

## Women's education from the perspective of Islam and consequences of restrictions on women education in Afghanistan

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### ABSTRACT

Women, who make up half of society, have an undeniable effect on the development and transformation of nations. The illiteracy of this great human group will cause irreparable damage to society and will cause the country to fall behind the caravan of modern civilized societies. Because educated mothers have indisputable effectiveness and efficiency in the proper education of future generations and will result in an improved general level of literacy in society. In Islam, there is no Sharia barrier for women's education and many religious texts have emphasized the necessity of women's education. The history of Islamic culture has recorded many eminent women who have played an important role in promoting Islamic culture. Since the mission of professors of educational institutions requires them to reflect the objective issues of society in their scientific works, therefore, in this article, an attempt has been made to examine the necessity of women's education, solutions to improve it, and the consequences of banning women from education.

**Keywords:** Women's education, Islam, solutions, challenges.

### 1. Introduction

Islam has given women the right to live an honorable life in the community and allowed them to participate in educational and social activities subject to compliance with Sharia standards. Women who were men's reference in religious issues and many men consulted them to understand their religious issues. At the beginning of Islam, when the absolute majority of the people did not have the blessing of literacy, there were women scholars like Bibi Hafsa (R.A.) who had the ability to read and write and were the masters of Mushaf like men. The other wife of the Prophet (PBUH) Bibi Aisha (RA) was one of the scholars of her time and enriched the religious culture through the narration of many hadiths. In politics, there were many women, like men, who pledged allegiance to the Prophet (PBUH) and took on tasks such as supplies and nursing the wounded during wars.

Since women have the crucial role of educating future generations, Islam has paid special attention to women's education. There is no doubt that the educational role of illiterate and literate mothers is not the same. Literate mothers have higher capacities and effective educational skills than illiterate mothers. Educated women have an undeniable role in raising the general level of literacy and eradicating illiteracy. This important matter depends on the women themselves's possession of the literacy blessing. In a situation where the absolute majority of Islamic countries and the public opinion of all Muslims are focused on banning the women of our society from education, the continuation of this situation will cause irreparable damage to the image and prestige of our country. Therefore, it is up to the trustees of the educational affairs of our society to create a suitable religious and cultural environment in the educational centers of the country and take priority and the necessity of the continuation of women's education. The education of women in society is a serious necessity. The hopes of half of the members of our society should not turn into despair with educational restrictions. Education and training of women increase their effectiveness and role in raising healthy and useful children in society and lays the foundation for positive development in that society. Educated women can also play an important role in the economic prosperity of society. Because literate women have the ability to make an active contribution to the country's economic prosperity through the creation of large and small enterprises in accordance with the prevailing culture in the society. The gender segregation in universities and schools and the need for female academic staff for separate categories of females have also increased the need for women's education. It is up to those in charge of our educational affairs to consider appropriate educational solutions and plans for the women of our society.

People's expectation from the government is to remove the educational restrictions on females and consider the requirements of the era and the challenges caused by the educational restrictions. Because today's generation has found significant differences from previous generations. In the last twenty years, there have been significant changes in the cultural and social situation of our society. In this period of twenty years, the distance between two generations is twenty years in terms of the calendar; but in terms of cultural and social developments, it has been made twenty centuries apart.

Literacy level has increased relatively and figuratively. Mass media and virtual space have bombarded people's minds with information. Press, mass media and virtual spaces have bombarded people's minds with information. Ignoring all these changes and pushing society back to twenty years ago will cause many frictions and disturbances. The women of our society may tolerate the educational restrictions imposed in the short term due to the fatigue of the war and its dire consequences; but there is no guarantee that in the long run they will not open their hearts and challenge this relative security through civil activities and street protests, like neighboring countries. On the other hand, the continuation of this situation can provide the surfing opportunity for currents and external loops that willfully or unwittingly expose the Muslim women of our society to their abuse.

Now that in our society the need to revive the religious heritage and strengthen the national culture has become more intense and accelerated and has increased the hopes for the independence and achievement of the lost glory of our nation, we should learn from the historical developments of our country and not commit the mistakes of the past. In this critical situation, it is necessary that the cultural authorities of our society plan the educational system very consciously and accountably in such a way as to increase hopes and beliefs about the correct efficiency and management ability of religious systems in the revival of the rich heritage of religious and national culture of the society and become a healing balm for the bloody wounds of the wars of erosion of the last few decades of our country. On the other hand, the failure to provide a safe educational environment for the country's innocent children can increase the bragging and attacks of rival groups and observer societies.

## **2. Research methodology**

According to the nature of the research subject, the method of collecting information is documentary and library, and the method of data analysis is analytical-descriptive.

## **3. Women's education from the perspective Islam**

Islam has emphasized the necessity of learning science for men and women. It is one of the honors of Muslims that the first revealed verses of their Holy book (Quran) have begun with the word reading and in it they swore by pen, which is considered one of the important elements of education. Likewise, the Holy Quran has expressed hundreds of verses about the importance and necessity of science and knowledge. The Sunnah of the Holy Prophet (PBUH) also emphasized and focused a lot on institutionalizing the culture of general and inclusive education. Because science and knowledge from the perspective of Islam is light and vision. It cannot be said that Islam only obliges men to get out of the darkness of ignorance and reach the light and deprived women of this great blessing. Muslim women, although in Islamic civilization, more than having outward appearance and duties, they are committed to establishing deep educational policies in the family context. However, they have played an active role in most of the historical events and social trends throughout the history of Islamic civilization, and women with great faith have played a role side by side with men in various dimensions of life. The history of Islamic culture has recorded many eminent women who have played an important role in exaltation of religious culture.

### **3.1. Women's education from the perspective of the Holy Quran**

The Holy Quran considers knowledge as light and sight and ignorance as darkness and blindness. As the Holy Quran says: Say "Are the blind and the seeing persons alike; or darkness and light? (Surah Ra'ad, verse 16); Tell me, is the blind eye of the ignorant and the seeing eye of the scholars the same? Overall, the verses and narrations that have been mentioned about the importance and necessity of sciences and knowledge are general and include men and women. For example, verses like; Say "Are the blind and the seeing persons alike; or darkness and light?" (Surah Ra'ad, verse 16) and "Are those who know equal to those who do not know?" (Surah Zammar, verse 9) have also come with the masculine word, but no commentators have considered its ruling to be specific to men. From the scholar's points of view, some generalities and generalities are not vector assignments, and their tone and expression are such that they cannot be discriminated by the human mind. For example, the noble verse "Indeed, the most noble of you in the sight of Allah is the most righteous of you. " (Surah Al-Hujarat, verse 13) cannot be considered exclusive to men, and no commentator and scholar has restricted its ruling to men and excluded women from its scope. In general, many religious rulings are expressed with masculine words; but their ruling is general and includes both women and men (Javadi Amoli, 1386, p. 77).

### **3.2. Women's education from the perspective of the Sunnah of the Holy Prophet (PBUH)**

The Prophet (PBUH) was also very interested in institutionalizing the culture of women's education in his words and actions. As in his famous hadith, he made the study of science mandatory for every Muslim, both men and women: "It was narrated from Anas bin Malik that the Messenger of Allah (PBUH) said: "Seeking knowledge is a duty upon every Muslim" (Sunan Ibn Majah, 1952 AD, Vol. 1, p. 151, Hadith 224). In the mentioned hadith, although the word Muslim is masculine, the expression "all Muslims" includes both men and women. Also, in the narration of "A Muslim is the brother of a Muslim" the word Muslim refers to both men and women and it is clear to everyone that in these cases gender is not intended and does not interfere with the meaning. Also, this hadith is also known among the people with the additional word Muslimah (Muslim women). Although this excess may not be part of the hadith; but it makes the right sense. Also, in the "The Muslim is the brother of the Muslim" narration, the word Muslim refers to women and men, and it is clear to everyone that in these cases gender is not intended and does not interfere with the meaning. According to these texts, the scholars have decided that the study of science includes men and women (Al-Sibai, 1420 BC, p 25). Ibn

Majah also narrates another hadith in his Sunan that the Prophet (PBUH) ordered men to teach inheritance issues and teach them to women and considered knowing it as half of science “It was narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: O Abu Hurairah. Learn about the inheritance and teach it, for it is half of knowledge” (Sunan Ibn Majah, 1952, Vol. 2, p 907); it is narrated from Abu Hurairah that the Messenger of Allah (PBUH) said: O Abu Hurairah: Learn about the inheritance and teach it to women, for it is half of knowledge. The Holy Prophet (PBUH) started the fight against illiteracy from his home. He chose a female teacher for his wives. The mothers of the believers became models and examples for the women and girls of Medina, and soon the number of literate people increased in Medina, and the number of literates increased significantly. The women of the Prophet's (PBUH) family were the authority on religious and jurisprudential matters during his lifetime and after his death, and the house of each of them was like a madrasah (school) where the students gathered for learning knowledge, hadith and the rules of Sharia. And all kinds of knowledge and wisdom were entertained. Many elders of the Companions asked the Prophet's wives many important and detailed questions. From this point of view, women at the beginning of Islam were important sources of knowledge and approved by religion and accepted by Islamic society (Ramiar, 1346, p 385).

The wives of the Prophet of Islam Bibi Aisha, Bibi Hafsa (RA) and many women were literate. In order to explain the high and valuable position of women, the Prophet of Islam (PBUH) used to hold scientific meetings with them and evaluate their views on social and political developments and issues of the society. The women of the era of the Prophet (PBUH) reached a stage where they competed with men to demand their rights and consult their Shari'ah issues. They used to attend the assembly of the Prophet (PBUH) and pray in the mosque and attend the Friday and Eid prayers. Moreover, the participation of women in some campaigns and their logistical role in wars had become normal, and some wives of the Prophet of Islam participated in wars. As an example, Umm Salma's advice played an active role in the peace of Hdaybiyah and the announcement of the acceptance of Abul Baba's repentance.

Balazri wrote in *Fatuh al-Baldan* that at the time of the emergence of Islam, the number of literate Quraysh who knew how to read and write did not exceed 17 people. He has mentioned the details of all these seventeen people. Among the literate women of the beginning of Islam, Shafaa daughter of Abdullah al-Adawiya, Bibi Hafsa (RA), the wife of the Prophet (PBUH), Umm Gulthoum daughter of Uqbah, Ayesha daughter of Saad, and Karima daughter of Miqdad knew both reading and writing skills. Shafa bint Abdallah Aduwieh taught writing skills to Bibi Hafsa (RA) on the order of the Prophet of Islam (PBUH). Bibi Aisha and Umm Salma (RA) knew how to read and did not know how to write (Balazari, 1975, vol. 3, pp. 581-580). It was due to the skill of writing that among the wives of the Prophet of Islam, only Hafsa (RA) was the author of Mushaf. Some sources also refer to the literacy of Bibi Fatima Zahra daughter of Prophet (PBUH). But the humanistic teachings had made the women of the beginning of Islam to have a great desire to study science. For this reason, some of them came to the Prophet (PBUH) and said that men have surpassed us in teaching their religious matters. They sit with you every day and learn their religious issues. We women cannot compete with them. Therefore, we suggest that you dedicate some of your time to the education of women and answer our questions. Imam Bukhari (RA) narrated in his chain of transmission: “Narrated Abu Sa'id Al-Khudri: The women said to the Prophet: Men have surpassed us in using your presence. So, dedicate a day to us. The Holy Prophet accepted and allocated a day for them, and on that day he preached and guided women and regularly encouraged them to learn.” (Sahih al-Bukhari, vol. 1, p. 32, hadith 101).

Women's legal demands and their Shari'a inquiries became the source of a special surah about women called Surah "Nisaa". In addition to this Surah, about 400 verses of the Holy Qur'an are also revealed about women, which indicates the serious concern of the Holy Qur'an for the women's role. The role of women at the beginning of Islam in performing religious rites and scientific and social issues alongside men were impressive. The range of women's

knowledge in the beginning of Islam included different dimensions. Women like Bibi Ayesha (may Allah be pleased with her) were experts in subjects such as medicine, astronomy, poetry, history and jurisprudence and taught people. Umm Varqa was one of the virtuous women of her era whom the Messenger of God called a martyr. She was one of the reciters and collectors of the Holy Quran. Women like Umm Salma, Zainab daughter of Abu Salma and Bibi Fatimah (may God be pleased with them) provided valuable services in expressing religious rulings and deriving them (Jalili, 1383, p. 20). After the Prophet (PBUH) the Caliphs of Rashidin (RA) and the elders of the Companions asked the scholarly women of the Prophet (PBUH) about their scientific issues and religious rulings and acted accordingly (Ramadan Al-Bouti, 1382, p. 69).

### **3.3. Women's education from the scholars' perspective**

Famous and justified jurists such as Ibn Hazm have specified that it is obligatory for women to study science. Ibn Hazm considers religious jurisprudence as obligatory in all cases related to women and further writes that a woman who has wealth should learn the rules of Zakat. It is obligatory for all women, like men, to know and teach the rules of purity, prayer, fasting, halal and haram in food, drink, clothing, etc. and for this reason there is no difference between men and women (Ibn Hazm, 1404 AH, vol. 3, p. 325). Interestingly, Ibn Hazm considered it obligatory for men to follow women's sermons and instructions. He writes that if a woman excels in religious sciences, it is obligatory for us to accept her advice and this has been the case. For example, religious rulings were narrated from the wives of the Prophet (PBUH) and their narration is considered as proof, and there is no difference between our companions and all the people of faith regarding it. Other women besides the wives of the Prophet (PBUH) such as: Asma daughter of Abu Bakr (RA), Umm Salim, Umm Haram, Umm Karz, Umm Shareek, Umm Darda, Umm Khalid, Fatima daughter of Qays, Basra (RA) and other women were among the companions that their narrations are considered authentic. Among the followers there were women scholars such as: Umrah, Umm al-Hassan, Rabab, Fatimah daughter of Manzer, Hind Farasieh, Habiba daughter of Misera, Hafsa daughter of Sirin and other women scholars whose words were given credit. (Ibn Hazm, 1404 AH, vol. 3, p. 326).

Allameh Tabatabai, the author of Tafsir al-Mizan, also believes that the obligation to study science for women has been limited to the principles of education and branches of religion (i.e. the rules of worship and current laws in the community). However, he did not deem it obligatory for women to regulate personal life affairs such as regulating household affairs, training industry and technical professions in accordance with a woman's physical structure, and intervening in social interests and public affairs while maintaining the limits set for her by Sharia and he considered attention to these matters from the side of women as a blessing and an honor that they can achieve by observing the limits of Sharia. He adds that Islam allows boasting of women in these matters, unlike men who are prohibited from boasting except on the battlefield (Tabatabai, 1374, Vol. 2, p. 412).

So far, at least, I have not come across any evidence that religious scholars have absolutely denied the education of women. The practical life of the early Muslims of Islam and the education of many women scientists in the context of the rich Islamic culture prove this claim. According to the scholars' judicial decree, some sciences such as internal medicine, surgery, midwifery, nursing, teaching, economic and business sciences that provide the basis for women's need for non-mahram men are considered collective duty for women. During the time of the Prophet (PBUH), there were midwives who helped pregnant women in giving birth. Also, there were other women who had the professional skills of some professions (Zidaan, 1394, p. 122). It is possible that some scientific fields are not appropriate for women's physical and physical structure, and the religious scholars have prohibited those fields for women due to their lack of expediency.

### **4. Consequences of educational limitations of female**

One of the obvious consequences of the educational and educational limitations of the female class can accelerate the wave of women's liberating movements and women's liberating demands that have flooded the borders of eastern nations and especially Muslim nations. The

reception of seemingly reformist intellectuals, opportunistic surfers, the clumsy and ill-considered actions of some Muslims against this invasion are important factors that have intentionally or unintentionally increased the severity of its spread and accelerated it. Failure to provide a timely response and inappropriate and non-standard positions towards these demands may have adverse social consequences. One of the important factors of banning women's education is the non-observance of women's hijab (veil) in educational centers. There is no doubt that the Islamic hijab is one of the important features of Muslim Islamic identity and it brings undeniable benefits to the physical and mental health of the individual and the society. On the other hand, there is no doubt that in a religious society, the governing body in the Islamic society is responsible for monitoring the correct implementation of religious teachings and preventing deviations. But experience has shown that no religious law and instruction can be implemented through sheer pressure and spear force. It is possible to promote religious issues through culture building and providing a suitable intellectual platform. Even though the Prophet (PBUH) had the support of revelation and special charisma, he always tried to penetrate into the hearts and minds of the believers and transform the souls of the people (Nadvi, 1379, p. 51).

## **5. Effective solutions for improving the women's education level in the country**

Unfortunately, it must be admitted that our society lags behind the caravan of modern science and civilization and has a long way to go to reach the level of knowledge of other societies. This has caused other nations to consider our society as opposed to development and progress, and through their media empire, they present to the world the image of an uncivilized, disjointed, and at the same time pitiful nation. "Olivier", a French researcher, admits that from the point of view of Westerners, bearded mullahs who have raised their heads in mosques and villages in Islamic countries are trying to drag the modern world towards darkness, barbarism and violence. But the fact is that according to the testimony of history, barbarism has always lived in the heart of the cities (Mansour, 1389, p. 17). Below are the most effective factors for improving women's literacy level:

### **5.1. Compliance with Sharia rules and conditions for women's education**

In order to prevent educational disorders and the religious and moral immunity of male and female students, it is necessary for them to observe the Sharia rules and the conditions that religious teachings have included for the women's education. Some scholars, such as Abdul Karim Zidan, have taken into consideration the observance of four Shariah points for women's education:

- a) Separate educational space and non-mixing of boys and girls: One of the conditions for women's education is the provision of a separate and peaceful educational environment. The separate space provides the mental peace of female students and reduces the chance of deviance of youths. If there are no separate education facilities for women and the educational institutions lack teachers, classrooms and educational facilities, some scholars suggest mixed education if the boys are placed in the front part of the class and the girls are placed in the back part of the class and at a distance and there are separate entrance gates (Zidan, 1394, p. 126).
- b) Wearing religious clothes: It is necessary for Muslim girls in the Islamic society to adhere to the religious and national values of their society according to their Islamic identity. Observance of Islamic hijab is necessary for all members of the society, but it is more necessary for the educated class of the country. Because the educated and literate class reaches a stage of understanding that they consider the prevailing norms in the society and respect the religious beliefs and national customs of their country. The consequences of not wearing hijab are not only for the person not observing hijab, but it affects the whole society.
- c) Female teachers and professors: Another condition for women's education is the presence of female professors for women. This condition itself requires the education of women. In the previous discussions, it was proved that women's education has an undeniable necessity, both from the perspective of religion and the fact that some issues affecting women are

deferred to the educated women themselves. Therefore, the need for women's education is not possible without the training of female trained academic staff. If there are no female teachers in the society, it is also okay to use virtuous and pious male teachers. Because the presence of a man among a group of women is not forbidden (Zidan, 1394, p. 126).

- d) The daughter husband or guardian's consent: Another condition for women's education is that they need to have permission from their husbands or parents. This permission is obtained with the implicit consent of the female parents (Zidan, 1394, p. 126).

### **5.2. Security**

One of the important elements of the development of our society is the security of the society. The lack of security and the continuation of bloody conflicts for forty years have caused heavy costs to our nation. The continuous conflicts have distorted our national pride and Afghan identity and caused the passivity and disillusionment of our youth. Security and peace are considered the basis of development and progress of nations, and insecurity causes the flight of human and financial capital. This caused our people to struggle with chronic poverty and millions of people in this country migrated to other countries. The institutionalization and normalization of the reprehensible phenomenon of oppression and injustice is also one of the consequences of war and insecurity. Cruelty and injustice, which is the fierce enemy of human progress and happiness. This can cause the youth to become confused and drive them into the arms of strangers willingly or unwillingly. Experience has shown that in a society where tyranny get established, peace disappears from that society. Lying, cheating, and hypocrisy have spread, and flattery and intellectual stagnation have sprouted and have harmful effects on society. In a society where people do not have mental security and hope for a better future, the motivation and courage to send their daughters to school is lost and it causes future generations to remain illiterate.

### **5.3. Cultivation and separation of national traditions from religious teachings**

Any reform changes in society, without providing the right intellectual and culture-building grounds; oppositely affects and shapes the youth's religiosity and commitment. Unfortunately, this is what is about to happen nowadays. Today's youth are exposed to advertising bombardment through modern technology and virtual space. According to the author, if any system wants to apply its reform culture successfully, it is necessary to formulate a codified policy in accordance with the requirements of its time. In the next step, it should train an active, committed and familiar cultural force with the current facilities so that it can deal with conflicting cultures and their flood of propaganda and apply the desired reforms. Another fundamental problem is that some of our ethnic and national traditions have taken a religious aspect towards women and made it difficult to separate them from each other. For example, considering the education of girls as illegitimate in some families, men's disgust and feeling of shame when the names of the women of the family are made public to foreign men, giving preference to male children over female children, more awkwardness of women's crimes than men's, bad giving (a ritual popular among Afghans, when someone commits a murder, the killer's family marries a girl to a member of the victim's family so that this case ends peacefully and does not lead to revenge and more bloodshed), depriving women of inheritance, not paying marriage settlement, and many such cases are rooted in the national traditions of some Muslim nations and have nothing to do with religious teachings, but in some cases they have taken on a religious connotation. We do not have any verses or hadiths that have the slightest reference to the awkwardness of speaking women's names among men. The practice of the noble Prophet of Islam and all the leaders of Islam was that they never concealed the names of the women in their family and did not feel ashamed of taking their names (Ramadan al-Bouti, 1382, p. 185). Islamic principles and religious teachings require that religious laws be applied equally to men and women and that no class should be punished arbitrarily and outside of religious principles and laws in society (Ramadan al-Bouti, 1382, p. 186). Of course, a Muslim should be sensitive to the deviance of her/his family members and feel ashamed of their deviance; but in expressing

this feeling, there should be no discrimination between the male and female members of the family. It means that a Muslim should be equally zealous. Discrimination in zeal is the degenerate culture of ignorant, and a balance in zeal is in favor of Islamic culture (Javadi Ameli, 1386, p. 423).

#### **5.4. Revival of religious and national identity**

Ignoring the cultural background of the society and imposing imported culture is also considered as one of the important factors of the failure of educational policies of the country. There is no doubt that no nation has helped another nation purely for the pleasure of God and without considering their own national interests. In some cases, the experiences of some countries have shown that foreigners, under the guise of creating and financing educational institutions, trained submissive agents to advance their goals. These educated people were gradually cut off from the native culture of their own society and melted into the foreign culture in such a way that they committed great betrayals to their own country. The consequences and results of this soft cultural invasion have been the disconnection of identity, emptiness and passivity of the youth and have caused them to be separated from their religious and national identity.

The policy of some of the foreign governments funding the educational institutions of our country was not very transparent and effective and was designed based on their own national interests. Promoting an unfamiliar educational system with the local culture, regardless of the cultural background of our society, had raised sensitivities towards the education of females. Many families in the rural areas of the country did not have the motivation to send their girls to educational institutions due to the lack of suitable educational environment. It was for this reason that during the 20 years of the republican government, the educational level of women in the country had not achieved significant quantitative and qualitative growth due to the weakness of the country's education policy-making institutions.

#### **6. Conclusion**

In Islam, there is no judicial/legal barrier for women's education and many religious texts have emphasized the necessity of women's education. The history of Islamic culture has recorded many eminent and scholarly women who have played an important role in uplifting Islamic culture. In the following, the most important results and findings of this research are stated below:

1. The Islam religion has obliged the education and training of science for all men and women regardless of gender. Before Islam, women not only did not have the privilege of acquiring knowledge, but also experienced very difficult conditions and suffered excruciating hardships. Islam gave women the right to live an honorable life in the community and allowed them to participate in educational and social activities subject to compliance with Sharia standards.
2. Islam paid special attention to the women's education. The early history of Islam has witnessed many women scientists. Women who were men's reference in religious issues and many men consulted them to understand their religious issues.
3. There is no doubt that the educational role of illiterate and literate mothers is not the same. Literate mothers have higher capacities and effective educational skills than illiterate mothers. Educated women have an undeniable role in raising the general level of literacy and eradicating illiteracy. This important matter depends on the women themselves enjoying the blessing of literacy.
4. The education of women in our society is a serious necessity. The segregation of genders in universities and schools, the need for female academic staffs for separate classes of females has also increased the need for women's education.
5. The society's expectation from the governing body is to left the educational restrictions on female class and to consider the requirements of the time and the challenges caused by the educational restrictions.



6. In a situation where the absolute majority of Islamic countries and the public opinion of all Muslims are focused on banning the women of our society from education, the continuation of the ban on the education of the women of the society will cause irreparable damage to the image and reputation of our country. So, it is up to the in charge of educational affairs in our society to create a suitable religious and cultural environment in educational centers of the country and prioritize the continuation of women's education.
7. The low level of public economy, lack of security, lack of female human resources for women's education, and the lack of infrastructure and necessary educational equipment are among the important challenges of women's education.

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