APPENDIX 'A'

QUESTIONNAIRE

Notes: 1. The particulars of this questionnaire will not be disclosed. It will be confidential.
       2. Please mark ( ) at your suitable answer only.
       3. Please write NA at the question which is not Applicable to you.

If you do not wish to disclose your name, you may not mention it.

Name: ..............................................................

Address (present): ..................................................

Age: ........................................ Male       Female
         Married       Unmarried       Divorced

Place of birth: ..................................................

Nationality: ......................................................

Where did you receive your education?

<table>
<thead>
<tr>
<th>Primary</th>
<th>Britain</th>
<th>Pakistan</th>
<th>Bangladesh</th>
<th>India</th>
<th>Any other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher secondary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College</td>
<td></td>
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<tr>
<td>University</td>
<td></td>
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</tbody>
</table>

Did you attend any Deeni Madarasa or Darul Uloom Yes No

Educational qualifications:

Mother tongue:

Languages known: Not bad Good Fairly Good Excellent

<table>
<thead>
<tr>
<th>Urdu</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>English</td>
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<td></td>
</tr>
<tr>
<td>Punjabi</td>
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<tr>
<td>Bengali</td>
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<tr>
<td>Arabic</td>
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<tr>
<td>Any other</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
Occupation/Profession:

Does your wife work: Yes No

Close relatives in Britain:

- Mother
- Father
- Grandparents
- Uncles
- Brother-in-law
- Sister-in-law
- Cousin
- Sisters
- Son-in-law
- Daughter-in-law
- Brother

Duration of residence in Britain: less than 5 years / 5 years/ more than 5 years

(SECTION A)

GENERAL PERCEPTION OF ISLAM

1. Do you regard Islam:
   - Hadhab
   - Bin
   - Don't know

2. Does Islam embrace in your view:
   - Private aspect of life
   - Public aspect of life
   - Both aspects
   - Don't know

3. Do you think Islam is:
   - Practicable in the modern age
   - Unpracticable in the modern age
   - Don't know

4. Do you think Islam is:
   - Only for Muslims
   - For the whole mankind
5. Do you consider the West is looking forward for spiritual, rational and universal form of religion and that Islam can offer it?

Yes
No
Don't know

(Section 'B')

PERCEPTION OF IDENTITY

1. In what situation do you strongly wish to identify yourself as a Muslim?

While admitting your child to school in Britain
At the place of work
While consulting a doctor
While introducing yourself

2. Do you wish to be noticed as a Muslim

by wearing a Muslim dress
by praying in public
by identifying your opinion as a Muslim opinion in conversation

3. Do you consider that the Muslim communities perception is enforced by:

Mosque with a minaret
by a special programme on Islam on radio, TV, etc.
by holding large meetings at public places
5. Do you feel any difficulty in observing the rule of halal food?

Yes
No

6. Do you consider that a Muslim wherever he or she is can practice Islam without any difficulty?

Yes
No

(Section 'D')

COMMUNICATION OF ISLAM TO MUSLIM CHILDREN AND YOUTH

1. What is the best way to communicate Islam to your children?

Through example of your practice
Through educating them
Through both
Not applicable (N.A.)

2. Concerning children who are growing up in Britain and who go to British schools, what hurdles do you find with regard to communication of Islam to them?

Inability on your part to communicate in English
Scarcity of books in English on Islam
Both
Not Applicable
4. How do you think that the Community expresses its identity more vehemently through

*Celebration of festivals*
*Faith and knowledge of Islam*

(Section 'C')

**Practice of Islam in Britain**

1. Which of the following Islamic practices do you find most easy/most difficult to observe in Britain

<p>| | |</p>
<table>
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<tbody>
<tr>
<td>Most easy</td>
<td>Most difficult</td>
</tr>
<tr>
<td>Prayer (Salat)</td>
<td>(Sawm) fasting</td>
</tr>
</tbody>
</table>

2. Do you observe the rules of Tahara without facing any difficulty

<p>| |</p>
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<tbody>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
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</table>

3. Is there any institution which administers Zakah in the city/town where you live?

<p>| |</p>
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<tbody>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
</tbody>
</table>

4. Do you know rules concerning Zakah

<p>| |</p>
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<th></th>
</tr>
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<tbody>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
</tbody>
</table>
3. Do your children often raise questions about Islamic ideology?

Yes
No
Not Applicable

4. What position do you take while instructing your children

Firm and strict
Lenient

5. Do you think the Islamic education which your children are receiving from the Islamic Centres to be

Complete and sufficient
Incomplete and insufficient

6. Does the Religious education at school

provide basic teachings of Islam
Create confusion and tension in the minds of your children

7. What problems do you think are the most important ones to be discussed with the school authorities

Meals
Prayer at Assembly
Swimming and sports
Misconception developing in your children about Islam
(Section 'B')

Perception of Education

1. Do you think Islam embraces in its realm of education
   Quran, Hadith, and Islamic history
   Quran, Hadith, Islamic history and all the disciplines (Biological Sciences, physical Science, Political Science, Sociology, Economics, History, Public Administration and other subjects).

2. Do you think the modern disciplines taught in the schools and universities embedded in Western and secular concepts and hence go contrary to the Islamic spirit of knowledge and learning?
   Yes
   No

3. Why do you think the obtaining of education is necessary for
   Moral up bringing
   Getting both position and handsome job
   The sake of knowledge
   Islam stimulates learning

4. What most important problems do you face for the education of your children
   Mixed School
   Dress, diet, Communal shower
   physical education
   Sex Education
   No problem
5. Do you think the compulsory education system of Britain primarily aims at

Making you educated and civilised
Secularising and Westernising you

6. Do you feel the need of changing the existing education policy through

Establishing Muslim schools and Colleges
Founding more and more mosque madarasahs
Islamisation of knowledge

(Section 'F')

COMMUNICATION OF ISLAM TO NON-MUSLIMS

1. How do you like to react towards the prominent society here which is nominally Christian or atheist

Through positively adjusting with it retaining the belief in Islam
Through negative attitude towards it while remaining aloof from it
Through gradually changing the society replacing the Western values with the Islamic values

2. How do you think about your duty as a Muslim to clarify the misconception of Islam from your fellow countrymen and to introduce to them to Islam as

Important but difficult
A duty which should be performed
Not so necessary and also unpracticable
Illusory and humbling
3. How do you feel the need of any organisation in Britain of Muslims on country level for the Islamic orientations of Muslims and to invite others to Islam as

Not so important
Not necessary at all
Most important and essential
Better

4. Do you have any association with any organisation in your area

Educational
Cultural
Political
Social
Islamic
APPENDIX 'B'

QUESTIONS (FORMAL INTERVIEWS) AND
(INTERVIEWS)

CHAPTER III

General Perception of Islam

Questions (For Old Generation) (Formal interview)

1. Do you think whether your life-style is influenced in Britain? If so, in what way?

2. Are you in any way confronted by the social environment to practise Islam?

3. Do you face any kind of difficulty or difficulties to bring up your children along Islamic teachings?

Questions (For Young Generation) (Formal interview)

1. How do you feel about the British way of life?

2. Who is your favourite hero as an ideal in your life?

3. What do you think about the display of affection in public? Is it immoral or natural?

Main Question (For Old Generation) (Formal Interview)

1. Do you think whether the present society or the atmosphere around you and your children is harmful to the Islamic upbringing of your family and children? If so what measures do you suggest to preserve the Islamic environment for your family?
Main Question (For Young Generation)
(Informal Interview)

1. Do you think that Islam encourages you for your progress of life, personality and a bright family?

Main Question (Common for both Old and Young generation) (Informal interview)

1. Do you think that Islam can render its spiritual hand to the West which is facing a crucial problem of spiritual bankruptcy and can thus stop it from committing suicide through its own accumulation of material wealth?

CHAPTER IV

DESCRIPTION OF IDENTITY

Main Questions (Informal Interview) (Common)

1. What problems do you face in the Education System here?

2. Whether just wearing a scarf on head would serve the purpose of purdah?

Main Question (For Old generation) (Informal Interview)

3. What are you doing for your children since they are getting secular education in schools and colleges?

Main Questions (Informal Interview) (Common)

4. Do you prefer to dress up Islamically to be noticed as a Muslim or do you like the Western style of dressing?
5. What are your aspirations which you are eagerly looking forward?

6. What are your objectives in life?

7. What is the goal of your life?

8. What are your aspirations in life and the actual goal in your life in obtaining education?

CHAPTER V

PRACTICE OF ISLAM IN BRITAIN

(Main Questions) (Informal Interview) (Common)

1. How do you manage to offer your prayers during the working hours of (Office, factory) or (College in case of students)?

2. What do you think about observing Ramadan fasts here? Is it possible for you (and for your children? in case the respondent is married).

3. How do you pay Zakah? Do you feel any difficulty for paying Zakah in a non-Muslim country, particularly Britain?

4. Have you performed Haj? If not, are you willing to perform Haj and looking for an opportunity to perform it?

5. Do you consider it necessary to follow the dietary rules of Islam? Do you check the list of ingredients given in the food?

6. Do you think whether the problems and difficulties which arise while practising some of the Islamic injunctions are the root-problems of the community or do you think that the problems lie somewhere else?
CHAPTER VI

COMMUNICATION OF ISLAM TO MUSLIM CHILDREN AND YOUTH

Main Questions (Old Generation) (Informal interview)

1. In what ways do you think, you can communicate Islamic teachings to your children most effectively?

2. What measures do you take to mould the thinking of your children on Islamic principles?

3. Do you think the Islamic education given at the centres is sufficient for children? If not, why? If yes, how?

4. What are your views on the R.E. classes (religious education) at schools?

CHAPTER VII

PERCEPTION OF EDUCATION

Formal Interview (Common)

1. On what basis, do you divide the education into religious and secular?

2. Don’t you think that the secular education given at schools, Colleges and Universities is de-Islamising the pupils?

Main Questions (Informal interview) (Common)

1. What is the importance of education in Islam?

2. What are your aims for obtaining education?

3. Do you feel any threat in the process of Westernisation through education?

CHAPTER VIII

COMMUNICATION OF ISLAM TO NON-MUSLIMS

Main Questions (Informal interview) (Common)

1. How do you want to move in the society and why?

2. Why don’t you come forward to perform the responsibility of inviting others to the Islamic ideology?
3. What is the responsibility of the Muslim Community (staying in Britain) towards Non-Muslims?

4. What are your views on the writings of the Western scholars on Islam? What steps do you suggest to encounter the deliberate misrepresentation of Islam by orientalists and others?

CHAPTER IX

THE ROLE OF LEADERSHIP

Main Questions (Informal Interview)

1. What do you think about keeping the Muslim Community alive to its ideology?

2. Don’t you think that a Muslim should have a complete vision of the Islamic ideology and also a concrete picture of the other ideologies?

3. How do you think of crushing the vices (Munkar) all around you?

4. Did the Prophet Muhammad (upon whom be peace) content himself with the daily, weekly and monthly meetings, excess of prayers, and arranging for chillas?

5. What pain and trouble do you take in calling people to the path of God forbidding them from (Munkar) vices?

6. How the work of the Islamic Movement in Britain is progressing?

7. What problems do you think to be most important and urgent that confront the Community?
Chapter I

1. The Muslim minorities form one third of the total Muslim population of the world. These minorities have emerged on account of the immigration of Muslims, the conquest of Muslim territories by non-Muslim territories; and the conversion in the local population. For details see, The World Muslim Gazette, World Muslim Congress, Karachi, 1977.

3. All the countries of the Commonwealth were the colonies of Great Britain including the sub-continent of India.


6. Many people during the field investigation expressed such views reasoning that they were not invited in England to undertake the Mission Work of Islam, rather they came for their own purposes. Therefore they keep such reasons to say that they should compromise and adjust with the ethos and norms of the indigenous population to get on their lives.

7. The work of the orientalists and those scholars and writers who are influenced with their writings tried to present such an old and wornout image of Islam, that the general masses who do not have the complete and deep knowledge in Islam are compelled to think that Islam and its culture do not suit the temperament of the Contemporary age. Consequently they inclined towards West and its Culture.
6. They aspire to rob the Muslim personality of the immigrant so as to see him:

Lost in the unknown,  
A krone-heap beside,  
Far, far from their own,  
With "Monster Plan" their guide.


11. There are many such cases found not only in the Muslim Community but also in other Communities in Britain, specially where the teen-agers are concerned and the youth which is trapped in the Western influence. See for further study, *Between Two Cultures: A Study of Relationships between Generations in the Asian Community in Britain*, Community Relations Commission, London, 1976.

12. Several studies on Muslims in Britain have pointed out
that many of the Muslim parents preferred to bring their daughter-in-laws from Pakistan or from their home countries to avoid problems of confrontation in family which are likely to arise from the girls nurtured in the Western atmosphere. To know the most common mentality or attitude of the Muslim girls growing in Britain, see the case studies of various girls in The socialisation and education of Pakistani teen-age girls in London, unpublished M.Phil dissertation, Department of Anthropology, School of Oriental and African Studies, University of London 1981, of Saira Bashood. See particularly the case No. 2 page 113, case No. 3 page 117, case Nos. 5 and 6 page 120 and case No. 10 page 146.

13. To study more such cases see, Between the Cultures, op. cit., pp. 38-42.


Authority and Authenticity of Hadith, Kitab Bhavan, Delhi, 1982; Siddiqi, Z.H. Hadith Literature, Calcutta University, 1961.

17. Al-Quran, 33: 40.


22. Ibid.


   With an index to basic sociological concepts,


27. Dickinson, L. (et. al.), "The Immigrant School Learner: A
   Scottish Education Department Glasgow 1975, p. 147.

   dissertation, University of Liverpool, 1981.

29. Ibid., pp. 77-93.


Chapter II

1. There are several studies which revolved only around the
   external factors of the community. See Ladbury, Sarah, A,
   *Turkish Gypsies in London*, unpublished Ph.D. thesis,
   School of Oriental and African Studies, University of
   London, 1979; Khan, Verity, Saifullah, "The Pakistanis:
   Kiranti Villagers at Home and in Bradford" in *Between Two
   Cultures: Migrants and Minorities in Britain*, edited by
   Watson, James, L. Oxford University Press, London 1977;


10. Ibid., XXVIII: 69.

11. Ibid. VII: 3.
12. Ibid. 11:30-33.
13. Ibid. VI : 162-163.

17. Maududi, S.A.A., has also explained that "Islam is an Arabic word and connotes submission, surrender and obedience. As a religion Islam stands for complete submission and obedience to Allah and that is why it is also called 'Islam'. See Maududi, S.A.A., *Towards Understanding Islam*, The Islamic Foundation, Leicester, U.K., 1973, p. 1.

18. Ibid., p. 3.


24. Ibid. 111: 85.


31. Ibid.


33. Muhammad Qutub in *Islam the Misunderstood Religion* writes, "One of the greatest miracles of Islam is that it succeeded in changing such rough and coarse bedouins into a nation of human beings. Not only were they guided to the right path and elevated from animality to the loftier spheres of humanity, but they also became guides who directed humanity to the path of God. This is a clear illustration of Islam's miraculous ability to civilise people and refine souls", p. 257.
34. Ahmad, K., *On_Cit.*., p. 36.

35. Nauloojeg S.A.A., *On_Cit.*., p. 13, see also Kenneth
   Craig, *The House of Islam*, Dickenson Publishing
   Company, Inc. 1969, p. 5.

36. Nauloojeg, S.A.A, *Towards Understanding Islam,
   On_Cit.*, p. 2.

37. "Every thing in the Universe is "Muslim" for it obeys


39. Ade A. Bikholoy, *The Concept of Community in Islam
   in Islamia Perspectivas* edited by Khursheed Ahmad,
   The Islamic Foundation, Leicester, U.K., 1979, p. 179.

40. "Sohesion and a sense of solidarity are vital factors
    in the continuity of great religions. In Islam,
    they belong with the fact and concept of the Ummah-
    term which is difficult to translate into one English
    equivalent. It has elements of 'nation' 'Community',
    'People' and 'Religion' - all fused into characteristic


42. "The extinction of race consciousness as between Muslims
    is one of the outstanding moral achievements of Islam
    and in the contemporary world there is, as it happens a
    crying need for the propagation of this Islamic virtue."
It is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue in favour of tolerance and peace." Arnold Toynbee, *Civilisation a Trial*, O.U.P. London, 1960, p. 162.


44. Al-Quran. III : 110.


47. **Ibid.** II : 143.


Chapter XIII


2. Ibid.

3. Ibid.


5. Ibid. II: 123, 140; III : 78-95; XVII: 42-44; XXXX : 22.

6. See Appendix 'B' for questions asked during interviews.


9. Ibid. p. 93.


11. Ibid. p. 75.


13. The Practice of Islam by the Community is dealt in the Chapter V, pp. 140-176.


17. Ibid. p. 80.

18. "Creating Bridges of a contemporary nature"
22. Ibid.
27. Saira Rashed, on cit., p. 101.
28. Ibid.
29. Ibid. p. 102.
Chapter IV

1. The essence of the Identity of the Islamic Community can be better understood on the Quranic spirit through many verses like II: 143; VI: 135; XXI: 92; XXIII: 32.


6. Haddad, Yuucne, op. cit. p. 86.


10. Ibid. p. 39.
24. Lewis, Peter, op. cit., p. 3.
28. Ibid., p. 34.
32. Ibid., p. 196.
33. Coetree, Sally, Handsworth is a very long way from Heath. The Birmingham Post, 8, December, 1980.
34. Haddad, Yuwane, op. cit., p. 80.
36. Lewis, Peter, op. cit., p. 4.

Chapter V

2. Ibid. p. 196.
3. Ibid., p. 16. To understand the Universal version of Islam on the Quranic spirit see Al-Quran, XXX : 30; LXIV : 1-3, LXXII : 6-8.
8. Ibid.
10. Ibid.
Chapter II

1. Al-Quran. KQVI : 1-5
2. Qutub, M. What Islam can give to Humanity Today.
   *In the Challenge of Islam* edit by Altaf Gauhar
5. Qutub, M. _op. cit._, p. 312.
6. Al-Quran. XXIII : 6
7. "Conference of Young Muslims in Britain" in British
   Muslims - Their Role and Contribution edit by
   P.M. Bhatti, Islamic Cultural Center, London,
   1979, p. 36.
   of Muslim Children in Britain* - in Zindaqi-e-Samad Rangpur,
   vol. 2, No. 4, April, 1985, pp. 23-32.
9. Ibid.
10. "Education of Muslim Children in Britain" in *Rasam,*
11. Mahmood Ahmad, "Whither Young Generation" in *Sirat-e-
    Mustansir*, Birmingham, April 1973, p. 4.
13. Mustafa, Y. McDermott, "The Importance of Religious
    Education for Young Muslims in Britain" unpublished
14. John Hull, "Religious Education in Britain Today" in 

15. Iqbal, M. "Education and Islam in Britain - a Muslim 


17. B. Gates, "Teaching World Religion in England and 
Wales" in World Faiths in Education, edited by 

18. Ibid.

19. Richard Tames, "Islam in the Secondary Curriculum" 
in Research papers Muslim in Europe, Soliyaok College, 
Birmingham, No. 6, 1980, p. 2.

20. Iqbal, M. op. cit.

21. Barton, S.W., The Bengali Muslim of Bradford - A 
Study of their Observance of Islam with special 
reference to the function of the Mosque and the Work 
of the Imam. Unpublished M.Phil dissertation 

22. Shalik Abdul Jalil Salahi, "Of the Fox Who Arent 


Chapter VII


4. The thesis point of Divine Guidance that there can be no true, real and complete Guidance for men other than the Divine Guidance as revealed in Quran, has been thoroughly discussed in the chapter II of this thesis.


9. "He dies not who seeks knowledge. "Seeking after knowledge is obligatory for every Muslim".

   "To be present in a circle of learned men is better than Prostrating oneself in Prayer a thousand times or inviting a thousand sick persons and attend a thousand funerals.

   "An hour of contemplation and study of God's Creation is better than a year of adoration."

10. Al-Qur'an, XIII : 16.


29. Ibid., p. 13.


31. al-Faruqi, I.R., on cit., p. 10.


33. Ibid.


35. Ibid., p. 136.

36. Janjoon, Ahmad Salah, on cit., p. V.

37. The Problem of Mixed school confronting the Muslim Community in Britain has been discussed in *Islamia Education and Single-Sex schools*. Union of Muslim Organisations of U.K. & Eire. (n.d.).


42. Al-Quran, IV : 34.

43. For a clear concept of dress in Islam see Nauidodi, S.A.A., Libas Ka Masla, Islamic publication, Lahore, 1972.

44. Iqbal, M. op. cit. p. 397.


47. Ibid.


49. Ibid.


51. In order to avoid sex before marriage, sex outside marriage and to prevent sexual lapses in society Islam has strictly prescribed rules and regulations on sex.
Hence to encourage Muslims for following the teachings in sex in Islam, they are guaranteed rewards. Said Prophet Muhammad (PBUH)

"you will be rewarded by Allah for copulation with your wives."

He was asked:

"We do that to satisfy our desire, how can we be rewarded for it?"

Prophet replied

"If you satisfy your desires in a forbidden way, wouldn't you be punished for it?"

They answered:

"Yes we would."

Then Prophet said:

"If you then satisfy your desire in a permissible way, you must be rewarded."

For further understanding of sex in Islam see Qadri, S.H., From the Attitudes of Sex, Idare-e-Shahadat-e-Naq, Delhi, 1984.

55. Ibid. p. 179.
56. Ibid. pp. 52-55.


59. To understand how the concept of knowledge and the purpose of Education has been moulded to suit the substance the spirit and the character of Western Culture and Civilization look into the pages 22-23 in al-Altas, S.M.H., in Aims and Objectives of Islamic Education, on. cit.


61. In order to know how history should be studied and presented in accordance with the Islamic Point of view as against the commonly established Western point of view, see Ali, M.M. A Short History of Muslim Immigrants in Great Britain, unpublished M.Phil. dissertation, Aligarh Muslim University, Aligarh, 1985.

Chapter VIII


4. Ansar, Syed Jalaluddin, op. cit. p.3.
5. Ibid. pp. 3-4.
6. Ibid. p. 17.
10. Al-Quran, VIII : 2-4.
11. Ansar, Syed Jalaluddin, op. cit. p. 27.
18. Al-Quran.
20. Ibid. p. 110.
21. Ibid.
25. Ibid. p. 25.
Chapter IX

1. Al-Quran XXV: 74
2. Hadith Muslim, Imarah, 65,66; Darmi, Riquaq, 78 Musnad, 6, 24, 28.
3. Al-Quran III: 159
4. Ibid IX: 40
6. Ibid
7. Ibid
8. Al-Quran II: 56
9. Al-Quran IV: 75
10. Al-Quran XLIX: 15
14. Al-Quran XXII: 41
15. Muslim, BK. 43 traditions 134-141, Musnad Ahmad Vol. 1. P. 162; Vol. 111, P. 152
16. Al-Quran IV: 46, 116
17. Musnad, 2, 314
18. Al-Quran LXXI: 9
19. Tirmizi, Iman, 13
21. Ibid, P. 2
21(a). Ibid P. 8
22. Ibid P. 14
23. Al-Quran III: 19
24. See for further understanding of the Quranic concept of Sovereignty Al-Quran: XCV: 8; LIX: 23
25. Al-Quran V: 3
27. Ibid
28. Ibid, PP. 268-69
29. Ibid, P. 270
31. Ibid P. 8
32. Al-Quran XXII: 78
34. Ibid P. 10
35. Ibid
37. Ibid
38. Ibid P. 137
39. Ibid