SUMMARY
The research topic which has been selected for this project is directly related to the social status of women in Islam. Precisely, therefore, the title of this project is "Social status of women in Islam".

By the term social status the researcher means the status or rank of a member (women) of a particular society in relation to their interaction and interdependence with other members (men) of the community.

Rationale of the study

The story of women’s freedom and her liberty, is one of the most attractive and burning issues which is being discussed over the last several years in the western and eastern circles of this planet. Not only the eastern and western world are involved in this subject but even the Islamic countries are also faced with this controversy. Different societies are showing positive as well as negative views in this regard. The issues of freedom and equality of rights of women are occasionally extended to such a length that most often it has crossed sensational limits. Confusions regarding the freedom, equality of rights, and the social status of women in general, may some times become dangerous and repulsive.

Unfortunately, in this discussion or actions the name of Islam is also dragged in, and various interpretations of
the Islamic viewpoint are made to convince the opponent. It is wrongly understood that Islam is totally opposed to liberty or progress of women. There is a false propaganda against Islam that in Islam women are treated as captive in the hand of men’. She is denied of all rights and special privileges.

In order to support and justify these false allegations towards women the people who are jealous of Islamic ideals and thoughts, propagate that in Islam, women do not have equal right in parents’ property or in the selection of her husband. It is also said, that they do not have any say in the determination of their destiny. According to them 'a muslim women is deprived of education' and 'is required to confine herself within the four walls of their house with her eyes and ears closed'. People of other community have developed a wrong concept about muslim women and think that the religion of Islam keeps their women completely detached from the society.

It is claimed, that women in Islam, are always dependent upon the male members of the family and can not take any decision independently. She has to live the life of a miserable creature, who has wider role to play in the human society. She is a helpless, captive, forced to live and die without enjoying any human right, and dignity. These were the few factors based on misunderstanding and misconception about women.
Delimitation

The main object of this project has been delimited to answer the following questions in a systematic order.

1. Whether the real position of woman in a family or society has been identified in Islam?
2. Whether equal status of men and women were ever granted and practiced?
3. Could any religion before Islam recognised the real place of women in family or society and could they define their role as a mother, wife, sister, and daughter?
4. Could women folk ever enjoyed prestige, respect and honour as it has been provided under Islamic laws?

Seemingly, the women of today, in pursuance of freedom and liberty, has lost her real position in the family, as such she has defeated the real purpose of her very existence. She has gained a social status comparable to man at the cost of her duties as mother, her responsibilities as a wife and her role as a sister and daughter. Suffice is to say that women of today are in reality the exhibits, in the hands of the crafty man, who uses them according to his need, lust, will and necessity. In search of false freedom, liberty and equality, they have put at stake, the charm of their body and soul. They have surpassed all limits and boundaries of sanctity, sanity and honour.
The above facts helped the researcher to derive the following inferences.

1. It may be inferred that the exploitation of women has been a systematic venture and a continuous phenomenon of human society.

2. That women through ages have been considered inferior to man, who has virtually dominated the human society.

3. That the dominance of man over woman has never allowed the women to understand their real position in the family and society consequently they were deprived of the real pleasure of woman hood.

4. It may be inferred although human mind has worked under the sub-ordination of one or the other type of religious beliefs, ironically, no religion could acknowledge the real status of women in their real perspective, nor the followers could visualise the real purpose of her existence.

5. Unfortunately, even during the post-Islamic period no radical change in the attitude of society towards women exploitation could be visible, perhaps because the infra-structure of society presented by Islam, could hardly be accepted and understood by its followers.

6. Islam is the only religion which has not recognised the individual and social status of women but has also acknowledged, in specific terms, her position equal to men.
These inferences, however, provide valid thought-provoking materials to the investigator to critically examine the status of women in family and the society in the context of quaranic laws and the sayings of the Prophet of Islam (S.W.A.).

Objectives of the study

Based on the assumptions and the inferences presented above it seems necessary to examine, carefully the position and status of women as it has been presented in Islam. The objective of this research study may therefore, be identified as under;

1. The position of women in human society, in general, and in the Arabian Peninsula in particular, during pre-Islamic period.

2. To investigate the position of women as it was recognised in Judaism and Christianity, and its impact on Arabian Society.

3. The contribution of Islam for the well being of women in the society and recognition of her status as mother, wife, daughter and as an individual.

4. A study of the status of women as existed during the life time of the Prophet of Islam (S.W.A.).
5. Relevant references from the Holy Quran and Ahadith in support of women's rights and duties in her various capacities with special reference to:

(a) Responsibility of parents towards their daughters,
(b) The importance of birth of female child in a Muslim family,
(c) The sanctity and significance of marriage institution,
(d) Freedom in choosing husband and
(e) The right of women in parent's property and divorce etc.

In order to fulfill the objectives of the study an investigation into the position of women in our society is not only justified but is also essential. The investigator is of the opinion that such an investigation will be helpful in restoring the lost prestige and honour of women community, and would also be helpful in removing many misunderstanding about the rights and duties of women.

There are old and repeated allegations against Islam for several centuries that (i) Islam has actually lowered the status of women because they get half share from their parents property as compared to the male members of the family. (ii) It is also alleged that by recommending the plurality of wife and polygamy Islam has degraded the status in the society. (iii) It is also alleged that it has made the divorce an easy task for men which can be used as a weapon
against women's authority. (iv) Similarly it is also alleged that by making section (Purda) compulsory for women Islam has actually isolated them from the human society. These and many other allegations have been labelled against Islam from time immemorial. Unfortunately, because of the paucity of sound religious education, our innocent youths are becoming an easy victim of false propaganda against Islam. Consequently, they are deliberately being driven away from religious thoughts and practices. The youths of today love to live in an imaginary world of false pleasure rather than in a world of reality. Family values and social norms are no more important to them. The new social and economic order, the growing urge for material gains, and the wild race towards earning one's livelihood have changed the general attitude of boys and girls towards life and religion. Such a changing attitude of young men and women towards Islam accelerates the responsibility of researchers to help this generation recognise the facts of life and enlighten their minds with true Islamic ideals.

Surely, these innocent youths deserve a sound training of mind and character, on the lines shown by the Holy Quran and by the Holy Prophet of Islam (SWA) so that they could take correct decision about their life style and might choose a right path. These and many other similar factors have been the cause which compelled the investigator to
pickup this subject of vital importance as her research topic. In order to make the topic interesting and understandable deliberate effort has been made to project the continuity in the historical development of the status of women in the society and in the family from the pre-Islamic period to the modern time. Similarly, issues and problems of vital importance have been discussed and presented in the same sequence, at and when they had happened. In addition to the continuity and sequence, the horizontal integrity between the chapters have also been maintained. Relevant references from Ahadith and Holy Quran have also been presented in support of the discussions wherever it was found necessary.

The present study has been conducted on historical as well as on survey method of research design. Hence the sources of investigation are confined to the Holy Quran, authentic Tafsirs, authentic religious books, magazines and other relevant literature which were available to the investigator. Original sources such as the Holy Quran and the authentic Ahadith of the Holy Prophet (SWA) and the Holy Imams have been taken into account. Necessary verses from the Holy Quran and Ahadith have also been presented wherever they were found necessary. For the convenience and for a systematic presentation of the research materials the study has been presented in the following chapters.
Research Design

Chapter-I
INTRODUCTION

Under this title the importance and the significance of social and individual status of women has been presented. The chapter also specifies the objectives and the purpose of this study. The need and the rationale of such an study in the context of value crisis experienced by the people of the modern society has been examined in an orderly and systematic style. This chapter also gives an idea of the design of the study and the presentations of the project in different chapters.

Chapter-II
HISTORICAL REVIEW

In this chapter the developmental history of the status of women during pre-Islamic period has been depicted. The areas covered in this chapter are related to the legal position of women in society, her status as wife, mother and daughter as they were practiced before the advent of Islam in the Arabian Peninsula and in other neighbouring countries. In context of the study this chapter becomes more important because it deals with the status of women in their historical perspective. It also depicts the real picture of women during pre-Islamic period.
Chapter-III
THE ERA OF ENLIGHTENMENT

As the title shows this chapter deals with the position of women after the advent of Islam. The main body of this chapter consists of various commands revealed in the Holy Quran, regarding the actual position of women in Islam. The sayings and the practices of the Holy Prophet (SWA) to maintain social and individual status of women have also been presented in this chapter. An effort has also been made to examine the validity and genuineness of the charges, which have been raised against muslim women from various sections of society. While dealing with these objections, convincing arguments have been given duly supported by the verses from the Holy Quran and authentic Ahadith. As such, this chapter forms the main body of this research study.

Chapter - IV
THE INSTITUTION OF MARRIAGE

This chapter deals with the significance and the importance of marriage institution in Islam. The reforms which were introduced by Islam in making this institution a sacred and honourable matrimonial agency have been explained at length. The topics such as, the importance of dower, condition of divorce, justification about polygamy, have also been covered in this chapter.
Chapter- V

EDUCATION AND INHERITANCE

This chapter deals with two most important and crucial topics regarding the social status of women in Islam.

The first part deals with the importance of education in Islam. It has convincingly been explained that Islam did not discriminate between the male and female members of the society so far the acquisition of knowledge and education is concerned.

The second part deals with the importance of inheritance in Islam and the social significance of right of women in parents property.

Chapter - VI

FINDINGS AND CONCLUSIONS

In this chapter a comprehensive summary of the finding has been systematically presented. An effort has also been made to give a critical appraisal of the objections labelled against Islam by the different organizations. A careful and convincing explanation of these objections has also been given with due authenticity.

BIBLIOGRAPHY

A comprehensive bibliography of the original sources, Books, Ahadith periodicals, magazines and booklets, which have been consulted in this study has been presented at the end of each chapter.
CONCLUSION

One of the main objectives of this Research project was to examine critically the social status of women in Islam. In order to achieve this end and to do full justice with the little of the project, an effort has been made to appraise almost all possible aspects of women’s life which, directly or indirectly, could effect the women’s social and individual status. While examining different aspects of women’s life, genuine efforts have also been made to give a convincing answer to the time old objections raised against Islam regarding the status of women and her position. In this pursuit the investigator has also been able to expicre the causes which were responsible for misleading people to criticize Islam in general, and to its women community in particular.

Precisely speaking on the basis of the research findings the investigator could reach at the following conclusions.

(1) Contrary to the objections that 'Islam has lowered the status of women', it has been found that Islam is the first religion in the world which has not only enhanced the status of women in the society, but it has also ensured maximum
security and welfare to the women community. The freedom, honour and respect which have been granted to her under the Islamic laws are aiming at the development of self confidence, self-reliance, self-respect, self-dependence, dutifulness, humaneness, kindness, truthfulness, honesty, dignity, integrity, chastity and modesty in her. Islam as such surpasses all other religion of the world.

(2) So for the women's social status is concerned as compared the men, it can be said, with considerable, authenticity that Islam considers men and women equal as for the basic human rights and privileges are concerned, 

The very existence of women and duties assigned to her are so important that one of the surahs of Holy Quran named 'Surat-Al-Nisa' has been assigned to her name. Besides this S.4: A.1; S.49: A.13; S.3: A.195; S.9: A.71; S.33: A.35; S.39: A.11; S.2: A.187 and S.24: A.30-31; may be quoted in support of the above statement. Apart from this, there are hundred of verses which take the form of address such as 'O' mankind: or 'O' Believers, are referred to both men and women. It has been promised in the Holy Quran that both men and women are human beings, both are expected to follow Islam, be faithful and obedient to God. Promise of God: reward paradise and God's grace, are for both without
discrimination. The only criteria of superiority of one over the other is based on piety and guarding themselves against evil. Both are required to observe chastity and to lead a pious life. Similarly, moral vices, such as absence acts, insanity, backbiting and mockery are not desirable from either of them, like rewards, equal punishment have also been recommended for both of them.

(3) It has been found that Islam has emphasized the interdependent of male and female as well as all members of the society. The wife and husband are described as garments of each other. Contrary to the western thought, in Islam men and women are directed to be complement each other, not to compete each other. They are the protectors of each other's respect, honour, and status. They have been assigned specific responsibilities for the good and welfare of both and of the family. In the (S.2: A.177), (S.4: A.1), (S.7:A.‘2); (S.8:A.41); (S.16:A.90), (S.7: A.23-26) etc. The Holy Qur'an has stipulated mutual duties and obligations of men and women, father and mother, children and elders, and other members of the society, for the physical and psychological well-being of the human race. Such a comprehensive specification has never been done before the advent of Islam. There is no doubt, that the economic, social and psychological advantages of such an interdependence provide more than ample compensation for the individual to sublimate
his or her ego and complexes. The result of the lack of social inter-dependence in the contemporary society of the world today, has resulted in many serious problems. The so called generation gap, the high suicide rate, the ever increasing dowry death, increasing crime rate, and the crisis of moral values are the result of breakdown of social inter-dependence and the denial of human society for mutual care.

To be more specific, the miserable condition of the Indian society can be understood by going through a few facts which are reported by the newspapers almost every day. To quote a few examples from them.

The Hindustan Times, July 31, 1991 reports, that "More than 11000 women were killed in 3 years between 1988 and 1990 in dowry related murders and suicide in the country. Commenting on this information, in a written reply the Minister of State for Home, Mr. M.M. Jacob, said, nearly 28000 cases of rape were registered in the last 3 years in between 1988-1990.

Hindustan Times, May 2, 1991 commenting on the cruelty and distress of the Indian social system, referred to former speaker Mr. Rabi Ray as saying, 'that', 'female child sacrifice to appease god is still prevalent in India, and according to him, "it is worst than the sati".'
Reports Hindustan Times on July 31, 1981, that the main reason for the 2700 suicide reported in the capital from January 1st, 1988 to June 13, 1991 are poverty, unemployment, extreme frustration and social maladjustment.

The above figures represent only a small section of the country's population. The investigator believes that if a comprehensive survey is conducted throughout the country the figures might be hundred times more than what has been reported here. This crisis of social system in the contemporary current Indian society is simply the result of lack of the sense of interdependence, Value crisis, Godlessness, an purposelessness of the creation of human being.

(4) There is a time-old allegations against Islam that women get half share from their parents property as compared to the male members of the family. It is said, that, the law of inheritance has lowered the status of women in society. This topic has been discussed in the relevant chapter in full details. Perhaps it would be suffice to mention here, that it is Islam which has recognised the right of women to have a share in her parents' property. During Pre-Islamic period, women did not get any share from their parents property. An unbiased look into the problem would convince, clear minded people, that this is, in fact, one of the greatest
contribution of Islam for the cause of women's economic security. Apart from ensuring economic security to women, this law binds all the numbers of the family and keep them united. One important reason of men getting double of the women's share in parents property is that the division of labour imposes more economic responsibilities on men than on women. It is the man who owes the responsibility of maintaining the whole family and to make arrangements to fulfill the needs of his own family, his parents and relatives. Thus we can see that 14 century ago, Islam had decreed women's total financial independence. Their right to own and to dispose off property owned by them without the consent of man is any important factor which adds to the enrichment of women's personality. While women are expected to play their role in child bearing and rearing up the children. The men are required to fulfill their role as the maintainer and the protector of the family. Quran recognizing this important complementary sexual assignment and responsibilities, and in view of the greater economic demands made on male members of the society, compensates by allotting a larger share than women in inheritance. In addition to these rights, Quran proclaims the right of every women to buy and sell, to contract, to earn, to hold and to manage her own property without the consent and interference of her husband.
Such a provision in the Holy Quran has enormously added the security and status of women in Islam.

(5) As regards the institution of marriage, plurality of wife and divorce, two important factors should be kept in mind while raising objections against these provisions.

In the first place, it should be remembered that one of the primary concerns of Islam is related towards the raising position of women in society and inculcating in the masses a sense of respect, love and devotion towards her.

In the second place, Islam aimed at giving them a greater responsibility of bearing children and rearing them up under a proposed Islamic system, so that as an adult they could be a worthy follower of Islam. Eventually, Prophet Mohammad (SWA), the last messenger of God, could be successful in his mission and in achieving both the objectives.

Respect for women was one of the essential teachings enforced by Mohammad (SWA) for his people. "Paradise is at the feet of the mother", said, the Prophet of Islam to testify the high position women occupy in Islam.

The Prophet of Islam prohibited the custom of conditional marriages in due course of time. It was in the third year of the Hijra when the custom of temporary
marriages were also forbidden. In this way it would not be unfair to say, 'that', Mohammad (SWA) secured to women, in his system, the status which they did not possess before, and placed them on a footing of perfect equality with men in exercise of legal power and functions.

Regarding polygamy, it should be remembered that plurality of women was never introduced by Islam. The investigator, however, believes that in Islam there is no choice between polygamy and monogamy but there is a choice between polygamy and corruption. In order to completely eradicate corruption, the Holy Prophet restrained polygamy by limiting the number of marriages to a maximum of four. In fact, in allowing this privilege to men, Islam imposed a very strict conditions of absolute equality to all wives as obligatory on man. The condition of equity and justice therefore cuts down the permission to its legitimate dimension. Where in the Holy Quran permission is accorded that "you marry two, three, or four wives but not more". The subsequent line declares, but if you cannot deal equitably and justly with all, you shall marry only one. The word 'equity' (Adl) is an important denominator, in this provision. it is this condition which should never be forgotten by a true muslim, while availing the provision. The critics, however, very deliberately ignore this very condition when they charge Islam on plurality of wives, and also the situation where polygamy
becomes essential for men. Moreover, it has also been clearly mentioned in the Holy Quran that the second marriage can not take place without the consent of the first wife. It is therefore the first wife's consent owns the responsibility of giving her consent to the husband for having another wife. Regarding divorce, it should be remembered that, in Islam marriage institution is a sacred one. It aims at leading a harmonious life between husband and wife based on peace, tranquillity, love and respect and at the top of all happiness in bringing up the children on righteous path. It is worthy to note that marriage does not only provides worldly satisfaction and comfort to the couple but also is considered by Islam, a source of bringing about spiritual development of the husband and wife and through them of the whole family. It would not be difficult to understand that a pious married life and happiness depends upon mutual trust, respect and understanding between husband and wife. In the absence of these factors the very purpose of the marriage will be defeated. It is under this situation, Allah has asked that the husband and the wife not to remain tide together if they cannot live together happily with a code of conduct as ordained by Holy Quran or if there exists continuous conflict between them. In such an ugly situation there is undoubtedly, a provision of separation. But the separation is an act which is not pleasing to God and His Prophet. Our Prophet has said,
that of all things permitted by law, divorce is the most hateful in the sight of God'. Those who think that divorce in Islam is an easy practice, are simply at fault. It should also not be forgotten that in case the marriage is to be dissolved because of the deep rooted conflict and differences between husband and wife, or because of open lewdness, then there is an order of setting the matter equitably, keeping into mind, the interest of both the parties. In any case 'mataum-bil-maruf' has to be provided to the wife by the husband.

(6) The system of seclusion (Purdah) of women in Islam was never introduced by Islam itself, but it has been borrowed from pre-Islamic period. It was practiced in most of the nations of antiquity from the earlier time. Even today, it prevails in forms more or less strict among nations far removed from muslim influences. For example in Korea, China, in the Spanish colony of South America, the purdah system is still observed. In view of the wide spread of the laxity of morals among the classes of people, the Holy Prophet recommended to the women community the observance of privacy and to guard their own chastity. In this connection the Holy Quran has in so many words instructed the muslim women to guard their own modesty and chastity through all possible means. The main objective behind this revelation of the Holy Quran is that no muslim women should manifest such behaviour
by action or by movement that it could be mis-understood by wicked people. This system, undoubtedly, posses many advantages in the social well-being of human lot. Though this ordinance in the Holy Quran is addressed to the wives of the Holy Prophet but it has its general application as well, for every muslim women.

It should be remembered by the critics who oppose the Islamic way of life that Islam is not the collection of mere ideals. It has its own practical side. Islam is a way of life. In order to maintain purity in sex and keep the muslim community pious and pure, it ordains that the fair sex has to duly guard herself against the rebellions passions. The sanctions given by the Holy Quran here is to promote and maintain the purity of mind and heart and chastity in the practical life in both the sexes of the human family. Thus it controls and sublimes the self in man and women (P.1260)^.

(7) It may also be concluded that if the muslim women in the present day are labelled as backward it is not due to Quranic teaching but because of the general paucity of muslims to understand Quran and to follow the sayings of Holy Prophet and his disciples. According to Imtiaz Ali, The teacher who, in an age when no country, no system, no community gave any right to women, maiden or married mother or wife - who, in a country where the birth of a daughter was considered a calamity, secured to the sex rights which are

^ Holy Quran
only unwillingly and under pressure being conceded to them by the civilized nations in the nineteenth century — deserved the gratitude of humanity. If Mohammed had done nothing more his claim to the benefactor of mankind would have been indisputable (P. 13).
FINDINGS

The purposes and objectives of the research project have been explained in the first chapter with considerable comprehension. The investigator, at this stage, therefore does not feel the necessity of repeating them once again. However, the findings of this research project have been presented below in the same order and sequence.

(1) Before the advent of Islam women in the Arabian peninsula and also in the neighbouring countries were passing through the age of 'utter darkness' and barbarism. No social laws were observed. The limit of this lawlessness and insanity was that, very frequently, even step mothers were taken as wives after the fathers death, child infanticide, selling and buying of female child, marriage by capture, unrestricted polygamy, frequent divorce, slavery and polyandry were the common features, practiced in the society. It was at this epoch, Mohammed (SWA) appeared and applied himself to evolve order out of chaos. He had seen the immorality and the depravity of his country men. He looked upon the customs of divorce, polygamy, and the maltreatment with the female children with extreme disapproval, and considered them as the factors responsible for uprooting the basic foundation of society.
This great Teacher soon realised that it was not possible to eradicate and abolish all the evil practices at one stroke in the then existing conditions. Since the customs inter-ween with the people's way of life and were sanctified by society from ages, the Prophet (SWA) came forward with a mission to mould the minds of an uncultured and semi barbarous community into a higher degree of excellence. With the grace of God and the wisdom bestowed upon him, this Great reformer became successful in his mission.

It is worthy to note that in pursuit of the success of his mission the Holy Prophet kept himself tied with the revelations of the Holy Quran. Which says:

'No, compulsion be in religion; Indeed truth has been made manifest distinct from error.

(S.2. A.256).

The above verse answers the false and baseless charge that the Holy Prophet offered Islam at the point of the sword.

Islam vehemently rejected the theory that women are inferior to men, instead, it has been proved that women are equal to or even more than equal to men, if modesty, chastity, piety and fear to God are taken as an index for value Judgement.
(4) As regard to marriage Islam considers the consent of the girl as the basic foundation of a happy life. Dower or (Mehar) should be given to the girl as a gift and not to the parents as the price of the girl. Besides this, women have been granted full authority on what they posses and earn.

(5) The Holy Quran allowed to exercise power of divorce to husband under stringent conditions. permitted to divorce parties at three distinct and separate times within which they might endeavour to become reconcile and renew their conjugal intercourse. In case all efforts fail then the third time the final separation could take place. "In case of conjugal disputes the Holy Quran advised reconciliation by means of arbiters chosen by the two deputence".

(6) Islam, by granting women the right to seek separation from men has not only secured her position in the family and society but has also granted her the status of real humans being.

(7) Under the law of inheritance, Islam has granted women right in parents property. This law has been enforced so emphatically in the Holy Quran, that it is considered obligatory to every muslim believer to strictly follow the law of inheritance.
(8) Respects for the parents, particularly for mother is a valuable contribution of Islam for a united family life and for raising the status of women within and outside the family.

(9) By granting women's right to participate in different social, educational and economic activities, Islam contributed in raising the standard of life and developing in her maximum confidence to live an independent life.

(10) Islam did not discriminate between men and women so far the acquisition of knowledge is concerned. Importance of education was so important for the Holy Prophet of Islam that at every step the believers are instructed to acquire knowledge to their maximum ability. The Quran itself hears the testimony of supreme value of learning and science. Suratul-'Al-Alak' testifies of acquiring knowledge.

No other religion has given so much importance to reading writing and understanding as it has been given in Holy Quran and by Prophet (SWA). In very clear words the prophet preached the importance of knowledge and has never confined the acquisition of knowledge to only one sex. There are recorded facts that Islam produced many learned women scholars, who excelled in different disciplines and their contribution to the knowledge and literature, logic,
philosophy and art were so great that they will always be remembered as great scholars of their time.

The importance of knowledge can easily be understood by only one Surah of Holy Quran.

"What! can those who know be equal to those who know not? (65 A. 9).

According to Mr. Imtiaz Ali. The practical recognition of an absolute equality of the sexes does not owe its origin to any particular creed or system. It is due to gradual evaluation of human enlightenment to that spirit of progressive opinion which is the product of centuries of material and moral advances:

He further adds and yet nothing furnishes a more correct criterion of a culture of a race than the position occupied by its women". The author of the article "The influence of women in Islam" betwixts that when the women stand by the side of the husband possessed of full rights, with a free independent will not merely the mother of his children but the mistress of the household, not a simple toy but a comrade and friend, only then can it be said that the people among whom the relations of the two sexes are thus developed is a truly cultured race".
It is generally observed that at the fountain of every spiritual faith stands a women, whose sympathy blesses the work of infusing new life into humanity. Whether this statement is applicable in the progress of every spiritual might not be taken as universal truth but so far Islam is concerned, it is a fast that had Khadija (SA) not been there Islam would never had become a vital force!

There is no doubt that it was Khadija (SA) had soothed and encouraged our Holy Prophet (SWA) when he was depressed. It was she who stood by his side, kept alive his enthusiasm, consoled him in defeat, and rejoined with him in success. She was the truest friend, a comrade and a disciple in the darkest hour of this missionary. This is an example of a woman who served Islam and its prophet as a true disciple. It is evident from historical facts that women excelled in different discipline during the life time of our Prophet and afterwards.

Fatima (SA) the beloved daughter of the Holy Prophet lectured to mixed congregations of both sexes often in the courtyard of her house and some times in the public mosque.

Eventually, being influenced by this lady, the Arabian women started listening to the sermons of caliphs and other disciples. They studied theology and law with the increase of material prosperity they did not confine themselves to the
study of law and religion, but they also took interest in general literature, rhetoric, calligraphy and other cognate branches of learning with considerable enthusiasm.

With deep interest and enthusiasm, the investigator has made concerted effort to cover almost all the aspects, which in her view, could influence the social status of women in Islam. But still, much more is needed to be done in this regard. More intensive research in this area might be of great social and academic importance.