CHAPTER IX

THE ROLE OF LEADERSHIP

"And give us (the grace) to lead the righteous", is a part of a Quranic verse, which is virtually a prayer of a responsible personage to Almighty Allah for his followers. This so little a part of a verse of the Holy Quran is so rich with the meaning and thought that it teaches almost everything to a Muslim leader who is responsible for any small or big body of people to lead them to the way of Allah.

Here, the responsible person in other words prays to God to let his followers follow Islamic injunctions sincerely and whole heartedly so that they may turn out to be pious and righteous. Three main points can be drawn from this prayer. First, that the leader endeavours hard to make his followers the true servants of God and along with his efforts in this work, he also prays to God for them. Second, he is so thoughtful about this work that he prays humbly for his followers. Third, he himself is pious and righteous and wishes the same for his followers. It can be thus understood, that the Quran demands of the Muslim leader to be seriously thoughtful, alert and active in moulding the lives of his followers on the Islamic ideals of piety and righteousness.

The Prophet Muhammad, upon whom be peace, said that a good Imam or a good leader is one to whom people love and adore
and win loves and adores people and for whom people pray for Allah's blessings and who pray for the blessing of Allah for the people. It again points out, that the Prophet Muhammad, upon whom be peace desires to see affectionate and an intimate relationship between the Muslim leaders and their followers. It is obvious that people follow those whole heartedly whom they love and they would love inevitably those leaders who love and adore them and who show great concern about them. Hence, in such an atmosphere of mutual understanding, mutual love and intimacy, the imams or leaders can play a decisive role in the lives of their followers.

Allah Almighty said in the Holy Qur'an to the Prophet Muhammad, upon whom be peace: "It is a part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh hearted, they would have broken away from about thee; so pass over (their faults), and ask for God's forgiveness for them, and consult them in affairs (of movement)."

It is a vivid and a lucid elucidation on the relationship between a leader and his followers. Allah Almighty quite explicitly instructs the Prophet Muhammad, upon whom be peace, himself, that it is nothing but the Allah's grace that he is kind and loving to the people, lest, if he were severe and harsh in his dealings with the people, he would hardly command any following and that the Prophet should ask for forgiveness of people and then should keep good terms with them and consult them
in different works. It can be thus derived from this verse that Allah Almighty instructs the Prophet Mohammad, upon whom be peace, to be gentle, forgiving and intimate with the people.

In this lie clear-cut and concrete injunctions and instructions to all the Imams and leaders of Muslims concerning their responsibility towards them, for who else can be the best Leader other than the Prophet whose ideal leadership changed the rough and coarse Bedouins into the most cultured, civilised and God-fearing Muslims.

However, complete change in the lives of his followers came not by a mere incident or chance, but through his ceaseless and long standing struggle against all Un-Islamic concepts and activities. In fact, his whole life, all his efforts and struggles against Un-Islamic ideologies, trends and activities can be described as the Islamic Movement. The goal of the Movement was nothing but to make the words of AllahAlmighty supreme in the world, as the Qur'an says:

"But the word of God is exalted to the heights; for God is exalted in might, Wise."

Two main points can be deduced from the above Qur'anic verses and the Sunnah of the Prophet Mohammad, upon whom be peace: The first concerns the goal and ideal of the Islamic activities and the second concerns the ways and methodology of the work. The goal of the Islamic Movement organised and led
by the Prophet Mohamed, upon whom be peace, was to make the Islamic ideology superior to all other ideologies of the world. As far as the method in achieving this goal is concerned, it is two fold. Firstly, the Prophet Mohamed, upon whom be peace, started putting the teachings of Islam before the people and used to call them to the path of Allah from Jahiliyya. This preaching was carried out with a deep insight into the then existing concepts and activities of people so as to pin-point their weak points and make them understand the truth and reality of the Islamic ideology. It was performed with an earnest zeal, ardent love and great concern for the people, at the peril of his life, facing all kinds of tortures.

The second step which has been enshrined for the believers in Islam in connection with their Islamic activities is to resort to using power to call people to Islam and to bring them out from Un-Islamic ideologies and activities. It has been therefore said in performing 'Amr bi al/Ma’roof wa Nahi An al-Munkar one has, no doubt, to resort to using power. Messes, particularly the oppressed ones, have been directed to rise against the tyrant rulers who are given to acts of transgression'. To adduce this point two traditions of the Prophet Mohamed, upon whom be peace, can be cited: "The best form of 'Jihad' is to tell the truth to a tyrant ruler". "Husayn b. Abdil Mutallib is the leader of martyrs. One who enjoins 'Ma’roof' on a tyrant ruler and disregards him from indulging in 'Munkar' and is killed in this cause is a
So far the Islamic leadership, its ideals and goals and its methods and role have been described in the light of the Quran and Sunnah.

In this chapter, the Islamic leadership in Britain would be discussed and it would be seen how far the leadership comes closer to the one enjoined by Almighty Allah and performed by the Prophet Muhammad, upon whom be peace, as described above. Any questionnaire has not been used here. Hence, this study is based on the informal interviews, personal observation on the activities of some of the organisations, occasional visits and meetings with different leaders and a survey on the literature of some organisations. The first important point which is that there is no single leadership in Britain to guide the whole Muslim community in Britain and to call to the non-Muslim community to the Islamic ideology. There exist a number of Islamic bodies and organisations on local, city or national levels which have been founded on their respective aims and objectives and ways and methods. Besides there are Imams and Ulema who have also different ideas and views on a number of Islamic issues. Hence, it is deemed necessary to describe all these leaders who represent and lead different groups of the Muslim community in Britain. Further, it is also an important part of the study to explore and analyse the leadership so as to see which of the leaderships follows the pattern and concept engraved in the
**Quran and Sunnah.**

Hence, in order to produce a complete picture of the different leaders, the leadership has been divided on the basis of their ideals and goals, "thoughts and ideas" and "ways and methods". However, before dividing the leadership on the grounds mentioned above, it is found inevitable to firstly divide the leadership into two classes for the sake of convenience and to avoid complications and repetitions.

The two classes are made on the basis of "organised groups" and "individuals". Thus the "organised groups" would be then divided on the above mentioned grounds and the "individuals" would be divided on their general positions.

Hence, the organised groups are divided into four main groups on the basis of their ideals and goals, thoughts and ideas and ways and methods.

**Main Groups - (A)** Under the group (A), that body of people and its leadership would be dealt which has influenced a considerable number of people all over Britain and who are under a well organised leadership.

Firstly, its thought and ideas on various Islamic issues would be discussed. Its thought and ideas on the fundamental concepts of Islam - concept of faith, concept of Prophethood, concept of Universe, concept of life and death are directly
governed by the Qur'an and Sunnah.

But, it is found out that their "concept of worship" and concept of politics have aroused a heated controversy. For them, the offering of the obligatory prayers of five times and offering of more and more (nasl) prayers is a virtual ibadat (worship).

As far as their concept of politics is concerned, they outrightly say that they do not have to do anything with the political activities since Islam has nothing to do with politics.

The other controversial issue of this people is the concept of an Islamic life.

Their concept of an Islamic life is that a Muslim should adhere to all the five obligatory duties of a Muslim.

AN ANALYSIS ON THEIR BELIEFS AND IDEAS:

Their concept of worship do not go in accord with the fuller and deep meaning of worship in Islam, since apart from the prescribed worship of prayers and other obligations, all acts and activities through which a Muslim serves God in following His injunctions to achieve His pleasure are all the acts of worship as described in the Qur'an.

"I have only created the Jinn and Man that they may serve Me."
In other words, the very existence of man, in the sight of God, is to 'serve' or 'worship' Him. It unfolds that man as a servant of God is ordained to submit his entire life to Him and if this submission is on the Islamic dictates, his whole life is nothing but a devoted worship of God. Hence, merely concentrating on some prescribed ways of worship seems confining the horizon of worship itself.

As far as their concept of politics is concerned, it is found that it is not founded on Islamic grounds, since Islam being the complete way of life cannot isolate itself from the political aspect of life. Islam aims at maintaining peace and justice and establishing Truth in the world and this aim can be fully achieved only on the realisation of Islamic injunctions on political and economic grounds. Islam does not tolerate the oppression on the innocents.

The Quran asks:

"How should ye not fight for the cause of Allah and the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from this town of which the people are oppressors! Oh, give us from Thy presence some protecting friend. Oh, give us from Thy presence some defender!"

Their concept of Islamic life also lack the depth, though the five obligations on Muslims virtually train and strengthen a Muslim to build the whole structure of his life on them. Hence,
if one merely observes these duties and does not reflect on his economic, political and other aspects of his life on the Islamic standpoint, but simply observes these duties and calls others for the same duties, closes his eyes from all the things happening in the society or the world at large, such a Muslim, does not follow, in fact, the Quranic teachings.

"The true believers are those only who believe in God and His Messenger (Mohammed) and afterward doubt not, but strive with their wealth and their lives for the cause of God. Such are the sincere".

GOAL AND IDEALS

The leadership of this body of people leads its followers to achieve the goal of calling people to the path of the prophet Mohammed, upon whom be peace. It perceives that this goal can be achieved through prayers and dhikr.

It is found out that this body was formed in the 19th century on the acute observation of the then existing conditions of Muslims who incorporated many of the customs and traditions of dominant alien culture in Islam. Hence to bring them back to the path of the Prophet Mohammed, upon whom be peace, the Movement was based on six positive principles and one, negative, (1) every Muslim should be taught the correct understanding and recitation of the Kalimah, (2) every Muslim should be engaged in the remembrance of God (dhikr) and salat is of utmost importance,
(iii) every Muslim should acquire Islamic knowledge; (iv) every Muslim should respect, love and support the other; (v) every Muslim agreeing on the above should spread it to others; (vi) every Muslim should be prepared to spend his time in this mission; (vii) no Muslim should waste time in gossip and useless talk.

ANALYSIS OF THE GOAL AND IDEALS

The goal of the leadership of this body of calling People to the path of the Prophet Muhammad, upon whom be peace is the highest and the noblest, but the ideals on which leadership has based its movement are extremely limited. Calling people to observe prayer and inducing them to go for chilla are not the only ideals in Islam. Islamic ideals pertain to the entire gamut of life of an individual or a group life. Hence, it becomes obligatory on the leadership to call people to observe all the Islamic ideals in their life.

NOTES: The leadership of this body of people recommended three main methods to re-inforce its workers; (i) every week they should preach in their locality in a group; (ii) every month they should go to a nearby town and preach for three days; (iii) they should go for three chilla away from their homes to centres of learning to study religion.

ANALYSIS OF ITS METHOD

Weekly, monthly and annual meetings on both regional and national levels are indispensable methods of the Da'wah work. But
these few common methods would not lead the Movement along the lines required in this age. These are not the only methods applied by the Prophet Mohammad, upon whom be peace, as has been described earlier.

Thus, it is found out that the goal and ideals, thoughts and ideas and means and methods of this Leadership lack the essential prerequisites necessary to lead the Muslim Community and to call the other non-Muslim communities to the Islamic ideals.

However, it was felt necessary to find out from the leaders of this body of people as to what their plans and programmes are for keeping the Muslim community in Britain conscious about its Islamic identity and for inviting the Non-Muslim communities to the Islamic ideology through an informal interview.

Hence, it was asked to one of the leaders, what do you think about keeping the Muslim community alive to its Ideology? He said that the prayers and dhikr are the means to keep people always remembering God and the Din', He designed for them.

On hearing him, I said, along with prayers and dhikr, I also feel necessary that the Muslims should study, reflect and penetrate into the basic and fundamental concepts of Islam and should have a complete vision of all the systems of Islamic life and should also study all other systems existing in the world so that he should stand firm on the ideology and should possess the
knowledge and ability to convince others. What do you say about it?

He replied, knowledge in Islam is but an absolute necessity. A Muslim should have knowledge of Islamic laws concerning marriage, divorce, property and other things and should also have knowledge of the rules and regulations that pertain to day to day life of eating, drinking, clothing and others. He must also study the Islamic history, the life of the Prophet Muhammad, upon whom be peace, and the life of his companions. However, basically he must firstly know about the five obligatory duties of a Muslim and their importance.

Listening to him patiently and reflecting in mind on what he is trying to say, I realised a very crucial point, that the Leader again stressing on the knowledge of some specific matters in Islam and not probing deep into all the systems of life designed by God - Almighty and their supremacy over Un-Islamic systems and the duty of the Muslim Ummah to endeavour to make the word of God Supreme in the world.

Hence, I questioned him, how do you think of crushing the vices (Munkar) all around you?

He replied, it is to make people aware of the vices and evil in the dominant society and to pull them out from all this and to call them to the virtues (Nasirat), that we arrange weekly, monthly and annual meetings and give them books of the traditions
so that they should guard themselves against evil.

Receiving such a reply, I said today the anti-Islamic forces are working night and day with all their might and capacity to represent the Islamic ideals in a form, to distort the Islamic thought, to fabricate the Islamic truth and to crush the Islamic forces. In short, the anti-Islamic forces are found alert, active and vigilant attacking the Islamic ideology from all sides with whatever abilities and strength they possess, sometimes openly and often in disguised and polished ways. When, more or less the same conditions existed during the time of the Prophet Muhammad, upon whom be peace, did the Prophet Muhammad, upon whom be peace, content himself with the daily, weekly and monthly meetings, excess of prayers, and arranging for chilies?

He replied that the Prophet Muhammad, upon whom be peace, suffered unspeakable hardships, toils and troubles, received injuries and tortures and his companions were condemned and butchered, when he fought against the (Hunarka) along with his companions. Now, the anti-Islamic forces are also inflicting pain and miseries on the sincere followers of Islam and it is the duty of the Muslim Ummah to stand steadily on the Islamic ideology no matter if they are troubled and harrassed.

I then questioned, what pain and trouble do you take in calling people to the path of God forbidding them from (Hunarka) vices?
To stand on Islamic virtues in this age, when the 'evil' is mounting through different ways and means is itself a painful task. And we are people not only to think about their eternal life but we induce them to go door to door to invite people to come to the path of the Prophet Muhammad, upon whom be peace.

The whole of this talk when analyzed on the light of the Quran and the traditions of the Prophet Muhammad, upon whom be peace, it is discerned, that its vision of Islam and thoughts and ideas on many of the Islamic concepts are ambiguous and lacks depth. Its approach to the dawn work and its methods are also limited and one-sided since it does not take into account all the ways and methods applied by the Prophet Muhammad, upon whom be peace, to spread and strengthen the Movement.

Another researcher has also noted that "one of its hall marks is that it stays clear of all political activity. It is its distinct feature which has pertained up to today".

It is found out that neither its leadership wish to involve its people in the political affairs, nor it aims at giving a death blow to the existing political authority so as to take power in its hand to enforce Islamic way of life. This attitude goes entirely contrary to the Islamic spirit, "mar bi al-Marroof wa Nahi An al-Munkar" can be effectively practised, if Muslims are in a position to enforce its dictates. Such a position can be gained when Muslims are united and dominant in all fields, including the political. "In other words, without the patronage
of the political system the duty of Amr bi al-Maroof wa Nahi al-Munkar cannot be performed well. It does involve politics for an effective enforcement of Amr bi al-Maroof wa Nahi al-Munkar, the role of the state cannot be under rated. Muslims acting as rulers are directed by the Quran thus:

“(they are) those who if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: With God rests the end (and decision) of (all) affairs”.

It can be thus concluded that this leadership itself lacks essential pre-requisites for leading the Muslim community in Britain for moulding its mind, for inducing it to come to the practical field and to prepare and stimulate it to invite the other non-Muslim communities to the Islamic ideology. It therefore lacks an incompetent leadership.

AIM

There is yet another group which also has its leadership, whose thoughts and ideas and goals and objectives and ways and methods are distinct from others. This leadership has also a good number of followers throughout Britain.

AIMS AND OBJECTIVES:

The aim of its founding leader was to revive Islam and to eliminate the Hindu elements from the life of Muslim masses and
to invite non-Muslims to Islam.

ANALYSIS OF THEIR AIM

The revival of Islam is the noblest aim of this body of people. But the revival of Islam demands the elimination of not only the Hindu elements from the Muslim community, but all those elements which are Un-Islamic. However, it is found out that during the time of its formation in the subcontinent, the Muslim masses adopted many of the Hindu rituals and customs in their life and for this reason the emphasis was given to the elimination of Hindu elements.

THE PHILOSOPHY AND IDEAS:

The central thought of its leader was that although the Prophet Muhammad, upon whom be peace, was a human being, he was not equal to but greater than any other human being.

It is found out that though its leader had mainly the above-mentioned thought, today a number of ideas and thoughts have crept into this body and its present leaders not only affirm them, but also encourage them.

The most important thought which is found dominant in the body is that the prayers of men are recommended by the saints to God, if people approach the graves of the saints and humbly pray to them.
ANALYSIS OF THEIR THOUGHTS AND IDEAS

Firstly, the Prophet Muhammad, upon whom be peace, himself said that he is a human being, a mortal like all other human beings. He said "I am a mortal like you. In matters revealed to me by God, you must obey my instructions. But you know more about your own worldly affairs than I do. So my advice in these matters is not binding."

It shows that the very central thought of its leader is incorrect and unauthentic. No doubt, since the Prophethood was bestowed on him, his position and rank not only differed from the other human beings but got a unique and an ideal position of the Prophet of God. But it does not make him immortal although his message of one God and his teachings remain immortal and eternal, for he was the Seal of the Prophets.

Secondly, God Himself has explicitly declared that He would not forgive those who make partners with God. The Qur'an says "God forgives not that partners should be set up with Him, but He forgives anything else, to whom He pleases to set up partners with God is to devise a sin most heinous indeed."

It clearly shows that their belief and ideas that the saints help them in fulfilling their prayers through recommending to God is Un-Islamic.

The Prophet Muhammad, upon whom be peace, said, that even
if a shoe lace is lost, one should pray to God for it.

Since their thoughts and ideas are themselves un-Islamic, it is needless to go into their ways and methods. Hence, it can be concluded that this leadership instead of calling people to the Islamic ideology is drawing them away from it.


group 11!

Apart from these two groups there is found one more leadership which has also influenced a considerable number of people all over Britain. Its goals and ideals, thoughts and ways and methods are found to be entirely distinct from other leaderships.

GOALS AND IDEALS:

The goal of this leadership is to change the existing society into an Islamic society based on the Quran and the Sunnah and make Islam, which is a code for entire life, supreme and dominant, specially in the socio-political spheres.

As distinct from other leaderships, this leadership has put its emphasis on four elements of total change, the supremacy of Islam in the socio-political aspects and the organised struggle. This emphasis specially on socio-political aspects, though inherent in the Quran and the Sunnah, is also, to some extent, a response to certain historical and environmental factors like their continuous neglect for a long time in Muslim history, the
domination of the Muslim world by a non-Muslim civilisation in the immediate past and the emergence of structured organisation as a powerful tool for the realisation of social objectives.

ANALYSIS OF ITS GOAL AND OBJECTIVES

Its goal of bringing complete change in the society by establishing and enforcing the Islamic life in all its aspects and thus making the Islamic ideology supreme and dominant in the society is completely and directly rooted in the Quran and Sunnah of the Prophet Muhammad, upon whom be peace. The Quran says:

"He sent His Messenger with guidance and the true way of life so that he should make it dominant over entire life:

In a period when there is an ascendency of evil forces all over the world, and when the Western ideologies and thoughts are to a great extent leading the evil forces higher and higher the very goal of the Muslim Ummah should not be other than that of the destruction of evil forces through the revival of Islamic ideals and to strive for the ascendency of Islamic ideals.

It is evident from the sayings of the Prophet Muhammad, upon whom be peace, the majority of Muslims lag behind the pious persons who are far superior to the masses in respect of piety and God fearingness. They would indeed guide the Ummah. They would render "Sunnah" free of all distortions. In line with this
is another saying of the Prophet Mohammed, upon whom be peace: "They would revive Sunnah and invite others to it".

**TRENDS AND IDEAS.**

The central thought of this Leadership is that "Islam represents a whole civilization, a complete culture, and a comprehensive world order. It provides moral guidance in all walks of life". "It is the complete way of life embracing all spheres of human thought and conduct.

Another important thought which is rather an offshoot of the central thought is that "the Sovereignty of God in Islam is not just a supernatural phenomenon. It covers all aspects of political and legal sovereignty also, and in these too no one other than God has any share. To God alone belongs the rightful authority to exercise power on this earth over those whom God has created in it. No monarch, no royal family, no elite class, no leader of any religious group; no democracy vested in the sovereignty of the people, can share God's sovereignty."

Thirdly, it believes "that the Islamic life enshrined in the Quran can be realised in all ages, and at all circumstances since it is not a dream or Utopia. The Prophet of Islam and his companions developed and established a complete model of Islam on this earth for mankind to follow".

**ANALYSIS OF THEIR THOUGHTS AND IDEAS.**

The central thought of its Leadership is deep rooted in
the qur'anic injunctions. Says the Quran:

"Verily the Religion (al din) in the sight of God is Islam".

It is on this qur'anic injunctions that it believes that the Din implies the whole code of life and therefore Islam is the complete code of life.

Its second important concept concerning the sovereignty of God also rests on qur'anic teachings. The Quran says:

"Seek thou such a one as taketh far his god, His own passion (or impulse), Couldst thou be a disposer of affairs for him?"

Its third concept too is founded on the qur'anic teachings. Islamic ideology has been so framed by God so as to suit all times and all circumstances since He stated in the quran that He could not send any more prophet after the Prophet Mohammed, upon whom be peace, and for that reason He perfected the Din for man for all times.

The Quran says:

"This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion".
Apart from the weekly, monthly, annual meetings of local city and country level, it is found out that this group has been leading its movement through different ways and methods.

It arranges conferences, group discussions, seminars and such other intellectual activities and invites eminent Islamic scholars, reputed figures of the Islamic Movement world over and invite non-Muslims too. Through such activities, it endeavours to represent Islam before Muslims and non-Muslims with deep insight into other ideologies and the existing society. Thus, on many of the Islamic issues, the lectures, speeches, discussions are held with a penetrating insight into the ideology.

Its other method concerns research in the Islamic thought, producing of books, booklets and papers and other writing material and the publication of literature.

The main objective behind this work is to produce the complete and clear vision of Islam both to Muslims and non-Muslims and to check those writings which give a distorted and prejudiced picture of Islam to the world and thus clarify the misunderstandings caused by such writings.

Through such methods it tries to invite Muslims, non-Muslims locals and immigrants to the Islamic Movement.
Its representation of Islam through a high standard of scholarship has influenced a great number of people who were in quest of Truth. Therefore "classical exegetes, as informed by Imam Razi, unanimously subscribe to the view that "enjoining 'Ma'roof' should be done in a convincing manner along with a logical representation of Islam as the only right path". It is also remarked that the performance of this duty calls for a scholarly approach. "Those performing it should be well versed in all branches of knowledge".

Secondly, its endeavouring of presenting Islam through producing literature and thus waging a war against the Un-Islamic literature in the West and clarifying the misunderstandings aroused by ignorance or the biased literature on Islam is also founded on Islamic grounds. It is pointed out, that any attempt to circulate an anti-Islamic book among Muslims is unlawful, according to Ibn-e-Qaiyyun such books are to be destroyed as evident from Shariah:

"No permission can be granted for writing anti-Islamic books and it is permissible to destroy them for there is nothing more permissible for the Ummah than these".

It is also said that the "rejoinders to anti-Islamic literature in a scholarly fashion are not, at all, disallowed. Such a crusade at the scholarly level, is termed as 'Wajib' by
Imam Ibn Qayyum:

"The books contradicting anti-Islamic literature are permissible. It might be even a 'Wajib' to do in accordance with the demands of circumstances."

Apart from these findings and observations on this leadership some more points have been drawn regarding its plans and role through informal talks with one of its Leaders.

On asking him how the work of the Movement is progressing, he gave some general hints:

The Movement demands great work, thoughtful plans, and strategies, continuous efforts, dedication, intellectual abilities and so many things. Since, there is shortage of workers, the Movement is going deadly slow.

However, we try to invite people through many ways, yet the people do not turn in great number and they say very clearly that the busy life here does not give them time to attend the meetings or to reflect on the ideals of Islam.

Moreover, we have a very limited contact with masses. Any way, now we are concentrating on this point.

Further, we have not yet influenced the non-Muslims to such an extent as we should. It is necessary to think, make plan and take practical steps in this connection.
All these general points he mentioned on the work of the movement is actually a review on the work of the Movement. It shows, that the leadership is greatly concerned and seriously thoughtful about the Movement.

Apart, an eminent figure of the Movement has analysed and reflected on the Islamic Movement and the major issues which confront the Movement.

Regarding the ultimate objective of the Movement of the establishment of the society based on the Quran and the Sunna, he questions: But where does the Movement in the West stand in relation to this objective? It is not difficult to find that the vision of a total change and the supremacy of Islam has been more or less abandoned in the local context if not theoretically, at least for all practical purposes."

He asks to rethink about the ultimate objective and the ways and methods to achieve it. He writes "without setting for ourselves an ultimate objective which will make us feel a Movement on the local scene, we cannot hope to serve essay a dynamic healthy and expanding entity. And unless we assume this character, we cannot as well hope to support the 'home' Movement effectively. Moreover, under the stresses of remoteness of our 'home' world, problem of a hostile environment here, interactions with an alien culture and the passage of time the present links may snap, at some point in the future. This would deprive us of even minimal revolutionary colour and leave us to continue our
march as merely social group dedicated to the fulfilment of the religious, educational and cultural needs of the community".

It throws ample light on the distinguished character of this Leadership. This Leadership does not want to remain merely as a group which would cater to the needs of social, educational and cultural needs of the Muslim community and to solve its problems. Nor does it want to concentrate solely on few Islamic injunctions. It, rather wants to play a dynamic role in changing the existing society into an Islamic one and thus make the Islamic ideology supreme and dominant. The fact is, it is how God himself wants His believers to strive in His cause.

Says He in the Quran:

"And strive in His cause as ye ought to strive (with sincerity and under discipline)".

Further he stresses another noteworthy point, that if the Islamic Movement wishes "to pursue as an ultimate objective the aim inherent in the very definition of the Islamic Movement, then, they can do so only by giving precedence to the generation of an Islamic Movement among the Locals, by carrying out Dawah among them especially the youth, and to win their commitment to the cause of the Movement, however insignificant their number may be. Even three may be enough to start with".

It shows this leadership is so seriously concerned with its objective that it reflects on all its dimensions and the ways
and methods to achieve its aim.

Moreover, this leadership wants to pay due attention to the work of Dawah among non-Muslims, to invite them to Islamic ideals and make them understand its truth, reality and practicability. Hence, he thoughtfully draws the attention of the workers of the Movement in this direction. He writes "another dimension of the same endeavour of Dawah should be to communicate the basic message of Islam to every non-Muslim to gain their true understanding of Islam, leading to genuine sympathy and then to the acceptance of the values and concepts which Islam teaches even while they remain non-Muslims. Thus, we would not be working to make Muslims of them, as opposed to the previous group, but we shall try to make them understand and accept the values of Islam, if not its forms".

After delving in this dimension, he writes for this purpose, we shall need two things: First, we should bring about a radical transformation in our psychology and attitudes toward Dawah among non-Muslims by accepting the proposition that every non-Muslim is a potential Muslim. Second, we should evolve an entirely new approach of Dawah based on the Quranic pattern of "O People of the Book! Come to the creed common between us and you, that we serve none but God and associate none with Him."

Through all these writings of this leadership, it is
perceived that this Leadership keeps a keen watch on the work of its Movement and stimulates those concerned with the work to be ever thoughtful and alert on the work.

Apart from looking into his ideas and thoughts on the Movement through his writing, the researcher also got a number of opportunities to meet and talk to him and also to listen to his thought-provoking speeches. In one of his speeches, he raised a very important issue. He asked whether the Prophet Muhammad, upon whom be peace, was so concerned about the number of mosques to be constructed, how to be constructed and where, or he was mostly concerned about how and to what extent his message of One God reached to the people and how much have they grasped and following it?

It throws a searching light on the work of the Movement as how it should be performed. In other words, the Leadership pleads those concerned with the Movement not to haphazardly carry on the work of the Movement without deeply reflecting on their deeds. It rather wants them to be seriously thoughtful about carrying out the message of One God far and deep and systematically so that the message should reach every one and in an authentic, intellectual as well as simple manner.

Through all these findings, observation, informal talk, writings and participation in their meetings, and analysing its thoughts and ideas, aims and objectives and ways and methods on the light of the Quran and Sunnah, it appears that this Leadership
is endeavouring to lead the Muslim community on the same ideas and through the same methods inherent in the nature of Islamic Movement led by the Prophet Mohammed, upon whom be peace.

Apart from organised leadership, it is found that there are some personages who owing to their positions are found instrumental in influencing and leading some of the people in different ways. These persons are either Ulema, Imams or those concerned with educational problems. However, they keep their links with any of the above-described organisations or they belong to none.

It was felt necessary to have a discourse with Ulema and the Imams to discern their views. An informal talk was arranged with five personages who are either the Imams or teaching in the mosque madrassahs.

It was asked as to what problems they think to be most important and urgent that confront the community. It is found that all of them have the similar views which can be paraphrased as under:

"The most important problem is related to the young generation. It is the permissive society and the education system here which are creating innumerable problems for the community, particularly for the young generation. Hence, we should be very much careful and thoughtful to provide Islamic teachings to the youth. It is the only way through which the community can be saved from sinking into the Western culture."
It shows, that though they are concerned with the problem, they do not penetrate into the problem. They locate the problem in the permissive society and the education system. They do not think that the permissive society and the education system are actually the outcome of the Western thoughts and the Western ideology all which go contrary to Islam. Hence they fail to think that the solution lies in studying the Islamic ideology and the Western ideology, its thoughts and theories so that the community not only defend itself but endeavour for the supremacy of the Islamic ideology.

However there are few Imams and Ulema whose views to some extent coincide with those described under 'C' category. The researcher on the Bengali Muslims described the views of one such Imam. He writes "He accepts the dual role of the Imam as leader and exemplary: as he acts as a pattern for the congregation in the mosque, so he must conform with Islamic law in all that he does. Ideally, he would, by virtue of his Imamate, not only exemplify but enforce compliance with Islamic standards of conduct. He looks for the establishment of a truly Islamic form of government, a new caliphate, that would endow the local Imam with powers of coercion. His present Imamate is far removed from this ideal, but even within the restriction scope afforded him in Bradford, he has certain aims that, if fulfilled, would change the character of the Bengali Muslim community".
It explicitly shows that the Imam's views are deeply grounded in the Quranic injunctions and the Sunnah of the Prophet Muhammad, upon whom be peace. It is the reason that he is fully conscious of his role as an Imam in the mosque and in the society. He therefore aspires for the establishment of a truly Islamic form of government. His views on the Islamic stance of the Muslim community are also crystal clear and concrete. The researcher on Bengali Muslims describes his views on the community in these words: "Very few members of the Bengali community are reckoned by the Imam to be good Muslims. He considers that their observance of Islam is incomplete and their faith weak. The Imam perceives the root of this weakness to lie in a deficient understanding of Islam, itself the result of a lack of Islamic education. The majority of Bengali migrants had at most only a few years of schooling. Their views of Islam was shaped by participation in the daily and seasonal rituals of the village, not by formal learning of the Quran and Hadith. Moreover, the very ceremonies by which Islam was mediated to them are regarded as syncretistic by an orthodox teacher. On the other hand, those who are fully literate and professionally qualified received an education that was secular rather than Islamic in character. The children of both parties are seen by the Imam as subject to the influence of parents who are not true Muslims and also of British society."

All these views of the Imam on the Muslim community indicate that the Imam perceives that the perception of Islam
of the Muslim community is ambiguous, incomplete and extremely limited, as what the researcher of this work has also perceived and presented in the previous chapters. The views of the Imam on the problems of education of the community are also concrete and revealing. The Imam holds that "the faith of adult Bengali Muslims in Bradford is threatened by a tendency towards the privatization of religion and, to a lesser extent, by failure to adhere to Islamic standards of personal morality, while their children are exposed to a system of education that does not recognise the sovereignty of God or the guidance given by the Prophet Muhammad, upon whom be peace".

Far and above the aims of the Imam basically coincide with the leadership described in the (C) category for he aims "to present and instil true Islamic doctrine that his fellow Bengali Muslims will be purified of their traditional syncretism, protected from secularism and come to view and practice Islam as a complete code of life. He hopes thus not only to reform the community but to inspire its members to work for the creation of the society whose law is the Sharia".

All thoughts and ideas, views and opinions on several issues concerning the community and the aims and aspirations of the Imam are found to be deeply rooted in the Quran and Sunnah and are therefore in harmony with the 'C' category of the Leadership. It is found out that there are very few Imams and
the teachers of the Mosque Madrasah whose thoughts and aims and aspirations are in accord with the 'C' category of Leadership.

There are many others whose views and thoughts coincide with the 'A' and 'B' Leadership.

CONCLUSION:

The Leadership described under 'A' category is fundamentally based on the Qur'an and Hadith, yet of its basic concepts are ambiguous, confused, perplexed and limited,
whereas the Leadership described in the 'B' category fundamentally goes against the Islamic teachings, its central concepts of Tawheed and the Prophethood.

The Leadership described in the 'C' category is deeply rooted in the Qur'an and the Sunnah of the Prophet Muhammad, upon whom be peace, and all its concepts, thoughts, ideas, aims and objectives and ways and methods are all based on and infused with the Islamic spirit.

A considerable number of Imams and the teachers of the Mosque Madrasahs share the views either with 'A' or 'B' leaderships. There are some who are to some extent influenced directly or indirectly with some of the Western concepts too. There are a few whose views are similar to those of the 'C' category of Leadership.

Considering all the aspects of the role of all the three
leaderships and the role of the Ulema and the Imams, it can be thus concluded, that it is the 'C' category of Leadership which is most suitable and competent to lead the Islamic Movement in Britain. If it does not have all the requisites of the Movement, at least it endeavours for them so as to lead the Movement on the path prescribed by Islam.