Islamic Perspective of Leadership in Management; Foundation, Traits and Principles

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ABSTRACT:

Leadership in management is nutshell of all success of an organization. The knowledge of leadership in Islamic perspective is vital towards understanding sound management in every sector particularly for the organization's performance, betterment for the mankind and here and hereafter. This study examined the leadership details on the basis of Islamic Shariah. The researcher tried to find out the core principles of leadership in management an Islam perspective that is founded in the Great Book of Al-Quran and Hadith. "Leadership in Islam is rooted in belief and willing submission to the Creator, Allah. And We made them leaders, guiding Our command; and We inspired them to do good work, and to observe the prayer, and to give out charity. They were devoted savant to Us (Allah). (Al-Qur'an, 21:73). The result showed that the main concept of Islamic leadership is to lead to achieve organizational goals and compete to be a head of others, and to seek the measure of Allah and success hereafter.

Keywords: Leadership, Management, Islamic Leadership, Quran, Hadith, Shariah, and Justice.

INTRODUCTION:

Management is the process of planning, organizing, staffing, leading, motivating and controlling in order to achieve organizational goals by using different resources (Milon, 2019). This is conventional but when this management process will follow the guidelines of Islam, it is Islamic management. Islamic leadership is an integral part of Islamic management. Small or large, any social or business organization need to is ensuring good leadership that the organization can achieve productive development for long lasting human well-being. The significant of leadership is particularly applicable in times of change (Jony *et al*., 2019). The reality of business practice in this internationally competitive age sometimes drives

organizations and their leaderships to conduct their business activities in a way of consider as unethical. In both business and social organizations, these activities may lead to corruption, bribery and various other kinds of illegal practices, all in the pursuit of maximizing profit but the Islamic leadership can't do these never and ever because leaders are responsible not only to the members of an organization, company, society but also responsible to Allah. According to the Messenger of Allah, Prophet (SAW) of Islam leadership in Islam is not earmarked for small elite. Rather, "Depending on the situation, each person takes a position with a single wave of shepherd" and occupies a locus of leadership. Abdullah Ibn Umar (RA) stated that the Messenger of Allah said: "Behold! Everyone is a guardian, and every one shall

be asked about your subjects (Sahih Bukhari).

In the modern era, leaders of organizations are prerequisite not only to be profit oriented but also norm oriented (Islam and Alam, 2019). Thus the modern leaders should possess both excellent managerial and leadership skills, and commitment to upholding the moral backbone of society. Leadership from an Islamic perspective provides the moral base for leadership ability, talent, creativity and innovation, to promote and encourage productivity according to Shariah. The basic principles of Islamic leadership like consultation, justice, honesty and trust it has influence on the organizations enactment in term of attaining goal, the focus of leadership in Islam is on integrity and justice (Shuvro *et al*., 2020). This paper examines leadership in management from an Islamic perspective which still been mistreated or untouched because it is studied based on outmoded experiences. This is necessary to study leadership in management on the basis of Islamic Shariah that is directed by holy Quran and Hadith. So the researcher analyzes leadership in management from perspectives of Islam.

Literature review

The management functions consist of planning, organizing, motivating and controlling. It thus embraces the job of a leader whose role is primarily to influence others to reach predetermined objectives or goals enthusiastically. A good leader might be a bad manager but then his effectiveness will be reduced to that extent. In view of Islam, leader is a member of a team who is given a certain rank and it is expected to perform in a consistent manner. A leader will lead a group of people that can influence the formation of moral goals and objectives. Leaders' ability and performance may exemplify strong ethical values in organizational culture; they change organizational structures by practicing their influencing power on organizations; they create organizational culture; and they take the step for the transformation of organizations. In practice, leadership is not only a core factor for the execution of administration for management, but also a significant part for the creation of new organizational culture. Islam is the guide to eradicate all problems in our social life. The

achievement of a leader is reliant on team building that leads to team spirit. Mohammad (SAW) says "Every one of you is a shepherd and every one of you is responsible for what he is shepherd of" (Sahih Bukhari). Islam as a complete code of life has a set of principles, guidelines for managers to lead the human resources in an organization.

Leadership is one of the main corners in our social activities (Patwary, 2003). It denotes to a practice of persuading and associating others to work enthusiastically toward achieving objective (Koontz, 1994). It is a key factor for organizational success whether it is small or large, formal or informal. A successful leader must attaining family life affectionately, business, government and political parties. Allah (SWT) has addressed the believers as Ummah, which implies the necessity of leadership in Islam (Ather & Sobhani, 2007).

(Moten, 2011) examined leadership from an Islamic perspective which has so far been neglected or misrepresented because it is studied based on European experiences. This necessitates reviewing the Western perspective on leadership as a backdrop for making a case for studying leadership from perspectives other than the West. The paper was less concerned with comparing leadership between the Western the rest. Its emphasized is upon examining roots of why the concept of leadership in Islam is different from those of the West.

The final section of the paper presented the features of leadership portrayed by the Heads of State in 47 countries in which Muslims form a majority of the population and examined their congruence with the leadership concept of Islam. (Hamidifar, 2010) in his paper named is "Leadership is an influence relationship among leaders and followers to perform that to reach a defined goal or goals". Leadership therefore is an important element for the success of an organization, regardless of its nature of activities, profit or charity orientated, private or government linked organizations has seriously tried to make a comparison between the Islamic and conventional Leadership system. His study focused so, much conventional Leadership of different countries.

Mohiuddin and Ataur (2015) made a study on "Islamic management and its present applications in Islamic organizations in Bangladesh". This thesis mentions an Islamic perspective on management and teaches some important management from the teaching of Islam. Some readers may ask what Islamic management means and what this view is different from what is available in the current management literature. Is there a deficiency in the principles of current management and can we provide more knowledge by researching Islamic management? Spiritually, the difference between the Islamic views of the world is not common.

The research is only confined Islamic Leadership in Bangladesh. Leadership has been given to the Muslim community and to the prophet as the divine trust. Muhammad (SAW) has modeled the way for Muslim leaders and followers for all times. The Allah's Messenger (SAW) denoted that leadership in Islam is not only for the elite classes but also for all. In general sense all are responsible as a leadership position. So as a leader we are responsible about our followers (subjects). Allah will ask in the Day of Judgment about our subjects. Muhammad (SAW) is reported to have said: Each of you is a guardian, and each of you will be asked about his subjects (Al Hadith). Leadership development is one of the important subjects in Islamic teachings. Anas (RA), a companion of the Prophet (SAW), said that he worked for the Prophet (SAW) for twenty years and that the Prophet (SAW) never asked him why he did what he did not didn't he ask him to do things that he did not do. Islamic leader able to contribute in any organization by influencing the people because of his morality and honesty.

It is well known that Caliph Abu Bakar (RA), the Hajrat Umar (RA), Hajrat Osman (RA), and Hajrat Ali (RA) are the closest leader of Prophet (upon him be peace and blessings) and they are also the model to us. Leadership in the sanctified Quran and Hadith in Muhammad (SAW) we have in him the characteristic features not only of leadership as a personal quality but also leadership as an organizational function. Muhammad (SAW) was a man with no matter-of-course bequeathed supernatural powers. He was the sort of rational leader who acted with aforethought and judicious calculation, but always bench marking his actions on the Qur'an. Thus, we have made you a moderate Ummat (community) rightly balanced, that you may be witnesses of humanity, and that the Messenger may the witness to you. We only established the direction of prayer, which you once followed, that we may distinguish those who follow the messenger from those who turn their heels (faith). Indeed, this is a great change, except for those whom Allah has guided. But Allah would never let your faith go to waste. Indeed Allah is The Most Merciful. (Al-Qur'an, 2:143).

"Behold! You are all a leader and you will be asked about those you will lead. Imams are the leaders of the people and they will be questioned; a man will be asked about the household as leader of a family; a woman is the leader of her children and will be asked." (Al Hadith). Reported by Abdullah Ibn Omar, Those who, when we (Allah) empower them in the land, establish regular prayer, give regular charity, command what is right, and forbid what is wrong. To Allah belong the outcomes of events (Al-Qur'an, 22: 41). Prophet (SAW) said about the leadership in Islam: "The man who obeyed the leader that means obeyed me and who disobeyed the leader that he disobeyed me" (Shahi Muslim), he also said "I am ordering you five things: to be with unitedly (Al Jamaah), to hear (leaders' orders), to follow (the orders of the leaders), Hijrah (migrant) and Jihad" (Shahi Ahmad, Shahi Tirmizi).

"If someone dies and there is no pledge of adherence (Bayah) in his neck, his death will be counted as died in Jahiliyah which is beyond Islam (Shahi Muslim). Another famous Hadith regarding Islamic Leadership (Shahi Abu Dawood) is, "Whenever three of you are travelling, you should select one of them as a leader of you" "This is obligatory upon a Muslim to listen and obey (the directives of the leader) is obligatory upon a Muslim whether he likes it or dislikes until it is not in the waywardness of Allah. When a command is given in the disobedience of Allah (SWT), then there is no listening and no obedience" (Shahi Bukhari, and Muslim).

Qur'an also indicates the leadership concept in several verses such as "Is it they who allocate the mercy of your Lord? It is we who have allocated their livelihood in the life, and we elevated some of them in the rank above others, that some would take others in services. But the mercy of your Lord is better than what they amass. (Al-Qur'an, 43:32). In this verse Qur'an describes leadership as an appointment from Allah. In another verse it is requested by the believers in their supplication to Allah: "Give us (the grace) to lead the righteous" (Al Qur'an, 25:74). The Qur'anic perspective of leadership is modeled by Prophet Muhammad. As described by the Qur'an he is the great model for all Muslim leaders: "Ye have certainly in the apostle of Allah a beautiful pattern (of conduct) (Al Qur'an, 33:21).

Objectives of the study

This study is designed to understanding of leadership in management from an Islamic perspective. In addition, to investigate and study of management knowledge, and strategies of Islamic leadership. The other objectives of the study are as follows; To understand the nature and process of leadership from an Islamic perspective; To investigate of Islamic guidelines for Islamic leadership according to Quran and Hadith; To analyze the Islamic characteristics/attributes and principles of effective leaders; and Finally, to recommend propositions for acceleration betterment of organization by using quality leadership in an Islamic perspective.

Limitation of the Study

Leadership is facing a lot of problems as because of lacking of moral values. Ethical reasons are undoubted a key factor. Ethical behavior in the leadership from an Islamic perspective may provide some obligation insights for the field of leadership in general. This study was conducted on the basis of secondary data only but it would be good is being possible to base on primary data. The major sources of data were collected from various related published books, Holy Quran, Hadith previously published literature, journals and different allied research study. Some academicians and experts in Management and Islamic discipline have also been consulted but not used a

questionnaire. No statistical tools were applied to the study analysis.

METHODOLOGY:

The researcher methodically conceptualized the essences of the study imperatives. Secondary data are used to analysis the findings in qualitative manner. This research is a desk oriented research. The authors systematically reviewed the published literature in the related field. The main sources of data and information were the Holy Quran, Hadith and Islamic management literature. The relevant research materials related to Islamic leadership is highly distributed in many journals, reports, text books, published and unpublished thesis, websites and other research papers. The study has been structured in the light of the research objectives.

Foundation of Islamic Leadership

The main concept of Islamic leadership is to lead to achieve and compete to be ahead of others to seek the measure of Allah and success here after. Islamic leader influence the organization development by conducting different managerial activities on basement of ethical standard. It is the first and foremost practice of management to plan for magnitude. Whether the aim is to build an outstandingly competitive organization or a leading-edge industrial nation, the essence is no planning. And God Almighty is, of course, the greatest planner. The Prophet (SAW) is also the embodiment of this fact: "And they planned, and Allah also planned; and Allah is the Best of Planners" (Al-Qur'an, 3:54).

Prophet Muhammad (SAW) did all these particularly since he undertook the Hijrah on 15th July 622AD. This date marked the shift in paradigm from a sustainable to a greatly proactive stance in the propagation and administration of the Islamic Shariah. Leadership in Islam is rooted in belief and willing submission to the Creator, Allah. It centers on serving Him. The primary tasks of leaders are to do good deeds and to work toward the establishment of Allah's din (Al-Qur'an, 21:73). Every leader should understand that the Sunnah of the Holy Prophet is the only correct way of doing leadership activities which

are supported by holy Quran. The main foundation of Islamic leadership and moral basement are as follows;

Utmost faith in Allah (Iman): The source of a leader's conviction in Allah's signs is his faith in Allah or Iman. The Prophet states the following about Iman: (It is) that you may believe in Allah, in His Angels in His Books, in His Messenger, in the Day of Resurrection, and you affirm you faith in the divine Decree about good and bad (Shahi Muslim, Hadith-1).

Code of Life (Islam): Allah says in the holy Quran "Only Islam is the selected code of life" Islam means peace and submission. Islam means the reaching of peace with Allah, to accept responsibility for himself and with the creation of God, through willing submission to Him. The Prophet states the following about Islam; Islam implies that you testify that there is no god but Allah and that Muhammad (SAW) is the emissary of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the if you are solvent enough the journey (Reported by Abdullah Ibn 'Umar Ibn al Khattab-Sahih Muslim).

Fear of Allah (Taqwa): Taqwa is the fear of Allah and the feeling of Allah's presence. This is very important for Islamic leader. Taqwa is mentioned 257 times in the holy Quran. Taqwa is the all-encompassing, inner awareness of one's duty toward Him (Allah) and the awareness of one's accountability toward Him (Allah). Allah says "His awe and fear of Allah will lead him to be proactive, and avoid any behavior that may be outside the limits prescribed by Allah. Those who have taqwa are described as those who believe in the Quran… (Al-Qur'an, 2:2-5)". "Taqwa restrains a Muslim leader or follower from behaving unislamically whether to community members, to customers, to suppliers, or to anybody else….. (Al-Qur'an, 16:90)".

Love of Allah (Ihsan): Ihsan is the love of Allah. This love of Allah encourages the individual Muslim to work toward attaining Allah's pleasure. The constant felling that Allah is watching is likely to prompt a person with Ihsan to behave at his best. In a hadith reported by Abu Huraira, the Prophet

Muhammad SAW pronounces Ihsan as follows: "To worship Allah as if you see Him and if you connote achieve this state of devotion, then you must consider that He is looking at you."

At a Glance of Traits of Islamic Leadership

Good management provides a measure of orderliness and constancy of purpose to key elements of the enterprise: like quality, productivity and profitability. But a good leader is who do the right things. Prophet Mohammad (SAW) said that the leader of a Jamaah (organization/community/nation) is their servant. In the Prophet of Islam's leadership model, alignment refers to the Tawhidic Paradigm of the Oneness of God, and this tempered by Iman.

Mohsen, (2007) stated that four focal characteristics of Qur'anic leadership that are godliness, ethics, humaneness and balance. Hisham (1991) identified some important characteristics of Islamic leadership that are Adherence to Shariah and Islamic Manners, delegated trust and global Islamic goal. Allah mentions in the holy Quran, the main duty of an Islamic Leader. Allah says, "That, who, if we give them power in the land, establish Salatand pay Zakah and enjoin the right and forbid the wrong, with Allah rests the end of affairs" (Al-Qur'an, 22). Allama Burhanuddin Murgenani (n.d) described about attributes of an Islamic leader. That is (a) A deep knowledge of Sunnah (Islamic Shariah) (b) Expertise at reciting the holy Quraan (c) Great consciousness of Allah (Taqwa) and (d) An elderly person. Choudhury (1984) described that a person to be qualified as Amir (chief executive of the Islamic state) will be: a. not under 40 years of age and not over 63 years of age. b. will not be eligible for the election as a member of Islamic State assembly or parliament assembly Majlis-e-Shura c. will not be removed from the office of the Amir (Chief executive of the state) under the constitution d. will not convicted for any criminal offences or an illegal or bankrupt person, declared by a competent court.

Another modern famous Islamic scholar Hisham (1991) identified some core characteristics for the Islamic managerial leadership, such as- Allegiance, Global Islamic Goals, Adherence to Shariah and

Islamic Manners, Delegated Trust etc. Maulana Abdur Rahim (2000) emphasized on three qualities that are compulsory for the Islamic leader. Those are: Taqwa; Patience and tolerance; Kindness leadership. On the basis of Shariah (Quran and hadith) regarding Islamic leadership in management and the thoughts of Muslim scholars, the core pre-requisites of a moral and good leader as given below;

Adherence to Shariah and Islamic Manners: The leader must follow to Islamic commands and Shariah. Behavior conforms to Islamic manners. Allah says, "When you have made a decision, put your trust in Allah, certainly, Allah loves those who keep trust (in Him)" (Al-Qur'an, 3:159).

Good deeds (Amal-e Saleh): An Islamic leader should heartfelt to perform Amal-e Saleh (good deeds) in his daily works. He must be a spiritual and perfect man. In fact, Amal-e-Saleh promised to lead Islam by doing good deeds by the leaders. Allah declares-"And verily we have written in the Psalms, after the Reminder, that the earth will be inherited by my righteous servants" (Al-Qur'an, 21:105).

Personal Submission to Allah: Islam stipulates that every activity by the ummah is worship as prescribed by Allah. Allah articulates in the holy Quran "And I did not create the jinn and mankind except to worship me" (Al-Qur'an, 56).

Dignity of labor: Islamic leaders must recognize the dignity of labor. Mohammad (SAW) said, "Pay the wages to the labor before his sweat dries up" (Shahi Bukhari and Muslim).

Maintaining welfare: A leader is also responsible for maintaining welfare and overcoming any disputes or differences within society. "Allah loves those who act justly" (Al-Qur'an, 9).

Unity: Allah urges in al-Quran that the ummah be united in holding to the rope (bond) of Allah and not to be fragmented. The Quranic verses are 'And embrace firmly to the string of Allah (Islam) altogether and do not become divided'. (Al-Qur'an, 3:103).

Accountability: We are all accountable to Almighty Allah (SWT), side by side we all also accountable our society. 'Each of you guardian, and each of you will be asked about your subject' (Shahi Bukhari and Muslim). Allah says "…whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." (Al-Qur'an, 99:7-8).

Maturity: The Islamic leader must have the maturity of age and soundness in mental and physical condition. The maturity teaches and gives a man how to overcome and face the contemporary challenges by using experiences and patience. Al Quran declares in this regard ". The maturity teaches and gives a man how to overcome and has assigned to you for support. But provide for them from it, and clothe them, and speak to them with kind words" (Al-Qur'an, 4:5).

Patience and tolerance (Sabr): An Islamic leader properly can overcome problem and worst situation with the quality of Sabr. Allah loves the virtue and admires "And We appointed leaders from among them, guiding by our command, as long as they persevered and were certain of our communication" (Al-Qur'an, 32:24).

Spirit of sacrifice: Islam emphasis on this point to set up model by own works and sacrifice, so that the people can rely on him and make even greater sacrifice for their betterment. Allah declares "O you who are divinely committed! Why do you say that which you don't practice yourself? The foulest of you in the sight of Allah is he who says that which he does not practice" (Al-Qur'an, 61:2-3). These are the fundamental attributes for a good Islamic leader in management beside these. Quran and hadith shows us many attributes and qualities of an Islamic leader as well as scholars of Islamic management identifies Islamic leader's characteristics and moral virtues such as honesty, kindness, forgiveness, modesty, courage and bravery, mercy, discipline and punctuality, humane, confidence and many more. Imam Ragib Ispahani says- "He is not totally eligible for leadership who has not possessed a purified soul. Because, without a good character, he cannot purify his speech and deed."

Principles of Leadership in Islamic Management

The Qur'an defines the specific status of humans as twofold, one as a servant of Allah and another as His vicegerent (Mohsen, 2007). Allah says "I have only created Jinns and men, that they may serve Me. (Al-Qur'an, 51:56)". "Behold, thy Lord said to the angels: I will create a vicegerent on earth (Al-Qur'an, 2:30)". Subsequently, there are some principles were identified as related to leadership namely, consultation, competency and Taqwa and others. It is saintly because it originates its authority from Allah and its end is Allah. It is based on the Islamic creed. It is ethical because it places ethics at the core of its system and never gives priority of economic gains over values.

Principle of Consultation (Al-Shura): Islam has set a decision-making approach (Al Shura). Islam leader must consult with their people before making any decision. Since the inauguration of Islam, a consultative approach was applied when important decisions were made. For mutual consultation of statecraft Islam regulates a formal body of authority. That is called Majlish-as Shura. Allah (SWT) directed his Prophet (SAW) to consult with his companions. Allah says "And those who have answered the call of their lord and establish prayer and who conduct their affairs by consultation and spend out what we bestow on them for sustenance" (Al Quran, 42:38).

Allah also says "And by the mercy of Allah, you dealt with them gently. And had you been severe or harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask for (Allah) forgiveness for them; and consult with them in affairs. Then when you have made a decision, put your trust in Allah" (Al-Qur'an, 3:159).

Principle of Justice (Al-Adl): Islam always urges for doing justice to all. Allah ordered- "O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is informed of what ye do (Al-Qur'an, 7:29)". The Quran commands Muslims to be fair and just in any circumstances even if the verdict goes against their parents or themselves. Allah

says "O you, who believe! Stand out firmly for justice, as witness to Allah, even as against yourselves or your parents or your kin and whether it be against rich or poor, for Allah protects both"(Al-Qur'an, 4:135), "Only for Allah loves those who are really very fair (and just) (Al-Qur'an, 9)".

Principle of Trust (Al-Amanah): An Islamic leader must have the public trust. A leader must enjoy this trust with highest degree of responsibility. Allah says- "Lo! Allah commanded you that ye restore deposits (amanah) to their owners, and, if ye judge between mankind, that ye judge justly. Lo! Comely is this which Allah admonishes you. Lo! Allah is ever Hearer, Seer" (Al-Qur'an, 4:58). Quran explain that Islamic system motivates every member of the organization in general and leadership in particular to be a trustworthy person (Alhabshi *et al.*, 1994). Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things (Al-Qur'an, 4:58). In Hadith Prophet Muhammad (SAW) narrated that "One of the signs of relying on one's own deeds is the loss of hope when a downfall occurs". And another occasion he said "Among the signs of success at the end is the turning to Allah at the beginning" (Al-Hikam).

Principles of Honesty (Al Sidq): Our Great prophet Muhammad (SAW) said about honesty that "An adulterer will not commit adultery when he has full faith (in Allah), and a thief will not steal when he has full faith (in Allah)*."* The leader must believe in the core Islamic beliefs, and must be reflected as a true Muslim by his words and deeds. Sidq gives him courage and helps him to take proper decision in facing any problem.

Allah says- "….. When you have made a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)" (Al-Qur'an, 2:159). Islamic leader's sacred duty is to rely on Allah for the successful outcome of his works. If anyone does not believe in Islamic beliefs and ideology, he must not be considered as a leader of Muslim as Allah directly

declares- "Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success or leadership) against the believers" (Al-Qur'an, 4:141).

CONCLUSION:

Management and leadership is a hand in hand. Leadership is an important element to accelerate organizational performance and achieve Goals. Islam always tries to make sure the rule of the best on every organization and increase employee satisfaction. Islamic Shariah composed of the authoritative source of Al Quran and the Sunnah, along with the Islamic Fiqh has given the direction. In the sense of Islam Prophet Muhammad (SAW) is the great leader, leaders' leader in the world. In the case of any complexity we have to follow his life and direction one who could be emulated for all times as a model of excellence. We should do is to cull the principles and tenets of Islam as exhorted by the Messenger and cross-relate them to present conditions. Allah (SWT) has in fact confirmed the Prophet (SAW) character status in the Quran. "And verily, you (O Muhammad (SAW) are of an exalted standard of character." (Al-Quran, 68:4), or in another interpretation, "You have undeniably in the Messenger of Allah (Muhammad a beautiful pattern for any one whose hope is God and the Final Day." (Al-Qur'an, 33:21). The result showed that Islamic leadership in management has a great impact on organization's performance, productivity, decision making, execute planning and employee satisfaction. Islamic leadership merely not achieves organizational success but also directed towards the success of hereafter.

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The authors declare that they have no competing interests with respect to the research.

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20. Al Quran, Surah Al-Hajj, 22.41

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22. Al Quran, Surah Al-Furqan, 25:74

23. Al Quran, Surah Al-Ahzab, 33:21

24. Al Quran, Surah Al-i-Imran, 3:54

25. Al Quran, Surah Al-Bakara, 2:2-5

26. Al Quran, Surah Nahal, 16:90

27. Al Quran, Surah Al Hajj, 22

28. Al Quran, Surah Al-Imran, 3:159

29. Al Quran, Surah Al-Anbiya, 21:105

30. Al Quran, Surah al-Dhariyat, 56

31. Al Quran, Surah al-Hujurat, 9

32. Al Quran, surah Al-Imran, 103

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36. Al Quran, Surah Al-Dhariyat, 51:56

37. Al Quran, Surah Al Baqarah, 2:30

38. Al Quran, Surah Al Shura, 42:38

39. Al Quran, Surah Al- Imran, 3:159

40. Al Quran, Surah Al Maidah 5:8; and Surah Al Anfal, 7:29

41. Al Quran, Surah An-Nisa, 4:135

42. Al Quran, Surah Al-Hujurat 9

43. Al Quran, Surah An-Nisa 4:58

44. Al-Quran, Surah Al-Qalam, 68:4

45. Al-Quran, Surah Al-Ahzab, 33:21

46. Shahi Bukhari and Muslim

47. Sahih Bukhari, Hadith, 3733

48. Shahi Muslim

49. Shahi Al-Tirmizi

50. Shahi Abu Dawood

51. Sahih Muslim, Hadith-1