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***Current status of Woman in Pakistan—A case study in
the light of students, professors and doctors***

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ABSTRACT

This research paper delves into the status of women in Pakistan's contemporary society, aiming to identify the multifaceted challenges they face. The study employs qualitative methods, utilizing descriptive and analytical approaches. Data is drawn from surveys, research reports, and interviews conducted with Pakistani doctors, students, and scholars. The paper explores the ideological foundations of Pakistan regarding women's rights and compares them with the current reality. While Pakistan's ideology emphasizes gender equality, the lived experience of women in the country reveals a stark contrast. Various factors, including cultural norms and customs, contribute to the uneven status of women in different regions and classes. The paper also examines the health, education, and safety concerns of Pakistani women and presents recommendations to address these issues. It concludes by highlighting the responsibilities of different stakeholders in improving the current situation of women in Pakistan.

Keywords: *Problems, Pakistani woman, Islam , status, current, duties*



Introduction

This research paper delves into the status of women in Pakistan's contemporary society, aiming to identify the multifaceted challenges they face. The study employs qualitative methods, utilizing descriptive and analytical approaches. Data is drawn from surveys, research reports, and interviews conducted with Pakistani doctors, students, and scholars. The paper explores the ideological foundations of Pakistan regarding women's rights and compares them with the current reality. While Pakistan's ideology emphasizes gender equality, the lived experience of women in the country reveals a stark contrast. Various factors, including cultural norms and customs, contribute to the uneven status of women in different regions and classes. The paper also examines the health, education, and safety concerns of Pakistani women and presents recommendations to address these issues. It concludes by highlighting the responsibilities of different stakeholders in improving the current situation of women in Pakistan.

Section:1-Introductory Discussion about woman in Islam

A. The word woman and synonyms

Only when we know the meaning of a woman can we know her social status in Pakistan. In our country, the word woman is used in comparison to man i.e., for female, but in Arabic, the meaning of woman is used in the sense of covering and hiding.

i.Aurat

Aurat means cover and Auraat means places of cover

As Allah says in Quran

أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَي عَوْرَتِ النِّسَاءِ¹

(Or those guys who are still unfamiliar with female reproductive organs)

In the Holy Quran, the words Anthi, Amra (Mr), Nisa and Naswa (Nusu) are used for a woman. These words are also used for a wife.

ii.Anath

Anath means female (as opposed to male or male) female. This word applies to all living things, when the human race is mentioned, it means women it is mentioned in Quran

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ²

(It is incumbent upon you to take revenge for the slain, the free, the slave for the free, the slave for the slave, the woman for the woman)

iii. Imratun

Amratun comes in contrast to امرٌ or مَرٌ. It means a person, a man, and this word is applied when a man or a woman reaches marriageable age. The plural form of Amrat is Nisa or Niswa

As Allah says in Quran:

وَإِنْ أَمْرَاهُ خَافَتْ مِنْ بَعْلِهَا نُشُورًا³

(And if woman fears abuse or infidelity from her husband)

iv. Nisaa

Anti-Rijal, which is the plural of Amr. A man will be called a man when it is intended to highlight the aspect of his strength

As Allah says in Quran

الَّذِينَ يَسْتَحْزِرُونَ قَوْمًا مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءِ⁴

(O you who believe! Men do not make fun of other men, it is possible that they are better than them, and women do not make fun of women, it is possible that they are better than them)

v. Naswa

Naswa refers to those women who are related to a particular matter.

قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَالَ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ⁵

(They said, go back to your king and ask him what the true story of the women is who cut off their hands?)

Feminine of امرءٌ and امرءةٌ, when he reaches the age of marriage. Its plural also comes from Nisa and Naswa is a group of women related to a particular matter.⁶

B. status of woman given in Islam

Before Islam, the woman's accounts were very bad, the woman was very oppressed, persecuted and in pain. Women were not even given the right to life, let alone rights. The religion of Islam is a manifestation of human nature, according to whose teachings all human beings are equal in terms of basic rights, every child is born on the basis of nature Islam and all human beings are children of Adam.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً⁷

("O people, fear your Lord, who created you from one soul, and created a pair of it from his sex, and spread out many men and women from both of them.)

No other religion has the respect, and status that a woman enjoys in Islam, whereas in many hadiths of the Prophet (peace and blessings of Allah be upon him), there is a command to honor a woman. The first favor That Islam did to women was to

change the thinking and mentality of both men and women about the personality of women. The position, status and dignity of a woman in the heart and mind of man has been determined. He fulfilled his duty of social, social, and economic rights.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا⁸

(Allah created you from one soul. and created his pair from his sex)

Here Allah has made it very clear from this verse that women and men hold the same position as human beings, meaning that inhuman treatment of women has been completely rejected. She is a human being, and like every man, she has emotions, feelings, she eats, drinks, breathes like men and is equal in other matters like men.

The rights that Islam has prescribed for women are fixed according to their nature and temperament, because Allah is our Creator and the Creator knows His creation very well, his nature knows his power, his actions, the artisan who makes something, he is well aware of its reality, Allah is our true Creator. And he is the Creator, the attributes that man or non-man have been given to him, so he knows our natures and natures the most. Therefore, the rights that Allah has prescribed for a woman are according to her nature and nature, Allah has kept subtlety in the nature and nature of the woman, the other thing is shame and modesty.

الحياء شعبة من الايمان⁹

(Haya is one of the branches of faith)

The greatness that Islam gives to women can be gauged from this hadith.

The Prophet (peace and blessings of Allah be upon him) said:

"الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا؛ الْمَرْأَةُ الصَّالِحَةُ"¹⁰

(The whole world is something to benefit from, and the best of all the useful things in the world is a righteous woman.)

If a woman is in the position of a daughter, Islam also gave her protection and love, otherwise the Arabs used to kill the girls alive. The Messenger of Allah (peace and blessings of Allah be upon him) said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ جَارَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضَمَّ أَصَابِعَهُ¹¹

(Whoever raises two girls and even becomes an adult, he will be with me on the Day of Resurrection and will be as close as these two fingers and you join your fingers.)

The Prophet (peace and blessings of Allah be upon him) certainly elevated the status of a woman more than what she had in ancient Arabia, especially the woman

would no longer be entitled to the animal of the deceased husband, but would be entitled to marry herself, and like a free person, she could not be forced to remarry, in the case of divorce, it became obligatory on the husband to give her all the things that she had received at the time of marriage. Apart from this, the women of the upper class became interested in science and poetry, and some of them also worked as teachers, the women of the class people started sharing in the joy and sorrow of their husbands as the queen of their house, the mother began to be respected. "¹²

i. Surah Al-Nisa has been included permanently in the name of women in the Qur'an.

"What is for women, in which women's rights have been mentioned, full potential and full potential for attaining progress and knowledge of religion and progressing and distinguishing religion and obtaining the consent of Allah and attaining a high position here and becoming a popular slave and bondman, and from the first century to this time, and it should be so even today. can. "¹³

ii. The Qur'an guarantees women a good life.

The Qur'an guarantees a good life for women, remembers women with men, but guarantees it, and promises it.

As the Qur'an says.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ¹⁴

Allah has given a great good news in this verse that whoever does good deeds, his life will be according to the command of Allah and the command of The Prophet (peace and blessings of Allah be upon him), so Allah promises that he will live his good life, it does not mean the life of the Hereafter but also the life of the world.

iii. Allah mentions His servants and his bondmen separately.

When referring to the attributes of hasanah, righteous deeds and important areas of religion, the Qur'an does not only mention women with men and indicates that there is no difference between good deeds and attributes of the Qur'an, but on the contrary, it describes each attribute separately, and when it mentions the attributes of men, it also mentions women with the same attribute. And mentions them constantly, even if it requires a long paragraph.

Section:2-Significance of the Study

Woman is the backbone of any society, By knowing her status in Pakistan we can determine the rights and duties of a woman in current situation of Pakistan that's why we write this paper.

Section:3-Research Objectives

1. To look what are the various Problems to Pakistani woman in current scenario.
3. To explain how contemporary challenges affect Pakistani woman in current scenario.
4. To know the opinion of our Pakistani doctors, students and scholars.
5. To empower Pakistani woman within the boundaries of Islam.

Section:4-Research Questions

1. What are the various Problems to Pakistani woman in current scenario?
2. How Present problems effect Pakistani woman in current scenario?
3. What is the opinion of our Pakistani doctors, students and scholars?
4. How to empower Pakistani woman within the boundaries of Islam?

Section:5-Methodology

To investigate current status of Pakistani woman' the qualitative methodology has been adopted. The research paper is written in descriptive type with analytical manner. Statistical data is taken from surveys and research reports conducted by national and international level. The interviews are taken by whatsapp messages and calls.

Section:6-Ideology of Pakistan and status of woman in Pakistan

First of all, we will see the ideology of Pakistan about women, and then we will compare it with the reality here ideology. The father of the nation Quaid-e- Azam Muhammad Ali Jinnah said that no nation can rise to a height of glory unless its women are side by side with them. It is crime against humanity that our women are shut-up within four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which women have to live. So, this quotation of ideas of Muhammad Ali Jinnah clearly explains the status of women in Pakistan. According to the ideology of Pakistan, women have been given equal rights and equal status with men. There is no discrimination between men and women under the ideology of Pakistan. Pakistan's ideology talks about equal rights and a sacred place for women in society. After studying the status of women in India of Pakistan now we will compare it with reality and will see what exactly is happening with women in these countries.

To understand the reality, we will consider saying a female victim of violence, Bashir Bibi. She says Pakistan was made only for the powerful and for men. It was not made for a weak and poor woman like me. What are we worth and what is our status here? Nothing at all. So, from her statement, we can analyze that. How reality is different from that of kids saying women have given status under the ideology of Pakistan, but that etiology is not applied properly. Hence, women are facing several issues in the country. The status of women varies. From the above-mentioned

comparison between ideology and reality. We have come to know that there is a big difference between ideology and reality. But still, it is not true to say that women all over Pakistan are the same and they are facing the same situation, like the situation faced by Bashir Bibi and other such victims in Pakistan. The status of women varies considerably across classes, regions, and rural-urban divides due to uneven socio-economic development and the significant impact of the tribal, feudal, and capitalist social formation of women's life. Although there have been attempts by governments and enlightened groups to elevate the status of women in our society. But on average the situation is not good in Pakistan. But still, there are some areas and societies in the countries where common women are enjoying good status. Two different peaks regarding women.

When we talk about the status of women in Pakistan, then we find two different peaks. One peak is showing a remarkable situation for women and another one is showing drastic conditions for women. According to one peak, the country has produced politicians like Benazir Bhutto, who was the first executive head of an Islamic country. Some other politicians like Cherie Rahman, the family of Tamils Hina Rabbani Khar, and others show that there is an encouraging environment for women in Pakistan. According to the second peak, there are instances of Bebe Tahmina Durrani and Malala Yousafzai, and many others. They have suffered at the hands of violent perpetrators, mainly due to social and political reasons. So, there are both favorable as well as harsh environments for women in Pakistan. As Pakistan is an Islamic country. So, all the rules of Islam are applicable in Pakistan. Let's see that. What is the status of women enshrined in Islam? If we compare the pre-Islamic and post-Islamic socio-cultural and political status of women, a gradual increase in their position is well noticeable. Islam as a religion has provided ample status and opportunities for women for establishing themselves as an important part of society. Women were in miserable conditions before Islam. They got their status due to Islam. Islam not only gives basic equality to women but also equal legal rights. She may buy, sell a livelihood and manage her own money and property. In Islam, a woman has a legal, independent personality. Her obligations are independent of what her father has made her brother.

So, women are given an independent status under Islam. In addition, Islam gives inheritance rights to women from movable as well as immovable property. She also has shared property after the death of male relatives like her father, husband, and brother. So, in short, Islam has given women a status equal to men. Conclusion. Being an Islamic country, every rule and regulation in Pakistan is based on Islamic law. At the same time, there are some customs and traditions against Islamic laws which are commonly practiced due to which women face issues. Besides this cultural pattern in Pakistan, does not let women enjoy their legal and religious rights

protected by law and provided by Islam. So different cultures become hurdles in the way of the better status of women in Pakistan. Another point is that Pakistan is an Islamic state, but it derives its interpretations from customs and cultural norms. The existence of a parallel justice system like jirga is the biggest hurdle. So, these custom-based interpretations become the reason why women are not enjoying the status which has been given to them by Islam and through the ideology of Pakistan.¹⁵

Section:7-Contemporary Problems to A Pakistani Woman

- Health issues
- Educational issues
- Rape/child abuse ,domestic violence, honor killing and domestic violence

A. Health issues

As women face different situations in different countries under different systems. So the conditions of women's health also vary. Therefore, it is necessary to understand our study, the conditions, and the norms of a particular country before studying women's health conditions in that particular state. So in Pakistan, we can witness that there is a system that is based on gender inequality, although there are some areas where there is gender equality, and also there are efforts to maintain gender equality overall in the country. But still, the overall situation regarding gender equality is not so good in Pakistan. Therefore, a system that is based on gender inequality will not adopt policies for the well-being of women who are poor, powerless, and weak as a class. So Pakistan has a weak healthcare structure, especially when it comes to women. The overall healthcare system is based on hierarchies and short-term planning due to which everybody suffers in general and women in particular. So due to these reasons, women in Pakistan are not having a good healthcare system. Now we will see some facts, supporting our argument that Pakistan's women are deprived of a good health care system.

First, with every passing heart, we lose our three women due to pregnancy-related complications. Women belonging to the middle class are lower middle class and don't have proper facilities and they died due to pregnancy-related issues. Second one. Three. 75,000 women in Pakistan face pregnancy-related complications every year. Again, there is a lack of a proper healthcare system due to which several women face such complications every year. Third, one percent of women delivering at home is 80, which means that only 20% of women in Pakistan have the facility of delivering their babies in hospitals. 80%. Women have to deliver their babies at home. So when they go through this procedure at home, then they don't get proper medications. Ill practices at home put their lives in danger, and if they survive, they often get some kind of lifelong disability. The fourth-month maternal mortality rate

in Pakistan is 340 out of 100,000 pregnancies, which means that if there are 100,000 pregnant women, then 340 of them would die due to ill practices. So these are the facts that show that there are worse conditions for women's health in Pakistan. Now we will discuss some other issues related to health that are being faced by women in Pakistan. The first one is a delay in the decision to consult a doctor and health care center.

Women in remote areas keep delaying the proper checkups due to several issues. Due to these delays, they face different issues of serious nature. The second one is a delay in transportation. There are no similar medical facilities in all the areas of Pakistan. Women living in far-flung areas have to travel to cities for their checkups. But there is no proper transportation system due to which they have to face delays in their checkups as it takes time to reach to doctor or health care center. The third one is a delay in emergency care. Women in cities have this facility, but those who are living in villages and far-flung areas are deprived of emergency health care. In such areas, usually, they don't find a doctor on his duty. Furthermore, some essentials like oxygen, water, electricity, and others are also not available sometimes. The fourth one is a delay in the recognition of post-pregnancy complications due to the negligence of doctors or persons. Women need to go through a proper checkup procedure after delivering a baby, but in Pakistan, they usually could not go for that, due to which their issues cannot be recognized on time, which leads them towards serious ailments. The fifth one is anemia. This disease is very common among women of low socio-economic class. Anemia causes a deficiency of iron and results in maternal death during pregnancy.

Now we will discuss some health-related issues that woman faces throughout their life cycle. The first one is a girl child. The use of modern techniques can tell a pregnant woman that she is going to deliver a baby boy or a baby girl in the case of a baby girl. Some women face pressure to terminate their pregnancy. In such a situation, these women go through the process of abortion, usually in very unhealthy places with inexperienced people which pose serious threats. The second one is menopausal women. Menopausal women are those women who are in their late forties. These women usually require routine screening for age-related issues, but they usually don't get the ADD facility. Furthermore, if they get these facilities in remote areas, then they often become the victims of quackery. Other major concerns, come at the third bite. There are some other major health-related issues that women can face at any span of their life. They include breast cancer, cervical cancer, ovarian cancer, and others. There are very few trained surgeons in this regard in Pakistan. Therefore, women in the country are unable to avail the option of proper treatment of these issues. So these are the health-related circumstances

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that are being faced by women in Pakistan studying these issues. Now we will add some recommendations to deal with the situation.

First one provision of free emergency services related to all pregnancy issues at all the government, hospitals, and maternity homes on 24 hours basis so that women can get good treatment on time. Second one government should devise long-term planning to make a good army of trained midwives. As a woman belonging to remote areas usually get treatment from midwives. So when there will be more trained midwives, then there will be more facilities for women in the country. The third one, there should be complete transparency in the appointments of consultants in government projects related to women's health. Merit-based appointments should be ensured because it is the matter of life and death. The fourth one, there should be the availability of free screening programs against cervical and ovarian cancers so that women can go through these tests. 51 doctors dealing with the woman's health should be given special training. There should be measures for spreading awareness regarding the health of women in Pakistan. Media and NGOs should play their roles in this regard. So this was all about women's health in Pakistan¹⁶

Dr Ammara was a gynecologist she answered our question in WhatsApp message that states healthy mom gives healthy baby. The mother need full rest in his pregnancy times but in Pakistan mother has no time to rest. Mother need not too much food but enough food , she needs to eat egg, milk, fruits etc.....¹⁷

Dr Talia from king Edward said that Sadly in Pakistan, the health condition of women is not very appealing. Half of the female population doesn't have access to basic health facilities. Everyone in 38 dies of pregnancy related issues. Major factors that are leading to pregnancy-related deaths are infections, blood loss and high blood pressure. Pakistan is among the countries with the highest maternal mortality rates. The reason behind these factors is ignorance. Males are reluctant to take their wives to tertiary care hospitals. Home delivery and treatment by midwives is common which ends in lots of complications. Major health issues faced by Pakistani women are iron deficiency anemia, various types of cancers, menopausal issues and declining mental health.

The majority of our female population complains of fatigue , weakness and body aches which is considered an excuse for laziness by others. Cancers are diagnosed very late and if diagnosed, are not treated properly. Female patients present to us when it is not possible to cure the disease. Either the cancer has spread to the different parts or the patient is not able to tolerate any surgical or pharmacological procedure. Mental health issues are considered taboo in our society. Many face problems like anxiety, major depressive disorder, postpartum depression etc. but will never speak about it. If ever brought to light, others will not acknowledge the

issue and will not bother to treat it. A lot of work needs to be done in all these aspects. Public education is the 1st step. Males and females both should be educated about the major issues and their solutions.¹⁸

Citing excerpts from the December 1984 Report of the Pakistan Commission on the Status of Women, the report delves into key aspects like demographics, health, education, and economic standing. The quoted sections are organized under respective headings, followed by recommendations pertaining to health, education, and employment. Despite the inclusion of women in Pakistan's Five Year Plan for national development, the prevailing reality diminishes their worth to mere roles as mothers of sons or household help. From a demographic standpoint, women account for 47.5% of Pakistan's population, indicating a broader disregard for the welfare of females. With a life expectancy of 54 years, women lag slightly behind men, who have a life expectancy of 55.

The report highlights women's vulnerability to subpar nutrition, strenuous physical labor, higher disability rates, and maternal mortality ranging from 6 to 8 per 1000. Gender-disaggregated school enrollment reveals a notable disparity favoring boys over girls, partially attributed to the preference for separate-gender primary schools and limited female representation in teaching. Official labor figures fail to accurately capture the extensive involvement of women in family, agricultural, and informal sector work. However, these work environments lack fair compensation, favorable conditions, opportunities for advancement, and due respect. Consequently, women shoulder a disproportionate burden of work, exceeding that of men—averaging 16 daily hours in rural settings and typically performing unskilled labor or assisting in urban areas. The report's recommendations encompass a range of measures, including nutritional supplements, improved sanitation, accessible clean drinking water, suitable technology, maternal and child healthcare, literacy initiatives, girls' primary education, reserved quotas for women in professional training, along with a comprehensive list of suggestions aimed at enhancing women's dignity, public safety, and equal employment prospects.¹⁹

B. Educational issues

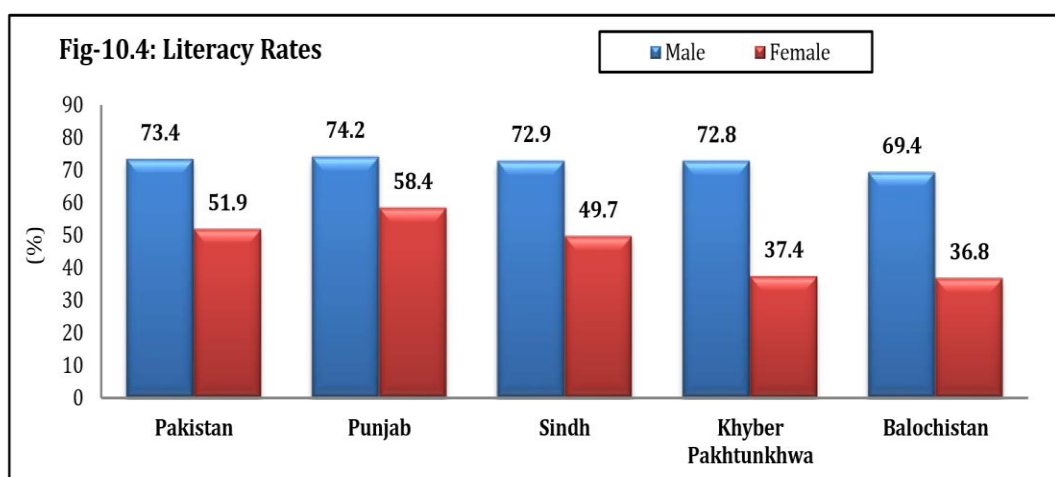
Pakistan bears the higher illiteracy issues of woman like in Baluchistan has lowest average of 33%²⁰ but exact value in economical survey of Pakistan is 36.8²¹ comparing to national average of 50%-60%. According to Economic Survey Pakistan Literacy rate is only 62.8% (male 73.4 and female 51.9%²²). Higher

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Provincial rate of Punjab is 58.4%²³ Provincial rate of Sindh is 49.7%²⁴, Provincial rate of NWFP is 37.4%²⁵ It can easily explain in this table of economic survey

Province/Area	2018-19			2020-21		
	Male	Female	Total	Male	Female	Total
Pakistan	73.0	51.5	62.4	73.4	51.9	62.8
Rural	67.1	40.4	53.7	67.2	40.8	54.0
Urban	82.2	69.7	76.1	83.5	70.8	77.3
Punjab	74.3	58.1	66.1	74.2	58.4	66.3
Rural	69.2	48.4	58.5	69.0	48.9	58.8
Urban	82.2	74.3	78.3	82.5	74.3	78.5
Sindh	72.5	49.5	61.6	72.9	49.7	61.8
Rural	60.0	26.5	44.4	58.8	26.8	43.3
Urban	82.8	67.7	75.6	85.2	69.9	77.9
NWFP	70.1	35.5	52.4	72.8	37.4	55.1
Rural	68.1	31.8	49.4	70.1	33.5	51.7
Urban	79.4	53.2	66.2	85.8	57.8	72.3
Baluchistan	70.7	32.7	53.9	69.4	36.8	54.5
Rural	66.3	27.2	49.1	65.0	31.1	49.5
Urban	81.8	46.8	66.4	80.0	50.9	66.8

The graph that is given in economic survey of Pakistan says:



C. Rape/child abuse ,domestic violence, honor killing and domestic violence

As indicated by research findings, Pakistan ranks as the sixth most dangerous country globally and fourth worst in terms of economic disparities and discrimination against women, encompassing risks emanating from cultural, religious, and traditional practices, including so-called honor killings.²⁶

A separate survey underscores the prevailing perceptions of safety for women in Pakistan. Notably, 35% of Pakistanis believe that women are not safe in the country, while 43% view their safety to be moderately assured. A mere 20% express confidence in the overall safety of women in Pakistan, as revealed by a study conducted by Pulse Consultant, a Karachi-based market research firm.

Around 18,000 respondents participated in the survey, revealing regional variations in perceptions. In Khyber Pakhtunkhwa, a substantial 40% consider women to be unsafe, while 35% perceive some level of safety. Conversely, 19% believe women are completely safe. Punjab presents similar disparities, with 35% seeing women as unsafe, 41% having moderate perceptions of safety, and 21% perceiving complete safety. In Sindh, 26% regard women as unsafe, 49% harbor some sense of safety, and 24% perceive full safety.

The survey offers insights into how social status influences perceptions, as 45% of respondents from the lower class believe women are unsafe. Comparatively, this view is held by 35% from the lower middle class, 30% from the middle class, 29% from the upper-middle class, and 34% from the upper class.

Interestingly, when examining perceptions based on gender, women tend to be more optimistic than men about their safety outside the home. While 29% of women consider themselves safe, only 22% of men share this sentiment.

In essence, these research findings underscore the prevailing concerns regarding women's safety and illuminate the nuances of these perceptions across different regions, social classes, and gender perspectives within Pakistan.²⁷

Section:8-Opinions of university professors and students about status of woman in Pakistan

Dr Hassan madani Associate professor in Institute of islamic studies,university of the Punjab answerd our question by saying that There are many rights of women that are given in Pakistan but there are so many other rights that are not given in Pakistan . Women should get rights but according to Islam not western philosophy. For example in Pakistan there is domestic violence that is not allowed in Islam.²⁸

Fatima Ahmed Qureshi student of M.B.B.S in sheikh zaid medical college answerd our question by saying that the women in Pakistan are victims of a

patriarchal culture. There are some social practices which shun the women's voices and their opinions.²⁹

Ayesha Qamar student of M.Phil Islamic studies in Institute of islamic studies,university of the Punjab answerd our question by saying that The condition of women in Pakistan is different. The women of the upper class and truly religious families are living a happy life, followed by the women of the middle and lower classes, some of them are prosperous, some are poor, and some are unable to live. But the sad thing is that the pioneers of feminist rights are far away from these unfortunate women.³⁰

Section:9-Our duties towards current situation in Pakistan

- As educated women of Pakistan our duty is to educate the women that you are not the slave of your husband but the queen of him.
- Doctors has the responsibility that they will council the families of weak women not to plan more babies it will destroy your health and also take the life of your baby.
- Current situation of South Punjab Sindh and NWFP is that whole country is suffering from flood. In this situation women in these areas have a risk of sexual abuse. Now come on the duty of NGOs . NGOs and government should rescue the women of these areas so that this women come into the safe shelter.

Conclusion

In conclusion, the research findings emphasize the urgent need for addressing the challenges faced by Pakistani women. While Pakistan's ideology promotes gender equality, the reality reveals stark disparities in women's status and opportunities. To bridge this gap, concerted efforts from various stakeholders are essential. Improving women's healthcare is imperative, with a focus on reducing maternal mortality rates, increasing access to healthcare facilities, and addressing mental health issues. Education is a powerful tool for empowerment, and efforts should be directed towards reducing educational disparities among women across provinces.Addressing gender-based violence is paramount to ensure women's safety and security. Public awareness campaigns and legal reforms are essential steps in this direction.Furthermore, the responsibility lies with educated women to empower others with knowledge and self-worth. Healthcare professionals must counsel families on the importance of women's health during pregnancy. NGOs and the government should work together to rescue women in vulnerable situations,

such as during natural disasters. In summary, improving the status of women in Pakistan requires a multi-pronged approach that involves societal awareness, policy reforms, and collective efforts to ensure that women can fully participate in and contribute to the nation's development, all while respecting the boundaries set by Islam.

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