Hadith. Madrasa is definitely an Islamic educational foundation that offers pious education while also carrying out other tasks linked to societal activities (Qasmi, 2002 p. 19). Manjurul Haque claims that the word "madrasa" is derived from the Arabic word "Darasa," which means "implication study." The status of a school or seminary is theoretically resourced by a madrasa. A madrasa is defined as the "seat at which the performance of telling study or learning is completed" by the dictionary (Haque, 2103). On the other hand, the term "madrasa" comes from the Arabic stem "Darasa," which means "to learn" and is connected to the idiom "dars," which refers to a lecture. Theoretically, a madrasa is a foundation or a seminary anywhere lectures are brought.

While the methods in which this is conceived and its scope are very diverse, the expression is frequently used in many Asian cultures that do not speak Arabic to refer to seminaries that are primarily focused on preparing students with what is perceived to be Islamic schooling (Noor, et al, 2008). Although the madrasa served as a venue for the dissemination of Islamic schooling, it is generally seen as being equivalent to contemporary Islamic foundations that have produced a large number of Islamic scholars and intellectuals. In the opinion of intellectuals, the madrasa acts as a significant character in a position of schooling and social advancement. This is due to the fact that a good-activating madrasa will instill brotherly principles and advance unity within the umma because the madrasas likewise serve as signs of the Islamic faith's theological wholeness (Aziz, & Shamsul, 2004 p. 19; Blanchard, 2007 p.22).

Therefore, every primary, secondary, or senior high school in a location like Cairo would go by this term. Thus, the term "madrasa" can also refer to contemporary schools, Islamic seminaries, or academies where students are given instruction and speeches on a variety of subjects. Adolescent children enroll in religious education at madrasas in order to learn how to recite the Holy Quran in Arabic and receive a foundational education in religious texts in villages and cities throughout East Asia, Central Asia, South Asia, the Middle East, Europe, Africa, and North America. On a daily regularly chosen day of the week, they may join, some pupils also dedicate time to learning the Holy Qur'an, either full- or part-time, in addition to their pursuit of worldly education (Moosa, 2015).

From the Islamic Golden Ages to the present time, the Madrasa has acted as a significant character as a place of schooling, serving as the foundation for schooling for the nearby communities. This is due to the fact that most people view madrasas as having an Islamic character that enhances the worth of brotherhood, unity, and togetherness within the umma, which enhances the genuine essence of Islam (Omer, 2010 p. 05). However, when the change started to occur in an educated society, the customary madrasa's useful function and nature as a social station started to change. This resulted from problems like modernization and Western infiltration of the

educational system (Hashim, & Langgulung, 2008 p. 09). The customary madrasa, which had previously served as a position for societal expansion, is now dissociated from communal living, and its function in current times has started to change solely to serve as a location for pervasive Islamic schooling rather than turning into a community center (Utaberta, et al, 2011; Shirvani, et al, 2015). The current madrasa environment is also constructed apart from the neighboring societies, using benevolent ordonnance techniques and large-balance figures.

Muslim communities have severe difficulty with the modification of Islamic education, which began in the latter nineteenth and the primary twentieth centuries with Islamic renewal and innovation. Muslims' reactions to the views of changes in Islamic teaching have been divided. There are many who disagree with the changes, believing that Islamic teaching is the most important guideline for imparting Islamic teaching to Muslim adolescents and that changes to Islamic teaching will guide not lonely to renovation nevertheless likewise to the secularization of Muslim communities. On the other side, those who support the changes believe that they must occur often for Muslims to be able to cope with the modern world (Azra, 1999, 2003, 2006a, 2006b). Reformations in Islamic training so continue to be an unfinished project. Lonely a small number of Islamic nations have magnificently implemented changes.

## **2.2 History of Madrasa in Afghanistan**

Afghanistan is a sort of country that finds itself involved in most of the area studies maps. Afghanistan locates at the intersection of Central Asia, South Asia, and the Middle East. Understanding Afghanistan can be a good case for understanding the regional dynamics related to this area. Its name is significant in the globalized Muslim world. It is especially intertwined with the terms like "Islam," "radicalism," "terrorism", and "war." It is critical to study in the country as it helps understand significant issues of the Muslim world globally. Afghanistan is a predominantly Islamic nation that is made a patchwork of several political and religious teams. The majority of habitancy practices the Sunni explanation of Islam, which is based on the Sunni Hanafi Madhhab of Fiqh. Sikhism, Judaism, and Hinduism are other religions with long histories in

Afghanistan in addition to Islam. Hanafi law has been the official *Madhhab* (School of Hanafi) of the government throughout the majority of the nation's modern annals, while Shia and other non-Muslim teams have led more constrained lives with less religious liberty and backing from the government. The Islamic Republic government has so mostly backed Sunni Hanafi madrasas and promoted the fervent and extremist ideals of the Sunni Hanafi spiritual community. The exposure of madrasas to political intrusions has had a negative impact on madrasa teaching in Afghanistan (Baiza, 2014 p.12).

Afghanistan served as a crossway for numerous civilizations. Kingdoms like Alexander of Macedon, the Achaemenids', the Kushans', and the Baktarians' prevailed throughout the vast regions of the Middle East, Central Asia, and South Asia (Dupree, 1977 p. 10). In Afghanistan, the remains of ancient civilizations combined to create a diverse society. In the 7th century, Islam arrived in Afghanistan, and later Islamic kingdoms like the Turks and the Ghaznavid of central Asia helped Afghanistan serve as a home (Singh, 2007). Notably, communities like Balkh, Ghazni, and Herat had converted homes into some of the most well-known madrasas in Islamic history prior to Ghaznavid and antecedent Asian Turkic rule. These madrasas produced eminent and well-known Muslim scholars, academicians, poets, and philosophers (Samadi, 2001 p. 15).

According to Nasr (2002), the vast and wide variety of Islamic teaching and learning should not surprise us, because Islam is not just a devout technique but also a cultural method and a religious system. Despite the fact that they stress diverse aspects of the idea, the two perspectives are obviously not equally unique. The preceding emphasizes that Islam is fundamentally composed of shared beliefs held by Muslims. The word Islam is derived from the Arabic word al-Islam, which means "submission" and also refers to the peaceful period that results from one's submission to Allah (SWT). However, according to Alatas (2005), Islam promotes the actual application of Islam through a variety of social groups. Islamic culture incorporates compound

systems of perception and ethnicity that are pious, political, moral, scientific, and attractive in rural areas (Hanan, 2005 p. 14).

Customary Afghan learning has a long history that predates the establishment of Islam, going back several centuries. Up until the turn of the 20th century, madrasas, mosques, and pious scholars were the only sources of learning in Afghanistan. After Islam became the dominant religion there, madrasas and mosques served as places of learning and the teaching of Islamic culture and science. While the history of modern learning and training in Afghanistan dates back to the 20th century; as a result, contemporary learning is a relatively new advance that aims to nurture a sense of growth in learning. As a result, the state heads who saw learning as a special source of authority for national governance are the primary architects of contemporary learning. Afghanistan's instructional plan was contained in this place by both customary and modern learning. One of these models was chosen to serve as Afghanistan's formal instructive framework after the country's political aspect changed, and the new political system was instructed in accordance with it. However, none of these have been applied as the country's complete teaching and learning system (Zaki & Shedenova, 2013 p. 20). Quranic teaching and education of Islamic learning in the customary devout creation of the many significant aims in Afghanistan and other Islamic countries. The aims of this kind of teaching and learning have shown that reading, writing, teaching, knowledge, and skill with fervent standards communal are essential.

Afghanistan has a long history of madrasa schooling. It is closely related to the history, faith, culture, and customs of the country and its people. It has a close connection to the history, religious convictions, culture, and customs of the country. By popular formation, it has been determined that everyone has a right to a madrasa education and that the government is required to pay for it. For the first time, it was imperative that "the Islamic Republic of Afghanistan takes appropriate actions for the development of Madrasas, the development of religious schools, and the construction and improvement of madrasas, mosques, and centers of piety at every level" at the time of the founding of governments (Ministry of Justice, 2004 p.20).

The Madrasa has long served as the primary instructive foundation in Afghanistan. Contemporary public learning was only recently improved, albeit the first seeds were planted in the early 1900s. This improvement truly started in the 1920s, under King Amanullah's rule (Gregorian 1969; Olesen 1995). Nevertheless, madrasas continue to expand their influence across the nation. Madrasas and contemporary schools can be found in the metropolitan centers, however, in rustic zones, the madrasa is frequently the only instructive option available and is frequently only to the male population. With a focus on the interactions between madrasas and politics, this part examines the historical and political advances that have influenced the advancement of Islamic learning. Most significantly, one does not observe the growth of a madrasa administrative network in Afghanistan during this historical evolution. Instead, one discovers a degree of cautious employment among the madrasas run by the government and society. Throughout Afghanistan's history, this collusion has its roots in the state's weak authority and the local societies' strong authority, which is itself organized without a sense of communal cohesion (Barfield, 2010 p. 08). As a result, the construction of madrasas for religious instruction is directly impacted by the political confrontation between the government and societies. One intriguing benefit of madrasas being existed in Afghanistan is that graduates would typically pursue higher education abroad of the nation, forming international ties with Deobandi madrasas in surrounding nations through unidirectional knowledge movements.

Madrasas in Afghanistan were significantly influenced by politics and instructional methods the circumstances there as well as the Deobandi religious modification motion in India. Deobandi Ulama's opinion the decline of madrasa teaching in India in the second half of the 19th century was the annihilation of Muslims' personalities and culture, which is analogous to the decline of Islam (Eickelman, 1985; Metcalf, 1982 p. 11). The government of Afghanistan desired to establish the Deobandi organization of madrasas teaching in Afghanistan in a direction to regularly examine and generate intellectuals sympathetic to the government (Rashid, 2001). Deobandi Darul Uloom's methodology prioritizes educating devout individuals and providing

advice for Islamic countries (Nizami, 1965), In Afghanistan, a significant interest was discovered among the loops of academics. They combine political goals with pious motivations and demanded the release of Islamic land from the military of Europe that was encircling it (Nizami, 1965). They, therefore, forced the expansion of Sunni madrasas in Afghanistan while concentrating on reviving the Deobandi Darul Uloom. The Afghan state-supported and persisted in the standpat education of the Deobandis. The Deobandi study program focuses on pious education and beneficial education in the sciences and logical understanding (Majrooh, 1988). when Afghan sovereign Muhammad Zahir Shah (1933–1973) formally requested the Deobandi academics to upgrade and oversee madrasas in his country Afghanistan. In 1933, the deputy of the Darul Uloom Deoband politely implemented Muhammad Zaher's state's demand and request for assistance in expanding or extending madrasa education in Afghanistan (Rizvi, 1980 p.06). This provided the Deobandi Ulama with an unrivaled chance to take full control over the madrasa study program, educational strategies, and textbooks in Afghanistan. The vast majority of Sunni persistent heads who rosette to eminence in the 1980s and 1990s and employed substantial state rank in the 2000s were in some way influenced by Deobandi educations.

### **2.3 Madrasa in the Modern Times in Afghanistan**

The only educational institutions in Afghanistan up until the turn of the 20th century were madrasas, devout schools, and mosques. The educational plan was led by Mullah and Maulawi, and the state did not monitor their effectiveness. For pupils who have the capacity to make their own decisions, Mullah or Maulawi chooses their course materials. The learners usually walked around the back and sat on the ground and he would teach each student separately and then teach them. This procedure was based on retention and repetition, knowledge and intelligence were not in this system and would not be effective in developing the child's mind, but it is removing children from school. This style of learning with severe corporal penalty painted a terrible picture of the back, school, and learning in the kid's mentality (Karlsson, & Mansory, 2008).

Islam embodies the Afghan community's political, social, and cultural identity. The majority of the Afghans follow the Ismaili and Jafari schools of Shia Fiqh, while around 80% adhere to the Hanafi religion of Sunni Fiqh. (Roy, 1986). These schools of thought shared a reciprocal reliance on the tasawuf or Sufi tradition of Islam with Pakistani and Indian schools (Roy, 1986; Giustozzi, 2010). In contrast, the Deobandi Institute, Sufis, Pirs, Ulama, and Maulawi (Alim) had customarily pursued Afghanistan's divine path of virtue. However, the Mullahs and Ulama of the various national and ethnic assemblies in Afghanistan had different approaches to understanding, sermons, and explicitly expressing Islam. Although Afghanistan has experienced numerous social, economic, and political variations since the early 18th century, Maktabas and madrasas have maintained their de facto traditional position as the core institutions of Islamic instruction in the contemporary age. Additionally, madrasas and Maktabas in Afghanistan teach essential religious instruction such as memorizing the Holy Quran and reciting it aloud. Madrasas also offer higher levels of religious education. Dar ul Hifaz, which teaches Memorising the Holy Quran, and a madrasa, similar to those in India and Pakistan, which transmits higher devoted teaching, make up the two main categories of religious instruction in Afghanistan (Borchgrevink, 2010).

Customarily, teaching and training in Afghanistan have as well as been provided through a system of loosely interconnected unofficial foundations, of which the many extensive is the hamlet mosque school. To this day, its leftovers the many widespread methods of primary or elementary learning at the resident level, especially in distant rustic and provincial zones (Burde et al. 2015). Islamic learning consists of Madrasa (pre-school and elementary level), Darul Huffaz (middle-level or lesser secondary level), and Darul Uloom (higher-secondary level) schools. In 2018, there were an entire 1003 Islamic learning centers, 329,762 learners present, and 7,751 educators (Sherzad, 2017; MoE, 2017).

The provision of preschool learning at mosques, which are the nation's major providers of preschool learning, has played a significant part in Islamic learning and

schooling in Afghanistan. Although mosque-based teaching and training have been proven to provide benefits for later entry into primary education and for later instructive achievement (Burde et al 2015; Burde & Linden 2012), The scope of the teaching provided beyond fundamental religious conduct is typically constrained. In Afghanistan, more than 1.2 million preschoolers attended mosque-based institutions in 2013, compared to 40,000 at non-mosque-based institutions (Rasmussen & Kelly 2016; UNESCO 2015).

Afghanistan's madrasas are mostly informal instructive institutions where boys, males, and a small number of females and girls can learn about Islam in depth. Madrasas have historically been independent foundations with a wide range in popularity, sectarian affiliation, and the breadth of the study they advocate. They typically have no connection to the central state. Nevertheless, efforts were made during the 20th century, from the commencement of Amanullah's rule to 1919-1929, to bring madrasas under the system of rule and regulation, a procedure that was typically an unofficial Islamic learning system. Due to opposition, the majority of the educational system's institutions are still unregistered and largely unregulated by the state (Karlsson & Mansory 2018). Although it is lawful for madrasas to be registered, and the Ministry of Education now has 1200 public and 200 private madrasas on its registration, the majority of the madrasas are still not registered (Kousary, 2018). The majority of the institutions listed as madrasas with the Ministry of Education may be relatively minor or small devout schools not much above the level of village mosque schools because Afghanistan has a moderately limited number of further developed madrasas of a known build (Durr, 2016).

All around Afghanistan, mosques provide access to devout learning, and these mosques particularly the fees for a mullah and all other costs associated with equipping and heating the mosque are supported by the societies. It is certain that the Taliban were in charge of the mosque seminaries during their initial rule. As a result, the Ministry of Education during the era of the Republic Islamic government made a concerted effort to lessen the impact of the Taliban by constructing contemporary

madrasas and enhancing madrasa monitoring (Sherzad, 2017; CSO, 2018a). Established religious madrasas can provide essential Islamic learning to some extent. After nine to twelve years of study in a variety of topics, with a focus on religion but also incorporating logic, history, literature, rhetoric, and other relevant topics, a degree is granted. A significant degree required to pursue the study of Islam and Islamic Studies at the university level is only offered by a few numbers of foundations in Afghanistan (Durr 2016). The fact that 40,000 girls and females attended an augmenting number of female-only madrasas in 2015 illustrates the importance of this informal Islamic learning in modern Afghanistan's rural and urban zones. There were 104 pilgrims that year, according to data from the Ministry of Hajj and Endowments, and 120 in 2016 (Khousary, 2018). The Taliban have established their own independent, non-governmental registered madrasas for women, which is notable.

The Islamic Republic of Afghanistan established new madrasas around the state, including Fakhul-Madaris in Herat, Madrasa-I- Asadiya in Mazar-I Sharif, and Dar-ul-Uloom Arabia in Kabul, as part of its efforts to modernize and expand the Islamic teaching setup (Olesen, 1995; cited in Borchgrevink, 2010). According to Sirat, (1969), Islamic educational principles served as the foundation for Afghanistan's formal education 40 years ago. Reading and writing skills in Afghan seminaries were first developed through the study of the holy Qur'an and the Arabic alphabet. within this time period, the Afghan state started to create formal Islamic teaching and settled the first Darul-al-Uloom-I-Arabi Islamic Seminary in Kabul. As a result, the state has financed additional Islamic seminaries within the past forty years. A modern Islamic seminary named Abu Hanifa Seminary is placed in Bagrami adjacent to Kabul, alongside Dar al- Uloom-I- Arabi. Additional Islamic seminaries in Afghanistan contain the Madrasa of Fakhul Madaris and Madrasa of Jami in the western province of Herat, the Madrasa of Asadiya in the northern province of Mazar-I-Sharif, the Darul Uloom of Najm ul Madaris in the eastern province of Nangarhar, the Madrasa of Takharistan in the northeastern province of Kunduz, and the Seminary of Zahirshahi in Maimana in the Northwestern Province of Afghanistan. The establishment of these

seminaries is certainly evaluated at the outset of Afghanistan's rehabilitation of its Islamic instruction arrangement. These madrasas offer a range of educational programs, from customary Islamic instruction to cutting-edge curricula. Through the contemporary instructive arrangement, students are currently learning Tafsir (explanation of the Holy Qur'an), Hadith, Aqidah (Islamic doctrine), Islamic Fiqh, Arabic language grammar, and Arabic belles lettres. Similar to secondary seminaries, these madrasas provided higher devoted instruction. Although the aim for expanding education did not include rustic zones (Borchgrevink, 2010 p.18). Islamic Maktabas and madrasas were built in remote areas and were economically founded by rural neighborhoods. As a result, many of the rural societies in Afghanistan's modern history have stagnated and lost access to elementary schooling. Islamic Maktabas and madrasas run by inept Mullahs gave Islam in rural Afghanistan a desirable form, despite the fact that Islam is autonomous "utter" and capable of creating its own distinctive authority, rule, teaching, policies, social, and cultural recognition without relying on any beginning. As a result, less Islamically educated Ulama who are persuasive and trustworthy leaders have evolved into beneficial tools for the political and strategic content of governmental and non-governmental organizations.

With the rise of modernism and especially group learning in South Asia in the latter nineteenth and primary twentieth centenaries, the madrasas' founding became significant. This time historical was consistent with Pakistani and Indian colonial law (Berkey, 2010; Hefner, 2010). As a new position for political alignment, the modern world government started educating sizable numbers of its citizens who were formerly illiterate (Hefner, 2010 p. 10). Current institutions started to crop up in Muslim nations with the help of the government and under separate supervision from madrasas to offer a situationally adjusted syllabus, formal inspections for their pupils, and formal diplomas as a supplement. Contemporary themes like science, business, and arithmetic were educated with the intention of renovating the nation (Fortna, 2000 p.11; Hefner, 2010). Group education as a means of communal production made sure that the ordinary peoples were in line with the government's country-structure plan. customary

education was unable to contend with current education because the latter not only received government support nevertheless likewise incremented prospects for upcoming service and was mostly simulated. The Deobandi motion against the entity evolved into this backdrop.

The Afghan madrasa is closely connected to political power, which is a collaboration between the Afghan government and residential societies. As the government has grown weaker throughout its history and in opposition to the tide, the political apparatus of the government has ever completely distanced itself from resident societies. Therefore, the process of creating a country's structure might be compared to unfinished development labor. The native society has always held the primary position of political potency, with the capability to completely or partially control its operations, counting learning.

The resurrection of contemporary Islamic madrasas was made possible by the Islamic unification during the liberation struggles against Soviet occupation from 1979 to 1989. The closure of primary schools was another factor. Numerous school structures were wrecked during the fighting with the Soviet Union, but even if the school survived, fewer pupils attended since, at the time, fathers did not want their children to attend school under the communists' influence, thus they removed their children from schooling. Contemporary Islamic Madrasas were the lone route of instruction that the state fortified under the Taliban regime. Numerous mullahs are receiving instruction in the Contemporary Islamic Madrasa. The Holy Quran and other Islamic writings, Islamic values, and excess are the themes, which are also those of the standard principal college. Younger teachers were also employed in the Contemporary Islamic Madrasas during the Taliban régime's earlier years. Young Afghans might study in Pakistani madrasas and then return to Afghanistan to instruct students (Mansory & Karlsson, 2008).

#### **2.4. Madrasa Division in Afghanistan**

Madrasas provide education up to higher levels in addition to primary and secondary Islamic education, and the Afghan government recognizes their diplomas. There are three different kinds of madrasas in Afghanistan, according to Mohammad Fayaz, a representative of the Ministry of Education's monitoring division:

1. General madrasas: These are run by the state with support, prospectuses, and educational materials provided by the Ministry of Education (MoE). These madrasas' instructors are paid a salary by the state, which also employs them. Therefore, these madrasas are directly under the supervision of the Ministry of Education.
2. Personal madrasas: These madrasas offer a curriculum and are registered with the (MoE). They are still permitted to subjoin up to 15% of their preferred staff. The Ministry of Education routinely observes its operations. The Ministry of Education has recognized the degrees and credentials issued by these seminaries.

These two categories of seminaries envelope devout and modern schooling themes such as studying, inscription, science, and math (Human Rights Watch, 2017).

3. Personal madrasas: those that are not registered with the Ministry of Education. The Ministry of Education does not monitor the activities of these seminaries because they are most active in areas with limited or no access to the state (Fayaz, 2019).

According to Vestenskov et al. (2018 p. 12), some of these madrasas function independently without government backing. Afghan religious experts have established three informal madrasas to organize madrasas: Ittihad ul Madrasas is located in the west of Afghanistan, Majma ul Madrasas is located in the south, and Islah ul Madrasas is located in the east. In Afghanistan, the norms of madrasa education are divided into three sections:

- Darul Hifaz: In this section of education, pupils learn and memorize the Holy Quran without studying other religious texts.
- Some provincial and district-level madrasas provide primary and secondary Islamic instruction to students.
- Darul Uloom: Students at this level acquire advanced Islamic education at the 14th pass or bachelor's degree level.

Darul Uloom graduates are regarded as Maulawi or religious experts. Students must first learn Arabic grammar, then Islamic law and jurisprudence, the second part includes the Holy Quran and one book of Hadith, and the third part includes the six major books of Hadith. We can find Darul Uloom's in most capitals of provinces, there are also large Darul Uloom's at the district level in some provinces.

An official syllabus for Afghanistan's general (public) madrasas was primarily advanced in 1930 and has gone via a numeral of reviews. The syllabus for the state's seminaries is as follows. Ulamas from the Dar al Uloom Deoband, which was founded on the Dars-e-Nizami syllabus, contributed to the creation of the fundamental syllabus that was presented. The themes were primarily devout in nature. The devout themes included tajweed and Qiraat (reading of the Holy Quran and its truthful accent), Tafseer (translation of the Holy Quran), hadith, Fiqh (Islamic law), Usul-ul-Fiqh (values of law), Sarf and Nahw, Aqidah (reality/faith), Arabic language literature, Urooz-w-a-Qafia (The study of rhyme and rhythm of Arabic poems), philosophy (Zahir & Ilmi, 1960: cited in Abdulbaqi, 2008 p. 08). However, contained roughly contemporary themes like Persian, mathematics, and Art. In 1954, this syllabus was reviewed as per Zahir Shah's directive. The numeral of devotional topics was increased, and the fundamental topics on the syllabus were devotional. These contained Qiraat (reading the Holy Quran), logic, Tafseer (Explanation of the Holy Quran), Hadith, tajweed, Arabic language grammar, Aqidah, Arabic literature, Ilm-ul-kalam (educative doctrine), values of law, principles of hadith, philosophy, Tarikh ul Tashri (history of Islamic lawmaking), rhetoric, Ilm-ul-Munazara Wa-l-Jadal, physics, and astronomy

(Abdulbaqi, 2008 p. 08). Themes from the contemporary time were, counting geography, history, managerial training, financial matters, petition writing, and record-keeping presented. A second review took place in 1973 below the Leader Daud Khan. The fundamental subjects fatigued devout (Abdulbaqi, 2008:8), however, a numeral of contemporary subjects such as Pashto and English were further. This syllabus located a specific stress on Arabic and English, and psychology and science was presented in seminaries for the primary time (Abdulbaqi, 2008). The period of the program was decreased to seven years, and students could be permissible to the sixth grade in a seminary after transitory fifth grade at an arranged elementary school. On graduation, pupils were awarded a 12th-grade diploma.

A third syllabus review was conducted in 2004 and Leader Hamid Karzai captured control of the area. This evaluation is titled after a fundamental variation to the seminary syllabus. According to the new syllabus, seminary students will learn the same subjects as kids at organized state seminaries and schools until they complete the third grade. Since the fourth grade, they have followed a set seminary syllabus that combines the devout themes mentioned above with modern subjects like Persian, English, Pashto, geography, calligraphy, history, pedagogy, science, principles of speech, examination and evaluation, Afghan history, psychology, sports, management, and administration (Abdulbaqi, 2008).

On the other hand, there was a rare instance of the state interfering with private seminaries' advancement of their syllabi. The primary syllabus is based on the Deobandi dars-e Nizami syllabus, similar to the state seminaries. Due to Afghanistan's restricted access to printing and publishing convenience, Pakistan and Iran have published some of the most devout literature that Afghans have learned in both public and private seminaries. Both Pakistan and Afghanistan manage the textbooks for the dars-e Nizami syllabus (Borchgrevink, 2010 p.07).

Until the invasion of the US-led coalition of Afghanistan in 2001, Islamic training did not raise a lot of eyebrows in the post-colonial era. Following the terrorist

attacks, the media, governments, international organizations, academics, and others turned their attention to Islamic pedagogical underpinnings. Madrasa vocabulary also evolved communally among Westerners. According to the definition of the Islamic seminaries as the basis of intimidation, they are "uncertain of creating a medium mentality and severe antagonism" (Pohl, 2006). Taliban, a name used to describe students at Islamic schools, acquired a new meaning, at least in Western mindsets. According to Milligan (2006 p. 04), this new woke focus in Islamic educational foundations is based on the hypothesis that the fervent concentration of this instruction is to blame for the emergence of radicalism and the ensuing intimidation. The argument says that it is necessary to distinguish between the pious and the worldly in education. Supporting a modern or worldly education would explicitly uphold the essential teachings of Islam and facilitate restoration and expansion.

According to Vestenskov et al. (2018) In Afghanistan, madrasa education is based on three distinct spiritual seminaries: Hanafi (also known as Deobandi), Ja'afri (Shiite), and Salafi. Historically, the Hanafi school of thought has served as Afghanistan's primary source of religious authority for Islam. Due to the Soviet invasion of Afghanistan in the 1980s, a challenging religious philosophy known as Wahabism or Salafism was introduced to Afghanistan, along with support and funding from Iran and the Middle East to use the Soviets as pawns. Since then, it has gained power and challenged not only the country's traditional Hanafi school of thought but also Sunni-Shia sectarian divisions. With support from native adherents and foreign artists, Shia and Salafist Muslims continued to build an increasing number of madrasas in the country in an effort to establish their respective relative legitimacy over the others.

The Deobandi tradition is followed by the majority of madrasas in Afghanistan. In British India during the nineteenth century, the Deobandis arose from the Sunni Hanafis as an anti-colonial reaction to non-Muslim rulers. In 1867, the first madrasa was established in Deoband, Uttar Pradesh, India (Blumor, 2014). Since the creation of the Darul Uloom Deoband in India, the two countries have maintained a close

relationship, with Afghan students studying in Deoband and Afghan governments depending on Deobandi knowledge to help set up state madrasas over the years (Olsen, 1995 p.16).

Several people have a negative connotation when they hear the terms "Afghanistan" and "madrasa," certain that the establishment of the Taliban can be outlined as regional madrasas along the Pakistan-Afghanistan boundary in the 1990s. Nevertheless, the madrasa's origins date all the way back to the tenth century, and currently, they may be found throughout Muslim nations, from Morocco to Indonesia. In general, the madrasa implies a customary configuration of Islamic schooling with a focus on a variety of Islamic themes, such as Qur'anic reading, hadith, Fiqh (Islamic norm for conduct and meditation), tafsir (Holy Qur'an interpretation), and search (narration of the Prophet Mohammad). The madrasa serves as a major resource for the ulama (educators and Islamic scholars), who are well-respected 'proctors' of Islamic tradition and are in charge of distributing pious learning (Zaman, 2002 p. 13).

The Taliban carried on the Rabbani government's effort to Islamize the education system. However, because there were not enough trained teachers in these areas, they did not implement the teaching of secular topics (in particular, English, mathematics, and natural sciences) in madrasas. Only two teacher training colleges remained operational in the second half of the 1990s. Furthermore, due to the Taliban's incessant threats and demands, female instructors were no longer permitted to practice, and qualified teachers frequently decided to leave the profession (Giustozzi, 2010).

The Taliban motion originated from a lattice of Pakistani and Afghan seminaries in the 1990s, and because of the powerful epochal and etymological ties between those pupils and the movement, seminaries were depicted in the rouse of 9/11 as "scaremonger holes" and "jihad plants," which led to the seminary creating captions in the world's most renowned newspapers (Stern, 2000; Singer, 2001; ICG, 2002). The topic of devoted learning has moved to the center of Afghanistan's government-construction strategy as a result of the country's increasing rebellion, particularly the

rise in the usage of self-annihilation assaults and the Taliban's hiring of Afghan devout students from Pakistani seminaries. The Afghan state government and local community activists typically believe that the primary reason for protests when Afghan youth are enrolled in Pakistani seminaries is Afghanistan's lack of accessibility to decent devout learning (Borchgrevink, 2007). A numeral of expectations points to the former Afghan state's good innovations in the devout learning part, making it notable that the Afghan state had an effect on Afghans' access to devout learning.

Subsequently, dispossessing of Mujahedeen-led integration state, the Taliban gained whole supervises of the nation in 1996. Once completely in authority the Taliban compulsory an entire prohibition on female Islamic learning among the nation-state, lonely permitting them to obtain Islamic learning at home. They didn't allow them to go to Madrasa or to get Islamic education. According to Emadi (2002), the Taliban proclaimed a command from their Amir-ul-Muminin on September 28, 1996, via Radio of Sharia, females couldn't go to Islamic learning else. Women were just permitted to duty and occupation in the health segment. These five years era has been totaled as an entirely dusky about females' availability to Islamic schooling and learning. the Taliban proclaimed in 2001, that women would be capable to obtain Islamic or modern learning once they accomplished a specific rule, however, up to the latter day of their statute, they hadn't performed such as rule (Khwajamir, 2016).

## **2.5 Conclusion**

All in all, this chapter provides a historical view to madrasas in Islam and Afghanistan. It is challenging to come to a firm conclusion about the subject given how complicated and nuanced the history of madrasas in Afghanistan and Islam is. We can, however, give a broad summary of the subject. Islamic education has included madrasas, or Islamic religious schools, for many years. As centers for the study of the Quran, Hadith (sayings and deeds of the Prophet Muhammad), Islamic law (Sharia), and other religious sciences, they evolved in the early years of Islam. Madrasas have developed and broadened their curricula over time to include courses like astronomy, logic, philosophy, and mathematics.

Madrasas have a lengthy history in Afghanistan that predates the modern period. The nation has served as a hub for Islamic education, drawing academics and students from all around the Muslim world. Madrasas were instrumental in advancing Islamic education and fostering religious scholars during the 18th and 19th centuries. However, the 20th century saw a substantial shift in the function and importance of madrasas in Afghanistan. After the Soviet Union invaded Afghanistan in 1979, the nation fell into a protracted era of unrest and instability. Many madrasas evolved during this period into venues for intellectual and political mobilization.

## **CHAPTER III**

### **GENDER AND EDUCATION IN AFGHANISTAN: PROBLEMS & CAUSES**

Chapter three presents' insights into a variety of issues connected with female education, and gender. This section provides gender understanding and interpretation in Islam and Afghanistan. Next, in this chapter, a history of female access to education in Afghanistan has also been presented with a focus on both Islamic and modern education. It is also elaborated that what particular approaches and pathways are available apart from formal Islamic and modern education systems. Lastly, this chapter presents one of the important issues with respect to female education in Afghanistan; the reasons behind barred access to schooling for Afghan females.

#### **3.1 What is gender equality?**

Gender has been a critical issue of consideration in many walks of life particularly in education. This section talks about gender in various forms. Starting from gender definition, gender, gender in Islam, and gender in Afghanistan. Gender equality in education according to United Nations Education, Scientific, and Culture Organization (UNESCO) refers to giving equal educational opportunities for both males and females. While great progress has been accomplished, large gender discrepancies in education still remain in many settings, mostly for girls. Poverty, child marriage, and gender-based violence are all barriers to girls' education that vary by country and community according to United Nations International Children's Emergency Fund (UNICEF).

In modern literature, gender refers to the social characteristics of the male and female sexes and the status of having a role in society, which is based on economic, social, religious, cultural, and ethnic differences (Holmes, 2007). Gender is an English word that was originally derived from Latin, which means male and female. The employment held by men and women is also directly impacted by disparities in age and culture. Male and female labor is divided into two categories, according to proponents of gender equality (Rose, 2010). One category includes jobs that are allotted to one

gender based on biological distinctions, such as delivering birth, which is a woman's responsibility. The second type of occupation is one that is assigned to one gender for the various reasons listed above; unlike the first type, the second type of job can change. For the second category of distinctions, the word gender is employed in the sense of collective species. They use the word (sex) for biological differences to better explain these disparities (Connell, 2009). Gender is described as the social, political, cultural, and religious relationships that men and women have developed throughout the course of human history. Based on the aforementioned criteria, there are three fundamental pillars for achieving justice in gender:

1. Correctly identifying and analyzing a woman and a man's connection.
2. Outlining the factors, duties, and responsibilities that, in his view, led to the patriarchal system of male dominance and the resulting gender disparity.
3. Implementing concrete measures to advance gender equality and developing a new framework for interactions between men and women.

This phrase originally arose in 1994 at the Cairo conference. The fourth article demanded the abolition of all gender disparities. Initially, this is understood to refer to male and female. Gender identity, according to the Encyclopedia of Britannica (2016), is the awareness and sentiment that a man or woman feels toward their own gender. This consciousness and sensation can be altered through psychological and social changes because they are the result of psychological and social factors. As a result, these differences vary between societies. Practically speaking, gender is a concept created by the feminist movement because it encompasses both male and female genders.

Gender inequality remains a major barrier to developing countries like Afghanistan. For the last two or three decades, major strides have been taken for the education of girls and women, but they have not yet gained gender equality. There is a number of barriers and challenges that keep a child away from school especially girls throughout the world. These barriers range from supply-side limitations to negative

norms and beliefs. The education of girls is hugely caused to be wobbly of the pressure of poverty and the lower level of parents' attention and value to their education. There are a number of discrimination patterns like harmful gender norms and lower social status of women and girls that really undervalue the education of girls. Although primary school enrollment is improving day by day, the primary education completion rates of girls usually lag behind as well as their transition rate to secondary school. Girls usually require to leave school, because to help at home, get married, school is out of reach of them, or due to the worry of safety and the reputation parents have about their daughters.

According to Jha (2007), it can be seen as guaranteeing equality on the subject of privilege, chances, and the authority to use the privilege and allowing both men and women of various communal, racial, philological, or financial collections to use these chances. According to Subrahmanian (2003) as cited in Shayan (2015) we have four facets in the section of learning equality "parity of approachability, equivalence in the knowledge procedure, parity in instructive consequences, and equivalence of outside outcomes". 1) Parity of availability is when together men and women have equivalent accessibility to official and non-official learning and can be registered from school time to university. 2) Parity in the education procedure is when instructive foundations offer equal men and women with similar chances, partaking, syllabi, and training approaches. 3) Equivalence of instructive consequences is when together man and feminine learners are prepared with equal success has given equivalent attempts. 4) Parity of outside outcomes is when together men and women are certain to a similar position in the community after the accomplishment of their learning.

### **3.2 Gender in Islam**

The Quran is considered by Muslims to be the word of God as revealed to the Prophet Muhammad (SAW) and is the main holy literature in Islam. On the other side, the Hadith is a collection of the Prophet Muhammad (SAW) and his companions' sayings and deeds. These texts work together to provide the foundation for understanding the Islamic viewpoint on a variety of issues, including gender roles and

equality. In Islam, men and women are considered equal in their intrinsic worth and spiritual value before God:

"Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them, Allah has prepared forgiveness and a great reward" (33:35).

This verse emphasizes that both men and women who fulfill their religious obligations will receive equal rewards from Allah (SWT).

On the other hand, Allah (SWT) says, In Surah An-Nisa (4:34) "Men are the protectors and maintainers of women because Allah has made one of them excel over the other." This verse is frequently quoted while discussing gender issues. The Prophet Muhammad's (SAW) sayings and deeds are collected in the Hadith, which also provides insights into gender relations. Numerous facets of social life, including marriage, families, and interactions between men and women, are covered in hadiths. Examples include the Prophet Muhammad allegedly saying, "The best among you are those who are best to their wives" (Sunan Ibn Majah).

Islam significantly influences gender-related ideas and practices, particularly through the Holy Quran and Hadith (the Prophet Muhammad's "saw" sayings and deeds). It is crucial to keep in mind, nevertheless, that different scholars and individuals may have different readings of religious texts. The Holy Quran is considered by Muslims to be the word of Allah (SWT) as revealed to the Prophet Muhammad (SAW) and is the primary holy literature of Islam. Even though it does not specify gender roles specifically, the Holy Quran does offer general advice on issues pertaining to the family, sometimes specific society, and interactions between men and women. The

Holy Quran strongly emphasizes the value of justice, respect, and modesty in interpersonal interactions.

The Holy Qur'an & Hadith may be interpreted differently in regard to social and legal issues. Different interpretations and practices can be found in Afghanistan, which is affected by cultural, socioeconomic, and historical elements. In order to properly debate gender equality in the nation, it is important to make a distinction between Islamic principles and cultural standards. While gender parity and justice are stressed throughout the Holy Quran and Hadith, there are cultural variations in how these concepts are applied and understood. Political contexts, patriarchal structures, cultural and historical contexts, and patriarchal systems can all affect how Islamic teachings on gender equality are interpreted and applied.

### **3.3 Gender in Afghanistan: an overview**

Afghan women have faced obstacles such as an absence of rights and accessibility to learning throughout the history of their nation. The resolution of these matters is necessary for Afghanistan's genuine political progress because females' learning is important for both the advancement of an additional stable rule and the enhancement of existing ideals. Opinions wiped away in the pious and related ethnicities of the society exacerbate females' absence of access to learning in Afghanistan. Islam cannot be rejected in the democratization of Afghanistan; it likewise acts as a significant figure in Afghan society, despite the fact that it has been damaged and altered by rectors to proctor and suppress the lives of women. Islam should hence be revered and urged as a motivator for the advancement of females' rights and learning. A poly-stakeholder learning model that contains state and non-state segments, containing nonspiritual and religious foundations, and makes creation itself accessible to and tolerable for the greatest numeral of Afghans possible is what the democratization of learning postulates Learning has the potential to assist females and girls overcome the barriers of injustices and binding that prevent them from contributing to society, living their fullest lives, and connecting to others. For numerous males and most girls in Afghanistan, learning leftovers and variable sleep. Due to the

community's many viewpoints being benighted and suppressed by the long-term mutability and brittleness of the authority construction as a result of further than 30 years of unreported conflict (Fontini & Semple, 2009 p. 12). The Islamic Republic of Afghanistan offerings a multifaceted viewpoint that inspects gender characters and relations in general, and females' accessibility to Islamic learning and schooling in particular, as they are ingrained in the history and devout thought of the nation. The ongoing political, economic, and social changes in Afghanistan are to blame for this image. From the Taliban's neglect of females to the attacking forces of the United States and its allies which they saw as a threat to their independence, to the diagnosis of women's rights in Afghanistan as a foundation of the nation's political evolution even if that diagnosis has been further verbal than legal-gender has been and continues to be an essential component of any debate around the country.

Females' learning and schooling are essential for equally applied and figurative causes. If Afghan young ladies really attain a general, impartial approachability to learning, it will indicate the termination of a large numeral of obstacles (UNICEF, 2005 p. 23). Moreover, if they regularly catch the benefit of that achievement, it will indicate that a significant change in communal relations has happened and that extra variations are probable on the prospect (Wakefield & Bauer, 2005). presently, however, Afghan females stay largely under the influence of males. Despite the backing of regulation and support, females' accessibility to Islamic learning and schooling is confined by potent effects, containing private and bodily safety, organizational and geographical barriers, and the nation`s date of permitting changing explanations of Islam subordinate Afghan females.

Afghanistan is one of the extremely perilous nations in the world for females in terms of household roughness. This has an impact on not only females nevertheless likewise children, future generations, and society as a whole. The exact way that this absence of parity manifests itself in Afghanistan varies, nevertheless, generally females have finite approachability to common resources like learning and teaching. Even though armed hostility collections often target females who work in the public

sector, an increasing number of females were working externally from the home, which was progressively viewed as positive. The UN mission in Afghanistan, UNAMA, also observes that females are progressively subject to Sharia law-based public punishment by armed organizations. Customary practices, such as dowry, virginity testing, forced marriage, exchanging girls to resolve conflicts, giving away sons, and allowing men to inherit females from the family, have an impact on females in numerous ways. Likewise, restrictions apply to females' liberty of movement, choice of friends, and capability to form intentions or partake in society. Even though females' rights are theoretically protected by the law, there are few opportunities for females to receive fair trials (Swedish Committee for Afghanistan) (2017).

The impediments to female learning in Afghanistan are evidence of the deep or intricate correlation between Islam and gender that people mostly males perceive about females in the country. Controversial Islamic statements have either powerfully backed or vehemently contraries female learning. There were greater assaults on schools, educators, and learners in regions where there was a conflict amid conservative and temperate Islam. The pervasiveness of Islam in the Afghan population corrected the requirement that effective policies for female learning be federated with Islam while also questioning the traditional Islamic faiths of numerous Afghans (Kissane, 2012).

Females have limited access to official Islamic learning. After completing their primary school, they have access to mosque seminaries, where they can enroll in the initial seminaries if any-presented to female learners in order to study Islam alone. According to the persuasive argument, females and girls in Afghanistan have substantially more restricted Islamic learning than men and boys do, except their brothers, husband, or father have to give educated them at home, which is actually completely public (Karlsson & Mansury, 2008).

Arguments against females' learning may be effectively refuted with the help of Islamic feminist knowledge and gender-sensitive strategies for locating modern Islamic answers throughout Afghanistan. Islamic women's rights (feminism),

according to Badran (2006 p. 20) "a feminist dissertation and action originate its comprehension and authority from the Holy Qur'an," demanding rights and fairness for both genders throughout their entire beings within the outline of gender parity. Islamic feminism, or equal rights, views the idea of gender parity as a component of the Holy Qur'anic idea of the parity of entirely human existence and urges for its performance in the political system, daily life, and civil organizations. But even so, a revival of Islam is possible if females and girls are allowed access to Islamic learning and the sciences of the Holy Qur'an, especially in the practice of Ijtihad. Muslims who support women's rights in Islam claim that such information contributes to Islam's historical gender parity and that authorities should provide Muslim females and girls with a complete comprehension of Islam and the Holy Qur'an.

The majority of us are well aware of the tasks facing the West in attaining gender equality. The degree of gender equality task is strikingly greater in several regions of Asia and Africa. However, acquiring a perimeter would be more challenging in this case than in Afghanistan, where the contents have been dangerous. Afghanistan is ranked 169th out of 187 nations on the Gender Imparity Indicator of the United States (UNDP, 2013). The issues span a wide range of zones, counting accessibility to health attention, schooling, recruitment, and community vivification. According to UNESCO (2016), only 17% of females and 35% of males are lettered. Until lately, Afghanistan had the second-greatest degree of child mortality and the maximum surface of mother mortality in the entire world. Except for the fact that the surface is still amongst the uppermost in the universe, better health attention for females has decreased this substantially. Conflict, the Taliban's antagonism against female learning, which involved their exclusion of females from all stages of schooling and learning from 1996 until the last time of 2001, and male-dominated customs in the communities, all contribute to the complexity of the situation. In some ranges, lasses (girls) face stress when traveling to and from seminaries, and female colleges and madrasas risk being eradicated or eliminated.

According to UNESCO (2015, P.11), “Gender parity mentions identical rights, liabilities, and chances of females and males and boys and girls. It connotes that the benefits, necessarily and precedence’s of equally females and males are weighed, identifying the variety of diverse team of females and males”. According to the gender census, underdevelopment, geographical spacing, infancy phases, gender-linked cruelty, juvenile or minor matrimonial and gestation, and customarily fostered conceptions approximately the designation and position of females are the superlative important obstacles that forbid females and young ladies from practicing their juridical rights to obtain and entire schooling and learning, and advantage to the completest amount probable from it. Afghanistan leftovers the emphasis on gender incongruence (Shayan, 2015). On the other hand, the UNESCO Nation Program Document (2011) schemes that gender and environmental discrepancies have mostly barricaded the availability of Islamic schooling and learning in Afghanistan; in this concern, the nation leftovers one of the additional excluded and lower cultured (educated) in the universe.

While in Afghanistan, the previous ten years have sensed an exaggerated improvement in girls' accessibility to schooling and learning. In Afghanistan, where 38 percent of females attend colleges (schools), the Education Organization Information System data, 2018, (as mentioned in UN Women, 2021), brings about intriguing facts about females' accessibility to schooling.

Female learning is and has always been a susceptible matter in Afghanistan, that is, it has been a source of anxiety when taking the Western kind of learning into account. It has barely ever been contested that training and education in Islamic foundations have always been predestined, particularly for males and boys. The Western model of female learning in Afghanistan has subsequently 1920s sparked a number of revolts and intense discussions, and even been seen as a vindication of the occupation of the nation (Bureau of Democracy, Human Rights and Labor, 2001). The fact that Afghan females have historically been prevented from learning Islam (at minimum as learners of Islamic foundations) has not lessened the equal dissatisfaction. This exemption, at least, has not been considered. howsoever, girls and females have

been barricaded from partaking in communal activities, counting partaking in learning, wholly around the globe, In the West as well as in third globe nations. In maximum nations in the South, females still make up minor than half of all learners in schools. In the less advanced nations, females are frequently more minor than a third in education (UNICEF, 2006b).

### **3.4 History of Women's Access to Education**

Throughout Afghanistan's history, there have been many ups and downs in women's learning. females have historically hurt the arrant harm in Afghanistan in terms of learning. Previous to the widespread warfare in Afghanistan, females' learning was not very enjoyable from the start, but the three decades of domestic violence and wars created circumstances that ruined females' learning. During the Taliban rule (1996 – 2001), female learner educational attainment dropped to zero percent. New expectations were resurrected in 2001 thanks to the founding of a new state and the backing of the global society. However, even after 20 years, the quality of females' learning is still subpar, and the Taliban have now retaken control of the entire Afghanistan. Under the Taliban's current administration, female students are not permitted to continue their education above the sixth grade, regardless of whether they are receiving an Islamic or Western education. Each child has the essential right to learning. A person can live with self-esteem and as a promised follower if they have learned. Learning has a huge impact on the communal and fiscal advancement of families as a whole. While schooling and learning have better lately, females continue to hurt from their predicament and the lack of a robust instructive structure. Women have a natural right to training and learning, and they are also a crucial component of achieving other progressive aims. The age of poverty will undoubtedly end once a girl is trained. Training females will have far lower occasions of getting married too young and unhappily, which will make them less likely to pass away after childbearing. They will also be further likely to have strong kids whom they will confidently dispatch to Islamic or modern learning. There is a great efficacy of events that will impress future descendants when each kid has the availability to outstanding schooling that is infused

with gender parity and human rights. Anyway, training females offers many extra socio-fiscal attainments that really profit the entire community. These profits include an increase in fiscal efficiency, an increment in household revenue, suspended weddings, a decrease in the death amount, and improved health and existence amount for babies and kids (Mashwani, 2017).

(EPD, 2011) asserts that Afghanistan's political circumstances touch accessibility to higher learning, particularly for females, and that after the communalist regime directed through Najibullah collapsed in 1992, the female range to higher learning significantly decreased. During the Mujahideen regime (1992 – 1996), approachability to higher learning converted incredibly constrained. Females were not permitted to attend school and coeducation was prohibited throughout the Taliban age (1996 – 2001), which saw a steady decline in the situation. Schools and seminaries throughout the period of the Taliban were operational, but they strictly forbade females from attending classes and only allowed lone boys to learn. The bulk of Afghan females hurt educational disadvantages as a result, and they entered illiteracy worldwide. Within the Taliban`s primary administration, schools were created such as seminaries and lonely allowed boys to obtain Islamic learning. Girls were exactly divested from the nations` instructive, political, and communal domains. Females could just obtain Islamic learning like reading the Holy Quran, Memorisation, and Tajwid to attaching it indoors their house or going to close woman Hafizah. According to a British broadcasting corporation News Report (BBC, 2014), about one million lonely male learners without females go to schools in 2001.

The Islamic learning system was started in Maktab Khana (mosque schools), and the Madrasas later became popular in the course of the history of education in the country. The 1950s saw the beginning of contemporary learning, which continued in the 1960s and 1970s. The number of madrasas was constrained up to the 1960s and 1970s of the 20th centuries; nevertheless, after the Russian invasion of Afghanistan in the 1980s, the number of madrasas surged. To avoid being influenced by the communalist viewpoint, the Mujahideen regime smashed many modern public schools

and children were barred from attending state schools. Customary learning was the only form of education backed by the state while the Taliban were in power, especially from 1994 to 2001. However, after the Taliban collapse, this number decreased as modern learning took precedence, leading to the closure of numerous schools, especially for girls in the South and East, and the conversion of some science courses to devotional reading. Unfortunately, Afghanistan saw numerous conflicts, particularly in the first two decades of the 20th century, which decimated the social, economic, and intellectual foundation of the Afghan people. After the first Taliban rule being overthrown, Afghanistan has made significant progress in the field of schooling and learning. There were a lot of children registered in schools, colleges, and universities. Even if Afghanistan state is unable to attain a high level of learning, some regions have made it a point to encourage their citizens to register their children in modern educational institutions (Zaki, & Shedenova, 2013).

The history of education in the nation is presented chronologically by Arooje and Burrige (2021), beginning with the very beginning, when modern education was first introduced to the nation. The organizational activities report and official government records are used to give a comprehensive view and highlight successes and failures in education across the nation. The intelligent engagement of the pertinent and available literature in the manner of Arooje and Burrige (2021), also results in a lively appraisal of the overall efficacy of each system of education in the nation, notably community-based education. since CBE classes give this population hope for an education because they didn't have any particular access to formal general education schools operating under the auspices of the Ministry of Education, which is concentrated on the higher rate of the population living in rural areas under conditions of extreme poverty. The two significant factors to take into account are CBE's emphasis on getting females into school and the funding it receives from foreign NGOs operating in the nation. But only the pathways offered for transferring a CBE class to the formal education system in the nation receive any consideration in the policy document created by the Ministry of Education Afghanistan.

The Afghan instructive system's dusky portion was under the Taliban's first period (1994-2001). Women were barred from attending schools and colleges, a woman educator served as the home bishopric, and in many areas, the institution was abandoned. Teenagers were either forced into combat or delivered to an Islamic seminary. Schools that persisted had to submit to Taliban control over learner evaluation and advancement. The fundamental criteria for judging learners were their aptitude and knowledge of Islam. Another factor contributing to the low value of learning in the nation was the Taliban's alterations to the instructive system, teaching materials, and textbooks. The number of Islamic subjects expanded throughout the Mujahideen era, nevertheless, the Taliban strengthened their emphasis on Islamic learning during their Emirate regime, plunging the country into chaos. The prior issue is that many of the new descendants and adolescents were reserved away from studying as a result of the struggle that raged for the previous three decades, which generated variability and led to an instructional recession and low value. Numerous fundamentalist and militant organizations suppressed the contemporary instructive system during the conflict. Overall, they were unable to carry out their primary liability, which was to teach the next descendant of the community and advance their skills in a constructive way (Zaki, & Shedenova, 2013).

Afghanistan's public education system has fallen victim to the cruel atrocities committed under the Taliban's first government (1996-2001). Schools were destroyed, educators were executed, and women were forbidden from attending school. Nevertheless, things have been better recently. With the advent of the new Islamic Republic government following the toppling of the initial Taliban rule, attendance in public schools and the accessibility of learning for girls have both dramatically expanded. A national reorganization of learning occurred with the election of the new administration. The Afghan educational system has suffered significant harm as a result of the crimes committed by the Taliban rule. Numerous schools were destroyed, and many outstanding educators left the nation (Ewans, 2002). By 2001, just 33% of Afghan children were registered in public schools, and females were not allowed to

register in the already-existing institutions (Ministry of Education, 2004). The majority of already-existing educational institutions emphasized a madrasa-style curriculum that used propaganda to indoctrinate and socialize students into the Taliban's worldview.

In 2001, the US began conducting military operations in Afghanistan. In reply to the potential threat posed by terrorists in the nation, this action was taken (Woodward, 2002). Al-Qaeda, the Taliban, public infrastructure systems, and humanitarian relief are all targets of the U.S. approach. The portion of the humanitarian aid effort involved building schools, making space for learning, and establishing a setting where female students could attend without fear of punishment (Klein, 2010). Provincial Rebuilding Teams were being used by the military of the United States and its allies to build schools and establish security. In recent years, when the first Taliban regime crumbled and lost political clout, a great deal of progress has been done. Nevertheless, the Taliban continued to pose a direct danger to Afghanistan's national security and instructive system when the Islamic Republic of Afghanistan was in power. School assaults continued to occur frequently. Numerous schools had been forced to close due to the continued violence (Glad, 2009). The students had experienced trauma from previous acts of violence and feared such crimes in the future. The high incidence of mental illnesses, including post-traumatic stress disorder, associated with victims of violence, and the fact that decades of violence have been ingrained in the instructive system, are both indications that this is the case. The nation was so torn apart by the war that the new administration established educational initiatives to instruct kids on how to avoid landmines.

The United States Agency for International Advance (USAID) was a significant U.S. state organization that supplied funding and income for educational advancement in Afghanistan. Since the fall of the Taliban regime, the U.S. has used financial backing for learning as a portion of a global policy aimed at winning the hearts and mentalities of Afghan citizens (U.S. Army, 2009). Since then, millions of dollars have been provided in support of educational initiatives in Afghanistan.

The registration of both boys and girls significantly augmented during the Islamic Republic era thanks to combined instructive and humanitarian activities. From 900,000 students enrolled in institutions under the Ministry of Education's jurisdiction in 2001 and increased to 6 million in 2008 (Glad, 2009), numerous initiatives to increase registration were done. The proportion of female students registered in elementary learning has likewise significantly augmented. Overseas assistance, supported by non-governmental establishments, initiatives by the Ministry of Education, and the unwavering resolve of the Afghan people all contributed to the improvement of Afghanistan's instructive system. It is significant to keep in mind that the Afghan instructive system was developing under the Islamic Republic's government. learning institutions were greatly resurrected, extended, and developed as a result of the Taliban's atrocities. The primary goal of the new instructive programs was to help the new Afghan descendants acquire fundamental literacy skills. There were not many occasions for students to participate in lengthy literacy activities. The 9-3 model has been approved by the Afghan system. Grades one through nine is covered by primary education and ten through twelve by secondary learning. In actuality, gender is separated in all Afghan classes. A variety of classroom types are seen in many Afghans instructive structures. Rural schools are similar to the one-room schoolhouses that used to exist in the United States. When there are no buildings available, tents are nevertheless utilized as classrooms. Due to a shortage of space, rural Afghan schools frequently combine students from each grade into a single classroom. Even though the new Islamic Republic administration had numerous unfavorable instructive policies, the overall improvement in opportunity compares favorably to the circumstances under the Taliban's initial regime.

Since 2002, Afghanistan's educational system has expanded tremendously and is still expanding. Despite this, there are still significant obstacles. 60% percent of the 3.7 million youngsters in Afghanistan who do not attend school are female. The percentage of girls who don't attend school has reached 85% in some provinces. A 95 percent absence rate from school is also estimated for children with disabilities of some

kind. There have been and continue to be a variety of reasons why so many kids don't attend school. For kids with disabilities, traveling a long way to school has always been a problem, as have prejudiced attitudes, modifications that aren't tailored to their requirements, and a lack of understanding of the different types of impairments in the classroom. The reality that disabled children frequently lack the necessary preparation for school emphasizes the critical importance of SCA's readiness and inclusive learning plans. Females' learning is negatively impacted by a shortage of female educators and gender stereotypes that cause girls to marry young. Parents would not take their children to school if they did not believe that learning had any advantages. As a result, the importance of learning is even more significant than it otherwise would have been. Another significant issue is the necessity for some kids to work and support the family's finances. Permitting their children to go to school frequently founds sacrifices and attempts for needy families in rustic Afghanistan in specific. An enormous advancement has been created in the initiatives to write a new syllabus, which are now being directed by the Ministry of Education and conducted in collaboration with UNESCO and SCA. 2019 saw the creation of new textbooks for grades 1-3 that will be implemented in classroom instruction going forward. The Ministry of Education began a learning enhancement process in 2019 with the goal of changing value and approachability at three different levels. First, to advance the importance of learning directly. Second, district governors and province governments ought to improve their amenities for residents and learners. The third level is anxious with the ministry's own activities, where improved working practices and strategic advancements are needed (Swedish Committee for Afghanistan) (2019).

There are still many conditions to be completed before the Afghan educational system may be advanced. Over 3.5 million girls attend school. Nevertheless, 3.7 million Afghan children 60% of whom are girls do not attend school. Few disabled children register for school. Because children do not attend school, there are many details, but accessibility is one of the most important. Numerous people reside in rural areas, usually far from the closest school. This disadvantages children with disabilities

more than other factors including the lack of suitable accommodations, societal misconceptions about impairments, and prejudice. Girls' occasions to attend school are being badly impacted by the lack of female educators as well as prevailing social norms and assumptions. It is more difficult for females to be allowed to attend school if they are expected to marry young and their parents do not value education. Permitting children to attend school instead of working at home and contributing to the family's finances is frequently a cost in the short term for poor households in rural areas. Thus, keeping a high standard of instruction is even more crucial for persuading parents of its benefits. SCA's educational initiatives were hampered in 2020 by deteriorating security, kidnappings, and assaults on the ground and in the air that resulted in fatalities and damage to buildings. Despite all of the challenges in 2020, SCA was able to grow the number of students from a little over 94,000 in 2019 to approximately 104,000 in 2020 through hamlet school initiatives. In terms of percentage and numbers, there was an increase from the previous year, when it was 58 percent, to about 59 percent of these being female. This is a result of an unforeseen large number of freshly registered students. SCA has also been trying to increase education's accessibility, availability, and inclusivity during the pandemic. Schools were built more user-friendly, 892 teachers received additional training during the year, and young girls received support to complete their education (Swedish Committee for Afghanistan). (2020).

The Islamic Republic government of Afghanistan did not have the capacity to provide international availability to all incoming students at the time. The majority of school-age children who live in remote areas essentially have no access to any official educational programs or facilities. The majority of the schools, whether old or new, lack adequate structures, potable water, and public health services. Qualified people frequently have access to existing facilities and education. Chances for those with impairments to learn were still almost nonexistent (Trani, Bakhshi, & Nandipati, 2012). Funding is a major factor impeding the instructional organization's expansion. The government of Afghanistan does not have an actual tax system and the people are mostly poor. Internal backing basically wasn't and still isn't there for a massive

instructive reform effort. Nevertheless, these challenges must be measured within the broader history and context that is unique to Afghanistan. After the overthrow of the first Taliban regime, the public education system was improving and significant progress had been made. The situation cannot be improved overnight, but the reconstruction efforts were going on properly, and finally, the Taliban captured Afghanistan for the second time and took control of the entire country.

Most girls are denied the opportunity to learn because they marry when they are very young. Afghan women can marry as early as puberty, and many newlyweds find it difficult to attend school. Therefore, a portion of women drops out of school due to early marriage (Shayan, 2015). In addition, some students finish their basic or secondary learning before they reach puberty. This is particularly problematic for kids who started their elementary learning later in life. The majority of learners begin using the system for the first time quite late in life. It is common for an 11-year-old student to register in first grade despite having no prior teaching experience. As a result, there is a big age gap between primary and secondary grade levels.

When it comes to access to primary learning opportunities, women confront two significant barriers; First off, most rural areas lack access to schools. Second, the majority of current schools do not permit female learners to register for classes. In modern Afghanistan, equal approachability to learning for men and women is a cutting-edge concept. Since the first regime of the Taliban came to power, women's rights have historically been ignored, and this marginalization has now established a communal custom. Advanced instructional attempts are, nevertheless, starting to put the position quo under scrutiny. Many of the elementary and secondary schools nowadays that permit girls to register in courses are focused on fostering basic literacy abilities. just 8% of adult females and 45% of adult males are literate in both writing and reading (United Nations Educational, Scientific, and Cultural Organization Institute for Statistics, 2014).

Adkins, (2016), explains in his article Afghanistan's History of educational oppression, discusses post-Taliban educational developments, looks at current issues affecting public education, and offers suggestions for encouraging Afghans to pursue higher education. This article explores the current difficulties facing progressive education while also attempting to present a clear picture of Afghanistan's public education past. This is in portion because it is challenging to collect such statistics, particularly in rural areas and regions that have experienced conflict. The picture that remains for researchers to piece together has a questionable level of statistical validity. The biggest drawback of quantitative studies is that it is impossible for researchers to obtain randomized samples that accurately reflect the Afghan population. Because industrialized countries can obtain random samples through the use of cell phones, email, postal mail, and other techniques, they are best equipped for quantitative approaches. Afghanistan, however, is a developing country lacking the necessary technological infrastructure to enable the thorough survey sample common to developed countries. It is admirable that attempts are being made to compile statistics in Afghanistan. Even if the sampling might not fully represent the nation, it nonetheless offers the most accurate quantitative data at this time. Given the enormous difficulties involved in obtaining statistically reliable data, researchers can use qualitative and ethnographic techniques to learn more about public education in Afghanistan. The finest strategies for gathering important information that can guide foreign policy choices are those that try to comprehend cultural processes. Information regarding Afghans' preferences should also be taken into account. These issues will require further study to be resolved. When comparing the available study methodologies, ethnographic and qualitative approaches are the most effective for comprehending public education in Afghanistan. These kinds of in-depth investigations are required to comprehend what has occurred, what is effective, and what can be improved.

### **3.5 Why women in Afghanistan do not go to school?**

There are several causes for the aversion of females to studying, in addition to the widespread tyranny of females and the young ladies that are present in Afghanistan

(Dupree, 1996) as well as globally in a variety of formats. In Afghanistan, there are several different differences in gender relatives. The adage "power resides with him" refers to the male as the leader of the household. However, the connection between a male and a female involves more than just despotism; it also calls for reverence. As an Afghan man may put it, females should be saved in their site, but they should also be appreciated and treated with respect in dignified conduct. Talking poorly of females, using sexist phrases, insulting females, or physically abusing females are all regarded as forms of unpardonable misconduct. The female's scope is totally restricted to the family and the house, but the male has the character to carry out acts beyond the house. Afghanistan has traditionally been distinguished by feeble state foundations, and the nation has been exempted from the fundamentals of constitutional regulation and system. The extended family steps in to provide security and safety in this circumstance using its well-established characters and guidelines. A protector and a guardian are (or ought to be) the male, the husband, the brother, or the parent.

The main and important obstacles that were and still are in front of women's education include internal conflicts and lack of good security, the process of supplying teaching materials to schools, and registration, monitoring, and supervision of schools. Delays and obstacles have been and still are. The tradition that opposes the teaching and training of youths supports the challenges. Marriage of young girls is another important and serious problem that prevents the education and training of girls. The widespread shortage of teachers and the critical and serious need for female teachers and the lack of physical structure are all factors that prevent access to education and training of girls in schools, especially in rural areas. According to Jackson (2011), destitution, primary compulsory weddings, absence of safety, absence of household backing, absence of feminine educators, lengthy remoteness to seminary, little value of learning, lack of girls' schools, annoyance, absence of society backing are the significant hindrances that hamper girls learning and training in Afghanistan.

The impacted growth in females' availability to teach and learn since 2001 demonstrates the value of collaboration and adaptable learning preparation strategies.

Equal educational possibilities were gradually becoming more prevalent in Afghanistan. The brutal assault on female and girl-only schools and madrasas shows that instructive success is not without risk, and the continuing violence is really raising concerns about the viability of implementing gender parity in the West. Whereas numerous Afghan females fought for the occasions that were right for them, most Afghans (male and female) believed that Western educational methods and the new democratic system were perilously external. The Afghan democratization plan must prioritize females' rights and girls' learning since they have the potential to bring about a wide range of beneficial social and fiscal variations. In 2014, as global armies prepared to leave Afghanistan, it was significant to remember the importance of women's rights and the accessibility of learning for girls. The Islamic Republic of Afghanistan would need to keep working toward a pliable, multidisciplinary educational system that supports gender equity, fosters critical thinking, and is open to change if democracy were to prevail. Afghanistan can't really be said to have lost the chance to educate all of its youngsters. Girls' approachability to learning should only be prioritized as a tool, and this is how the request should be fought. The previous Afghan government and the international community should continue to strive for Afghan females and girls' access to learning and full enjoyment of their rights since they made enough of an impact. Girls and females in Afghanistan have always had the power to change the world, both for themselves and for their proud but war-torn nation (Kissane, 2012).

Another important factor that prevents women from studying is customs. The bulk of the habitats in Afghanistan is Pashtun, who typically do not place much value on women's learning. They permit their daughters to study elementary school alone, merely acquiring the fundamentals of writing and reading; nevertheless, following elementary school, it is unknown what kind of teaching career they will pursue. For girls, this foundational learning is sufficient for reading and writing, and they do not require higher schooling (Jackson, 2011). According to their beliefs and customs, women are not permitted to leave their houses unless there is an intolerable emergency.

People who permit their wives to leave the house each day are thought to be of low quality in the neighborhood and society. Also, destitution, safety, and compelled weddings are only a few of the many other issues that pose significant obstacles to women's learning in Afghanistan. Jamal (2012) asserts as mentioned in Shayan (2015) one matter that affects girls' learning in the Pashtun nation is the armful is custom and its worthiness. He describes that there is a public propensity among the entire Pashtun to many stringently pursue a Pashtun-relevant rule named "Pashtunwali" which is a racial rule and is fully explicit to the entire Pashtun. It is not written however it is approximately known by each Pashtun. He asserts that this rule or statute is the chief reason that barricades girls from learning and training. There is a Pashto adage that declares; "for females, there is whatever home (kooor) or the tomb (sepulcher)". He additionally increases that about the Pashtunwali, they will permit their children to go to school or seminaries if the school or seminary has women educators and is close to their houses. According to EFA (2015), entirely Afghans have confidence that if their children and girls have access to schools nearby, they will dispatch them off to school and seminary. It appears inconceivable to set up so many schools and seminaries given the present state of the nation's finances. Nevertheless, a significant numeral of households trusts that women's learning and training are not entirely necessary.

A report by BurrIDGE, Rahmani & Payne (2016), on the wishes of females attempting higher education, celebrated that they saw personal protection and safety as crucial problems. Parents are unwilling to send their daughters to Islamic education, schools, and universities, especially if they live in remote areas from instructive accommodations. Harassment of men on the streets and lack of hygiene are also barriers to school and university attendance, which makes them unable to access education. Other issues that hinder female instructive development contain economic constraints, cultural and family attitudes, and the absence of woman educators in schools (BurrIDGE, Rahmani & Payne 2016). Although Afghanistan has ratified a number of UN conventions, containing the Convention on the Removal of Prejudice Against Females in 2003, improvement in the area of girls' learning has been

inconsistent and difficult to achieve (Acks, Baughman & Diabo, 2015). Afghanistan is not the only nation dealing with the difficulty of altering some cultural ideologies that undermine females or consider them less than males in terms of equal learning opportunities in the community. Nevertheless, it's significant to highlight that while the labor to combat these mentalities is critical, they must be made with a degree of cultural sensitivity and managed by the Afghan community itself, as opposed to being forced upon them by well-meaning Western protagonists. To achieve this subtle balance of permitting girls and females to use their right to learn and make their own decisions about their upcoming, it is better for females to get into higher positions in government and make sure everyone gets the same opportunities (Burridge, Payne & Rahmani 2016).

Females' obtainability to schooling and learning through the Islamic State of Afghanistan After the fall of the Taliban government in 2001, the new administration and the integration of the United States into the two major contents of reconstruction schools and learning in Afghanistan Faced with; First, how can they rebuild the instructive structure in a needy or strange nation, and second, how can they encourage females and girls who were deprived of schooling under the Taliban regime to return to instruction? (Human Rights Watch, 2017).

After the collapse of the first Taliban regime and with the creation of a new Islamic republic state with the backing of the international society; Much attention was paid to learning and training. What occurred in the previous three decades in the history of Afghanistan was a dream for each Afghan. Many Afghans trust that the source of entire difficulties Afghans confronted was the absence of learning and knowledge, therefore with the creation of a new rule, everybody demanded and wanted the remedial of the learning system. The state had as well certain major attention on learning and development that can become seen in numerous areas. Nevertheless, woman's learning did not progress as much as it was assumed to and is still under inquiry (Mashwani, 2017).

There was a fresh expectation for the growth of females' and girls' educational opportunities when the temporary state was formed in 2001. From the Karzai administration's policy, it was transparent and lucid that schooling was of the highest importance, with global organizations playing a key character in carrying learning to Afghan females in the nation. Samady (2013) claims that the majority of schoolchildren had difficulties accessing schooling in the latter part of the 20th century. In answer, the state launched a campaign named "Back to Madrasa," which sparked a passionate response and millions of males and females eager for education. The biggest duty of the state of the Islamic Republic was to back and create elementary and secondary schools, higher education, and madrasas. In some parts, the Islamic Republic state-operated to prepare value schooling and learning for females and males through unlocking a numeral of general academics among the nation. Since 2002, about 52,200 students have learned in higher schooling organizations (Roof, 2015). Over the previous twenty years, there have been many advances in females' and girls' accessibility to learning.

When the Taliban announced conflict with the Karzai administration and stood as an insurrection in (2004 – 2005), Taliban fighters had adversaries with schools. On the front lines, region leaders were told to designate schools that altered their curricula after 2001, paying special attention to female colleges. Attacks on schools surged by 65 percent in 2006, according to ISAF approximations. More than 500 schools were attacked and damaged by the Taliban, according to the Ministry of Education, while several schools in the south and east of the country were forced to close as a consequence of pressures and real assaults. In the 1980s, the University of Nebraska at Omaha produced textbooks for mujahidin Maktabas that focused on jihadi needs and battling occupier resistance. They preferred these books to the new ones created in 2005 with UNICEF's help, which the Taliban supported. anti-educational artifacts were removed from the schooling plan (Layha) between 2009 and 2010. Attacks by the Taliban toward educators, schools, and students have shortened to an additional cunning surface in current years. Instead, they attempted to assert their control by

limiting access to education. Some schools were regenerated following the formalization of an agreement between the Taliban and the Ministry of Education. In January 2011, Farooq Wardak, the minister of education, stated that there was no longer any opposition to the Taliban's support for female education. In March 2011, Mullah Omar gave the Taliban orders to halt attacking and targeting schools. However, no evidence has ever been shown to suggest that such a guide actually occurred (Rauf, 2021).

Even though Afghanistan's recent instructive reforms for females have effectively reduced barriers to enrollment in seminaries, institutes (schools), and academies, there are still two key obstacles to overcome. For instance, anxieties about safety and inadequate economic incomes, in addition to more small problems like the small numeral of colleges, the naught of tutors, and so forth (Samady, 2013).

According to Borchgrevink (2010), the previous Islamic Republic government's policy and strategy favored both accumulation and the madrasa learning method, which has been the subject of discussion and critique in Afghan and external media. On the one hand, matters related to the importance and value of pious learning are discussed; on the other hand, issues linked to the rule's absence of oversight over the part are discussed, especially the concern that Pakistani seminaries could radicalize Afghan youth. The Ministry of Education's public Learning Strategic Policy from 2006 – 2010 was: To advance a contemporary wide-relied Islamic learning method for altogether Afghans. The important goals were as follows:

- 1- Creating a contemporary syllabus for Islamic learning and schooling.
- 2- catering accessibility to contemporary Islamic learning for 90,000 learners in the nation through 2010.
- 3- Creating a national cadre of qualified Islamic teachers.
- 4- create and provide good Islamic learning stations for females and males in every province.

The Ministry of Education has developed a strategic policy for the organization and improvement of Afghan seminaries as well as to address the query of their global relations in order to deal with these upheavals. The Republic of Islamic State wanted to improve the syllabus, train teachers, and prepare educational supplies. It also wanted to rise admittance to devout learning in Afghanistan by constructing and preparing innovative schools there. Finally, it wanted to improve origin oversight and regulation by enrolling (recording) all seminaries with the state and verifying private seminaries (Ministry of Education, Afghanistan, 2006 p. 22).

Afghanistan's Sunni seminaries, from modest madrasas to huge ruling foundations at the societal surface, contain a very conflicting team, albeit they entirely adhere to a public South Asian Islamic custom. Some madrasas receive donations from the region's people in the method of meals, cereal, or bestial peels. Others have the full support of the government. Certain madrasas and schools use state-ratify syllabi for non-devout issues while teaching the state-approved syllabus. Others don't even have many books. There are large disparities. Madrasas have been impressed by erratic associations, organizational changes, and cutting-edge political streams. They do not deputize a unified group, nevertheless rather a variety of very different advantages, justifications for Islam, intellectual kindnesses, or connections to political gatherings. The Afghan jihad, which has debated about the madrasas and paid attention to the militarization and radicalization of some schools, has strengthened the close relationships between faith and politics in Afghanistan. Some people openly back the Taliban. Others supported the Islamic Republic of the Afghan government, but right now they all staunchly back the Taliban government. Although many seminaries try to educate their pupils and convey the erudite Islamic custom, they generally stayed out of politics (Borchgrevink, 2010 p. 11).

The Taliban gained a regulator of the Islamic Republic of Afghanistan on August 15, 2021, and they went on to have a long-term negative impact on Afghans, particularly females. Subsequently obtaining regulator of the whole nation, the Taliban declared their interim state and installed a cabinet exclusively of men. The Taliban

distributed a statement encouraging females to remain at home until they issued more orders, but as a result of the Taliban replacing the Ministry of Females' Affairs with their Ministry of Piety Propaganda and Voice Prohibition, many complaints about the nation's handling of women's rights and their admittance to Islamic education and learning emerged. While the Taliban Minister of Education proclaimed in a declaration that Islamic education for males would resume in grades six until twelve, no such statement was made about the accessibility of education for females. However, the Taliban Minister of Higher Education stated that females would be guaranteed the same access to schooling and learning, although in gender-separated classrooms, however, girls are still deprived of Islamic and modern education above the sixth grade and the Taliban do not allow them to continue their education (Gannon, 2021). Although the Taliban continues to speak, rather than act, about preferring disposal to edification for both genders, there is still a long path to go until Afghan girls and females have identical availability to schooling and learning. The present Taliban state as a single entity currently opposes equalization. They trust that since males and females are formed inversely, they should continue to be diverse, and they principally view women as housewives rather than people who participate in the common domains of society. Since obtaining all of the nation-states, the Taliban had abrogated the Ministry of Females' Affairs, and their activity cabinet did not include any female corporators (Kayen, 2022 p. 11).

Afghanistan has struggled with bringing females to equal educational spheres and providing them with better educational access. Madrasa education has also witnessed the same. One of the reasons are females being restricted to household chores rather than being allowed to get justice in education, especially in Islamic education. Although the past 20 years of the Islamic Republic of Afghanistan have created a number of possibilities for females to get access to education, nevertheless they were all somehow barricaded by customs, security, lack of educational infrastructure, and the like.

### **3.6 Conclusion**

In conclusion, chapter three came up with a clarification of gender terms both in the view of modern scholars and studies in the light of Islam. Most importantly, the issue of gender and its justice inside Afghanistan has been put forward to elaborate on the Afghan interpretation of this particular term. Furthermore, the history of female access to education is critical to this study. It was essential to come up with a thorough understanding of female education in the country through a historical lens. As this chapter has looked at the issue of female Islamic education and its access cannot be separately presented from modern education. In this regard, it was important to peek into access to modern education as well. This provided a comprehensive understanding of how over time female access to education has come up with ups and downs. Lastly, important reasons behind the lack of access to schooling have been provided. These reasons included security, culture, and other dominant factors barricading females from education. It can be argued that access to Islamic education for girls has always been a problem in Afghanistan. While at the meantime, girls have faced almost a total ban on any form of education either Islamic or modern education. While this chapter drew on theoretical discussions mainly based on secondary literature, the forthcoming chapter will investigate to what extent the conclusion of this chapter is in conformity with reality through interviewing various people in Afghanistan.

## **CHAPTER IV**

### **Women's Access to Education in Reality: Interview and Data Collection**

Using the Zoom video conferencing tool, I conducted structured interviews in the four provinces of Afghanistan Nangarhar, Kabul, Herat, and Balkh. I also took assistants to help with data gathering. All respondents gave their informed agreement before the interviews, guaranteeing their voluntary participation and the privacy of their answers. A systematic analysis of the data was made possible by the organized interview approach, which allowed for uniformity in the questions posed.

Various people involved in Islamic education in Afghanistan made up the participants in the interviews. Female madrasa students, the parents of these students, Taliban representatives, and staff members from the Afghan Ministry of Education's Islamic education division made up the responses. The participants were chosen with the intention of gathering information from many angles and capturing a thorough grasp of the availability of Islamic education in female madrasas during the Taliban regime. The number of participants in this study is 5 parents (fathers), 4 Taliban representatives, and 10 female students. In total, the number of participants in this study is 19.

Numerous difficulties were experienced when gathering the data. The willingness of some respondents, including parents and some female students, to participate in face-to-face interviews was influenced by cultural barriers and Islamic perspectives. The interviews were done remotely using Zoom in order to allay these worries, giving participants a cozy and convenient platform to express their experiences and thoughts. In addition, a few Taliban leaders said that they would prefer not to be interviewed about female Islamic education in general.

#### **4.1 Data collection**

In order to promote better understanding by the participants, the interviews during the data collection phase were performed in Pashto and Dari, the two official languages of Afghanistan. The intricacies and cultural context of the respondents'

comments were captured by verbatim translation of the recorded interviews into the relevant languages. The data was arranged and prepared through thematic analysis to speed up the analysis process. This involves carefully going over the transcriptions to find any repeating themes, patterns, or categories. To preserve secrecy and protect participants' privacy, it was essential to anonymize their identities. Following the identification of the themes or issues pertinent to the research objectives, the data was coded and categorized. The participants' viewpoints and experiences regarding access to Islamic education in Afghan female madrasas during the authority of the Taliban have been thoroughly explored thanks to the systematic structuring of the data.

The use of a theme analysis technique gave researchers an organized framework for looking at the data, which made it possible to identify important discoveries and insights. Ensuring that the analysis was thorough, methodical, and in line with the research aims, this procedure helped to advance our understanding of the subject.

#### **4.2 Coding Pattern**

The process of coding was extremely important in locating patterns and themes in the material that had been gathered. In order to assess the interviews with female students, the community, the Taliban, and the Department of Islamic Education under the Taliban administration, a combination of deductive and inductive coding methodologies were used in this study. First, a rough coding scheme was created based on pre-existing beliefs and pertinent research regarding the availability of Islamic education in Taliban-era Afghanistan. The inclusion of anticipated themes and concepts generated from existing knowledge and study was made possible by the deductive coding approach.

In addition, emerging themes and patterns that were particular to the participants' perspectives and experiences were recorded using an inductive thematic coding approach. This required carefully reading the interview transcripts and spotting codes that didn't come up in advance but instead spontaneously from the data. The first step in the coding process was to assign codes to data segments that reflected the participants' opinions on the availability of Islamic education. These descriptive codes reflected the key concepts and ideas that were present in the data. The codes were

improved as the investigation went along and put into theme groups that included similar codes.

To guarantee uniformity and precision in the coding process, the study team held regular meetings and debates. The consensus was used to settle disagreements and discrepancies in the coding, and any ambiguities in the codes were explained to improve intercoder reliability. The study used deductive and inductive coding in an effort to identify both predetermined themes and new patterns from the viewpoints of female students, the community, the Taliban, and the Department of Islamic Education. This method allowed for a thorough examination of the thematic trends unique to each stakeholder group, resulting in a more nuanced understanding of the Taliban-era access to Islamic education in Afghan female madrasas.

#### **4.3 Limitations of Thematic Analysis**

The particular environment of Afghan female madrasas under the Taliban authority may restrict the findings' generalizability. The results might not be transferable to situations or settings outside of education in Afghanistan. When evaluating and applying the results, the specific sociopolitical situations and cultural considerations in the research setting should be taken into consideration. These restrictions may have impacted the results by adding biases or limiting how far the findings could be applied. When making judgments or suggestions based on the theme analysis, it is critical to be aware of any potential constraints.

It is advised to carry out comparable studies in other educational contexts or with various participant groups in order to address these constraints and offer options for future research. Comparing results from different contexts might increase the generalizability of the findings and give insight into the accessibility of Islamic education. Additionally, using mixed-methods approaches, such as fusing qualitative interviews with quantitative surveys, could improve the study and offer a more thorough understanding of the subject. Last but not least, examining the perspectives of other parties involved, such as educators, decision-makers, or local leaders, can help us gain a more complete understanding of the dynamics of Islamic education under the Taliban administration.

Concerns over the future of women's rights and access to education in Afghanistan have been further heightened by the Taliban's recent ban on female Islamic education. The Taliban, citing strict interpretations of Islamic law, reportedly issued a decree forbidding girls over the age of twelve from attending school (Human Rights Watch, 2021). The educational prospects accessible to Afghan females are severely constrained by this policy, undermining the advancements gained over the previous two decades. The Taliban's decision to prevent women in Afghanistan from acquiring an Islamic education has significant ramifications for the advancement and empowerment of women. Amnesty International's research from 2021 emphasizes the transformative effects of education on girls, including enhanced health outcomes, expanded economic opportunities, and decreased rates of child marriage. The Taliban encourages the idea that women should be limited to traditional gender roles by denying them the right to an education, which feeds the cycle of gender inequality.

The Taliban's prohibition on female Islamic education has drawn grave alarm from the international community. In a statement denouncing the practice, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) emphasized the significance of inclusive and superior education for everyone, regardless of gender (UNESCO, 2021). Afghanistan's progress toward meeting the Sustainable Development Goal of providing inclusive and equitable quality education for everyone is hampered by the Taliban's decision, which also breaches international human rights standards. To solve this issue and safeguard Afghan girls' right to an education, immediate action is required.

The Taliban's laws are one of several obstacles that women and girls in Afghanistan encounter when trying to obtain school, according to research done by the Afghanistan Independent Human Rights Commission (AIHRC) in 2022. According to the study, the Taliban's reinforcement of rigid gender standards has produced a hostile climate that deters families from sending their daughters to school. The difficulties Afghan women encounter in getting an education are further exacerbated by their fear of retaliation and violence.

Insights into the complex dynamics affecting educational possibilities can be gained by contrasting the primary factors impacting female and male access to education in Afghanistan, such as urban and rural locations, Pashtun and Dari language tribes, and rich and poor households. It is crucial to remember that the research that follows is based on broad trends and might not account for specific deviations.

#### **4.4 Urban and Rural Areas**

Compared to rural areas, access to educational facilities tends to be better in metropolitan areas. Because urban schools frequently have more resources, qualified teachers, and facilities, both boys and girls can attend them. Gender gaps could still exist, nevertheless, especially in conservative metropolitan areas where traditional gender roles are reinforced. Due to barriers including distance to schools, lack of transportation, and cultural norms, access to education in rural areas is frequently restricted, particularly for girls. Girls in rural communities could experience pressure to forgo their education in favor of home duties or early marriage. However, community-based projects, outreach activities, and local leaders' participation can be extremely important in enhancing educational options in remote areas.

#### **4.5 Pashtun and Dari Language Tribes**

Due to cultural and historical considerations, there may be education discrepancies between language tribes, such as Pashtun and Dari-speaking groups. In comparison to Dari-speaking areas, Pashtun-dominated areas have historically had lower female literacy rates. This is brought on by disparate cultural expectations, traditional conceptions of gender roles, and restricted access to education for girls in Pashtun communities. Education for both genders has received more attention in Dari-speaking regions, especially in urban places like Kabul. This can be attributed in part to historical elements and urbanization, which have helped to foster a comparably more progressive mindset and superior educational infrastructure. It's crucial to remember that these are general patterns and that each town may see unique variations and exceptions.

#### **4.6 Rich and Poor Families**

In Afghanistan, socioeconomic gaps have a substantial impact on both boys' and girls' access to school. Higher-income families typically have better resources and

are more likely to place a priority on their children's education, including females' education. They can afford transportation, supplementary educational help, and private schools. Cultural expectations and conventional attitudes, however, can still pose significant challenges to girls' education, especially in more affluent families. Contrarily, poverty makes it harder for families to get an education, especially in rural areas. Education takes a back seat to meet fundamental requirements for poor families, who frequently struggle to do so. Low-income girls' access to education may be restricted by work or household responsibilities. Poorer areas also have more of a dearth of infrastructure, such as schools and skilled teachers, which further restricts access to education.

Overall, while these factors offer a thorough understanding of the primary causes of gender differences in access to education in Afghanistan, it is important to note that these gaps are the result of a number of intersecting circumstances, and personal experiences might differ within each group. In order to address these differences, comprehensive measures that take into account the unique difficulties that boys and girls confront in various circumstances are needed.

Strict constraints and restrictions characterize the Taliban's approach to female Islamic education. Girls and women under the Taliban rule suffer severe barriers to education, notably in the field of Islamic studies. Although individual regulations may change over time, the Taliban's overall stance on female Islamic education has been extremely constrictive and backward.

International human rights organizations have reported that the Taliban have prohibited girls from attending school after a particular age, frequently as young as twelve years old (2021). Since religious topics are frequently incorporated into Afghan curricula, this ban on girls' education directly affects their capacity to get an Islamic education. Girls' rights to an education are undermined by Taliban limitations, which also contribute to gender inequity by limiting girls' exposure to and comprehension of Islamic doctrines.

The Taliban's interpretation of Islamic law also frequently reinforces traditional gender norms and prevents women from accessing religious education. The Taliban,

according to the Afghan Institute for Strategic Study (AISS) (2020), support a conservative version of Islam that calls for separating men and women and restricting women's participation in public life, including religious study. This method is in opposition to more extensive Islamic literature and traditions, which value women's participation and education in religious matters. It is crucial to remember that the situation could change over time, and the Taliban's strategies might change depending on certain regional circumstances. However, the general pattern and data from previous Taliban control show that women's access to Islamic education has been severely restricted.

#### **4.7 Barriers to Female Accessing Islamic Education**

The purpose here is to identify the specific problems facing girls' Islamic education. For conducting the interview with the study participants, the following barriers were identified as being the most severe to female access to Islamic education. The barrier found includes lack of security, traditional norms of Afghan society (cultural and cultural problems that exist in some areas), lack of female teachers, lack of awareness about female education, parents' illiteracy and unwillingness, lack of female madrasa, and poverty. These barriers are very common in Afghan communities and the study participants considered the problem creators for female access to Islamic education. Here the barriers are all very severe in nature and prevent female access to Islamic education. But, according to the female students, parents, and Ministry of Education staff, the most severe of them is the lack of security and traditional norms of Afghan society. On the other hand, the Taliban accept them as a challenge, but in the meantime acknowledge the culture and emphasize following or accepting this culture.

##### **4.7.1 Security**

Afghan society cares a lot about Islamic values and its traditions and customs, families do not allow their daughters and sisters to go outside the house in fear of security. That's why they consider it, a dangerous deed if the honor and modesty of their daughters or sisters are looked down upon. They generally feel this fear when their daughters go to a place far away from their houses for learning. In addition to this, there were also problems related to the

safety of their lives, and female students were facing many problems in schools and religious madrasas. According to one father of a female student from Nangarhar province.

“In the last three or four years of the previous republic government, there have been some cases of poisoning and there were reports that female students were given poison in their drinking water in training centers. Apart from this, incidents of throwing acid on the faces of female students, burning of training centers, and incidents of threats and abductions by unknown persons were mentioned as other security problems.”

Parent of a female student

Nangarhar

(May 15, 2023)

These problems are still not completely over, there are similar problems in the current government of the Taliban, which have become the reasons for the lack of access for women from both modern and Islamic education. Almost all of the study participants mentioned security issues in Afghan society.

Security issues in various forms according to the participants, coming from abduction and acid attacks to harassment and sexual abuse. There have also been issues of unknown groups attacking female students or their Islamic education centers, burning them to the ground. Another issue in terms of security lies in the path of teachers, who are being threatened all the time. They receive letters or calls to stop teaching female students. All in All, security posed a greater barrier in front of females' Islamic education.

#### **4.7.2 Culture and Custom**

For the tradition and development of Islamic education, it is necessary to take into account gender, the customs and traditions that exist against the education of girls create problems for female students to access madrasa or any form of education. Many women's rights have been restricted in our country, while Afghan girls have a good interest and ability to study, and a good proof of this is looking at the examples of girls and female students who are given the

opportunity, that has showcased their abilities over time. It is obvious that education and training are effective and successful when all citizens are given their rights. A female madrasa teacher for Herat province who had taught for more than 15 years puts her thoughts about Afghan tradition: “There are traditions and cultures in Afghan society that have created barriers to women's education in a senseless and unnecessary way, and they are still in place due to their ignorance and lack of understanding”.

There are some traditions and ideas that consider it a shame and disgrace for girls to leave their homes. Afghan culture is sometimes considered to be very harsh towards women. Afghans respect and support modesty. According to Afghan culture, when someone's sister, daughter ,or wife is looked down upon, then education or any other important achievement has no meaning. To look down on a woman means not to look at her modesty and honor and to face some unusual incident. Therefore, in the current situation, there is a lot of moral corruption in addition to all kinds of corruption, so the level of Islamic education and training is very low and most families do not want their sister or daughter to be in trouble according to the study participants.

#### **4.7.3 Parents' Illiteracy, and Unwillingness**

Most of the people in Afghan society are illiterate, that is, they cannot read or write. On the other hand, those who are not literate and are deprived of this blessing, think that education is a profession and will not be valuable. Therefore, it is not important for them to educate their children, especially their daughters ,and sisters, and send them to religious and modern education centers. Another issue mentioned by all of the study participants including female teachers, students, and parents that has become an obstacle to the education of Afghan girls is the thought of their parents, who say that a wife or sister, or daughter is only for the home and should not go outside. According to a female student:

“Parents think that they work hard for their wives, sisters, and daughters and earn money for them and meet all their basic needs, so

there is no need for women to go out and study, but parents do not think that it is their duty to educate on their children”.

Female madrasa student

Herat

(May 18, 2023)

There are people in Afghan society who say that male education either modern or Islamic is considered necessary because the income will generate as a result of getting an education, but on the other hand, the income from female education is considered haram. According to the female madrasa students, parents considered us to get wed and make a family, so no form of education is needed if they are going to be married to someone who can earn a living. Mostly these parents also carry out forced and early marriages of girls that keep girls out of education forever. Forced marriage comes in the form where a girl wants to study while her parents following the traditional norms of society, considers her marriage more important than her study. thus, eventually, the marries her. This led her to deprive of getting either Islamic or modern education.

#### **4.7.4 Poverty and Bad Economic Situation**

A weak economy and even economic problems make Islamic education neglected. This means that some families sometimes do not have the means to finance the house. According to the study participants, poverty is overlapping in Afghan society and many Afghans are currently facing a poor economic situation and cannot provide their children with basic education tools, especially for girls, nothing can be done to help them get Islamic education. For this reason, girls have very little access to Islamic and modern education.

#### **4.7.5 Lack of Madrasa for Female**

In the past three decades, the madrasa existence for women in Afghanistan was considered to be minimal to none, but with the arrival of the Islamic Republic government of Afghanistan, some attention was paid to the establishment of women madrasas because women make up half of the society,

so they should get Islamic education the same like men. they should be given the opportunity to get study. One of the study participants a female student from Balkh province said:

“Women also have the same natural rights as men, they should use them in life and make their life like healthy people. By teaching women, society is educated, because an educated mother can give her children a good religious education relative to a mother who is illiterate.”

The participant said that the Ministry of Education of the Islamic Republic of Afghanistan had written a complete consideration on gender justice in its national strategy only on paper, but in practical form, as it was necessary and our society needed it to construct female schools and madrasas, nothing concrete has been done. At present, female schools and madrasas have been established only in Kabul and other large, relatively developed provinces, but there are no female schools and madrasas in remote provinces and districts. A good example is Paktika province from 2002 to 2013, there were no female graduates in the entrance exam to university. There are very few female schools and madrasas in the center of the provinces of the southwest zone as talked by one of the participants basically coming from Paktika province. In central Kabul and other provinces where there are female schools and madrasas, they do not have enough facilities, which should have been standard educational centers. They lack clean water, toilets ,and other necessary resources.

#### **4.7.6 Lack of Female Teachers**

The study participants were concerned about the lack of female teachers which according to them has created a way for prevented Afghan girls from accessing Islamic education. Although every family in Afghanistan wants all their family members to enjoy the blessing of education, this dream has always remained in their hearts, because most areas of our country do not have schools and madrasa for girls. One of the female students narrated:

“In most regions, people are very interested in women's education, especially religious education, but unfortunately, in the absence of

female teachers, they cannot send their daughters to schools or Madrasas. In my opinion, after security, the biggest barrier to the female education system is the lack of qualified female teachers.”

One of the female students from Nangarhar  
(May 18, 2023)

Similar challenges exist for male access to education in Afghanistan. But the difference is in getting Islamic education is easier and mostly accessible for males rather than females. In terms of comparison, the cultural norms are very severe for female education, but not for male education. Other barriers mentioned in this chapter from the cultural norms also barricade males' access to either Islamic or secular education.

#### **4.8 Taliban and Islamic Education for Female**

With the coming of the second regime of the Taliban, the problems of female madrasas increased even more because there are very few madrasas in the government sector and the Taliban do not allow girls to continue their Islamic education beyond the sixth grade of the Madrasa or general public school. This decision of the government of the Taliban was met with strong opposition from the Afghan society, but this opposition did not change their decision. Media representatives and a delegation of scholars have asked the Taliban many questions about this, but no specific answer has been given to them by the responsible authorities as to why they have made this decision. But the common answer given by the Taliban about stopping women's education is that they do not consider the current environment suitable for women's education and they say that they will allow women's education as soon as this problem is solved and the new government developed a policy in the light of Sharia.

On the other hand, the Taliban have come under the name of Islamic Sharia, and the Islamic Emirate system is currently in power of Sharia, the Taliban government generally pays more attention to madrasas, but there is no attention from the government to education of girls either Islamic or modern. Currently, under the Taliban regime, all educational centers above the sixth grade are practically closed to female students, and female students cannot continue their studies above the sixth grade,

whether they have wanted to do Islamic or modern education. In the same way, the Taliban government claims that we are working on a suitable plan to create a suitable teaching curriculum and environment for women, therefore the Taliban regime has not thorough attention to female education and has not built any Islamic and modern learning centers for female students.

According to the Ministry of Education official in this study and considering the current state of education and the reports, there is no sufficient budget for Madrasas in the government. On the other hand, women have been affected in the name of democracy and freedom of the former republic, twenty years of Western colonialism and invasion have brought many evils to the Afghan nation, and female students have also been recruited in the name of institutions or in one or another name. The big problem in this area is that according to the Taliban, there should be a female teacher who is equipped with Islamic knowledge in addition to practical experience. And this factor also existed in the previous republic government, due to which access to education is low for females.

#### **4.9 Comparison Between the Islamic Republic Government and the Current Regime**

The study participants have put their views to compare the two governments they have witnessed in terms of female Islamic education. According to them, in the previous republic system, much attention was paid to women's Islamic and modern education, but in the current Taliban government little or no attention is paid to women's Islamic education, rather, women's education has been limited or ignored. Some of the participants' reasons are as follows:

The previous republic system is the result of those processes that are directly involved in the implementation of the legitimate and illegitimate orders of the circle and has provided an opportunity to impose some restrictions on the education of the female class, whether it is Islamic education or contemporary education. Although there were many opportunities for education in the previous regime, in that era, female students enjoyed modern and Islamic education in public and private schools, and they were able to get their Islamic and modern education with great happiness.

If we compare the system of the previous Islamic Republic government and the current regime of the Taliban, then they are in opposition to each other, and one legitimates the other's actions and takes advantage of them. In the former republic system, there were many opportunities for female education, whether it was madrasa education or modern education, but along with education, foreign culture was exposed and caused disagreement, and education was at a low level. From the highest level, the republic government created its own organization, this achievement was included in the ideology of the previous Islamic Republic and was enjoyed from education by the strongest class of the country, but the surrounding area and the people of remote areas and the society are witnessing the primary education of women and girls, they do not have the opportunity for higher education, and the remote area students haven't have access to education. In the previous republic system, the obstacles to education that the society had in its chest were not taken into account because it laid the groundwork for restrictions. These mistakes are seen in the foundation of the previous system. Women's madrasas are taking practical steps in the policy of primary education, but the current regime of the Taliban has imposed restrictions on women's higher education, and women cannot continue their studies above the sixth grade which Taliban names as foreign governments would achieve their political goals in Afghanistan if female have access to education. For this reason, education in Afghanistan is being harmed and they are not using those methods that can easily solve the issue of the closure of education in Afghanistan and create a foundation for education that does not create any kind of obstacle or delay. The gap between the current system of the Taliban and the previous Islamic Republic government in the education sector, and the education of the previous system creates obstacles to the implementation of the current system of the Taliban could be the cause lack of access for female students to Islamic education.

In the previous republic state, the issue of freedom and the demand for rights was discussed. Government institutions were also developing and people were developing the private sector themselves, although there were big obstacles in front of it, such as corruption, bribery, and lack of interest in learning, things were going well to some extent. But in the current system of the Taliban, there is no enthusiasm for the education

of girls, that is, women cannot demand their rights such as modern or Islamic education and other similar rights. Therefore, in the current system of the Taliban, women's madrasas have not developed as much as they need, but in general, women's Islamic education is available in Afghanistan at a very low level, and even girls cannot continue their Islamic and modern education above the sixth grade, but in general, it can be said that the education of girls has not been given proper attention the past 40 years of several regimes and governments in the country.

#### **4.10 Improvement in Women's Access to Islamic Education Before the Taliban**

The previous republic system had created a great revolution for women's education, people were very interested in education, and the environment for education was also favorable for them, besides modern schools, there were Madrasas for women in every region too, and there were a lot of support for women's madrasas in the field of Islamic education, but now everything is seen in a very small amount. In terms of improvements in access to Islamic education for Afghan female students before the Taliban, the study female students, parents, and teachers as the study participants came up with the following points:

- 1- In the previous republic system, the level of education was flourishing at the general level, whether the education was modern or Islamic, as well as whether it was public or private, the Islamic Republic government provided public and private madrasas for women as well. The institution of Islamic education was established in the previous Republic government as female and male madrasas, in addition to male students, female students also had the opportunity to learn, and the foundation of education for female students was created by the republic system mostly in the form of new buildings. In the field of women's education, there was large-scale work for modern education in the previous republic system compared to Islamic education. Bright, modern, and Islamic education has raised the voice of the women class in the country, and it has given birth to an epic story in the mind that the female class has created its role in the republic government and attracted international attention.

The prevention of women from getting either Islamic or modern education is quite similar in almost all parts of the country. The reason is the similar social and cultural fabric. On the other hand, developed cities are a bit different in terms of women's access to education. Since their females have less security and other barriers.

- 2- The reason for the development of education for girls may also be that foreign girls and institutions had established their activities solely for the education of women, and the female students were able to get an education outside the country, this was another chance and privilege in the field of female education in the republic government system.
- 3- Another important strategy used by the previous republic system for the development of women's education was to go to the field for the education of girls and to provide them with materials, the remote areas people were sensitive to girls' education, they also convinced them to educate their girls, which was considered an important principle for the development of the Islamic education during the Islamic republic government.
- 4- Recruiting women in institutions was given priority. This provided opportunity for accelerated education for women, in which a girl completes two classes in a period of one year. Mostly these classes were in remote areas. It was built in such a way that resulted in trust in the government.
- 5- By giving seminars and workshops, the mentality of the people or the surrounding areas people became clear, through which the people of the surrounding area prepared the girls for Islamic education, the remote areas people became familiar with education, this was the achievement of the republic system that was positive for the education of women.

Looking at the religious aspect of the current system of the Islamic Emirate, religious education is welcomed in every village and street and its reception is going strong. Also, some have accelerated the education process, I saw that it is difficult to find a balanced person for Islamic education in some remote areas of the country, and the reason is that all Islamic education teachers have moved to urban areas in addition, it is also called good marketing in the field of duty. In fact, having a certificate after

graduating from Islamic education is currently considered an achievement in Afghanistan, but along with it, appearance also plays a role so that a graduate male or female graduate has Islamic morals and obeys Islamic principles.

#### **4.11 Community's Perceptions of Female Access to Islamic Education**

On the whole, the Taliban's opinion about female madrasas is positive, females can go to madrasas, also society as a whole wants their children to be educated, whether they are Islamic or modern learning. However, recently there was a ban and restrictions on women's education, and this action faced severe anger from the society, but the government and the leadership of the Taliban repeatedly say that after the solution to the existing problems the Taliban will allow women's to Islamic and modern education, but yet to know what constitutes as the problem by the current regime.

Madrasas are generally very important, especially in our current society, the importance of women's madrasas is very high because the knowledge of women in society is significant in every aspect, starting from family life to urban and social life, women's Islamic knowledge plays a major role. According to a female madrasa student:

“A woman who knows about religion can improve her home life and can play an active role in improving the lives of others outside her home. Before marriage, a religiously educated woman recognizes the rights of her father, mother, and other relatives and also gives her the right thought for the future.”

Female student

Kabul

(May 18, 2023)

The study participant elaborated that Islamic education helps women a lot in the positive change of their husbands, in taking care of their children, in the equality of family life, in reforming and saving the family economy, and in other positive matters of life. A woman knowledgeable in religious sciences is a very good counselor for parents, husband, father-in-law, and every woman and can help everyone with many difficult issues and events.

By acquiring an Islamic education, not only can one gain the benefits of this world, but also know the purpose of one's life for the Hereafter and know how to spend one's

life as necessary, as well as the family and especially, how to deal with children, husband, and with any other person. It is a very common thing in society that people say that if one mother is educated, then the whole family will be educated better than the educated mother, and if one mother is uneducated, then the whole family may be uneducated and illiteracy can be trained.

Although some people may have provided some ground for the Islamic education of women in their homes such as husbands and fathers, however, such people are very few and it is very difficult for women to study at home, so there is a great need to build permanent and independent madrasas for the Islamic education of women, and it is the responsibility of everyone in society, especially the responsibility of the government to provide grounds for the construction and development of such madrasas in the city and surrounding areas. According to a parent: “Islamic education for women in addition to the fact that benefit from religious education and women gain benefit from madrasas, but these madrasas also promote to the rich religious culture in Islamic society.”

#### **4.12 The Taliban's Opinion on Women's Madrasas**

As Afghanistan is not an economically independent country, and in the past, educational institutions were dependent on foreign aid, and it had agreements with the international community and received aid, so the educational field was also advanced, but the current government of the Taliban is not ready to make agreements with the international community, and the international community is not ready to help without agreements and conditions, so the education system is facing many problems in all fields. But in general, it can be said that when the Taliban gained power in Afghanistan, most of their focus was on Madrasas, whether they are girls' Madrasas or boys' Madrasas, it should be developed and the same should be done in the basic form.

Unfortunately, no progress has been made so far and no attention has been paid to this issue of the establishment and development of madrasas, especially women's madrasas. Of course, there is an opinion from the Taliban about female madrasas, which is that girls up to the sixth grade can go to the madrasas for getting Islamic education, but female students above the sixth grade cannot attend and access their Islamic studies. The current government of the Taliban has not done much about

women's madrasas, nor has it organized any basic program about women's and men's madrasas, but fortunately, behavior and works are done in the name of Sharia and Sharia laws are implemented. The government is given the necessary instructions by the elders and leaders for the sake of reforms, but so far, no necessary measures have been taken by the Taliban government in the field of female Islamic education to invent new Madrasas for females, but the girls have access to madrasas until the sixth grade, however, the Taliban ban on females to continue their Islamic or modern education above from the sixth grade. At present, some people are building a private madrasa for girls in their homes, where they are charged a fee in exchange for Islamic lessons, but there is no based principle and there is no new idea in this regard. Of course, there is a lot of poverty and economic problem in Afghan society and the girl's parents cannot pay the fees personally, so the girls are deprived of Islamic education.

On the other hand, an important point that the Taliban regime has brought under criticism is women's education in the field of modern sciences, or the prohibition of schools, universities, and specialized education without madrasas, with this action, the whole nation has distanced itself from the Taliban government. In addition to banning education for women, females cannot continue their work and occupation in private, government, and other institutions, except for the health sector the Taliban government has allowed them in this regard.

#### **4.13 Conclusion**

Finally, numerous main topics emerged from a thematic analysis of the elements influencing education in a particular setting, including security, customs, parents' illiteracy, poverty, unfavorable economic conditions, the absence of female-only madrasas, and the shortage of female teachers. Both the research goals and the larger research context are significantly impacted by these issues. The emphasis on security draws attention to how unstable or dangerous situations affect learning. It implies that students, particularly female students, have difficulty obtaining education when security is breached. This research highlights the importance of a secure learning environment as a necessary condition for quality instruction.

Another significant issue is customs, which illustrates how cultural norms and traditions have an impact on schooling. These practices may maintain gender inequality and limit the educational options available to women. Interventions must strive to undermine negative traditions and advance gender equality within the community in order to remedy this. The crucial topic of parents' illiteracy suggests that parents' educational backgrounds have a big impact on the educational chances that are available to their kids. Parents with inadequate literacy abilities could find it difficult to support and direct their children's education in a suitable manner. Adult literacy programs that target parental illiteracy can improve educational outcomes for kids.

The issue of poverty and poor economic conditions emphasizes how financial limitations affect schooling. Children's access to school might be hampered by a lack of resources and issues associated with poverty, such as child labor or early marriage. Fair educational chances for all children depend on addressing poverty and enhancing economic conditions. The gender divide in religious instruction is highlighted by the absence of a madrasa for women. This discovery highlights the requirement for the establishment of madrasas created especially for girls, giving them equal access to religious instruction. Last but not least, the issue of the paucity of female teachers refers to the lack of female educators inside the system. Girls' access to education may be hampered by this shortfall, especially in conservative areas where gender segregation is common. To alleviate this gender gap and give females role models, efforts should be made to hire and educate more female teachers.

The complexity and interconnectedness of the difficulties addressed in education are generally highlighted by these themes taken as a whole. To achieve equitable and high-quality education, they emphasize the importance of tackling sociocultural, economic, and gender-related issues. The conclusions urge comprehensive interventions that incorporate community involvement, legislative modifications, and focused initiatives in order to address the implications of each topic and create an atmosphere that is conducive to education.

## **CHAPTER V**

### **CONCLUSION**

#### **5.1 Concluding Remarks**

Under the Taliban's control, Afghan women who attend madrasas have particularly struggled to get access to Islamic education. Taliban's regime keeps gender inequality alive by reducing the chances for women to advance personally, gain economic independence, and actively participate in society. Nevertheless, this thesis argues that it is simplistic to think of the Taliban as the main reason for depriving women of getting educated. I suggest here that the issue of women's access to education in Afghanistan is more multi-layered and sophisticated than what we used to assume. The thesis primarily suggests two points: first, it is problematic to think of the whole of Afghanistan as a homogenous place where every city and village has the same reason for not allowing women to receive an education. Second, it is reductive to think of the problem from a state-centric perspective as if the problem is only about law.

First of all, access to education varies significantly between urban and rural areas. Besides, City areas have more resources and qualified teachers, providing equal opportunities for males and females. However, gender disparities can persist in conservative urban regions. Rural areas face obstacles like distance, transportation, and cultural norms, limiting access for girls. Community-based initiatives, outreach programs, and local leaders are crucial for enhancing educational opportunities in remote areas. Pashtun and Dari-speaking communities have historically experienced reduced female illiteracy rates due to cultural expectations and limited access to education. Socioeconomic disparities in Afghanistan impact both boys' and girls' access to education. Family income, poverty, and the Taliban's approach to Islamic education for women hinder girls' education and reinforce traditional gender norms. Comprehensive measures are needed to address these disparities.

It is also worth mentioning that access to Islamic education in Afghanistan is significantly impeded by security, traditional societal norms, the absence of female teachers, low awareness, parental illiteracy, and poverty. These obstacles are pervasive in Afghan communities and are considered significant impediments to girls' access to Islamic education. Afghan culture places a high value on Islamic values, traditions, and customs, resulting in restrictions on females' movement outside the home. Security concerns, such as poisoning incidents, acid attacks, and kidnappings, have significantly impeded female Islamic education.

To improve female access to Islamic education, it is essential to address these cultural barriers and foster a more inclusive and supportive environment for girls' education.

In Afghanistan, illiteracy and the belief that any form of education is not important hinder female education. Parents often prioritize their daughters' early marriages over their education, leading to a cycle of denying females Islamic and modern education. The country's poverty and slow economy contribute to the negligence of Islamic education, with many families lacking the financial resources to maintain their life. Improving accessibility and availability of Islamic education for females in Afghanistan requires addressing economic challenges and providing assistance to needy families. Although women's madrasas have made progress since the Islamic Republic administration, their implementation of gender justice and establishment have been limited. Increased numbers of women's madrasas are needed to ensure they meet necessary standards and provide equal access to comprehensive Islamic education.

Furthermore, access to Islamic education for Afghan girls is severely hampered by the lack of qualified female educators. Cultural norms impact female access to education, but addressing these obstacles is crucial for promoting equal access. The Taliban regime has faced difficulties in allowing females to continue their education beyond sixth grade, but the Taliban government lacks interest and support for girls' education in both Islamic and modern disciplines. Post-sixth-grade educational facilities are closed to female pupils, and the Ministry of Education faces budgetary constraints. The education of girls in Afghanistan has not received sufficient attention in recent decades, and significant barriers persist in accessing quality Islamic education. To address this challenge, comprehensive interventions involving community engagement, policy modifications, and targeted initiatives are necessary to ensure equitable and high-quality education for all.

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