

# Banning of female education and their psychological issues (mental illness): A study of female students in Nangarhar, Afghanistan

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## Abstract

The Quran clearly states the importance of education. As the Quran asks, those who know and those who do not know are equal. The Quran states that admonition is given to those who possess wisdom. Prophet Muhammad (ص) states, "Every Muslim, male and female, is requested to seek knowledge." Prophet Muhammad (ص) has said a lot to support women's rights. Afghanistan, despite being an Islamic society that guarantees equal rights for men and women, is still struggling for protection of women's rights due to a lack of education, economic backwardness, and dependence of women on men, centuries-old social taboos, prejudices against women, and the absence of opportunities for their steady advancement. The current study aimed to see whether banning female education can affect their psychological issues or whether it can affect their mental health. Data was obtained from Economics faculty students, Medical faculty students, Law faculty students, Computer Science faculty students, Engineering faculty students and English Literature faculty students in Nangarhar, Afghanistan. SPSS was used for descriptive analysis. Dimensions for mental illnesses are feeling sad, confused thinking, excessive (fears, worries, feeling of guilt), mood changes, withdrawal from friends (tiredness, low energy, or problems sleeping), detachment from reality, inability to cope with daily problems or stress, trouble understanding situations and people, problem with drug use, changes in eating habits, excessive anger, hostility, or violence, suicidal thinking (stomach pain, back pain, headaches), unhappiness, family conflicts, relationship difficulties, social isolation, problem with tobacco, homicide, weakened immune system. Data for the study were collected from both school female students and university female students from the private and government sectors through the survey method, and we used a structured questionnaire structure that consists of the respondent's specifications, university specifications, faculty, year and semester of the respondents, and then 25 questions regarding the research topic. Data for the study were collected from 150 respondents. Finally, the study indicates that in general, the independent variable of the study has a detrimental and negative effect on the dependent variable of the study, but some dimensions, such as using drugs, misbehaving, suicide, and using tobacco, have no or a low relationship with the banning of their education.

**Keywords:** Banning of female education; school and university students; psychological issues; Nangarhar, Afghanistan.

## 1. Introduction

Every country's development depends much on its educational system. Development countries with strong educational systems are able to manufacture high-quality product that allow them to dominate other nations. A person can live with dignity and as an involved citizen when they have an education. Education has a major impact on the social and economic growth of families as a whole. Given the history of the world's nations, it is reasonable to assume that with the aid of education, the most developed countries may rise to the pinnacle of power and prestige. It goes without saying that education alters the social, political, and cultural landscape of the nations. The foundation of a nation's development is its educational system. The nations with the most remarkable, marketable, and successful educational systems are also the most prosperous and socially advanced in the world. The only thing that can transform a population burden into a useful human resource is education. Supporting of female education is major vital issue for each and every nations. To answer what is the importance of female education? A girl's education will undoubtedly end the poverty cycle. Well-educated girls are less likely to marry young and against their will, which lowers their risk of maternal death, increases the likelihood of having healthy children, and increases the likelihood that they will send their kids to school. While educating males and females will undoubtedly result in similar increases in their future earnings and provide both boys and girls great opportunities and choices, educating girls will also provide many additional socioeconomic achievements that will undoubtedly benefit entire societies. Education is an intrinsic right of girls and also a critical lever that will help in reaching other developmental objectives. Increasing economic output, raising family income, delaying marriage, lowering the death rate, and improving health and survival rates are some of these advantages. Briefly being a woman with education is crucial since she is a child's first teacher. Since an educated woman creates an educated society, her illiteracy will have a negative impact on a country's future and provide significant obstacles to its advancement.

## 2. Evolution of female education in Afghanistan

Afghanistan is a historical nation where issues with education have always existed, particularly with regard to women. The idea of female schools did not exist, and religious instruction was typically given at home. During the reign of King Amanullah Khan, the problem of female education was first given serious consideration (1919–1929). This marked the inception of female education in Afghanistan's historical narrative. However, the demise of his regime also marked the beginning of the end for female education (Samady 2001). The girls' schools were closed, but the boy's school remained open. During the Sardar Mohammad Daud Khan era in the 1960s, women's education progressed and they were once again granted access to schools. From that point on, there were ups and downs in female education, until the Taliban gained control in 1996. At this point, all female education had ended and not a single girl was enrolled in school. The focus shifted to female education following the fall of the Taliban and the installation of new governments; but, for a variety of reasons, this goal was not met (Samady 2001). When the Taliban took over the whole country again, they implemented different changes regarding female education. The first ministry of higher education ordered the government and private universities to make a partition for females in the class. They changed the girl shift and ordered that females study at a specific time during the morning shift. After a few

months, the ministry of higher education ordered that female education be banned for some unspecified period. They not only banned higher education for females but also ordered that females be banned from secondary and high school.

### **3. Islamic views on knowledge acquisition**

What does the Quran think about the idea of education? The Quran emphasizes the value of knowledge acquisition. For instance, it asks: Are those who know and those who do not know equal? Admonition is given to those who possess wisdom. It goes on to encourage believers to pray for the expansion of knowledge and places a strong emphasis on learning even during difficult circumstances. All knowledge, whether it comes from the social sciences, the physical sciences, the arts, or theology, is regarded as religious in Islam. Several verses that exhort, counsel, warn, and inspire people to travel, study, explore and comprehend the natural phenomena as well as to look into everything in the cosmos serve as examples of this. (Abdulai Abukari). Muhammad (ﷺ) states, "Every Muslim male and female, is requested to seek for knowledge," education is meant to be provided to all Muslims, meaning that both sexes are equally responsible for seeking it out. The Prophet Muhammad (ﷺ) has said a lot to support women's rights. "God commands us to treat women nobly".

By declaring that "Seeking of knowledge is obligatory upon every Muslim man and woman," the Prophet (ﷺ) of Islam allegedly made all knowledge paths available to both genders. The Prophet (ﷺ) himself used to conduct classes for female in order to teach moral and religious precepts, demonstrating his interest in and desire for female education. Islam promotes education for a happy life for both men and women. (Rafeda Al Hariri1987).

### **4. Methodology**

There are two components to the structure questionnaire used in the research. We inquired about the respondent's specifications, university specifications, faculty, year, and semester in the first section of the questionnaire. We posed 25 research-related questions in the second section. Additionally, in order to gather secondary data for the current study, researchers looked through a variety of publications written by various academics in various nations. Our method of non-probability sampling was utilized to choose a sample for the investigation. We choose the convenience sampling strategy in the non-probability technique. A total of 165 questionnaires were given out to responders; 150 of those were returned. We employed the survey approach, interviewing respondents in-person via telephonic interviews in addition to providing them with a questionnaire to complete. Regarding measurement, we asked dichotomous questions, and the answers to each

question were mostly true and mostly false. Respondents were asked to read each question that applies to them. Select either (mostly true) or (mostly false). Andrew J. DuBrin's book *Leadership Research Findings, Practice, and Skills* employed a questionnaire that was very comparable. Wherever the academic employed it for several objectives. Each question receives four marks, for a total of 100. We asked respondents to write down their total responses, and those were considered to be generally true. Next, we provided a percentage description of each respondent's mental ailment.

## **5. The Quran's view on women's education**

Abdulai Abukari, in his paper titled "EDUCATION OF WOMEN IN ISLAM: A CRITICAL ISLAMIC INTERPRETATION OF THE QURAN," discussed women's education from the following themes or perspectives:

### **5.1. Purpose for creating humans**

He said that the Quran expressly and unequivocally states the origin and intent of human creation in Islam. According to the Quran, God created both humans and Jinns so they could serve him. What is the proper manner to worship? Many Muslims in the faith have restricted their understanding of worship to the five daily prayers, fasting, almsgiving, and the Mecca pilgrimage. But worship is much more than that; it is righteousness, which means total submission to God's will in everything one does, including refraining from doing evil and doing good things as he commands. From the above, it is implied that every Muslim, both male and female, must be aware of God's likes and dislikes in order to worship Him (doing what He likes and avoiding what He dislikes). This is because worshiping God requires following His instructions and abstaining from everything that He forbids. In actuality, if one does not know how to worship, one cannot worship God successfully. Applying the aforementioned analysis to the central question of this section, women have an equal right to knowledge acquisition in order to fulfill their divinely mandated role as human beings created primarily for the sake of worship. To strengthen one's faith, this knowledge should encompass anything that causes one to consider and meditate on God's creation. Furthermore, the knowledge must not only teach the person how to carry out the ritualistic aspects of worship but also familiarize them with the provision of all necessities for life, including psychological and bodily needs, so that they might strive toward adhering to God's mandates in acts of worship. Effectively worshiping God requires more than just memorizing and reciting verses from the Quran and other Islamic religious texts. It also calls for education in the truest sense, which involves learning and comprehending the laws of God as they are expressed in the

Quran and other reliable sources and being well-versed in contemporary disciplines like the social sciences (philosophy, sociology, and administration) and physical sciences (medicine, engineering, etc.). Therefore, it is evident from the aforementioned studies that the Quran calls for the education of all people (men and women alike) to gain knowledge, without favoring one gender's education over another. In this regard, the Islamic critical theory proponent Rahman (1980, 397) says that "knowledge is necessary for both men and women, not only to know God with all His attributes, but also to learn His teaching so they may determine what the right and proper way of life is for them." And because both men and women will be held equally accountable for their actions and omissions on the Day of Judgment, this obligation applies to them equally.

## **5.2. Knowledge as both the foundation of Islam and attribute of the righteous**

An essential component of Islam's basis is knowledge. All Islamic scholars agree that the word "Iqra," which means "Read," was the first word revealed in the Quran (Ahmed 2002). According to Ali (1989) "teach" and "knowledge" in Arabic have the same root. The full meanings of the words "read," "teach," "pen" (which implies reading, writing, books, study, research), "knowledge" (including science, self-knowledge, spiritual understanding), and "proclaim," which is another meaning of the word "to read," cannot be produced in a translation, he continues.

According to Ahmed (2002), knowledge is the next most often used term in the Quran after the name of God. The word "know," which derives from the Arabic word "ilm," appears 865 times in the Quran (Malaekah 2000). Unfortunately, despite the Quranic emphasis on knowledge, there is still a dearth of emphasis on physical science education in many Muslim societies, with a greater focus on Quranic schools. "Because We Allah (SWT) had surely sent unto them a Book, based on knowledge, which we explained in detail a guide and a mercy for those who believe," the Quran adds. This suggests that the Quran sees knowledge acquisition as both a requirement and a right for all Muslim women and men. In addition to the Quran's unambiguous position that every Muslim woman and man should pursue knowledge. Thus, it may be inferred from this study that women's education is mandated by the Quran.

## **5.3. Following the best meaning of the Quran**

The Quran states that people endowed with knowledge are those who fear God and submit to Him. Is there equality between the knowledgeable and the ignorant, according to the Quran? Admonition is given to individuals who are endowed with understanding. Those among Allah's slaves with intelligence who genuinely fear Him. Allah (SWT) will elevate those of you who believe and have been given wisdom to

(appropriate) positions (and degrees).

A Muslim must possess some knowledge of what God commands and prohibits in order to be obedient to Him, whether by spiritual inspiration or through independent study and application. Because the Quran mentions examples of virtuous women and because we have righteous women among us, both men and women can therefore claim the status of righteous people. The Quran effectively declares that women have an equal right to information and education in order to become virtuous individuals because they possess the knowledge and understanding that leads to obedience to God in all spheres of life—both practically and spiritually.

#### **5.4. Following the Best Meaning of the Word**

The idea of taking the Quran at its value is one of the most significant guidelines it offers Muslims to comprehend and apply its teachings. The Quran states in relation to this: "Those who listen to the Word and follow the best (meaning) in it: those are the ones endowed with understanding and those are the ones whom Allah (SWT) has guided". If the verse's use of the word "word" refers to the message of the Quran or the Word of God, then we must interpret and apply the verse's meaning in a way that maximizes its benefits for all humankind, both here on Earth and in the Hereafter, and ensures that our understanding of it surpasses all other understandings in terms of God's limits. No verse in the Quran asserts, either directly or indirectly, that women should receive less education than men does. Women's education will sufficiently prepare them to serve God, which is the primary reason for their creation and encompasses every aspect of a Muslim's life, including their roles in society and their interactions with other people. According to this argument, the benefits of educating women exceed the disadvantages of preventing them from doing so; as a result, it is desirable to give equal weight to the education of men and women, both theoretically and practically, rather than giving men more weight than women (Abdulai Abukari).

#### **5.5. Responsibility for one own acts**

The Quran says: Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist). Within the confines of the concept of free will, this verse restates the fundamental ideas that all living things derive their sustenance from Allah (SWT) and that, in general, it is more acceptable to look to God for everything. It goes on to emphasize personal responsibility, another crucial tenet of the Quranic worldview. The Quran emphasizes multiple times that each and every person is accountable for their own deeds and that no one can bear the blame for

the deeds or omissions of another. According to the Quran, humans will ultimately face God for judgment, at which point He will reveal to everyone the things they have done.

Since each soul bears responsibility for their actions on the Day of Judgment, why should other hinder others from following honorable paths that will either directly or indirectly encourage them to act morally (obedience to God)? Since each and every human is accountable for their own actions, it follows that female have a right to an education, the development of their own viewpoints and understanding, and the acquisition of all the psychological and physiological traits required to behave in accordance with their divinely intended purposes ( Abdulai Abukari).

### **5.6. Responsibility for changing one's own condition**

The Quran says: "Verily never will Allah (SWT) change the condition of a people until they change it themselves (with their own souls).

By endowing humans with the senses of hearing, sight, intelligence, and affection, God has granted humanity a limited amount of free will to choose between right and wrong, good and evil, and profit and loss. God makes all the arguments in the Quran; among other things, he uses historical precedents, parables, and natural analogies to persuade humanity of the "truth." Apart from the faculties and free will that God has bestowed onto humanity, there are a plethora of resources on Earth that each person can utilize to improve their situation. Every decision people make while exercising the limited free will that God has given them—that is, while making use of their abilities and resources—comes with an equal amount of responsibility. The meaning of "condition" in the aforementioned verse varies depending on the context in which it is read. In my understanding, "condition" refers to a society's physical and socio psychological state, including its capacity to meet the basic needs of its members—such as food, clothing, and shelter—and to sustain social ties both within the society and between societies. In this regard, it is impossible to overstate the importance of knowledge in creating improved social conditions. All members of the community, both equally, ought to receive some sort of education or information that will help them become more like God and improve the state of society.

Women make up a sizable portion of the population in many societies, and their education in contemporary fields like administration, science and technology, and other social sciences will not only raise their socioeconomic standing as individuals but also raise society's standard of living overall by enabling them to contribute to its development as members. The aforementioned study makes it abundantly evident that the Quran mandates education for every member of a society, irrespective of gender ( Abdulai Abukari).

### 5.7. Saving one's family from Hellfire

We are grateful that we are Muslims who hold the belief that people have another life after death. However, it is righteous to believe in Allah (SWT) and the Last Day, according to the Quran. "Lost indeed are they who treat it as a falsehood that they must meet Allah (SWT)" the statement continues. The Quran states once more that everyone will experience death and that they will only receive their complete compensation on the Day of Judgment.

The duty of humanity to protect themselves and their family from the Hell Fire. God says in the Quran: O ye who believe! Save yourself and your families from a fire.

According to an analysis of the verse above, God is telling Muslims to follow His commands and prevent His prohibitions in order to be righteous, and to help their families—some interpreters see this as going beyond a person's biological family—to follow suit. Family members can achieve this level of direction if they are taught specifically what God values and what He disapproves of. This kind of instruction needs to go beyond simply teaching students to memorize and recite passages from the Quran without making an attempt to help them reflect on and comprehend verses that will affect their daily lives. Among other things, the direction must instill a fear of God and lead to upright lives, respectable means of subsistence, consideration for others, and forgiveness. All family members, male or female, must follow this instruction. This bolsters the claim that women in the family have the same access to education as their male siblings.

Given that the Quran clearly exhorts believers to protect themselves and their families from the Hell Fire, how come some of its adherents rejected the methods available to them to escape the Fire? Why is it that some Muslim women are not allowed to have an education? ( Abdulai Abukari).

## 6. Literature review

The educational system in Afghanistan has suffered since the Taliban took over, especially for female. The Taliban's severe limitations on women's and girls' access to education have caused a sharp decline in the student population. Due to the ensuing insufficient enrollment, more than half of Afghanistan's private educational institutions have closed. Furthermore, in the event of a no-ban, female students who would have otherwise paid to study science or social science subjects are being forced to change their curricula to include a greater emphasis on religious themes, which runs counter to the educational objectives and aspirations of these institutions (Ahmed 2022). According to Neyazi et al. (2022), the ban on female students' access to education beyond the sixth grade and higher education has resulted in significant emotional suffering, including raised levels of sadness, depression, and anxiety.



Several reports have shown that girls were left in tears after the Taliban's initial efforts to shut down schools and universities for female students the evidence from several research on the topic emphasizes how the education ban for girls in Afghanistan has seriously harmed girls' psychological development in addition to impeding their cognitive growth (Tharwani et al. 2023; Neyazi et al. 2022). Being a resident of Afghanistan, where girls are the only country in the world not legally allowed to continue their education beyond the sixth grade in an offline setting, is undoubtedly a depressing and difficult reality (Akbari and True 2022; EFSAS 2022; Ahmed 2022).

It is difficult for women to contribute to the workforce as managers, coaches, educators, administrators, researchers, and female dormitory supervisors because they are not allowed to continue their education past primary school (Ahmed 2022).

The rise in suicides, particularly among women, is partly attributed to the closing of colleges and universities. When schools and universities close to girls in that age group, they deprive or prevent them from having access to a vital source of support and opportunities for personal and social growth. At this crucial age, girls need to learn about life management and problem-solving skills, either through classroom debates and discussions, or by walking home with friends. Young girls would feel alone and forlorn if they couldn't access social services like schools (Tharwani et al., 2023).

In order to address and prevent domestic violence, especially for girls, education is essential (Kovess-Masfety et al. 2023; Vale, Margolin, and Akbari 2023; Moorehead 2023).

One of the main causes of domestic violence is absenteeism, thus educating people—especially girls—is essential to lessening its effects. On the other hand, regardless of gender, education is crucial for children's mental health. Neglecting to give priority to education would have detrimental effects on children's mental health and the nation's future (Neyazi et al. 2022; Kovess-Masfety et al. 2023).

Banning girls from education above grade six has resulted in negative psychological and emotional effects on them. Easar et al (2023).

In 1994, Zubeda Khan, Ghulm Y. Soomro, and Samina Soomro investigated the function of educated women, particularly in urban areas with much superior medical facilities. These findings are important because they impact the family's ability to acquire health care.

According to Zeba Aysha (2000), a number of social-economic and community-level elements influence different aspects of women's status; also, women's first education is crucial for both their own well-being and the nation's economic performance.

(Naqvi & Shahnaz, 2000) looked at how various demographic, socioeconomic, and human capital-related factors affected women's decisions to enter the workforce and came to the conclusion that educated women in

the family were more likely than uneducated women to decide to look for work.

## **7. Barriers to women's continuing participation in higher education in Afghanistan**

- Lack of standard infrastructure
- Opinions of some Taliban scholars
- Early marriage
- Lack of family support
- Employment opportunities
- Economic situation
- Cultural concerns
- Postgraduate programs and facilities
- Community and family attitudes
- Lack of Qualified Female Teachers
- Poverty
- Social norms

Shayan (2015) cites Jamal (2012) as saying that tradition and its ideals have the biggest impact on female education in Pashtoon. He clarifies that all Pashtoons have a tendency to adhere extremely closely to an ethnic code known as "Pashtoonwali," which is a law specific to Pashtoons and is understood by all. Although it is not written, every Pashtoon is aware of it. He says that the primary reason women are not able to pursue higher education is because of this code or rule. "For women, there is either house (kooor) or the Grave (goor)," goes a Pashto proverb. He continues by saying that, in accordance with Pashtoonwali, they will permit their daughters to attend school if it is close to their homes and has female teachers.

## **8. Indicators of person psychological issues (mental illness)**

Mental illness, sometimes known as mental health disorders, encompasses a broad spectrum of mental health issues, including diseases that impact mood, thought processes, and behavior. Anxiety, eating disorders, schizophrenia, depression, and addictive behaviors are a few examples of mental illnesses. Emotions, ideas, and behaviors can all be impacted by mental disease symptoms.

### **Example of signs and symptoms include:**

- Feeling sad or down
- Confused thinking or reduced ability to concentrate

- Excessive fears or worries or extreme feeling of guilt
- Extreme mood changes of highs and lows
- Withdrawal from friends and activities
- Significant tiredness, low energy or problems sleeping
- Detachment from reality (delusions), paranoia or hallucinations
- Inability to cope with daily problems or stress
- Trouble understanding and relating to situations and to people
- Major changes in eating habits
- Excessive anger, hostility or violence
- Suicidal thinking.
- Stomach pain
- Back pain
- Headaches
- Other unexplained aches and pains
- Unhappiness and decreased enjoyment of life
- Family conflicts
- Relationship difficulties
- Social isolation
- Problem with tobacco and other drugs
- Self-harm and harm to others including suicide or homicide
- Weakened immune system
- Heart disease and other medical conditions

## 9. Analysis

### Demographics

Table 1.

respondents specification					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	school student	24	15.8	16.0	16.0
	university student	126	82.9	84.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that 24 respondents to the study are school students, and the remaining 126 are university students.

Table 2.

University specification					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Goverment	108	71.1	72.0	72.0
	Universtiy/school	42	27.6	28.0	100.0
	private University/school	150	98.7	100.0	
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The study's 108 respondents are students in the government sector, while the remaining 42 are in the private sector, according to the above table.

Table 3.

Faculty year of respondents					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	First year	30	19.7	23.8	23.8
	2nd year	48	31.6	38.1	61.9
	3rd year	12	7.9	9.5	71.4
	4th year	36	23.7	28.6	100.0
	Total	126	82.9	100.0	
Missing	System	26	17.1		
Total		152	100.0		

According to the above table, 30 study participants are first-year students, 48 are second-year students, 12 are third-year students, and 36 are fourth-year students.

Table 4.

semester of respondents					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1st semester	12	7.9	10.0	10.0
	2nd semester	24	15.8	20.0	30.0
	3rd semester	18	11.8	15.0	45.0
	4th semester	24	15.8	20.0	65.0
	5th semester	12	7.9	10.0	75.0
	6th semester	6	3.9	5.0	80.0
	7th semester	18	11.8	15.0	95.0
	8th semester	6	3.9	5.0	100.0
	Total	120	78.9	100.0	
Missing	System	32	21.1		
Total		152	100.0		

According to the above table, 12 of the study's respondents are first-semester students, 24 are second-semester students, 18 are third-semester students, 24 are fourth-semester students, 12 are fifth-semester students, 6 are sixth-semester students, 18 are seventh-semester students, and 6 are eighth-semester students.

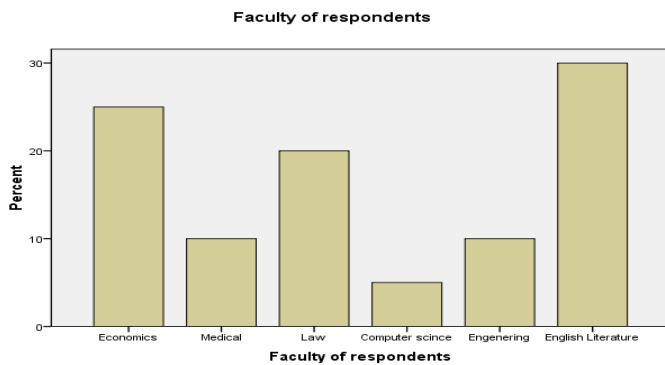


Table 5.

**We felt disappointed when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly true	144	94.7	96.0	96.0
	Mostly False	6	3.9	4.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The study's 144 respondents felt disappointed since education is outlawed, according to the above table, while the remaining 6 respondents don't feel disappointed.

Table 6.

**I even don't care about myself when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	144	94.7	96.0	96.0
	Mostly False	6	3.9	4.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The study's 144 respondents don't seem to care for themselves, according to the above table, while the remaining 6 have been concerned about themselves because schooling was outlawed.

Table 7.

**We felt scared and frightened when education was banned..**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	96	63.2	64.0	64.0
	Mostly False	54	35.5	36.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The study's 96 respondents felt scared and frightened since education is prohibited, according to the above data, while the remaining 54 respondents don't feel afraid.

Table 8.

**Even I lost my temper when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	126	82.9	84.0	84.0
	Mostly False	24	15.8	16.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

According to the above table, 126 study participants lost their temper, whereas the remaining 24 did not after schooling was outlawed.

Table 9.

**We didn't meet with our close friends when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	138	90.8	92.0	92.0
	Mostly False	12	7.9	8.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The study's 138 participants did not meet with their close friends, according to the above table, while the remaining 12 met during the period when education was prohibited.

Table 10.

**I felt quite bored when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	96	63.2	64.0	64.0
	Mostly False	54	35.5	36.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table shows that, since education is prohibited, 96 study participants felt extremely bored, whereas the remaining 54 didn't.

Table 11.

**I lost my patience and energy when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	132	86.8	88.0	88.0
	Mostly False	18	11.8	12.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that 132 respondents to the study lost patience and energy from the time when education was banned, and the remaining 18 respondents didn't lose patient and energy.

Table 12.

**I went without sleep when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	96	63.2	64.0	64.0
	Mostly False	54	35.5	36.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The study's 96 participants went without sleep during the period when schooling was prohibited, according to the above table, whereas the remaining 54 participants reported the opposite.

Table 13.

**I realized many times that my friends, relatives and even family members tried to harm me when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	36	23.7	24.0	24.0
	Mostly False	114	75.0	76.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that 36 respondents to the study realized many times that their friends, relatives and even their family members tried to harm them, and the remaining 114 are converse.

Table 14.

**I went through delusions when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	78	51.3	52.0	52.0
	Mostly False	72	47.4	48.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that 78 respondents to the study went through delusions from the time when education was banned, and the remaining 72 respondents are converse.

Table 15.

**During my daily routines, I am mentally uncomfortable and can't manage my daily tasks when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	114	75.0	76.0	76.0
	Mostly False	36	23.7	24.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that 114 respondents to the study are mentally uncomfortable and can't manage their daily tasks since the time when education was banned, and the remaining 36 are converse.

Table 16.

**I used different drugs for my own comfort when education was banned.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	30	19.7	20.0	20.0
	Mostly False	120	78.9	80.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table shows that 30 research participants used various drugs for self-comfort during the period when schooling was outlawed, whereas the remaining 120 participants did not use any distinct drugs.

Table 17.

**When education was banned, my eating habits became disordered.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	114	75.0	76.0	76.0
	Mostly False	36	23.7	24.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that the eating habits of 114 respondents have changed, and the remaining 36 respondents eating habits are normal.

Table 18.

**When education was banned, I lost relationships with my family members.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	84	55.3	56.0	56.0
	Mostly False	66	43.4	44.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that 84 respondents to the study lost their relationship with their family members when education was banned, and 66 respondents didn't lose their relationship with their family members.

Table 19.

**When education was banned, I get angry easily during my daily routines.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	114	75.0	76.0	76.0
	Mostly False	36	23.7	24.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 114 respondents to the study get angry easily during their routines, and 36 are converse.

Table 20.

**When education was banned, I nervously carry out my daily activities.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	102	67.1	68.0	68.0
	Mostly False	48	31.6	32.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 102 respondents to the study nervously carry out their daily activities, and the remaining 48 respondents are normal in their daily activities.

Table 21.

**Since education was banned, I have been committing offenses and misbehaving against my family members, friends, and relatives.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	42	27.6	28.0	28.0
	Mostly False	108	71.1	72.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 42 respondents to the study have committed on offense and shown misbehavior against their family members, friends, and relatives.

Table 22.

**When education was banned, I attempted suicide several times.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	54	35.5	36.0	36.0
	Mostly False	96	63.2	64.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 54 respondents to the study attempted suicide several times, and the remaining 96 respondents didn't attempt suicide.

Table 23.

**When education was banned, we suffered different diseases such as: stomach, back pain, headaches, and other unknown pains.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly True	102	67.1	68.0	68.0
	Mostly False	48	31.6	32.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 102 respondents to the study suffered different diseases and the remaining 48 respondents are normal.

Table 24.

**When education was banned, I didn't enjoy my life.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly true	132	86.8	88.0	88.0
	Mostly false	18	11.8	12.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 132 respondents to the study don't enjoy their lives, and the remaining 18 respondents are normal.

Table 25.

**When education was banned, I disputed a lot with my family members.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly true	72	47.4	48.0	48.0
	Mostly false	78	51.3	52.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 72 respondents to the study dispute a lot with their family members, and 78 are normal.

Table 26.

**When education was banned, I failed to have a close relationship.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly true	96	63.2	64.0	64.0
	Mostly false	54	35.5	36.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 96 respondents in the study field have close relationships and the remaining 54 respondents have close relationships.

Table 27.

**When education was banned, physical distance occurred between me and my social interactions.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly true	114	75.0	76.0	76.0
	Mostly false	36	23.7	24.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned, 114 respondents see physical distance between them and their social interaction, and the remaining 36 respondents didn't see physical distance.

Table 28.

**When education was banned, I used tobacco to change my mind and be comfortable.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly false	150	98.7	100.0	100.0
Missing	System	2	1.3		
Total		152	100.0		

The above table indicates that when education was banned for changing their mind and being comfortable no one used tobacco.

Table 29.

**When education was banned, my immune system was weakened against diseases.**

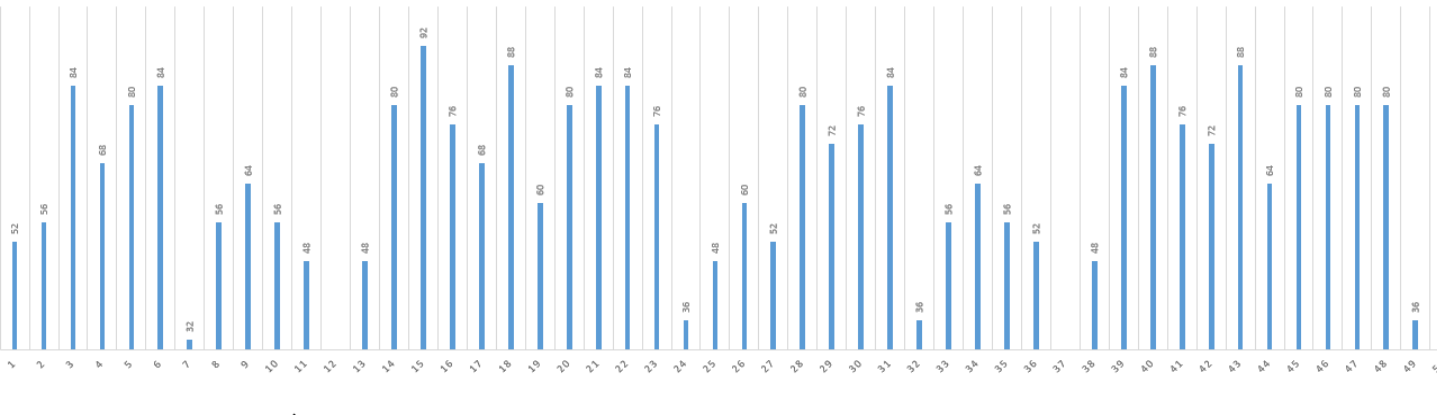
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly true	96	63.2	64.0	64.0
	Mostly false	54	35.5	36.0	100.0
	Total	150	98.7	100.0	
Missing	System	2	1.3		
Total		152	100.0		

The table indicates that when education was banned, the immune systems of 96 respondents are weakened against diseases, while the immune systems of the remaining 54 respondents are normal.

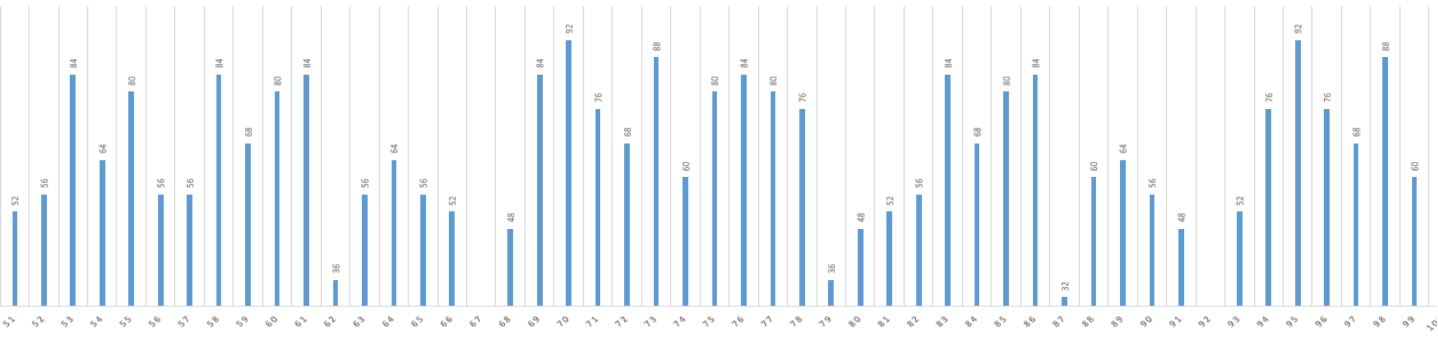


10. Each student mental illness percentage

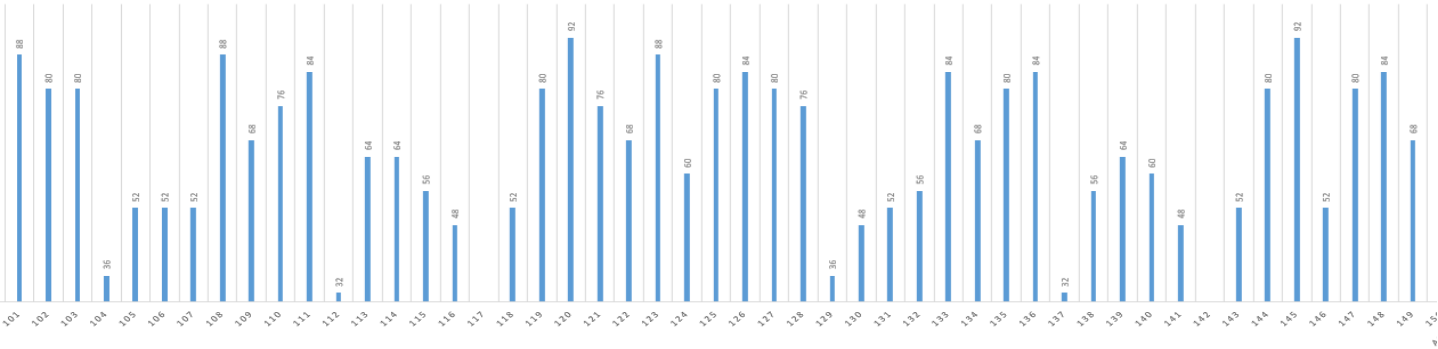
Graph 1.



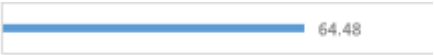
Graph 2.



Graph 3.



Average:



## 11. Conclusion

The result of the analysis of this study revealed that banning of female education has detrimental and negative effect on their psychological issues (mental illness). Scholarly words regarding this study also reveals that banning of female education effect mental health and has negative psychological and emotional effect on them. (Neyazi et al. 2022; Tharwani et al. 2023 and Easar et al). Data for the study were collected through the survey method, and we used a structured questionnaire. The structure of the questionnaire consists of respondent's specifications, university specifications, faculty, year and semester of the respondents, and then 25 questions regarding the research topic. Data for the study were collected from 150 respondents. SPSS was used for descriptive analysis. Dimensions for mental illnesses are feeling sad, confused thinking, excessive (fears, worries, feeling of guilt), mood changes, withdrawal from friends (tiredness, low energy, or problems sleeping), detachment from reality, inability to cope with daily problems or stress, trouble understanding situations and people, problem with drug use, changes in eating habits, excessive anger, hostility, or violence, suicidal thinking (stomach pain, back pain, headaches), unhappiness, family conflicts, relationship difficulties, social isolation, problem with tobacco, homicide, weakened immune system. As Afghanistan is an Islamic country and its residents follow Islamic rules and regulations, some dimensions, such as using drugs, misbehaving, suicide, and using tobacco, have no or a low relationship with the banning of their education. Finally, the study indicates that in whole the independent variable of the study has a detrimental and negative effect on the dependent variable of the study, which are banning of female education and female mental illness.

## 12. Recommendations

1. Ministry of higher education should distribute time for men and female students and change their shifts.
2. The government should design and make buildings for female education and other international organizations and Islamic countries should help in this area, especially those entities that aim to provide equal education opportunities all over the world. They should help the Afghan government build infrastructure for female students.
3. The construction of working women's hostels should be made possible and protected so that women are encouraged to complete their education for a better and safer future.
4. The government should make at least one specific university for female in each province.
5. Should find a female educated lecturer, if not should consider those female students who are studying their last semester as graduated students and invest in them, giving them training and development to work as a lecturer in the country.
6. The government should provide insources and outsources for female specialists to train and develop them as lecturers.
7. The government and universities should provide distance and online education options to enable some Afghan women to study from home and train more female teachers to work at schools and universities. Besides, as it is in the 21<sup>st</sup> century, changes are occurring in each and every field all over

the world, so the government of Afghanistan should provide assessments for online education and accept and value online education in the country.

8. Motivate female teachers through qualification-based salary increments.
9. All Masjid Imams must change the old tradition or opposite opinions of Afghanistan residents regarding female education, and especially should describe what Islam really wants from females. What is the rule of women in Islam? What does Islam say regarding the education of females? And they should discuss other relevant issues regarding women in their discussions with Joma Khotbas there is a very strong position and role of the religious leaders (Imam) in the society. So it will be better to have them motivate people, especially family elders, for female education.
10. Arrange public awareness programs, especially for parents, to brief them about the importance of female education by giving examples from society, i.e., if we do not let our daughters go to school, then we will have no female doctors, which consequently is a problem for our females.

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