CONCLUSION
Despite all claims and demonstrations of thoughts and techniques, today's world has become so selfish and lascivious that no satisfaction and complacency has been left in it. Temptations of superficial society are so strong that no longer can a man fix his desire to somewhere and every man who expects loyalty and devotion from others, he himself becomes deceitful. Furthermore, in spite of farce slogans and outcries of women emancipation, nothing is changed and the woman is destined with only defeat and destruction. She can't compete with man even in the age of progress and prosperity. The man has still reserved all rights of gaiety and happy life for himself. For achieving it, he only uses woman. The modern world is based on political and economic as well as social and sexual exploitations. The woman is humiliated in similar fashion as in past. Thus, today's developed society is on the verge of decaying.

As we begin to unroll the scroll of history of India and Egypt, we notice that the two societies compared to other societies have a very long past. Nearly all other civilizations of the ancient world were unable to stand the onslaught of time. They lie buried in the earth with their ruined cities. However, the civilisations of the two countries continue their existence in spite of vicissitudes.

Throughout written history, women have experienced status subservient to the men they lived with. Generally, most cultures known to modern historians followed a standard pattern of males assigned the role of protector and provider while women were assigned roles of domestic servitude. Scholars speculate endlessly at the cause: biology, religion, social custom and so on. Nevertheless, the women were always subordinated to the men in their culture. Through their artwork, tomb inscriptions, and papyrus and leather scrolls, preserved in the dry, desert air, ancient Indians and Egyptians left evidence for scholars suggesting that Egypt and India were once a peculiar exception to this pattern.
Not only have Egypt and India a living past, but also in this long process of time, people of both countries have been exposed to varieties of tribes, races, religions and cultures. Egypt, the seat of ancient civilisation with historical records that go back at least five millennia, has been for the last century undergoing radical changes that have profoundly affected the religious, social, political and economic aspects of the country's internal and external topography. The Egyptian trend of thought is an outcome of social and cultural traditions throughout history. On the other hand, the Indian civilisation is unique for its uninterrupted character. It has come under many influences and been moved by many heavy impacts and the thread seems to have run with no break. That is the wonder and romance of the Indian evolution.

With the passage of time, the two societies did not remain static and stagnant. In different phases of their existence, they experienced changes in social organisation, in social relations between various component parts and also in ideology. The status of women as a vital aspect of the two societies also reflected similar changes. Anthropological evidence suggests that unusual circumstances in both culture provided for women to be given equal status to their male counterparts notably, matrilineal inheritance and emphasis on the joy of family life over maintaining ethnic purity.

The status of women in any society is a significant pointer to the level of that society. When many existing social and economic disabilities begin to narrow down, the place of women will also fall in its rightful place. There cannot be social equilibrium and maintenance of harmony in any society in its larger class composition if the woman holds an inferior position in the society. Because it is not merely the women who are kept backward through illiteracy, ignorance, lack of opportunities and economic and social amenities, but it is the large masses of the people, men and women who share these disabilities. The deterioration in the position of woman is, in fact, the accentuation of the social
divisions, which beset the society. Thus, the fall in the position of women is symptomatic of other social deterioration in the body of a nation.

The study of the past reveals that the status of women has been affected by progressive or reactionary trend, which prevailed in the society. When the former held ascendancy, women's position improved, her status elevated. However, the forces of reaction held sway and the position of women increasingly deteriorated up to the 19th century. During this phase, woman sometimes is considered a goddess and at other times a slave but never a human being with a personality.

From times immemorial, women have occupied a significant position in the Egyptian society — a position unattained by women in most of the other ancient societies in the world. The issue of women dates back to the day both women and humanity came into existence. Ancient Egyptian civilization is characteristic of its deep respect for the position of women, as women enjoyed social, economic, legal and political rights equal to those of men. In many ancient societies women were treated as inferior beings and in some cases the property of their male family members but the Egyptian women achieved parity with men. Legal and economic rights were accorded to both men and women.

Seclusion of women developed at a later stage. The women of Achamenid dynasty (559-331 B.C.) were also secluded. Ruling-class and wealthy women were freed from domestic drudgery using slaves. Side by side with the seclusion of women, an attitude had developed that a proper woman's place was within the house. The dominant position that men held prohibited them from obeying women: wives, mothers and daughters, while at the same time it gave men the right to handle everything related to "their" women.

In the modern times, Hoda Sha'rawi was the first Egyptian woman to lead a women's demonstration as part of the 1919 Revolution. Jointly with Malak Hafani Nasif, she established the Intellectual League of Egyptian Women, then the "Wafd Central Committee on Women" which
was entrusted with the task of supervising Egyptian women's participation in the national movement. However, one of the greatest advocate of women's rights was Kasim Amin [1863-1908]. He considered that women did not receive adequate education because of corruption and the encroachment upon social rights of Egyptian women. There are women teaching at all levels in education. Women occupy posts in most life activities.

As for the status of Indian women, there are two viewpoints. In ancient India, women were accorded a high and honoured place. The Rig-Veda testifies that women of early Vedic Age were quite advanced. During the Vedic age, child marriages and the seclusion of women were unknown. In the later period, the women of India lost their freedom, their status and almost all their rights. The social pattern changed and women being more in *pardah* lost all their rights and hence their hold on family and society.

The change in the status of women in India has started but it is a slow, steady and continuing process. As a result, many women were trained as teachers and nurses. Turning to the profession, the women pioneers in medicine and law have helped women to gain a definite footing in this line. It will be of great help toward raising the status of women if intense efforts are made to spread literacy among the people, especially women. Inter alia, they urged imparting of primary, middle and higher education for women. A large number of women enthusiastically responded to the call of Gandhi.

With the dawn of independence, a change has taken place with regard to woman's place in Indian society. Improvement of service conditions, provision of child-care service for working women; supportive measures of adequate security of working women etc. improved the situation in India. After independence, enactments were made which improved the social status of women in our society. It recognised for the first time equality of men and women in respect of property rights. There
are also indications that the aspiration pattern of women varies from men. In brief, there has been a revolution in the status of Indian women since independence, although working women still are looked down upon by their own sisters.

Naguib Mahfouz who grew up in the midst of stirring national events, is considered one of the foremost writers in modern Arabic literature. The events of 1919 are widely recreated and affectionately celebrated in a great many of his novels especially in The Trilogy. In his works he has offered critical views of British colonialism and contemporary Egypt, social issues, and political prisoners. He has written some 40 novels and short story collections, 30 screenplays, and many plays.

Qurratulain Haider occupies an important place in modern Urdu Literature. She was born of illustrious parents — Sajjad Haider Yaldram and Nazar Sajjad Haider Yaladram of District Bijnor, Uttar Pradesh. She inherited love for fiction from her parents and like Tolstoy, she accepts the supremacy of history. She started writing short stories when she was merely seven years old. Her creative instinct took a drastic turn towards human life. As she became older and mature, she witnessed radical changes in Indian horizon. Undoubtedly, Qurratulain Haider has viewed woman as a part of universal issues. Though we witness more often in her stories a living world, her women characters feel alienated and afflicted.

During the comparison of these writers, their treatment of human relations has been focused. Though human society is a collective entity comprising both men and women, it is, divided into men and women as two different compartments. However, Mahfouz does not take man-woman relationship in deep sense but sees the whole social relations connecting each other with one string that can not be separated. Women, forced by the ruthless social conditions, are always portrayed as a symbol in Mahfouz's literary work. Though their names are different,
they are one as a symbol undergoing all kinds of sufferings and bitter experiences.

Naguib Mahfouz’s novels deal with various aspects of life such as love, faith and death and above all the meaning of life. Mahfouz seems to conceive of time as a metaphysical force of oppression. He creates an intricate pattern of verbal irony, which he weaves into the very texture of the novel and maintains it throughout.

Mahfouz has depicted among his vast cast of women strong moral individuals who have been able to survive despite male opprobrium at their trespassing on “men’s turf”. His women characters do not live in a world apart where they suffer independently; his men and women are part of the same universe. Thus, he creates memorable women whom readers grow to love or hate as though they knew them personally.

Qurratulain’s female characters have the same status. She chronicles different forms of women with historical perspective from ancient period to modern times in some of her novels. She prefers to women’s destiny, their helplessness and exploitation in her writings. The women’s characters of her fictions neither revolt against men’s oppression nor relate their tale of woe to them. However, she discloses and presents effectively such characters, feeling of womanhood and women’s plight before her readers.

The relationships Mahfouz’s men initiate with women are always explicitly grounded in Asymmetric power. Beside writing novels Naguib Mahfouz and Qurratulain Haider have created a cast of men and women whose actions and beliefs affect each other in their short and longer stories. In the longer works, Mahfouz explores heterosexual relationships in depth. The intensity of women’s relationships with men rather than their symbolisation of larger forces makes Mahfouz’s portrayal of women exceptional.