CHAPTER VIII

COMMUNICATION OF ISLAM TO NON-MUSLIMS

"You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." I

In the Qur'an, the Muslim Ummah has been termed as 'the best of Peoples', mainly for two reasons. Firstly, for it believes in Allah and submits itself to Him. Secondly, it enjoins what is right and forbids what is wrong.

It means that a very delicate as well as a very serious responsibility has been assigned to the Muslim Community. It is the responsibility of inviting people to right and preventing them from doing 'wrong'.

It is necessary to reflect on this responsibility assigned to Ummah in the light of the Qur'an and the traditions (sayings) of the Prophet Muhammad upon whom be peace more clearly so as to see how far the Ummah residing in Britain is conscious of this responsibility and how much it is performing its duty.

The word "evolved for mankind" as what said in the Qur'an means to suggest that this responsibility of inviting people to right and forbidding them from wrong is to be discharged not merely amongst the believers of Islam, but also for the whole of human family. Thus, the very word "evolved for mankind" denounces all kinds of limitations which are generally attributed
to any people. The scope of responsibility here is all—embracing and home people of all religions, faiths, and ideologies, come within its fold.

The second important bit of this verse concerning the responsibility of Ummah is, the "calling people to right and forbidding them from wrong". It is required to bear in mind that there are some well defined do's and don'ts in every society. These do's may be categorised under "right" and "don'ts" under "wrong". Generally these do's and don'ts are based on the moral foundations of any society. In other words, the calling of people to right and preventing them from wrong means calling people to Islamic morale and preventing them from flouting the Islamic morale. The 'right' embraces the Islamic ideology itself, and the 'wrong' covers all ideologies, thoughts, concepts, ideas, manners and actions which are Un-Islamic. For instance, it embodies all efforts which induce others to follow the message of prophets, peace be upon all of them, as well as the efforts to forbid all that is Un-Islamic. "An instance in point is the opposition to atheism and transgression."2

It is thus the highest responsibility given to the Ummah not just to invite people to certain moral standard or virtues, but to invite the humanity at large to Islamic ideology and to forbid them from following any other ideology, thought or belief. A very lucid illustration of this responsibility is found in some
other place in the Quran: “Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: they are the ones to attain felicity.”

“Good implies the religion of God delivered by the Prophet Muhammad upon whom be peace. “Good” in its wider context embraces the whole Islamic value system, its beliefs and ideas and its political, ethical and ritualistic principles.”

“Calling to all that is good stands for the message of Islam in its totality. Any effort lacking in this essential pre-requisite cannot be a substitute for this duty. If the invitation is confined to a certain department of life, for example, morals or politics, it will not and cannot serve the purpose. Such an attempt is no doubt commendable for being good in spirit, yet it is partial in nature. Muslims have been asked to do it fully not partially.”

Hence, after a complete consideration and reflection on this responsibility, three main points come into focus: Firstly, that this responsibility pertains to all the Muslims, i.e. to the whole Muslim Ummah and for this reason it has been termed as “the best community” in the Quran. The characteristics of “the best community” are enjoining good and forbidding wrong and the belief in and obedience to Allah. Omar, the second Caliph remarked on the occasion of Hajj: “Those willing to be within the fold of “the best community” should first fulfill the requirements demanded of them by Allah. It has been therefore said that “that you enjoin
all that is good and forbid all that is wrong is the characteristic of Muslims, according to Allah. As long as they do it sincerely they happen to be the best community. However, any neglect in this respect will deprive them of this honorable title and will result in their disaster.6

The second point which comes to light is that the responsibility is ordained by Allah Almighty to be performed not for a certain nation or for a people of certain ideology but for the whole of humanity. In other words, it is the duty of the Muslim Ummah to let the doors of "right" open for the mankind and shut all the doors to the mankind which lead it to wrong.

Thirdly, the "enjoining of good and forbidding of evil" is virtually an invitation to mankind to the ideology of Islam and refraining from other ideologies or theories which go contrary to Islam.

So far, the responsibility of Muslim Ummah has been described. It is deemed necessary to find out the ways and means for performing this responsibility.

The practice of Muslims is an essential pre-requisite for their performance of this responsibility. While following the Islamic dictates, principles and rules, they can set an example before others. This can be understood through the advice of Luqman to his son:
“O my son! Establish regular prayer, enjoin what is just and forbid what is wrong. And bear with patient constancy what ever betide thee; for this is fineness of (purpose) in (the conduct of) affairs.”  

The directive “to establish regular prayer” explains the exegesis, symbolises self perfection, turning to Allah and feeling of God fearlessness and pious. By ‘Asma’ib al-Sharof wa Nahi An al-Munkar is implied the concept of inviting others to Islam and their guidance and training. Though the two tasks appear as distinct, these are, in fact, intertwined. The establishment of regular prayers though it is not a pre-requisite, enables one to perform the duty of Asma’ib al-Sharof Nahi An al Munkar”.

The other ways and methods to perform this responsibility depend upon one’s inherent abilities blessed by God — either through writing or through speaking or through doing any sort of major or minor work in connection with the mission of Islam.

Considering all the aspects of this responsibility and its ways of performance, in this chapter it would be examined how far the Muslim Community in Britain is conscious of this responsibility and how it is performing this responsibility. This chapter is divided into two sections. In section ‘A’, it is pointed out whether the Muslim community in Britain is fully
aware of its responsibility of the mission of Islam towards the alien society which is totally Un-Islamic. In Section 'A', it is seen how the community is discharging its duty towards the dominant society which is purely secular.

SECTION 'A'

In order to find out whether the community is conscious about its missionary role towards the alien Un-Islamic society, it was felt necessary to firstly ask an indirect question in the questionnaire and then to put a more or less a direct question. Besides, it was also considered important to discern more their thought concerning their responsibility through a set of informal talks with the respondents. It was therefore put in the first place:

**TABLE - 1**

<table>
<thead>
<tr>
<th>How do you like to react towards the prominent society here which is nominally Christian or atheist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Through positively adjusting with it retaining the belief in Islam</td>
</tr>
<tr>
<td>Through negative attitude towards it while remaining aloof from it</td>
</tr>
<tr>
<td>Through gradually changing the society replacing the Western values with the Islamic values.</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

The table - 1 discloses very clearly that the majority
of the respondents do not even think about changing the society which stands against Islamic beliefs and concepts and which is gradually eating away the youth of the community. The majority of (205) respondents wish to assimilate itself to the society while another great number (91) respondents feel content to keep themselves aloof from it. In other words (205 + 91) = 296 respondents do not think of bringing any change in the dominant society.

From this total positive and negative reactions towards the British society, a very crucial point can be easily discerned. It is concerning their indifferent attitude towards their responsibility of the mission of Islam. All those respondents who merely want to stick to the belief in Islam and otherwise feel no harm in assimilating themselves to the Western society, obviously do not think about bringing any change in the society. In other words, they are not at all thoughtful about the Western society which is based on secular materialistic values. Those who are not mindful about the Western society are undisputedly not mindful of their responsibility towards the society.

As far as those who wish to remain secluded from the British life and its society are also not careful about their responsibility towards the society because they do not want to come forward to influence the society, but wish to stay at a distance from the British life to remain uninfluenced. This from
both the cases positive and negative, what is discerned is that the majority of therapeuticians are not at all conscious about their responsibility of the mission of Islam. However both the cases are required to be fully analysed so as to get a clearer and concrete idea.

Concerning the first case, a question can be put: Does the Islamic ideology pertain to faith alone? Or does the Islamic ideology stand for both faith and action? The ideology of Islam enshrines both faith and action. Faith and action run simultaneously in Islam. Merely by keeping faith in Islam, a person does not become a Muslim. Some people may think that one becomes a Muslim when he confesses belief in the Oneness of the True God and in Mohammad as his Last Messenger, Peace be upon him. But, this is far from the full meaning of faith. The full meaning of faith in Islam is not, by any means, something nominal or mere formality. Faith in Islam is a state of happiness acquired by virtue of positive action and constructive conceptions as well as dynamic and effective measures."

Thus, how can they be the Muslims who simply keep faith in Islam and following some other ideologies, ideas or whims and fancies of the society? The Quranic verse is the best answer for this question:

"They only are the true believers whose hearts feel submissive when God is mentioned, and when the revelations of God
are recited unto them, they (the revelations) increase and strengthen their faith; and who trust in their Lord, establish the prayer (as enjoined on them) and spend of what we have bestowed on them (in the cause of God). Those are they who are in truth believers. For them are (high) grades (of honour) with their Lord, and a bountiful provision. 10

On analysing the response of the majority of (25) respondents on the question table 1, in the light of the Qur'an, it can be seen that they are not least conscious of their responsibility as Muslims towards others. Nor are they conscious about themselves. Islam cannot dismiss action and action is linked with faith in Islam.

As far as those who believe that they should live far from the British life, it can be asked: Does Islam demur all kinds of participation in the life of a society and ask its believers to move towards the forests and sit in meditation?

Islam demands of believers to be social. But being social does not mean being submissive to society. Islam wants believers to move in the society, but not to overstep the Islamic bounds. It is while remaining within the Islamic bounds that a Muslim can influence others and can beautifully perform its responsibility of disseminating the Islamic teachings.
Contrary to it, if the Muslims want to stay away from others, there is a very little chance of influencing others. It becomes obligatory on the Muslims to strive hard to introduce Islam to other fellow beings. At such a momentous hour, if the Muslims develop the ghetto mentality, who would bear the responsibility of inviting these people to right and forbidding them from evil? A tradition (saying) of the Prophet Muhammad upon whom be peace can be cited in this regard.

As reported by Hadrath Jarir the Prophet Muhammad upon whom be peace told once Allah asked Gabriel to destroy a certain town. Gabriel pleaded for a pious resident of the town. But Allah asked Gabriel to destroy the town including the pious man, for despite his piety he never attempted at enjoining good and forbidding wrong. 11

Islam is the ideology of mankind and therefore it is not justified to hide it up from the sight of the non-believers in Islam. Muslims are therefore ordained by God to invite the non-believers to this real and true ideology framed for humanity instead of just following it themselves.

Says the Quran:

"Who is better in speech than one who calls (others) to God, works righteousness, and says: I am one of those who bow in Islam! Nor can Goodness and Evil be equal. Repel (Evil) with
what is best. Then the One between whom and you there was hatred will become as it were your friend and intimate."

It is time found out from all the points in the light of the Quran and Hadith that both the positive and negative reactions towards the dominant society are the Un-Islamic attitudes and that the majority of the respondents are not least concerned about their responsibility towards others.

As far as the four (4) respondents who wish to bring change in the society, through replacing the Western values with Islamic values, it can be said that they are concerned about the dominant society and feel greatly the need of changing the society. It shows that they are conscious about their responsibility of the mission of Islam.

However, through informal interviews, a much more clear view has been reflected from the respondents of all the three cases.

A typical answer of the respondent of the first case can be cited here on informally asking him how he wants to move in the society and why? He says:

"You know, I simply do not want to create tension between society and myself for no reason. To me religion is important as far as the faith is concerned. I mean, I believe in Islam. As far as its practice is concerned I seldom offer prayers and keep fasts in Ramadan though sometimes I miss. But, you know there
are some demands of the society as well. Hence it is no harm if you embrace or follow the ideas and ethos, ways and manners of the dominant society, that too when you are only a minority and when these (people) are far ahead in scientific and technological fields from us."

More or less the same views the majority of the respondents (6) six out of (10) ten respondents possess.

Similarly a response of the second type (negative) is quoted. He says:

"Oh! this in this society .... damn, God forbid. I do not want to mix in this society, which is so permissive. Have you not seen the open display of love here? And the excessive interest of boys and girls in disco dance and pop music? And the dressess of these people and how our people (Muslims) imitating them? No. I absolutely forbid my wife and children from making friends outside the community. In school my children have only few Muslim friends and my wife has not yet a single English friend. Even I don’t believe them nor talk to them so much. I am also planning to shift from this locality to another one near (somewhere) for there are majority of Muslims and that too most from my own place."

Almost the same answers were received from the other three respondents of the informal interview.
However there was one respondent who showed a deep concern about the moral degradation of the prominent society and the responsibility of a Muslim towards it. He said:

"I do move in the society, but you know, I take maximum care to follow all the Islamic injunctions. I have got a number of English friends, but I always guard myself from being indulging in such activities which are not permissible in Islam. I even feel like teaching them about Islam whenever I get chance. For instance for atleast a week, they forced me to join the Discos club near our locality. I did not join it and explained to them, that music and dance are not allowed in Islam. Atleast they stopped asking me for taking interest in such activities. Some of them joined it and some came with me to this park (the talk took place in the Victoria Park) for playing football".

This respondent was a University student. From all the responses of the questionnaire and interviews, it is observed that the majority of the respondents are not concerned about their responsibility towards others. However, one more question remain to be analyzed to form some conclusion which is rather a direct one.

However, before proceeding to the question, it may be clarified that to call others (non-believers) to Islam is an act which is performed for the welfare of mankind and hence not personal. This is an act of benevolence for mankind and the Muslim Ummah is assigned to take up these benevolent works as its
arduous duty. Hence, the question put forth is:

**TABLE - 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

<table>
<thead>
<tr>
<th>Important but too difficult</th>
<th>120</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arduous duty which should be performed</td>
<td>7</td>
</tr>
<tr>
<td>Not so necessary and also unpracticable</td>
<td>93</td>
</tr>
<tr>
<td>Illusory and having</td>
<td>80</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td>300</td>
</tr>
</tbody>
</table>

A great number of respondents (120) believe that it is an important duty but at the same time a difficult one. It means that they do think that it is an important duty to call others to Islam but they can hardly perform it since it is extremely difficult. In these words they are to a little extent conscious about their duty but the difficult task forbids them from doing it. If they would have fully realised their duty, they would not have minded about its difficulty, but would have performed it. It is such an important duty that a number of verses in the Quran emphasise its performance.

Says Quran:

"Those that turn (to God) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of God; that
bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by God; (These do rejoice). So proclaim the glad tidings to the Believers. 13

This along with the duties of offering prayers observing fasts, giving alms, the duty of calling to good and forbidding the wrong is an important duty of a Muslim. It has been therefore said that "to enjoin good and forbid wrong to the extent possible for one forms part of obedience to God." 14

Another great number (93) respondents think that it is not so important and also that it is highly impossible to perform in the permissive society of Britain. It shows they are not totally ignorant about the importance of this responsibility assigned to the Muslim Ummah. Obviously, those who are totally blind to it, have concern about their missionary role towards mankind.

However, during the informal interview, I tried to find out what makes them think about the impossibility of performing the missionary work. A respondent on asking why he does not want to perform his responsibility of calling others to Islam said:

"It is something which is just unpracticable. You see the society around you is so very permissive — homosexuality, sex out of wedlock, sex before marriage, excessive drinking, gambling and what not. In such a situation who would come to you
to talk about the religion, God and the Prophet...."

Upon this, the researcher interrupted and asked: "If they
don't care for they are totally ignorant, why don't you go to them
when you have the true knowledge about God, Prophet and other things?"

The respondent, after a pause, replied "I don't want
people to call me with names — fool, fanatic, religious bigot or
some other. In which world are you living? The days have passed
when people used to talk such on religion. It is the twentieth
century, age of science and technology. In this age no body
talks or listens to religion."

All this show the sheer ignorance of the responsibility
of the followers of the Islamic ideology. Almost same type of
responses have been received from six out of eight respondents.

It unfolds the fact that they are not aware of the dark
and gloomy days of the Arab Bedouins when ignorance was at its peak.
In such a period how the Prophet Muhammad upon whom be peace and
his handful of companions could invite people to Islam and how
gradually through the missionary spirit the coarse and brutal Arabs
turned into refined, polite and civilised people who had surpassed
all their contemporaries in all walks of life.

Further, they also do not understand two other important
points. Firstly, that such a condition of the society is to a
large extent the result of the negligence of this responsibility
of Muslims themselves. Secondly, that to eradicate evil from the
society, it is essential for them to strive hard through all their abilities instead of merely watching it as spectators, because they may also get entangled in the net of evil and incur the displeasure of God. It is what once the Prophet Muhammad upon whom be peace said:

"By Allah who is Supreme, all of you should enjoin good and forbid wrong otherwise you will incur Allah's displeasure which is inevitable." 15

It is thus very much essential for a Muslim to perform the missionary work, neglecting which he would be a loser himself.

It has been found out that the majority of the respondents as the table - 2 suggests do not want to perform this responsibility either considering about its difficulties and complications or considering that it is just an impossible task for the society is sinking in evil and sin. In the interviews too they have described the features of the society and feel justified for their indifferent attitude towards the alien society.

Another researcher has found out that the majority of the Muslims are seriously concerned about the permissiveness of the society and are worried about its moral degradation. He writes: In the opinion of the Muslims of Liverpool, it appears to them that they are living in a society which wishes to establish a sense of morality where 'tolerance' and freedom of choice for individuals or groups of individuals is the ultimate goal. So
much so that morality has become for many people the only immoral thing. Once you defend or criticise any action or behaviour on a moral basis, you run the risk of being branded as unscientific, irrational and intolerant and those who speak from religious conviction run the risk of being totally ignored as religious fanatics, extremists or even bigots. 16

But, the question is that in such a situation, when evil reigns supreme, does Islam ask its believers to observe silence for the fear of the evil makers and evil doers? It is immoral if Muslims are branded with names. Muslims are asked to undergo severe pains in the way of God so that they would prevent other fellow beings from drowning in eternal fire and would thus come closer to God. Muslims have been enjoined to be always alert and active to fight against evil all the time. The Prophet Muhammad upon whom be peace said: "At a time when people become indifferent to the spread of evil, they incur God’s displeasure. 17

Yet, there are some respondents as the table - 2 discloses, for whom the work and thought about the Islamic mission is just an illusion or imagination. For them to work in the cause of Islam is something which is a mere gossip and not a reality. It can be clearly understood by a typical response of a respondent. He replied when asked about the responsibility of the community towards the British society:

"In the world of today, everybody is free to choose his or her own way of life, follow any faith, ideology or theory."
I can be a Socialist and you a Capitalist, I am atheist and you an ardent atheist. Neither I nor you can compel me to be otherwise. Moreover, the permissive society here never stands as an obstacle on your way. You are an independent individual to embrace or shun any faith or any ideology. In such a liberal world, who is responsible for whom? Which community is responsible for which? All the Western values have entered the Muslim Community. It is therefore wise to move in the direction of society wherever it turns instead of turning the society to your direction.

On analysing this response, it is found out that the respondent is completely unaware of the Islamic ideology and merely keeps blind faith in Islam and has been completely influenced by the ideas, concepts and norms of the dominant society. In fact, these respondents who hold such views and think about the responsibility of Muslims as illusory and humbug are themselves badly in need of the Islamic Mission which would introduce to them Islam, its belief, action and role in the construction of mankind.

Thus from all these responses of the tables 1 and 2 and the informal interviews, it is found that the majority of the respondents are not conscious of their responsibility as Muslims towards society.

SECTION 'B'

Though it has been traced out that the majority is not
conscious about its responsibility towards others, yet there remain certain areas which are required to be tested through questionnaire and talks so as to perceive their vision of the Islamic Mission. These areas are taken up in the section 'B'. Thus, in this section, it would be found out how the respondents look at the Mission of Islam in Britain.

In order to see how the Muslim community perceives the Islamic Mission in Britain it was felt necessary to come to the point in an indirect way. Hence it was asked:

**TABLE - 1**

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

<table>
<thead>
<tr>
<th>Not so important</th>
<th>30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not necessary at all</td>
<td>30</td>
</tr>
<tr>
<td>Most important and essential</td>
<td>30</td>
</tr>
<tr>
<td>Better</td>
<td>110</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td><strong>300</strong></td>
</tr>
</tbody>
</table>

To a great extent, the table - 1 helps in realising the fact, that though a majority of the respondents feel the need of an organisation to work for the cause of Islam, yet they do not feel it that much important as required. A large number of respondents (110) feel that it is better if there is any such
organisation. There are others (30) respondents who feel that it is not so important. It means that as many as \(110 + 30 = 140\) respondents do feel the need of the organisation, yet they do not give so much importance to it. However, (30) respondents feel that it is just not necessary at all. Nevertheless, (30) respondents hold it of great importance.

It can be thus understood that the majority of the respondents (140) are conscious about the role of the Islamic Mission, though in an extremely limited sense, because they just do not want to attach any importance to the missionary work. However, it is necessary to test their conscious fully. Hence, the table-1 would give only a partial view of their consciousness, for through it, it was only tried to know how the respondents look at the work of the missionary work of Islam.

Thus the table-2 would work as a supplement in order to perceive their consciousness.

### Table-2

<table>
<thead>
<tr>
<th>Association</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational</td>
<td>24</td>
</tr>
<tr>
<td>Cultural</td>
<td>90</td>
</tr>
<tr>
<td>Political</td>
<td>24</td>
</tr>
<tr>
<td>Social</td>
<td>82</td>
</tr>
<tr>
<td>Islamic</td>
<td>70</td>
</tr>
</tbody>
</table>

**Total:** 300
The question of table 2 has been so framed as to indirectly find out whether the respondents are really conscious about the Islamic Mission and if so are they associated with it. The table 2 clearly indicates that a very small number (50) respondents say that they are associated with some of the other Islamic organisation. The rest (295) respondents are associated with other organisations which are educational (94), cultural (90), political (24) and social (82).

A question may be raised here, that if in the table 1 (110) respondents feel that it is better if there is any Islamic organisation in Britain to invite Non-believers to Islam, how then only (50) respondents are associated with Islamic organisation? If they are really interested in the work of the Islamic Mission, they should have associated themselves in some or the other organisations working in the cause of Islam. It again shows that a very small number of the respondents (50) out of (300) are to some extent conscious about the importance of the Islamic Mission. These (290) respondents who have links with some other organisations whether social, cultural, political or educational, they are all secular organisations which are neither based on the Islamic teachings nor work for the Islamic cause. These organisations are generally formed by the people of different home country or region who speak their own language and who enjoy their own regional customs and cultures. However,
there are also a number of associations and clubs of the Britishers with which the Muslims are associated and also found taking active interest in them and fully participating in it. But those who are associated with such bodies with the English people confine themselves to the English ethos, values and lifestyle. Neither they influence others through their Islamic etiquette, values and way of life nor induce and invite them to the Islamic ideology. This has been observed by the Researcher and has been confirmed through an informal interview with five of the respondents.

It is found out that four of the respondents wish to keep contact with the English people only for the sake of social contact and not for any Islamic reason. They said, that they do not want to remain secluded from the English society. They expressed the view that those who make friends with the Britishers, they are highly sophisticated, civilized and cultured.

It clearly shows that they are overwhelmed with the British fallacy of sophistication, civilization and culture. Evidently those who have embraced the Western values and thoughts, they would themselves not remain the true believers and are themselves in dire need of learning about Islam. It is therefore unthinkable that they would teach Islam to the Westerners.

Such people instead of teaching Islam are found to be distorting the image of Islam, providing a confused picture of
Islam to the Westerners who has already a biased and prejudiced view of Islam. It is found out from their talk.

During the informal interviews, it was tried to find out what the respondents mean by sophistication and civilization. They expressed, that the Britishers are very much smart in keeping their homes clean and that they maintain their house and their gardens very carefully. They also said that the Britishers are economically well off than the Muslims and are also open-minded and do not measure all their day-to-day activities with the religious principles for they want to take life easy.

All these views on sophistication and civilization are purely Westernised and go contrary to the Islamic teachings. The respondents seemed totally unaware of the fact that the rules and regulations for cleanliness, purity and chastity which Islam has prescribed cannot be found in other ideologies. Further it is not the open-mindedness, rather short sightedness which induces people to give themselves to the whims and fancies of the alien society instead of submitting themselves to the Creator and Master of the Worlds.

Further, during the informal interviews it was also tried to find out whether the respondents are alive to the deliberate efforts of the West to present an unreal and superficial picture of Islam before the world and whether they are planning or taking some practical steps towards clarifying the image of
Islam. However, it was also found out quite indirectly. It was also an informal interview and the number of respondents was (10)

Through several questions, it was tried to ask the respondents what the Western scholars on Islam have been contributing to the Islamic literature? Whether it is the real contribution or a deliberate attempt to present a worn out and distorted picture of Islam. What steps they are taking to encounter the deliberate misrepresentation of Islam by Orientalists and others?

It has been found out that eight out of ten respondents do not even want to think and reflect on this side of the problem of the Islamic Mission. Some of them said that the Western scholars might spoil the image of Islam either for prejudice or for limited knowledge of Islam. Hence, those who have the complete vision of Islam could not get confused with their writings. Hence there is nothing to reflect on this problem. Some others said that the Western scholars are after all intellectuals. Hence to contradict their thoughts and ideas, require deep and complete knowledge on both the ideologies which they do not have.

Yet, there were some who said that the writings of Western scholars are not the product of emotional intensity, but are rather scientific and rational works. There is no need to correct them.

On receiving such responses they were asked whether the
Islamic ideology is unscientific and whether the West is justified in separating science from Religion, vis-a-vis Islam?

Most of them said that Islam is an ideology of the past and the scientific progress has been made in this twentieth century, how then one can combine the old (Islam) and New (science) together?

It clearly shows that a great number of respondents have been influenced by the writings of the Orientalists or others. How can these people clarify the misunderstandings of Islam of others, if they themselves have misunderstood it?

For a clear understanding of the Islamic ideology, it is firstly required to have the proper and complete knowledge of the Islamic ideology, lest one may be easily swayed in the misrepresentation of Islam from the West. Maurice Baecille, writes: “I could have retained the same false notions about Islam; they are so widely spread today, that I am indeed surprised when I come across anyone, other than a specialist, who can talk in an enlightened manner on this subject. I therefore admit that before I was given a view of Islam different from the one received in the West, I was myself extremely ignorant.”

The majority of the respondents of the interview do not know the close relationship between the Quran and Science. For them “the relationship between the Quran and Science is prior a surprise, specially when it turns out to be one of harmony and
not of discord."\textsuperscript{20}

"The totally erroneous statements made about Islam in the West are sometimes the result of ignorance, and sometimes of systematic denigration. The most serious of all the untruth told about it are however those dealing with facts."\textsuperscript{21}

In such a state of affairs, it is an essential duty of the Muslims to clarify the misunderstandings and misconceptions about Islam. But, it has been found out from the interviews as described above, that the respondents are not least concerned about this important duty.

"Any attempt to circulate an anti-Islamic book among Muslims is unlawful. Such books are to be destroyed as evident from Shariah. According to Islam "No permission can be granted for writing anti-Islamic books and it is permissible to destroy them, for there is nothing more pernicious for the Ummah than these.\textsuperscript{22} Such books that draw upon innovations and falsehood are also to be destroyed. Those being harmful are worse than the musical instruments and drinking pots." But, it has been found out that the majority of the respondents do not show the proper concern for such a harmful and dangerous thing.

As far as those who are to some extent mindful of their responsibility towards the anti-Islamic literature said that they endeavour to clarify the misunderstandings about Islam wherever
they get an opportunity, either while working in the office or while talking with Britishers.

Some of them said that they are associated with some of the other organization which are working for the cause of Islam.

CONCLUSION:

From the above findings, it can be thus concluded that the majority of the Muslims are not conscious of their responsibility towards the dominant society. They overlook this responsibility which has been assigned to the Muslim Ummah, rather for which the Muslim Ummah has been created. The Prophet Muhammad upon whom be peace said, "He is not of us who has no affection for the young and no respect for the old and also does not enjoin good and forbid wrong."

While staying in the house of Western and secular concepts, theories and notions, the responsibility of the Muslim community doubly increases and so its rewards. It is therefore said "one who tries to put an end to this said state of affairs is the best person on earth. He is to be credited for the revival of real Islam. One who enjoins good and forbids wrong will restore the religion its right place. In so doing one will become the favourite of God."

Finally it is evident from all the above findings and
their analysis on the light of Quran and the Prophetic traditions does not that the Muslim Community in Britain show great concern for the permissiveness of the dominant society and its moral degradation. The community also fails to see that it is the Western ideology and its culture which is responsible for the utter discord and disaster in the society and that it is only by performing the responsibility of the vicegerent of God of inviting people to the Islamic ideology and forbidding them from following the other ideologies that it can save the society from an inevitable crash. The Prophet Muhammad upon whom be peace is reported to have said "One enjoining good and forbidding wrong is the vicegerent of God, of the Prophet and of the Book."