



The Status of Women and Girls Under the Taliban Rules in Afghanistan: Past and Present

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Abstract

Afghan women and girls have experienced too many ups and downs in their lives. Previous governments treated them differently and they didn't always have access to equal rights, but rarely did. In general, their lives have not been so ideal. Tragic stories and awful incidents have always accompanied them, particularly during the Taliban's rule from 1994 to 2021 and their current regime.

This essay focused on women's and girls' conditions in Afghanistan throughout the aforementioned period. In order to understand the severe actions taken by The Taliban against women and girls, this paper focused on the Taliban's historical background and their place of origin, the basis of their ideology, the role of ijtehad, Pashtunwali - tribal norms, and Deobandi Islam in shaping their ideologies.

This study also looked into Islamic ideas and UN conventions on women to draw attention to the violence committed by the Taliban against women and girls in Afghanistan.

It was also focused on how the Taliban's regressive views of Sharia law and its application to the oppression of women and girls during their rules were influenced by Pashtunwali traditions and values, Deobandi Islam, and ijtehad.

Keywords: Taliban, historical background, Ideology, Deobandi Islam, Pashtunwali, women, Un Convention

Introduction

Taliban are a hardline Pashtun movement that adheres to a strict interpretation of Deobandi Islam. They combine this interpretation of Islam with Pashtunwali, the tribal traditions, to increase their ethnic dominance throughout the entire country of Afghanistan.

They took power for this purpose to end the conflict, turmoil, and corruption that the Mujahidin were causing in various districts of Afghanistan for the first time. After stabilizing their power in Afghanistan, they slaughtered, tormented, and persecuted minorities who did not share their beliefs.

Throughout their tenure in power, they also harassed and violated the rights of women and girls. Under their rule, women and girls endured great suffering. They prevented them from going to school and outdoor work. Women and girls were compelled to wear burqa and were forbidden from leaving their homes without a male chaperone.

Following the overthrow of their government by the United States-led forces in 2001, women and girls were released from the Taliban's limitations and granted rights to engage in political, economic, and social life. Girls and women received global support, employment opportunities, and access to education.

From 2004 to 2021, Afghanistan had an official constitution and the rule of law was in effect. The Constitution assured men and women of equal rights. In August of 2021, following the US withdrawal of its last forces from Afghanistan, the Taliban re-established their authority. And once again, just like during their initial rule, they progressively institutionalized violence against women in Afghanistan. They began beatings, lashings, public executions, and intimidation of the populace. The executions of death by stoning and lashing took place in highly publicized and media-focused sports stadiums.

Afghan women and girls have suffered many of injustices and different forms of discrimination at the hands of the Taliban, including forced marriage, limitations on their freedom of movement, exclusion from public life, education, work, and public appearance - the death penalty for those who disobey Islamic appearance regulations.

This study looks for commonalities between the Taliban's initial and current rules as well as the underlying reasons for all forms of violence against women and girls in Afghanistan under the Taliban's rule past and present.

Literature Review

Afghanistan is a patriarchal, traditional, and religious country. In this nation, women have long lived in appalling conditions and have had their rights consistently infringed. Women received distinct treatment under various regimes. Instead, their gender was utilized as a tool for various ends. For women, Afghanistan is the world's most deadly place. The nation is plagued by high rates of maternal mortality, forced marriage, underage marriage, honor killing, domestic violence, and sexual abuse. Afghanistan has one of the worst rates of maternal death worldwide. The nation still adheres to the antiquated customs of women giving birth at home.

This is more common in the countryside. Afghan society heavily influences women's lives due to patriarchal mindsets, with men setting standards and women expected to follow. Violence against women extends beyond physical abuse, including sexual assault, forced prostitution, and abortion. Afghanistan's war has worsened the situation, and the Taliban promotes intolerable assaults on women. To restore women's dignity, Afghans and the world community must unite against their atrocities. (Priyanka Singh, 2023: 25-37)

Although the Taliban leadership has openly declared its commitment to upholding women's rights and enabling them to participate in political, social, educational, and economic spheres, some of them are resistant to change because of their recollections of the Taliban's previous rule.

The Taliban are forced to play the defensive role. The international world continues to exercise extreme caution whenever recognizing the Taliban government.

The Taliban's brutal and radical rule in Afghanistan was demonstrated by their violations of liberal norms and principles, their outlawing of women's participation in politics, society, the arts, education, and their extreme caution when establishing international ties, particularly with the West.

On August 15, 2021, a very short time after the US withdrew, Ashraf Ghani's regime was overthrown by the Taliban. The Afghan ladies were once again faced with fear and dread about the future. Following the Taliban's takeover of Kabul, they declared their intention to construct a political administration that would cooperate with the international world, maintain peace in Afghanistan, and foster goodwill among nations. In the meanwhile, thousands of Afghan women have fled to other nations due to the unrest and fear of violations of their fundamental rights that have infected Afghanistan.

Women under the Taliban administration have voiced their dissatisfaction with the strict interpretation of Islamic law, claiming that it has prevented them from engaging in contemporary pursuits such as sports and education. They fear a repetition because they believe the Taliban leadership will return to previous policies. (Jan et al., 2022: 2765-2770)

Despite the fact that the majority of political regimes have made it legally mandatory for women to be present in society, their equal share is nevertheless threatened by the traditional environment, illiteracy, cultural poverty, economic regression, and insecurity. Results indicate that a number of political, social, cultural, and economic barriers prevent women in Afghanistan from advancing.

In Afghanistan, the topic of women and their place in society is one of the most contentious problems between the Taliban and other parties. Due to their conventional and discriminatory views regarding women's status and lack of equality with men in terms of human dignity, the Taliban has a negative attitude towards women. The international world has consistently helped Afghan women to obtain their rights. Afghan men and culture are antithetical to women; they will never allow a woman to speak up or take part in the advancement of

culture, politics, or the economy. Particularly, under the Taliban government, Afghan women endure great hardships and suffering. (Rokba & Hakimi, 2022: 37-40)

The entrance of the Taliban group demolished the dream of women's equality in Afghan society. Throughout their reign in Afghanistan, this gang and those who support them have perpetrated numerous crimes. By shutting down the schools and confining the girls at home, the Taliban cut off the girls from society.

The Afghani ruling group has seen fluctuations in the status of women, and they have faced several challenges and instability in defending their rights within the country's social structure. Some regimes in Afghanistan recognized and improved the status of women in society by enacting various social reforms; others oppressed them by undoing the reforms.

despite the rights that Islam grants women, the Taliban continues to work to deny them access to and protection of these rights within society. In certain cases, women were able to obtain their rights with the help of the international world before the Taliban took control of Afghanistan. Following the Taliban's ascent to power in August 2021, a new obstacle to women's rights emerged, predicting an uncertain future for women.

The Taliban drastically restricts women's rights in Afghanistan by increasing violence against them and forbidding them from leaving the country, working, or going to school. Women under the Taliban were denied any human rights. When they occupied Afghanistan in 2021, they did so by the same means as in 1996. (Mallyar, 2003: 187-207)

Objectives

These are the main objectives of this study:

- To look into how patriarchal culture caused the violence committed by the Taliban against women.
- To examine how the Taliban's restrictive attitudes on women were shaped by Pashtunwali or tribal norms.
- To investigate how Deobandi Islam affects women's rights by the Taliban government.
- To investigate the numerous acts of violence against women committed under the past and present regimes of the Taliban.

Research Methodology

This study is qualitative in nature. Information is gathered from reputable and reliable secondary sources. The sources used for this study are reports, research theses, journals, publications, and websites. Many scholars and organizations have conducted numerous studies and investigations on violence against women in Afghanistan during the first and current phases of the Taliban's rule. This work, from start to finish, is composed of invaluable information and data gathered from the aforementioned sources.

This article can be used to obtain a comprehensive understanding of the causes of violence against women and girls in Afghanistan under Taliban rule by those who are interested in this topic or who are undertaking research and investigations in this area.

Taliban and its historical background

In 1994, Mullah Omar was speaking to the initial cohort of religious scholars at Panjwayi, detailing the circumstances surrounding Kandahar at the time. Afghanistan fell into self-defeating chaos after mujahidin defeated the Soviet army and the administration it had left behind in Kabul. The mujahidin leaders were engaged in a power war with one another.

The Taliban captured Kabul in September of 1996. Mullah Omar declared a pure Islamic government would rule over Afghanistan after this. The Taliban would later establish an administration. (Kuehn, 2018: 36-37)

Taliban are Sunni Muslims who arose from the Pashtun tribe in the 1990s. The Taliban were financially sponsored by Saudi Arabia. They took power to impose their strict interpretation of Sharia, or Islamic law, and bring peace and security back to the country.

They expanded their influence fast, taking over the province of Herat in 1995. A year later, they invaded Kabul and ousted Burhanudin Rabbani from office. The Taliban controlled about 90% of Afghanistan by 1998.

The Taliban became more well-known as a result of their initiatives to combat corruption and advance trade. They imposed severe Sharia law penalties, such as public executions, amputations, and the requirement to

wear a burqa. They were accused of violating human rights, notably the 2001 demolition of the Bamiyan Buddha sculptures, and they banned films, music, and television. They also opposed the education of girls. Women who chose not to wear the burqa were now expected to conceal their faces when they were out in public and were not allowed to go far without a male guarding.

When the Taliban took control of Afghanistan for the first time, Pakistan, Saudi Arabia, and the United Arab Emirates (UAE) all recognized them.

The Taliban in Afghanistan gained international attention after the September 11, 2001 attacks on the World Trade Centre in New York. Taliban accused of giving Osama Bin Laden and al-Qaeda a place to hide out. The US-led coalition launched strikes against the Taliban and overthrew their regime.

Following the US-Taliban peace agreement in February 2020, the Taliban shifted from complex operations to targeted killings of Afghan civilians. Judges, journalists, peace activists, and strong women were among the targets. (BBC, 2022)

After the U.S. withdrawal of its last remaining forces from Afghanistan in 2021, the fundamentalist Taliban, who are primarily Pashtuns, gained control of the region. The Pashtun ethnic group constitutes the majority in both southern and eastern Afghanistan and northern and western Pakistan. Pakistani madrassas have produced a large number of Taliban militants. (Maizland, 2023)

Other ethnic groups in northern Afghanistan, such as the Tajiks, Turkmen, and Uzbeks, are also recruited by the Pashtun ethnic Taliban. Through the influence of their local religious leaders, they joined the Taliban and helped them grow from the south and east to the north and west.

Currently, around 25% of the Taliban leadership council and its numerous commissions are composed of non-Pashtuns. (Bezhan, 2016)

Foundations of Taliban Ideology

Different accounts have characterized the ideology of the Taliban as both Pashtun nationalism and an essential component of a transnational Islamic fundamentalist insurgency represented by Al-Qaeda.

What does, however, unite the Pashtun people is a strict commitment to the Pashtunwali, "a legal and moral code that determines social order and responsibilities and governs such key components as honor, solidarity, hospitality, mutual support, shame, and revenge."

Islam has never had a dominant influence in Pashtun society, despite being one of the few things that unites Afghanistan.

Islamic religious law and Pashtunwali, or Pashtun tribal law, are complementary and interconnected. The Taliban's cultural impact was greater in rural than in urban areas and Mullahs are significant figures in their culture.

The Taliban received their education from Pakistani madrassas, which are mostly supported by Saudi Arabia and reach persons. These madrassas follow the Deobandi and Wahhabi schools of Sunni Islam which gives no importance to women outside of the home. Women have no place in the federal and tribal structures, according to them.

Taliban are ignorant of Islam and dislike engaging in discussions about it. Their Islam is therefore a dissection of regional culture or tribal traditions. Since Shia are viewed as non-Muslims by the Deobandi doctrine, the Taliban, who are the opposite of Shia, have targeted numerous Shia Hazara in Afghanistan. (Frear, 2012: 2-4)

The Taliban used Pashtunwali as a guide to conduct their social, political, and economic affairs. It is made up of a system of beliefs and customs that control the rights, responsibilities, interpersonal connections, and social interactions of the Pashtun people. They never stray from the standards and beliefs of Pashtunwali. Its adherents are required to fulfil three requirements: they must be of Pashtun ethnicity, speak Pashto fluently, and uphold Pashtunwali values and principles.

Among the Pashtunwali norms, *Nang* is one of them and is directly related to *Namus* and has three components: women, wealth, and land. A man should be the owner of them and protect them bravely from outsiders. Otherwise, it will be counted as a shame on him. Based on this principle, women are the masculine property. Before marriage her father and after marriage, her husband is her owner.

A woman must remain in her home if she needs protection. A woman is permitted to leave the house under extremely strict guidelines. They are even prohibited from pursuing further education or work. If they venture beyond their boundaries, they destroy the honor of their family and the tribe. (Salehi, 2024: 8-10)

The Role and Position of Women in Islam

Three sources form the foundation of Islamic law: the Qur'an, the Sunnah (the hadith and the prophet's example), and ijtiḥād. Muslim scholars employ ijtiḥād when the Quran and Sunnah are silent on a certain topic. The scholars are allowed to select the explanation that best suits their needs. This unique ijtiḥād will inevitably be shaped by the patriarchal traditions and ideologies of their environment. By ijtiḥād, intellectuals affirmed the superiority of men over women.

Such patriarchal frameworks are mistakenly thought to originate from the Qur'anic text itself because these patriarchal cultural presumptions become profoundly ingrained in ijtiḥād and Islamic jurisprudence. There is a consensus among Muslim scholars that the Qur'an emphasizes human equality.

Certain verses in the Qur'an, such as **Surt al Nisa** and **Surat al Baqara**, suggest that men are superior to women. They appear in particular circumstances in the Qur'an and must be interpreted within their context. According to the feminist interpretations, Islam emphasizes men as superior to women. Those Muslim scholars support the equality of men and women, saying Women have to practice their religion, and they shouldn't listen to the feminist scholars. The place of women in Islam is an issue of dispute. Certain researchers maintain that men are superior to women, while others place more emphasis on gender equality and deny men's supremacy. (Kharroub, 2015)

Men and women are equally spread Qur'anic messages. The Islamic community in Afghanistan has historically not recognized women's rights to education, the workplace, and participation in social activities, despite the fact that men and women are equal in all aspects of life according to Islamic principles.

Islam's views on women's work and education state in Every person has the right to a means of basic needs, and those in positions of political or economic authority do not have the right to misuse or misappropriate resources in order to deny others the basics of existence.

Islam holds that every person has the freedom to choose according to their own free will. This includes both men and women. The cognitive capacity to distinguish between good and bad. It is believed that women's right to pursue education and knowledge is a fundamental Islamic order.

A verse beginning with **Iqra** (read) can be found in the Qur'an. Educate yourselves. Here, men and women are obligated to pursue knowledge. (Mallyar, 2023: 202-204)

The Influence of Deobandi Islam on Taliban Ideology

One of the most significant Islamic movements in Afghanistan and other South and Middle Asian nations is Deobandism, often known as Deobandi Hanafism.

The Deobandi originated in the town of Deoband, which is close to Delhi in the Saharanpur district of Uttar Pradesh. The founders of this Islamic organization were Sheikh Rashid Ahmad Gangohi and Mawlana Muhammad Qasim Nanautawi.

These days, Deobandi scholars mostly follow the teachings of the Salafi school of thought, and Salafist influences are far more visible in Deobandism than Hanafism. (Salehi, 2024: 6–8)

Within the Pashtun ethnic, on both sides of the Durand Line dividing Afghanistan and Pakistan, Deobandi Islam is the most often used approach to education. In addition, notable Taliban leaders from Pakistan and Afghanistan attended Deobandi institutions for their education. The leader of the Taliban, Mullah Omar, graduated from a Deobandi seminary.

Deobandi Islam imparted rigid training of Islam to students to fight against the British during India's colonial resistance. Saudi Arabia injected Wahhabi doctrine into Deobandi seminaries. Scholar Akbar Zaidi from Pakistan claims that Saudi Wahhabism's influence is one of the reasons why Deobandi Islam in Pakistan and Afghanistan has shifted from its Indian origins.

India and Pakistan territories were created out of the division of British India in 1947, together with Bangladesh. A large number of prominent Deobandi intellectuals migrated to Pakistan as a result of the split. Maulana Fazl-ur-Rehman, the present president of a branch of Jamiat-i-Ulama-i-Islam, his father, Mufti Mahmood, was among them.

the Indian government Worrying that foreign students could radicalize young Indian Muslims has implemented an extraordinarily restrictive policy regarding educational visas since the 1990s.

Deobandi Darul Uloom based in India issued a fatwa (religious decree) at the beginning of 2008 denouncing any acts of terrorism committed in the name of Islam. According to the statement, Islam teaches its adherents

to treat all people equally and with charity, tolerance, justice, and equality. It states that Islam strongly opposes all forms of terrorism, violence, and oppression.

Some Deobandi academics are unwilling to provide visas to Pashtun students from Afghanistan and Pakistan to pursue their Islamic education in India, due to a fear of Indian Muslims becoming radicalised by them. (Puri, 2009)

Restoring Islamic customs from the time of the prophet Muhammad is something that Deobandi insists upon. Deobandi's Islamic education became the most popular among the Pashtun. The spread of this kind of Islamic education among Pashtuns was greatly aided by the Pashtun leaders. (Times of india, 2021)

According to the Dar ul-Uloom India Islamic school, the Fatwa of Deobandi forbids women from working in public or private organizations with shared workspaces. Women are only permitted in jobs specifically designed for them, and they must be fully covered.

The ulama of Deobandi promotes exclusively religious knowledge and is against nonreligious education for women. Under some circumstances, such as having female teachers or a curtain, they permit women to study nonreligious subjects. They contend that knowledge enables women to know about the evils in the world. (piers, 2023)

The Taliban and Women's Rights Violations: Past and Present

The initial period of Taliban governance was from 1996 until 2001. The status of women deteriorated after the Taliban came into power. During this time, women were prohibited from working, attending universities, and traveling.

according to the Taliban, based on Islamic law, women are supposed to be housekeepers. They ought to behave based on Islamic precepts and sharia laws.

Following their occupation of Afghanistan's capital, Kabul, the Taliban issued an order prohibiting women from working, attending school, or exiting their homes. When they appear in public, the Taliban have forced them to wear a burqa and have a male chaperone.

They reject all laws created by humans and place a strong emphasis on consensus and sharia law. Widows were compelled to beg and prostitute on the streets. due to their lack of males and refusal to permit them to work.

It is forbidden for male doctors to treat female patients. In Some hospitals, they allowed a small number of female physicians and nurses to work there.

At this time, Women were supposed to stay at home and only attend Islamic schools in the mosques and madrasas. Girls were allowed until the age of 10 to 11 to attend school from grades 1 up to 6, and their subjects were restricted to religion. (Mallyar, 2023: 192-196)

In 2004, a new constitution was drafted by the government that had taken power after the Taliban were overthrown by foreign forces headed by the United States. Afghan women were granted numerous rights under this constitution, enabling them to engage in social, political, and economic spheres. A quarter of the parliamentary seats are set aside for women under the new constitution. Additionally, they were employed in the public sector at the senior management level. (Allen and Brown, 2020)

Along with 25% of the legislature and provincial council seats, 30% of civil service jobs are reserved for women. To further empower women, the new government established the Ministry of Women's Affairs. Women's involvement in public sectors has grown, and numerous initiatives to support women's involvement in business, media, sport, and civil society have been launched.

The international community has consistently stood by women, putting pressure on the Afghan government to encourage their engagement in both the public and private sectors.

There was conflict between conservative groups and women activists to decrease women's participation in public sectors and it also indirectly supported Taliban ideology.

After different social groups refused to support the new government, the Taliban grew more powerful and swiftly seized control of each province. (Nehan, 2020:4-7)

Following the Taliban's takeover in August 2021, several human rights breaches and abuses occurred throughout Afghanistan. Taliban banned women from all facets of life and instituted a discriminating policy against them. When someone doesn't fit in with their policies, they utilize force, incarceration, torture, and other cruel treatment.

Afghans who are accused of violating "moral rules" are often the focus of extrajudicial executions, severe treatment, including public whipping, and other forms of cruel treatment. Additionally, members of some

ethnic minorities, LGBTI people, media professionals, journalists, and human rights campaigners have all been specifically targeted by the Taliban.

Taliban routinely violated the rights of women and girls by putting limits on them over time. They changed their policy and decision to sweep women and girls from public places and to forbid them from traveling without a male chaperone who is a close family member.

They rejected the 2004 Afghanistan constitution, which guaranteed equal rights to men and women. The Ministry of Women's Affairs was shut down as well. They prohibited women and girls from participating in social, political, and economic activities through illegal means.

they gradually imposed restrictions on women and girls. The right to freedom of movement is denied to women and girls. In public, they are required to hide their faces. Without authorization, they are not permitted to leave their house. Without a mahram, women run the possibility of being punished outside of their households. They'll be harassed and beaten by Taliban agents. A lady must wear a hijab covering every part of her body. restricting women's access to outside employment and post-primary education.

Evidence gathered by Amnesty International also shows that when women were the only wage earners in a family, their exclusion from the workforce plunged some of them into extreme poverty.

Leading the opposition against Taliban rule, girls and women have taken part in numerous protests to defend their rights to political, economic, and educational opportunities.

Taliban arrested and detained female protestors arbitrarily and with force. As stated by the UN Secretary-General, Of the 20 recorded peaceful gatherings in Kabul and surrounding cities, the majority of which were led by women, the de facto authorities dispersed most of them. Taliban agents targeted, attacked, and imprisoned female demonstrators. Some women were forced to get married to Taliban fighters or others in exchange for being freed from prison.

Women and girls were subjected to summary execution, mutilation, stoning to death, and lashing by the Taliban. Women and girls who declined to marry a Taliban member were subjected to kidnapping, threats, intimidation, torture, and other cruel punishments by their relatives or other Taliban members. Under the current Taliban government, more women and girls are being forced into marriage. (Amnesty International Canada, 2023: 9-21)

A young lady who is unclothed is being gang raped by armed men inside a Taliban-run prison. She was taken into custody for taking part in a demonstration against the Taliban in public.

In order to silence her and prevent from speaking out against the Taliban in public, her gang rape video was recorded by the Taliban. After she left Afghanistan, they sent her the video and threatened to post it on social media and show it to her family if she spoke out against them. (Karlekar, 2024)

Since the Taliban has treated women so harshly, no nation has formally acknowledged them as the legitimate government of Afghanistan.

The United Nations has designated Richard Bennett as its special rapporteur on human rights in Afghanistan. Bennett states that women and girls living under Taliban control "are being persecuted" based on their gender, a crime against humanity.

Hibatullah Akhundzada, the head of the Taliban, published a new order on women's limitations under vice and virtue. He forbids women from speaking openly in public, singing, or reciting poetry in his decree, and he requires them to cover their faces and bodies at all times. In order to prevent the temptation of others, females are required by law to cover their faces and bodies whenever they are in public. Nothing too short, tight, or thin should be worn by them. (Gul, 2024)

The UN Convention on Protecting Women's Rights

The goal of the 1979 Convention on the Elimination of All Forms of Discrimination Against Women is to uphold equal rights for men and women everywhere. in particular, women's rights equality in the political, economic, social, cultural, and civil spheres without considering their marital status.

According to this agreement, there is no place for discrimination against women because all people are entitled to the same freedoms and rights and are born free and equal in dignity and rights.

Discrimination against women is an insult to human dignity and a barrier to women's development of their full potential.

Men and women cannot remain equal until the customary roles they play are altered.

Gender discrimination against women can negatively affect their participation in social, political, and economic activities compared to men. (UN Women, 2013:5-8)

The UN Convention lays out what discrimination against women is and how it should be stopped nationally. It is composed of 30 articles, including a preamble. To maintain equal rights for women, all laws that discriminate against women must be eliminated, a tribunal and other institutions must be established to defend women's rights, and all acts of discrimination against women by people or organizations must be stopped. The Convention's aim is to achieve gender equality by guaranteeing women's equal access to and opportunities in public and political life, including the ability to vote and run for office, as well as in the areas of employment, health care, and education. The Convention's terms must be implemented by all nations that signed or agreed to sign it.¹

Conclusion

Taliban predominantly is Pashtun in ethnicity. The majority of them live in the south and east of Afghanistan north and west of Pakistan. Deobandi Islam, ijtehad, and Pashtunwali norms and values are the base of their ideologies. They are patriarchal in ijtehad, radical in Deobandi Islam, and very rigid follower of Pashtunwali norms and values and three of them restricting women's and girls' rights.

In their customs, women, wealth, and land are the male's property. Men and women are unequal and give the man the upper hand.

They combined Pashtunwali customs and beliefs with Deobandi Islam to create what they called Sharia law. This statute, which is opposite to the rights of women, girls, and minorities, serves as the foundation of their government.

Women and girls are subjected to Sharia law, which restricts their inherent rights, in contradiction to the UN Conventions and other international principles.

They excluded women and girls from social, political, and economic spheres and confined them inside the four walls of the home under their Sharia law. They prevented women and girls from attending school or working outside, and they progressively institutionalized discrimination against them. They set severe rules prohibiting women and girls from leaving their homes without a male chaperone.

They use force, detention, torture, beatings, floggings, executions, and other cruel treatment when someone doesn't fit in with their policies. They view all laws created by humans as being incompatible with their Sharia law and reject them completely. They only let women participate in religious courses and do not allow them to attend modern science studies.

Taliban Sharia law is influenced by Pashtunwali norms and values, Deobandi Islam, and its patriarchal society that leans heavily in favor of men. That is why, men are preferred over women in their government and put a lot of restrictions on women's and girls' rights. In their present regime, they treat women and girls the same as they did in their previous government.

In addition to the aforementioned abuses of women's and girls' rights, the incidence of violence against women and girls in Afghanistan is also influenced by issues including illiteracy difficulties and cultural barriers. None of the countries have formally recognized them as the legitimate government of Afghanistan because of the way they have treated women, girls, and other minorities.

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¹. <https://www.un.org/womenwatch/daw/cedaw/cedaw.htm>

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