


# SHARI'AH AND CORPORATE GOVERNANCE RESEARCH

IJSCGR VOL 5 NO 1 (2022) P-ISSN 2578-0387 E-ISSN 2578-0409

Available online at <https://www.cribfb.com>  
Journal homepage: <https://www.cribfb.com/journal/index.php/ijscgr>  
Published by CRIBFB, USA

## WOMAN LEADERSHIP IN THE QURAN



 *Md. Kohinoor Hossain* <sup>(a)1</sup>

<sup>(a)</sup> Assistant Professor, Dept. of Islamic History & Culture, Durgapur Fazil Degree Madrasah, Khulna, Bangladesh; E-mail: [ap.m.k.hossain@gmail.com](mailto:ap.m.k.hossain@gmail.com)

### ARTICLE INFO

#### Article History:

Received: 9<sup>th</sup> October 2022  
Revised: 20<sup>th</sup> December 2022  
Accepted: 25<sup>th</sup> December 2022  
Published: 31<sup>st</sup> December 2022

#### Keywords:

Leadership, Society, Politics,  
Economics, Education, Culture.

### ABSTRACT

The paper asserts that Islam, as defined by the Quran and Ahsanool Hadith, advocates for equal rights and leadership opportunities for both men and women, challenging patriarchal interpretations. It highlights women's historical leadership roles, especially in the early stages of civilization, with economic activities in their hands. The author critiques classical exegesis for perpetuating a patriarchal and misogynistic system and seeks to reinterpret Quranic teachings to establish gender equality in leadership. The text argues that men and women are equal in their capabilities and contributions, with women performing unique roles, such as childbearing and nurturing, that men do not share. The paper cites Quranic verses, Ahsanul Hadith, Ijma, and Qiyas, to support the claim that women can lead in various sectors independently, including society, education, family, economy, Culture, and religion. It applauds contemporary Muslim societies where women's leadership is acknowledged. The author strongly criticizes groups like the Taliban, considering them divergent from Quranic teachings. The paper concludes by advocating for women's leadership as a lawful and necessary demand, expressing hope that women can lead globally for future peace—a prospect aligned with Quranic ideals. The research aims to rediscover and promote women's leadership in Islam, emphasizing its compatibility with Quranic principles and challenging patriarchal interpretations.

© 2022 by the authors. Licensee CRIBFB, U.S.A. This open-access article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

### INTRODUCTION

Before the ancient past, women started cultivating and trying to make good family bonds when humanity was busy killing animals for their enjoyment. In the primitive stage, women lead various sectors to make a happy family. Making family, making society, making economics, making religion, and Culture are invented by womankind where. The author analyzes to see the original facts. At that time, the world is made up of them. When humanity has captured democracy, economic power and religious facts, womankind will become neglected to lead all atmospheres of the states. This research paper tries to invent women's leadership, which is lawful and recognized by educated people.

To rediscover the leadership of the women who are the most significant operators of how the world will be decorated the beautiful world. The male domination has deceived the women. The main aim is to acknowledge the leadership of the Women. Today, Bangladesh is a model of empowering and leading women. The Honorable Prime Minister, Sheikh Hasina, is leading their country as a great leader of Bangladesh. The former honourable prime minister of Bangladesh is a great example. This paper tries to discover the leadership of the Women.

The superpowers, the rich countries, the democratic countries, the communist countries, the mollaratic countries and theocratic countries of the world talk about all kinds of rights of women. Still, they don't accept them in their practical minds. They think about how women can lead the nations and world. Except for the Quran, all religious books of the world don't accept the leadership of women. Only the Quran declares and opens the challenge that the supreme power, the almighty creator Allah, gifts women's leadership. This paper tries to prove the truth of women's leadership in the Quran.

### LITERATURE REVIEW

The last and final holy book is the Quran. The Quran is of Kawlee Rasools, Orders of Allah, *Ahsanal* Hadith of Allah, *Izmaa* of Allah and *Qius* of Allah. Without the Quran, Muslims can never follow, practice, advise, teach and obey others. The humanmade *Hadith*, *Izmaa*, *Qius*, History, *Tafseer*, *Seerat*, philosophy, *rewayet*, *Usool*, *Fiqh*, *Noozool* and *Sufi*

<sup>1</sup>Corresponding author: ORCID ID: 0000-0002-1162-3786

© 2022 by the authors. Hosting by CRIBFB. Peer review under the responsibility of CRIBFB, U.S.A.  
<https://doi.org/10.46281/ijscgr.v5i1.2187>

theories denounce the leadership of the women. The divine Quran acknowledges all kinds of rights, dignities, glories, leaderships, empower-ships and think tanks of women. According to the Quran, all men and women are equal. There is no difference between men and women. Here is a difference that is biogenetic. Today, the Muslims have left the Quran. They practice the humanmade theories like *Lahool Hadith*. They try to mix the Quran with the humanmade hadiths.

In these cases, Muslim Communities are out of the path of the Quran. They have already mixed the Quran with humanmade Hadith, theories, and philosophies. The only authentic holy divine book is the Quran. The Quran has been given to women to lead the world and the aftermath of life. The author tries to discover the leadership of the women. He thinks the person who only follows, practices, teaches, learns and obeys the Quran may accept the women's leadership.

## MATERIALS AND METHODS

This paper follows the research manual, A.P.A., where the researcher tries to apply the quantitative structure. This paper only follows the primary source, the Quran. The author attempts to discover the leadership of the women. He tries to cancel the humanmade resources such as *Hadiths, Usool, Fiqh, Izmaa, Qius*, History, *Rewayet, Reerat, Tafseers*, Philosophies and *Noozool*. The term of the Quran has been used here. The Quran opens by saying in the Quran that all human beings are equal and identical. None is more dignified. In this regard, the author tries to debunk and establish the authentic truth by dictating the Quran.

## DISCUSSIONS

### Leadership

Leadership is a significant component that may be discussed by many groups of people, particularly academic practitioners, researchers, readers, critics, scientists, and government officers. The Qur'anic contextual leadership is an Islamic religious concept in which all matters conclude leadership. Leadership is a crucial phenomenon that may be used to unleash the Islamic teaching or *Da'wah* and as the most significant instrument for realizing an ideal society, family, nation and world, which may focus on justice and compassion. Leadership leads in a proper way where the male and female can perform the balanced ruling nations, and world leadership means creating honesty. The reformers lead the fairly, clan, tribe, society, nation, region, continent and world according to the teaching of Allah and the dictation of Allah; this is called *Keyada*, an Arabic word which means leadership. On the other hand, leadership is a way for the men and the women to lead the family, clan, tribe, society, nation, region, continent and world by the *Ijma* and *Qius*, called *Seyada*. The author thinks leadership is two kinds in Arabic text. They are *Keyada* and *Seyada*. In the Quran, men and women must have two types of leadership skills to be the best leaders in the global Muslim society. There are two types of skills. They are divided into Moral Encouragement and Moral Avoidance. Moral encouragement is of eight kinds. They are Patience, A Sense of Responsibility, Selflessness, An Ability to make peace among conflicting parties, Goodness, Tenderness and Kindness in Conversation, Forgiveness and cooperation. The moral Avoidance is of six types. They are lies, anger, arrogance, Suspicion, spying, and envy. To lead an organization or a nation, we all have to need them. Without them, no one can lead in the best way. The author reminds us that all are required for the best leadership. These are essential to leading the best nation, society, and administration, which is why no one can deny it. To lead the best nation, all need to acquire these qualities for leadership. Leadership is following the rules of divine teaching, leading to monotheistic societies and nations worldwide. These qualities are given below:

- Caring;
- Justice;
- Experience and
- Knowledge;
- Exemplary Behavior;
- Willingness to consult;
- Persuasiveness through goodness and
- Trust in Allah.

The greatest creator, almighty Allah, says in the Qur'an that the leadership for women and men is no different spiritually and worldly. They may follow, practice, lead, govern and obey, developing in the Qur'anic constitutional society or the world. This is about what Allah says in the Quran: "Allah commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice: Allah's instructions to you are excellent, for He hears and sees everything. The author explores that the Islamic leadership model has many elements. Six elements are the best qualities for leading a good nation and society. The best five elements are given below: Personalization, Idealism, Great Expectation, Culture, Oneness of Allah and *Qulb*. Allah says in the Qur'an: "When the true believers are summoned to Allah and his messenger for him to judge among them, they say, 'We hear and we obey.' These are the ones who will prosper."

### Islamic Prospective Outline

The author explores the findings of women's condition in the world religion and world civilization. This analysis may prove that the Quran is only the best religion on the earth and has given all kinds of rights, leaderships, equalities, dignities, respects, reputations, best virtues and best passions. There are no other divine books that don't give them all rights and leadership except the Quran. The Quran is the best modern and best-ended divisional book; after the Quran, there will not come any sharing based on Allah to create, establish, and set up the most incredible balance between woman and man. The discussion below may prove how the best Quran, which has given all equal rights and leadership to women as men, can be done. The author tries to prove women's leadership in the Quran, what men can do, and what women can do as the same. The Quran has not destroyed the past religious criminology about women. Allah says in the Quran: "He lured them with

lies. Their nakedness became exposed to them when they ate from the tree: they began to put together leaves from the garden to cover them. Their Lord called to them, 'Didn't I forbid you to approach that tree? Didn't I warn you that Satan was your sworn enemy?' They replied, 'Our Lord, we have wronged our souls: if you do not forgive us and have mercy, we shall be lost.' Every male and female acquire sins and devils. The man thinks that women have been created for his nursing and eating. The Qur'an never thinks of this type of path.

### Society

Society is an excellent component of every lifestyle in the world. Islamic society is also a great norm on earth. It is differentiated from the belief of G.O.D. or God or Goddess. Muslim society is made up of G.O.D. There are no sharers to Allah. Family is also the most significant element of society. Without family, society doesn't build up. Family is the best world. There are many opinions about family. The world-famous sociologist *Maciver says: "A family is a group defined by a sex relationship sufficiently precise and enduring to provide the procreation and upbringing of children."* A world-famous social scientist, *NimKoff, says: "Family is a union of husband and wife with or without children."* Society is the most fundamental source and place where women and men can practice their thinking tanks and ideas and share their opinions freely with rationale. Social family is the main manifesto for a better norm society. The people can't live alone. They need to accompany. They try to make up an explicit familial bondage with a great passion. In that contrast, Muslim society is built with no devil's actions, but there is only GOD-based ethics.

Allah says in the Qur'an: "And, we created pairs of all things so that you or mankind or humankind or womankind and mankind might take note." Men and women are the main elements of society. The total action of the family or social norm plays in an oversized style. Among them is the main woman. Women lead the societal family in a good way that men can't lead in a better way. The author attempts to rediscover the familial leadership of women. Among human beings, Allah has given them for each other. These are love, passion, affection, purity, kindness, love for kids and sensitiveness. These help to make up a modern society. These elements are in women the most. Allah says in the Quran: "Another of his signs is that he created spouses from among yourselves for you to live within tranquillity: He ordained love and kindness between you. There truly are signs in this for those who reflect." To lead a society, there must be pure-believer women and pure-believer men. Both women and men are equal in leading a society. Allah says in the Qur'an: "The believers, both men and women, support each other; they order what is right and forbid what is wrong; they keep up the prayer and pay the prescribed alms; they obey G.O.D. and his messenger."

To lead women and humanity, Allah has created a first society. In this way, from the pro-ancient time to the present, society has made up with the teaching of Allah. Women and men are equally powerful to lead a happy society and to enjoy equality and empowerment. There is no alternative place where women can't lead the family, Culture, nationals and the world. The women can lead from the ground track of soil to the space or sky. There are no barricades against them from Allah's rules and regulations. Allah has given all rights and equalities to women. They bear and foster kids and feed milk to the kids.

The male governs society and family, but he doesn't acknowledge the equal rights, leadership, and empowerment of women like the men can. This society fosters their kids to be a monotheistic mind where they develop biological function, psychological action, function security and maintenance, economic function, educational function, affection function, recreational function, religious function, the function of socialization and social control, political function, valid marriage function, honesty, truthfulness, kindness, effectiveness, to contribute for the social wealth for the welfare for the women and the men development, to keep the trust property, to ahead to help people experiencing poverty and obey and follow the Islamic dictations. Their mother and sisters learn these, and all family members are to obey the dictations of Islam. The author implies the very importance of Islamic social kids. They will lead the society, politics, economics, religion, educational, and cultural themes. All are essential to build up a normal Islamic society. Here, women's roles are critical and are taught to them by them for future generations. Allah says in the Qur'an: "And it is G.O.D. who has given you spouses from amongst yourselves and through them. He has given you children and grandchildren and provided you with good things. How can they believe in falsehood and deny G.O.D.'s blessings?" In love between the women and the men, the kids become social leaders who try to make up a peaceful society, which has been an outstanding achievement for the welfare of all of womankind and humanity. The kids are the most incredible wealth made by the women and the men equally. But here is the central role of the women. Women's leadership is required in every society in need of compulsory. Allah says in the Qur'an: "Wealth and children are the attractions of this worldly life, but lasting good works have a better reward with your LORD and give better grounds for hope."

The author has seen the analysis of the Islamic teachings and dictations that the women have taught their kids how to lead their Islamic society, which is recovered and given by the women as an ideal motherhood. The motherhood of the mother's immortality never fades away from their kids. They are always busy fostering their kids, and they never think of any benefits from getting from them. They provide them with love, passion, affection and duties so that they fully understand how to grow and keep up. There are many types. They are Truthfulness. Truthfulness has its elements. Professor Najmul Hassan Farukh indicates many options: *"They are: In speaking and talking with truthfulness; In Intention with truthfulness; In determination with truthfulness; to implement the determination with truthfulness; in action with truthfulness and Religious actions with truthfulness". Besides these, Professor Najmul Hassan Farukh says in pointing views are: "To be trustworthiness, to be courage, to be politeness, to be modesty, to be good moderation, to be generosity, to be hospitality, to be simplicity, to be integrity, to be forgiveness, to be sincerity, to be humility, to be the fulfilment of oath, to be justice, to be fair-dealing, to be perseverance, to be shyness, to be patience and to be gratitude"* These are the most outstanding leadership teaching which the women teach. No one can deny women's leadership, empowerment, rights, and equality. This is a mammoth world, which leads to peace only through women's leading roles. There is no exceptional theme to make up

a peaceful global society. Only equal leadership and equal women's rights may prove and advance the world. The male and the female have furnished this world well by their same acts. From the pro-ancient time to the continuous and future decades, it may be led by women leadership. All it is known is that the patriarchal society doesn't acknowledge the leadership of women. Allah says in the Qur'an: "People, be mindful of your LORD, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide; be mindful of G.O.D., in whose name you make requests of one another. It is to be aware of severing kinship ties: G.O.D. always watches over you."

Allah has created this universe as a right and equal balance. In this way, Allah has created the women and the men in the best balance. The so-called Muslim exegetes try to explain their narration with patriarchal, patrilineal, misogyny and tribal issues. Allah has created women and men with the same qualifications. The Qur'anic context has proved that the *Nisa* is one Surah and the other *Insan* is one Surah. Here is created the most incredible balance by Allah. Allah says in the Quran: "People or Woman and Man, we created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In G.O.D.'s eyes, the most honoured of you are the ones most mindful of Him: "G.O.D. is all-knowing, all-aware."

## Politics

Muslim women mean Muslimat or Muslima. Muslim and Muslima are in the Arabic text. The singular Muslima means woman, and the plural Muslimat means women. They vary widely between and within the different world societies. There are many adherence of women of Islam, which is a shared factor that is affected by their unlimited lives to a varying atmosphere, which has given them general identities that may serve to create a bridge among the intercultural movements in the world. There are how many Islamic religious sectarians in the Muslim world. A religious sectarian can't obey and respect the other religious philosophy. Jamal Uddin Afghani, Muhammad Abduh, and RashiRida are Islamic Modernist reformists. Islam always teaches people to follow the middle path of Islamic teachings and dictations. Jihad and justice will be led by all women and men, where all people can find the most significant peaceful life, peaceful society, peaceful family, peaceful nations, peaceful economy, peaceful Culture and arts and architecture. They are the rejection of blind adherence to *Taqlid*, the progress of equity and the need for *Ijtihad* and the liberty of women, particularly on the woman's adage; these liberalism promoted equal rights for women to access education, work and voting in a political election for all times.

The teaching of the Quranic conception fully denounces Taqlid and Ijtihad. The author thinks that the books of Hadith were collected and compiled by classical Muslim scholars as mythology and *Lahool* Hadeeth after the death of Hazrat Muhammad 200 years ago. All the collected and compiled Hadiths are not authentic and valid. All Hadiths are mythological and folktales. The author thinks that the Hadith is contradictory to the Quran and that this Hadith is a fabricated and untrue aspect. There are several Hadiths which are concerning women. The woman is turned into graceless and is the icon for wrong actions. Allah says in the Quran: "And from humanity, there are those who buy useless talk, without knowing (the meaning), to mislead (others) from the Path of Allah and to make lowly jokes. For them, there will be a demeaning penalty. And when Our Signs are rehearsed to such a one, he turns away with pride, as if he did not hear them, as if there was deafness in both of his ears: So, announce to him of a painful penalty." When Hazrat Muhammad was alive, there were no differences between women and men. After the death of Rasool, many philosophical schools were created in Muslim society. This is why the followers of him rely on patrilineal and misogynistic philosophy. The Qur'anic and the Sunnatullah perceptions are authentic sources; there is no more difference in gender; both men and women are equal on all life tracks. Hebbra Ra'uf Ezzat says: "**Respected Ulama: I use the same tools of interpretation and reach different conclusions.**" In this contrast, the author may show that the first woman, Eve, used to lead in heaven when they lived in heaven.

The other figure, all may in the Qur'an—is the Queen of Sheba, who has married Solomon. After the marriage of them, the Queen accepts the religion of Solomon. She returns to the king of Sheba or Yemen. Queen Bilqis starts ruling the kingdom as the dictation of the theory of King Solomon. After the marriage of Queen Bilqis by King Solomon and acceptance of Solomon's religion, she used to rule Yemen or Sheba. The mental silence and approval of the Prophet King Solomon will be shown as solid evidence of women's political empowerment, equalization and leadership. This element may prove that the discussion about the political leadership of Hazrat Aisha in the battle of the Camel or the Battle of Basra or *Janggey Jamal* is occasioned pronouncement with a prophetic Hadith, which is fabricated.

The abovementioned military involvement played a crucial role in politicizing the community's sentiments during the reign of the third and fourth Caliphs. It is terminated to wars, politics, and knowledge or law production. Under the teachings of Islam, political, social and economic profits are beneficial for justice, equality and humanity among the people. Hazrat Ai'sha demonstrates that women can play a vital role in political leadership. The author examines the history of Hazrat Muhammad. At the age of 14, he worked as a representative of Hazrat Khadija Bint Khuwaylid. She always has advised and led her trading to Hazrat Muhammad. She is used to leading her traders in her direction up to the age of 25 of Hazrat Muhammad. He was under her Business from age 15 to the acceptance of prophethood. The author thinks that Khadija is Hazrat Muhammad's principal advisor for her Business. This fact may also rediscover women's leadership, which Prophet Muhammad accepted. Allah says in the Quran: "Or have we sent down to them a proof, which speaks to them of what they have set up?" (The Quran: 33: 35). Umm Waraqa Bint Abd Allah Bint al-Harith al-Ansari is used to collect the Qur'an.

The messenger of Allah has commanded her to lead the people of her *dar* in prayer. She is a *Mu'adhdhin* and is used to "lead the people of her *dar* in prayer. *Zainab Abul Asa quotes Tariq Ramadan (2009) in his book: "In the Footstep of the Prophet: "Lessons from the Lifestyle of Muhammad, where he says that the prophet's daughter, Zainab, who is married to Abul Asa, publicly pledged for her husband before he is a Muslim, and is intended to be captured, and her words are taken into account."* All divine religious books are compiled and collected by women and men. In this way, a

woman works in society, families and nations year after year to help advance a peaceful world. The Quranic text, the text of *Ahsanal Hadith*, the life profile of Hazrat Muhammad, the life profile of Muhammad's Wives and the life profile of *Sahabee Azmaine* have given a clear concept. It happens in the mosque before morning prayers, after a few non-Muslims, who are carrying the spoils of Muslims, were captured in a caravan, and he managed to escape and hide in the house of his wife. This story illustrates mosques as open spaces for both men and women- no one objected to her statement that it is not uncommon for a Muslim to speak publicly in such a manner and etiquette. In the mosque, women line up behind the men in prayer because of decency, humility and reverence. The woman is played, taught and express themselves in this space. Moreover, the presence of the Prophet Muhammad is an example of attention and respect: He is asked to remain seated men and let women exit first and without discomfort. His behaviour toward women has always been filled with tenderness and respect. He never denies females' rights, dignity, respect, honours, and leadership. He listens to them. In the Quran, eighteen women are mentioned. These women are the emblem of Muslim teaching where the Muslim Ummah will show equal rights, responsibility and duty. These women are the symbol for all fields where they have worked for the welfare of womankind and humankind for the global people from where all can learn by teaching them. From the dawn of the creation of womankind and humanity, they have taught agricultural teaching and how to make up a home and average family and society. By advising them, humanity has taught them how to make a home, family, society, state, nation and continent. They are the leading icons of the global Muslim, such as the wife of Adam, Eve, in the Qur'an. Allah says in the Quran: "He has created the heavens and earth for a true purpose, and He is far above whatever they join with Him!" the wife of Zakariya, in the Qur'an: Allah mentions in the Quran: "He said, 'My Lord, how can I have a son when I am so old, and my wife is barren?'; said, 'It will be so: G.O.D. does whatever He wills.'; the wife of Lut; Imra'a'ah-Luh in the Quran where Allah says: "We have saved him and his kinsfolk- apart from his wife who has stayed behind-; Allah says in the Qur'an: "We have tested those who have gone before them: G.O.D. will certainly mark out which ones are truthful and which are lying." ; Allah says in the Qur'an: "They say, 'We obey you,' but as soon as they leave your presence, some scheme by night to do other than what you have said. G.O.D. records what they scheme, so leave them alone and put your trust in G.O.D.: He is a sufficient protector."

Allah says in the Quran: "All except his wife: We have decreed that she will be one of those who stay behind." Allah says in the Quran: "His wife then has entered with a loud cry, struck her face, and has said, 'A barren old woman?' "Zulaikha, the wife of Yusuf, in the Qur'an: "The woman in whose house he is living tried to seduce him: she has bolted the doors and has said, 'Come to me,' and he has replied, 'G.O.D. forbids! My master has been good to me; wrongdoers never prosper. Allah says in the Qur'an: "Some women of the city said, 'The governor's wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray."

Raita bint Sad, in the Qur'an: "Do not use your oaths to deceive each other- like a woman who unravels the thread she has firmly spun- just because one party may be more numerous than another. G.O.D. tests you with this and on the Day of the Resurrection. He will make clear to you those things you differed about." the sister of Moses-Maryam Ukht-Musa in the Quran: "Your sister went out, saying: I will tell you, someone, who will nurse him, then we have returned you to your mother so that she could rejoice and not grieve. Later, you kill a man, but we save you from distress and try you with other tests. You have stayed among the people of Midian for years; then you came here as I ordained." Allah says in the Qur'an: "We have inspired Moses' mother, saying, 'Suckle him, and then, when you fear for his safety, put him in the river: do not be afraid, and do not grieve, for we shall return him to you and make him a messenger.'"; two women of Madyan-Imra'tan in the Qur'an: "When he arrives at Midian's waters, he finds a group of men watering and beside them two women keeping their flocks back, so he says, 'What is the matter with you two?' They have said, 'We cannot water until the shepherds take their sheep away: our father is a very old man.'"; the wife of Muhammad Ummahat al-Muminun in the Qur'an: Prophet says to your wives, 'If your desire is for the present life and its finery, then come, I will make provision for you and release you with kindness.'" The wife of Aws-Khawla bint Tha'Labah, Al-Muja'dilah in the Qur'an: "You who believe, test the believing women when they come to you as emigrants- G.O.D. knows best about their faith- and if you are sure of their belief, do not send them back to the disbelievers: they are not lawful wives for them, nor are the disbelievers their lawful husbands. Give the disbelievers whatever bride gifts they have paid- if you choose to marry them, there is no blame on you once you have paid their bride gifts- and do not yourselves hold on to marriage ties with a suspicious woman.

Ask for repayment of the bride gifts you have paid, and let the disbelievers do the same. This is G.O.D.'s judgement: He judges between you; G.O.D. is all-knowing and wise: the wife of Muhammad-Ai'sha and Hafsa in the Qur'an: The Prophet said something confidently to one of his wives. When she disclosed it [to another wife], and God made this known to him, he confirmed part of it, keeping the rest to himself. When he confronted her with what she had done, she asked, 'Who told you about this?' he replied, 'The All-Knowing, the All-Aware told me.'; Mother of Moses -U.M. in the Qur'an: We inspired your mother, saying, the mother of Jesus-Mary -in the Quran; Al-Imran and Bilqis, the Queen of Sheba-in the Qur'an: I found a woman ruling over the people, who have been given a share of everything- she has a magnificent throne-." The author has examined that women can lead all things as leaders, and men can lead as leaders. It is well authenticated that women can become political leaders by obeying Islamic dictation and dress codes.

On the election of the Shurah after the murder of Harzatt, Umar created a movement. Hazrat Ai'sha is preferred Uthman to her enemy. She soon becomes. However, a vocal critic of Uthman's conduct as Caliph and her agitation against him contributed to the outbreak of the open rebellion. When the rebels murdered Uthman, they rose "to the Caliphate. After the death of her alliance in the latter, claiming revenge for the dead Caliph. After the defeat of her alliance in the battle of Camel, she withdrew from active politics." There is a vast number of classical scholars who support female leadership. In early Islamic civilization, women concluded Hazrat Ai'sha, Hazrat Ummu Waraqa, and Hazrat Smara bite Wahaib participate in political activities."

Hazrat Abdur Rahman bin Awf consulted with women in their rooms. He is charged with choosing Hazrat Uthman or Hazrat Ali as the third Caliphate after the death of Hazrat Umar. The author examines that this is the case of the chief there, Hazrat Khadija, known to all for her economic independence. From this point of view, Hazrat Aisha, a prominent figure and beloved of Hazrat Muhammad, is known for her political skills and religious knowledge. Hazrat Fatima, the daughter of the Messenger of Allah, symbolizes morality and strength. The role model is Nafia Sheikha Shuhda, an authority on Hadith, which remains inspirational speed to Muslim women when Islamic women propose no immediate solutions or arguments to some of the apparent areas of inequality in familial law, divorce, custody, polygyny or inheritance. Allah has clearly ordered the womankind who can lead all spheres like humanity. They may be a leader in the fields of the world.

This is why Muslim women can lead all things according to Islam, but there is no difference for the women where G.O.D. has given the bestowal reward for the women. The author says that the so-called Muslim scholars don't sort the best word as the best diction because the day is more gone, the Qur'an is more researched for inventing a world of humanity for the future centuries after centuries when all women and men lead the world equally for the philanthropy for the world people. No religion on the earth, except Islam, can ever allow the leadership that may be the best spiritual, moral, political, educational, religious and cultural leadership position to women. Islam is the last and most humanistic religion for all people of the world. The author trusts Allah is a knower, forever sustainer, all powerful and all scientist, the most outstanding scientists in the universe line none him. Allah has given all equal glorifications to womankind, just like humanity.

### **Education**

Education is the backbone of a nation. Education is necessary for a nation to prosper in all fields in a rolling lifestyle. The nation is more educated; the country is more developed. At first, the Qur'anic Revelation *qra*, which means read, and *Kalom*, which means pen, refers to writing. In this field, women are backwards from centuries after centuries. When they start educating, they try to realize their educational leadership. At the time of Hazrat Umar, he declared that no women could enter the mosque. Many students would come to the Islamic Women to study, gain knowledge and learn Islamic knowledge. One famous Islamic teacher is Hazrat Aisha, who had 229 students who learned many fields in Islam. She is a great poetess, a great orator, a great fatwa giver, a great doctor, a great chemist, a great nurse, a great spiritual leader, a great commander-general in battle, and a great advisor. Hazrat Ummu Salamah had 101 students. Hazrat Hafsa had 20 students; Hazrat Asma had 21 students; Hazrat Hajma had 22 students; Hazrat Ramlah had 22 students; and Hazrat Fatima had ten students. All students learned from them. Most of the students are males. Islam in the Muhammadi era tried hard to raise women's status in Arabia. Hazrat Muhammad has shown how to behave with their wife. Every man can find peace in a woman. They may be spiritual, and that may be worldly.

Their love, respect and passion must help to build a peaceful world. In the early period of Hazrat Muhammad, there were no formal institutions but mosques, Madrasa, and other public places. Historically, some Muslim women play an essential role in the foundation of many religious educational institutions. They are required to complete all the duties of Muslim worshippers, including the completion of religious traditions, especially the pilgrimage to Mecca. Islamic Culture marks a movement towards liberation and equality for women since prior Arab cultures didn't enable women to have such freedoms. Women in Islam are even entitled to their right to land. There is evidence that Hazrat Muhammad asked women for advice and considered their thoughts, specifically about the holy Quran. The Women are allowed to pray with men, participate in commercial interactions, and play a role in education. One of Hazrat Muhammad's wives, Aisha, would play a significant role in medicine, history and rhetoric. Women, however, don't hold religious titles, but some hold political power with their husbands or on their own. The historic role of women in Islam is connected to social patriarchal ideals rather than actual ties to the Qur'an. The issue of women in Islam is becoming ***“more prevalent in modern society.”***

The author thinks that women can lead in the educational field. They are the best in the leading sphere of education. All kids of the world learn all things from their mothers. In this regard, Mother is a world university from where all become the most significant contributors to this world. Mother teaches them how to be patient, how to be honest, how to be truthful, how to learn, how to be a teacher, how to be a scientist, how to be a doctor and how to be a philosopher. In this contrast, women are for someone's mother, sister, lover, aunt, daughter, nephew, niece, wife, and leader. Islam is the most excellent path to freedom in the universe. To spread education, many women have devoted themselves to the people. They have kept outstanding achievements such as spreading education, teaching the Qur'an and Hadiths, giving Fatwa, leading in Arabic Literature, leading Chemistry, reciting poetry, leading medicine, and leading written style and calligraphy. Muslim women are immortal in Islamic history and civilization, where anyone gets a significant contribution and the best achievement; the author has tried to bring out the need for a man. She appointed a man named Hazrat Muhammad, and she is his employer and his first wife, who is also the first Muslim.

As a result, the Islamic civilization is judicious in establishing all people's rights, equalities and leadership where there will not be fraud for any people. Islam has established the world of humanity in a world where there will not be stayed as any difference between men and women.

### **Economic**

Economics operates for all sectors related to human beings' financial solvency. Without it, no one can perform any work in the world. To lead an economic sectors where there are no differences between men and women. The leaders have to follow many ways. They are mainly three ideas.

They are:

- Growth;
- Justice and

- Efficiency.

To fill up the economic leadership, all have to gain two types. These are very quality-based statuses. They are:

- Sociological Goals and
- Ecological Goals.

Sociological goals are critical to leading a financial business where many systems are very significant. They are Empowerment, Partnership, Social Shift, Cultural introduction, Social Interaction, and Institutional Advancement. The Ecological Goals are so important because all places' businesses are different. They are much differentiated from other multicultural systems. There are four kinds of sources of effectiveness. These practical elements are Ecosystem Integrity, Capability, Biodiversity, and Global Issues. Allah has created people, including women and men, so that both may play a vital role in the development of the economy. He has given them that Islam is the entire, complete code of life in the worldly and after-worldly. The people mean women and men. Women have played a significant role in leading an economic life from the dawn of the creation of the earth. They give birth to a new kid. They foster the children. The woman works in the family. This work is not counted as the financial leading where they rise to sleep; they have to work. It has a tremendous financial value.

They work at home such as:

- A nurse,
- A woodcutter,
- a washer,
- A boomer,
- A cooker,
- A food-maker,
- A mother,
- A sister,
- A love,
- A passion,
- A home decorator,
- An affectionate,
- A respect,
- A teacher,
- A tailor,
- A carpenter,
- A peasant,
- A seamstress,
- A doctor,
- A condolence giver,
- An enjoy giver,
- A peace giver,
- A love giver,
- A sexual intercourse giver,
- A caregiver,
- A judge,
- A magistrate,
- A professor,
- A chairman,
- A chancellor,
- A vice-chancellor,
- A pro-vice-chancellor, and so on.

These have an economic value. The point of view is that a woman has to look after her husband, Kids, and her husband's relatives, do housework outside of homework and run her household's demands. In this regard, the men have to work outside work at home. Leading a family is like leading a country. The women lead the family and the nation. Allah gives the rights of women. Here is no different. Only there is a difference in the biogenetic frame between women and men. Allah has given women economic leadership, just as men can lead financially. Allah says in the Qur'an: "Do not covet what God has given to some of you more than others– men have the portion they have earned; and women the portion they have earned– you should rather ask God for some of His bounty: He has full knowledge of everything." Before Islam, women have no rights and leadership. They have no rights in the wealth of their husbands. They can't afford her expenditures by taking the wealth of her husband. The wealth and economy that the women have earned are only for them. The wealth of women has been indicated to be only for women.

The men want the women's wealth; the women must grant the men. They can't take the wealth from the women by pressure. The earning economy of women is only for them. The men have no rights and might to take as they wish. Indeed, finance and economic power for women have been ensured to get and to expense by Allah. Economic is a fundamental need for human beings. Without it, none can lead their life with happiness. It is not only for men but also for women. Allah has given women their economic power and leadership like men. Allah says in the Qur'an: "Men shall have a share in what their parents and closest relatives leave, and women shall have a share in what their parents and closest relatives leave, whether the legacy is small or large: this is ordained by G.O.D." The system of **Mahr** of Islam is exciting. This system has no relation to other religions in the world. It is only in Islam. It helps to lead the woman to dignity and prestige. Without Islam, **Mahr** can't discuss another religion. At the time of marriage, the women get **Mahr** as the present, which is compulsory for the women. It is a gettable right for women. But why there has it been for the women? The author examines the findings that he has decided **Mahr**.

The three causes the **Mahr** has been managed for are women, The three objects are:

- To respect for the womanhood,
- To establish the economic safety for the women and
- To control the divorce by the men's capricious mind.

To avoid this type of problem, Islam has given this type of truth path where women can lead their lives with freedom and liberty with great respect in society. This system for women has been rebuilt to be set free from the women by Allah. This significantly impacts saving and giving economic liberty by providing leadership to women. In this point of view, there are many causes to save and to set free from the barbarian savageries style. Islam is always present. Its appeal will never end. Only Islam can drive out all kinds of injustices, savageries, barbarians and inequalities if all men and women obey G.O.D. and follow the dictation of G.O.D. There are many points of view, such as below: To become harried by the husband, the women will expense their finance own will, then they do not have to take the permission of their husband; To become a widow, the woman can expense their money for their kids' subsistence; To become raided by the kids; If the husband is failed to run the household because of physical illness, mental illness and other causes, the women can take responsibility and duty to expense their finance freedom for the household and andThe women have given all kinds of rights and leadership to give bestowal, Sadka, serviceable act and welfareable act. In this contrast, women can perform valid work such as service, Business, and industry and become entrepreneurs. The work may develop family, society, Culture, religion, education, politics and state, and the women may engage in work that the latest Old Testament Islam has approved. The women may work for the World Wearable Act. During the golden age of Islam, women used to leave their homes, markets, fields and workplaces. The author has shown that women are extraordinary wealth, great charismatic leaders, tremendously frugal, silent advisors, and great intellectuals who can work efficiently by keeping patients. The abovementioned point of view is the most significant symbol of economic development. They only expense what they need.

## Culture

No culture in the world is made up without women. The Culture is built jointly with women and men. Interculturality has the main points of view of females and males. Muslim Culture doesn't also make growing up without women. This type of Culture is based on monotheistic beliefs, which include G.O.D. There is no sharer to Him. This type of Culture refers to cultural practices general to historiographical or histological Muslim people. The author trusts that what we have, what we have done, what we have played, what we have acted, and what we have provided for the welfare of the world's people is the primary Culture. The author refers to Culture from Hazrat Muhammad, Caliphateism or reign of Caliphate, the ruling time of Ummayyad, the verdict time of Abbasid, the Ottoman period, the Fatemid period, the victory of Spain and Africa and the Muslim ruling time of the subcontinent of India. Islamic Culture has included various cultures from various developments all around the world.

This type of Culture is:

- Literary: There is Arabic literature, Persian literature, Indian literature, Turkish literature, global literature, digital literature, African literature, Chinese literature, and Pakistani literature.
- Art, Arts, Calligraphy, and Architecture,
- Theatre, Dance Music and
- Family lifestyle, etiquette, diet and Martial Arts.

All the abovementioned elements are varied from one another. There are various kinds of dances. They are folk and tribal dances, court dances, dances of celebration, weddings and festivals, and belly dances. Many forms of dance arts are practised in Muslim cultures, both religions. Indian Muslim classical music, Sufi or Mystical Music, **Qawali** or **Gazzal** music, **Mappila** song, **Puff Muttu**, **Eid-ul-Adhaha** song, **Eid-ul-Fitr** song, Patriot song, War song, National freedom song, Ashurah Song, Mawlid song and thinking song. It is another culture: "**As-Sala-Mu-Alaikum—Waa-alai-kum-as-salam** and **Bismillah Sharif**. They are valid in Islam but not in Muslim Culture. The extremist and orthodox Muslim scholars deny them. Islam is venturing to capture the world at high speed for a religion of good quality because it teaches humanity to all kinds of people in the world. Today, Islam tries to capture all cultures of the world. For this reason, Arabic Culture is mixed with other cultures, which may create a new style of Muslim Culture that all liberal Muslim Scholars accept. Islam can ease entry into any culture of the world.

For this reason, the famous Liz Mckee examines Layla Baladakkis, Ana Ahya, Sahar Khalifa's al-Sabbar, Ghada al-Samman, and Hinda Nalna's al- Watan fi al-Aynayun. They are all valuable cultural faces who have played a vital role in refiguring the Islamic Culture. The Muslim men and women have what they have, they do, they think, they perform, and



they act what they have done. That is their Culture. Islamic Culture is mainly built up with the belief in One God and shares free beliefs and an idolatry-free society, which are the main elements of Islamic Culture. Especial Bangladesh celebrates Victory Day, Language Martyr Day and International Mother Language Day, 26 March Liberty Day, *Eid-e-Miladun-nabi* Day, the *Shabe-i-Miraj* Day, *Shabe Kodor* Day, Matrimony Day, Intellectual Death Day and Tragedy Day, Supplication Day, *Wazmahfil* Day, *Oros Mahfil* Day and *Tajiyya* Day. These are all Islamic cultural days where they may apply to perform *Du'aa* or salvation from their soul who have laid down their beloved countries.

This type is below:

- To love country is the stairway of the Imaan. The author applies it to all Muslim countries where they play *Nowroz* Day, and in every country of the Muslim world, they play their Freedom or Liberty Day.
- To a mother, it is like a love of country. All know that Hazrat Umar has established Arab Nationalism where only Arabs can matrimony to all nations, but the Non-Arabs can never wed to the Arabs.

No Non-Arabs can buy the land of Arabs, but Arabs can buy the non-Arabs land. The author thinks and studies where Islam enters at venturing there Islam accepts their Culture readily. Islam is the best cultural way in the world. There are many cultures in the age of Hazrat Muhammad. During his time, he used to sit and recite poems or poetry at home after home. There is used to sit down singing at the house after home. The point of view then sings a song, recites poetry, and tells a story about prose and valid Arabian traditions and heritages. There would be the men and women. On another occasion, during the days of the *Eid al-Adha*, two young girls are with A'isha in her room, singing a song about a famous battle and beating a tambourine. In this way, Islam allows cultural development in a vast land rapidly mixing with other cultures. Islamic Culture is rebuilding the monotheistic Culture in the whole world. Today and tomorrow, Islam may increase enormously in the world.

Multigods, multi-goddesses, idolatry and own self-gods make the other Cultures. To the comparative among cultures in the world, Islamic Culture is the best acknowledged by all in the world.

## CONCLUSIONS

In the conclusion, the author tries to prove that women can lead in all parts and all sections of the world. For instance, concerning global leadership, people have already seen that women lead their respective countries more successfully than their male counterparts, such as Sheikh Hasina in Bangladesh, who has already contributed amazingly to the country's development. The Islamic religious philosophy has allowed women to lead. There is no difference between women and men. The Quran and Sunnah have given women the right to work as equals to men. Allah says in the holy Quran: "And of everything we have created pairs that you may be mindful." In pleasing Christian revelation, Adam and Eve's creation is described as a pair of equals. From this point of view, the author has mentioned the Quran; Allah has said in many places in the Quran that women and men are equal.

Allah says in the Quran: "He said: Get forth, some of you, the enemies of others, and there is for you on earth on abode and a provision for a time." Allah also says in the Quran: "Therein shall you live and therein shall you die and from it shall you be raised." By that, men and women are equal to G.O.D., have similar religious duties, and have the same possibility of being rewarded by entering Paradise and being closer to Allah. The relationship between husband and wife's relation will be mutual and equal. Allah has said that men will be the operators of women in *Surah al-Nisa*. But he does it for the dignity of his messenger. It is none for others that the author thinks and argues: Islam has been revealed to drive all kinds of barbarian actions from society and world human nations. To keep up obeying the pre-Islamic patriarchal, misogynistic and male-dominant work, Islam has not come without any cause to this world. Islam has come to this world to establish the world of humanity. Islam denounces all Jahiliyyan devil works and is accessible to the world society. Allah says in the Quran:

- You who believe it is not lawful for you to inherit women against their will, nor should you treat your wives harshly, hoping to take back some of the bride-gift you gave them, unless they are guilty of something outrageous. Live with them by what is fair and kind: if you dislike them, it may well be that you dislike something in which G.O.D. has put much good and
- To whomever, male or female, does good deeds and has faith, we shall give a good life and reward them according to the best of their actions.
- Enter Paradise; you and your spouses will be filled with joy."

There are many verses in the Qur'an where Allah has said clearly that women and men are equal in leading the worldly life, which must be monotheistic as in Islam. The author exemplifies many from the Qur'an and *Ahsanal Hadith*. There is a *Hadith* that "**O, once Muawiyah asked the Prophet: What are a wife's rights over her husband? The Prophet replied: Feed her when you take your food, give her clothes to wear you wear clothes, refrain from slapping her on the face or abusing her and do not separate from your wife, except within the house.**" The female leadership study will be fruitful if the classical explanation has to be reread and reinterpreted, given up lahoalhadeth mixed explanations, and explained the middle path of Islam. The Qur'anic teachings and dictation have supported the stability of equality and the best justice for all human beings.

In contrast, Muslim societies have been corrupted by patriarchal power that is exercised by the so-called patriarchal ideas, customs and classical exegesis practices. This paper tries to invent a new door for the Islamic world where women can lead in state, nation, party, society, politics, economics, Culture and all walks of life. Islam is trustily venturing to flag up in the world. Ultimately, the author tries to mention the facts of Islamic civilization. All types of leaders can lead all Muslim women as the men become leaders. This event is: At the battle of Khandaq, "**Ai'sha participates in them all,**

**bringing water for the Muslims and helping to look after the wounded.”** The total life span of Hazrat Muhammad is the Sunnah of every Muslim in the world. The great charter of Medina is the best one in the world. Before it, the world does not invent this type of charter. The Charter of Medina provides the great principles of equality, freedom of worship and religious tolerance. This paper has proved that women's leadership in Islam is entirely valid and lawful, and the Quran declares that women can lead in all kinds of fields in the world. Soonnatullah has announced that women can lead what men can lead. This paper may help those interested in establishing Muslim Gender Studies and general Gender studies where all readers, researchers, Islamic scholars, critics, exegetes and modern exegetes may find a clear conception of female leadership in Islam. For the future, the Muslim generation will be greatly inspired to rediscover female leadership. The author recommends to those who have tried to make women and men equal, transmission a leading motto in this religious life where women and men are fully equal. The author trusts and praises Islam as the world's best, latest, endest and lastest religion. After Islam, there will not be any religion in the world, and no science will be revealed without Islam. Islam is the complete code for all people of the world. Allah has created women and men who are equal in all sectors worldwide. He has sent His most fantastic prize for the world's people, only Islam and the Quran. All kinds of readers and critics help spread this scientific paper among the true believers of Allah who are looking forward to robust evidence they may get their demand, which may help that the author trusts. For all these reasons, Islam has been revealed by the almighty Allah to His messengers like Hazrat Muhammad to preach worldwide. Islam has come to root out all kinds of unethics and all devils and all evil deeds from the world. On the Khalifa, that means woman and man. The people have decorated this world well embellishingly. The author finally thinks that a woman has no negligence to be a political leader. They will also become all types of leaders to establish the world's humanity by following and obeying the dictation of Islam and the Quran, which the holy Qur'an and Ahsanal Hadith have declared. Some fabricated Hadiths or *Lahool* Hadeeths and misuse of dictions have pressured in secret. These days are not more. The people have started to study the holy Qur'an and AhsanoolHadith, which is true and untrue. They have tried to unmask the reality of the truth. The women must weep for civilization after civilization to get them all types of leadership. With Islam on the earth, women have been set free from all their inequalities and get all kinds of rights, roles, justice and equality. Today's world has been marvellous, and both women and men have achieved the best excellence. The rebel poet, a poet of love, a national poet of Bangladesh, and a brave world hero, Kazi Nazrul Islam, recited a rebellious style in his poem named Woman or *Nari*, where he said that women and men are equal in that poem. He says: "Praise music for evenness-----"

*In my eyes, there is no difference between Mister and Mistress  
In the world with the most remarkable creation and eternal dilatory wellbeing  
Women and men perform half of the work of the earth. (Islam: 2013)*

The author has tried to prove using historical, Quranic, and Hadithic sources as much as possible. Allah says in the Quran: "By his creation of male and female! The ways you take differ greatly." Here, Allah says to the women and the men who have various types of lawful work led by them equally. Here, it is expressed as an impressive matter where women may lead all things like men. Allah says in the Quran: "Their husbands would do better to take them back during this period, provided they wish to put things right. Wives are similar to their, according to what is considered fair, and husbands have a degree over them: God is almighty and wise." Allah in the Quran: "Anyone, male or female, who does good deeds and is a believer, will enter paradise and will not be wronged by as much as the dip in a date stone." This paper may prove that women's leadership is compulsory to create a peaceful world without differences between men and women. Women and men are equal in leading life. Future generations of researchers, scholars, academicians, scientists, and critics may get the best impressive ideas for rediscovering female leadership, which Allah depicts in the Quran.

The male domination and misogynistic patriarchal mental equipment don't supervise and operate the leadership of the women. The so-called religious scholars explain their holy book by their male-minded setting up where they can't think that women are created by Allah as the same rights, leadership, dignities, and empowerment are being led by the male. Especially the Quran and Islam only announce the leadership of the women. The misogynistic patriarchal-minded so-called Islamic scholars, exegesis, the speakers of Hadith, *Mufte*, *Muhaddis*, *Mufasssir*, *Hafeez* and the speakers of *Fiqh* denounce leadership of women. Many devout humanist Islamic scholars have risen to provide leadership for women.

**Author Contributions:** Conceptualization, M.K.H.; Data Curation, N/A.; Methodology, M.K.H.; Validation, N/A.; Visualization, N/A; Formal Analysis, N/A.; Investigation, M.K.H.; Resources, M.K.H.; Writing – Original Draft, M.K.H.; Writing – Review & Editing, M.K.H.; Supervision, M.K.H.; Software, N/A.; Project Administration, M.K.H.; Funding Acquisition, M.K.H. Authors have read and agreed to the published version of the manuscript.

**Institutional Review Board Statement:** Ethical review and approval were waived for this study because the research does not deal with vulnerable groups or sensitive issues.

**Funding:** The authors received no direct funding for this research.

**Acknowledgement:** Not applicable.

**Informed Consent Statement:** Informed consent was obtained from all subjects involved in the study.

**Data Availability Statement:** The data presented in this study are available on request from the corresponding author. The data are not publicly available due to restrictions.

**Conflicts of Interest:** The authors declare no conflict of interest.

## REFERENCES

Khan, S. Z. (2017). *The politics and law of democratic transition: caretaker government in Bangladesh*. Routledge.  
The Holy and the Glorious Quran: 51:49

The Holy and the Glorious Qur'an: 33: 35  
The Holy and the Glorious Quran: 51:49  
The Holy and the Glorious Quran: 4:176  
The Holy and the Glorious Quran: 5:7  
The Holy and the Glorious Quran: 11:5  
The Holy and the Glorious Quran: 39: 7  
The Holy and the Glorious Quran: 57: 6  
The Holy and the Glorious Quran: 67: 13  
The Holy and the Glorious Quran: 51: 49  
The Holy and the Glorious Quran: 31:6-7  
The Holy and the Glorious Quran: 22: 1  
The Holy and the Glorious Quran: 4: 32  
The Holy and the Glorious Quran: 4: 7  
The Holy and the Glorious Quran: 3: 195  
The Holy and the Glorious Quran: 16:97  
The Holy and the Glorious Quran: 17:15  
The Holy and the Glorious Quran: 2: 3  
The Holy and the Glorious Quran: 4: 34  
The Holy and the Glorious Quran: 4: 1  
The Holy and the Glorious Quran: 16: 72  
The Holy and the Glorious Quran: 42: 38  
The Holy and the Glorious Quran: 60: 8  
The Holy and the Glorious Quran: 24: 31  
The Holy and the Glorious Quran: 24: 3  
The Holy and the Glorious Quran: 6: 152  
The Holy and the Glorious Quran: 49: 9  
The Holy and the Glorious Quran: 36:67  
The Holy and the Glorious Quran: 95:8  
The Holy and the Glorious Quran: 2:106  
The Holy and the Glorious Quran: 2:117  
The Holy and the Glorious Quran: 3:165  
The Holy and the Glorious Quran: 3:189  
The Holy and the Glorious Quran: 8: 4  
The Holy and the Glorious Quran: 9:116  
The Holy and the Glorious Quran: 11:4  
The Holy and the Glorious Quran: 16:40  
The Holy and the Glorious Quran: 40:68  
The Holy and the Glorious Quran: 41:39  
The Holy and the Glorious Quran: 42:49  
The Holy and the Glorious Quran: 57:2  
The Holy and the Glorious Quran: 4:19  
The Holy and the Glorious Quran: 65:6  
The Holy and the Glorious Quran: 24: 52  
The Holy and the Glorious Quran: 2: 228  
The Holy and the Glorious Quran: 18: 110  
The Holy and the Glorious Quran: 10:47  
The Holy and the Glorious Quran: 7: 172  
The Holy and the Glorious Quran: 95:4  
The Holy and the Glorious Quran: 2:30  
The Holy and the Glorious Quran: 9: 71  
The Holy and the Glorious Quran: 4: 58  
The Holy and the Glorious Quran: 24:51  
The Holy and the Glorious Quran: 16:3  
The Holy and the Glorious Quran: 3:40  
The Holy and the Glorious Quran: 7:83  
The Holy and the Glorious Quran: 29:3  
The Holy and the Glorious Quran: 4:81  
The Holy and the Glorious Quran: 15:60  
The Holy and the Glorious Quran: 51:29  
The Holy and the Glorious Quran: 12: 23  
The Holy and the Glorious Quran: 12: 30  
The Holy and the Glorious Quran: 16: 92  
The Holy and the Glorious Quran: 20: 40  
The Holy and the Glorious Quran: 28: 7

The Holy and the Glorious Quran: 28: 23  
The Holy and the Glorious Quran: 33: 28  
The Holy and the Glorious Quran: 60: 10  
The Holy and the Glorious Quran: 66: 3  
The Holy and the Glorious Quran: 20: 38  
The Holy and the Glorious Quran: 27: 23  
The Holy and the Glorious Quran: 3: 42-43  
The Holy and the Glorious Quran: 2:187  
The Holy and the Glorious Quran: 30: 21  
The Holy and the Glorious Quran: 33: 35  
The Holy and the Glorious Quran: 24: 30-31  
The Holy and the Glorious Quran: 20:38  
The Holy and the Glorious Quran: 3:41  
The Holy and the Glorious Quran: 51: 49  
The Holy and the Glorious Quran: 7: 24  
The Holy and the Glorious Quran: 7: 25  
The Holy and the Glorious Quran: 4: 19  
The Holy and the Glorious Quran: 16: 97  
The Holy and the Glorious Quran: 43: 70  
The Holy and the Glorious Quran: 92: 3-4  
The Holy and the Glorious Quran: 2: 228  
The Holy and the Glorious Quran: 4: 124

**Publisher's Note:** CRIBFB stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



© 2022 by the authors. Licensee CRIBFB, U.S.A. This open-access article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

*International Journal of Shari'ah and Corporate Governance Research* (P-ISSN 2578-0387 E-ISSN 2578-0409) by CRIBFB is licensed under a Creative Commons Attribution 4.0 International License.