CONCLUSION

After studying the Muslim Community in Britain (through books, journals, papers, published and unpublished thesis and dissertations) listening to it (through talks, speeches, discourses and interviews) watching their activities, attitudes, modes and actions (as a silent observer and mixing with it closely as a friend, a guest, a visitor and a researcher I have arrived at the conclusion that the community has scant knowledge of and little regard for Islam. It is not alive to its role and duties. Few members of the community are devout Muslims who are conscious of their missionary role. It appears that the community has been dazed by the glamour of the western society.

It is indeed a fact, that in the multi-cultural and multi-religious industrial society of Britain, the Muslim Community, the torch bearer of the dynamic ideology of Islam, is on the horns of the dilemma and it alone has to find a way out of the crisis of the materialist, rationalist and secular ideologies of the West. What appears is that the major section of the community has been oscillating to and fro between the two opposite ideologies -- the Islamic and the Western. These are the people who are leading life
marked by double standards. They are Muslims in that they regard Islam as their religion and identify themselves with the whole of the Muslim Ummah, celebrate Muslim festivals and pay due respect to some of the Islamic teachings. But, at the same time they are Western in most of their ideas and deeds with an air of gratification, as if they are the people who have learnt the art of peaceful co-existence.

It has been observed on the basis of their views and deeds that most of them are Western outwardly and Muslims in the heart of their hearts. They deviate from their cultural norms outside in a bid to adopt the elements of the dominant culture. This is how they play the semblance of being Western. They do not have any clear perception of the Islamic ideology and are emotionally attached with the ideology. Nonetheless their emotional attachment cannot be precisely measured, as it varies with the circumstances, choice and other external factors.

There are others who have deliberately adopted the Western way of life and have accepted the Western ideology in toto in preference to the Islamic ideology. They have not only absorbed the Western norms in the mundane aspects of their life, but they have also incorporated the Western ideas and concepts in their
spiritual life as well. For instance, they believe that it is unwise to relate religion to every walk of life. They look upon religion as a relic of obscurantism and believe religion to be inimical to progress.

There are, however, certain exceptions of such persons who strive for influencing the alien culture and try to invite the adherents of an alien ideology to the Islamic ideology with an air of confidence. They believe firmly in the superiority and uniqueness of their ideology. They are self-confident hence they genuinely display their total commitment to the ideology.

Thus a detailed analysis of the whole community brings out that the stance of the community in Britain is not basically founded on a careful and perceptive understanding of the Islamic ideology but it reflects only a superficial and scant knowledge of the ideology coupled with a deep emotional attachment. The partial or complete identification of the community with the Western culture whether in mundane or spiritual or both the aspects of life indicates clearly that a great section of the community is ignorant of the real spirit of the Islamic ideology. Its perception of the ideology is incomplete, confused and superficial, as described in the earlier chapters. Moreover,
since its perception of the ideology is not deep-rooted, its stance is always wavering. Those opposed to, the Western culture are few in number but their perception of the ideology is quite perfect. These findings are not based on any theoretical study but rather inferred from an empirical study conducted through questionnaire, interviews and observation.

It is pertinent to recount the findings of this study in brief. The first set of tables of the questionnaire is related to the general perception of Islam by the community. The number of tables of the questionnaire formed was five. It is found that all the five questions have been appropriately answered by the majority of the respondents. It was perhaps so on account of the fact that the questions were not indirect, though deep in their meaning, such as, whether Islam is a 'deen' or a 'medhab' or whether it embraces both public and private aspects of life or not. But when 25 respondents were cross-examined through interviews on the same issues, it was found out that 20 respondents did not have any clear perception of the basic tenets of Islam. Further, to perceive the actual understanding of the respondents on some important aspects of Islam, 25 interviews were conducted. The responses further confirmed the view that the understanding of the
respondents is neither clear nor complete, for 22 respondents were quite blind to the issue — the spiritual bankruptcy of the West and the spiritual supremacy of Islamic ideology. They did concede that the Western society is morally collapsing. But its industrial and scientific progress blinded them to seeing its acute spiritual enervation which calls for a spiritual and moral cure that Islam alone can offer. Hence their apologetic stance in this connection shows their lack of clear understanding of both the Islamic and Western ideologies.

Their response in the questionnaire to the same issues may be explained in terms of their emotional attachment with Islam which prompted them to respond correctly. It also shows that they do regard the Islamic ideals supreme in their sub-conscious, but the fact remains that since these Islamic ideals have not been grasped by them, their stance on the ideology is not firm but shaky. This conclusion is based on the interviews, talks and observations when the respondents were cross-examined.

Similarly their perception of identity is not sharp and complete. Four tables were introduced into the questionnaire and more than 100 respondents were contacted through talk or informal interviews. The issue of identity
proved to be complicated as well as delicate and subtle. The respondents were found to be confused and perplexed for they identified the Islamic identity with the national or ethnic or regional identity. On analysing their responses it is found that their perception of the Islamic culture is itself confused and limited and they therefore entertain a fallacious concept of the Islamic identity. The data indicate that on the first type of questions and issues, the response of 22 out of 25 respondents was found to be confused. On the more sensitive points of the issues, 90% of the respondents out of 50 respondents were found highly confused. It appears from their answers, talks and observation that they wish to remain both Muslims and Western and try to preserve both the Islamic and the Western identity rationalising that by faith they are Muslims and by accepting the scientific and industrial progress of the West they are Western. They suffer from the delusion that Islam is opposed to science or progress. As a result, they try to bring about a compromise between their faith and the Western culture.

An attempt was made to ascertain how particular the community is towards the performance of the five compulsory obligations, and the Islamic dietary rules and how they grapple with the problems arising out of the
clash between the two different ideologies and cultural norms. For this purpose six tables were appended to the questionnaire and more than 75 respondents were informally interviewed. It is found out that the respondents do regard the five compulsory obligations essential for a Muslim. For exploring the matter in detail 25 respondents were interviewed thrice and closely observed. The responses in all the three occasions numbering 20, 23, and 23 respondents respectively were found to be confused in their stance. They do not have the adequate knowledge of the compulsory duties of Islam and they hardly understand the philosophy behind these duties and its importance. As far as the last but the most important issue is concerned, it is found out, that the community does not have the real and complete perception of the problems. This conclusion is drawn from the fact that they attached all their attention to the apparent problems, like the problem of offering prayers in office hours, no adequate arrangement for paying Zakah, food supplied in the schools and the like. They fail to see the origin and roots of these problems. They do not perceive that the Western ideology itself runs contrary to the Islamic ideology. It is thus obvious that the solutions which they have suggested for their problems are not the real solutions.
Further, it was tried to find out how the parents, Ulema and teachers at the mosque-madarasahs are performing their responsibility of teaching Islam to the children and youth. In this connection 7 tables were drawn from the questionnaire. It is found out that for the five questions, the responses of the majority of the respondents were appropriate, since the questions were not indirect. However, for the two indirect and thought-provoking questions, the responses were inappropriate. For a clearer understanding, 20 interviews were taken from parents and teachers of the Mosque-Madarasah. It is found that almost all the parents do not have adequate knowledge of Islamic teachings and they mostly depend upon the Mosque-Madarasah. Concerning the teachers, it is observed that the majority of them do not have insights into Islam and their knowledge is limited. However, when a few more respondents were cross-examined through interviews and informal talks, it was apparent that they were not even aware of the confusion which the religious education classes at school are creating in the minds of the children. It is thus found out from the analysis of the data that the children and youth are lost in the maze of incomplete knowledge and incapable guidance of parents and teachers at home and mosque madarasahs and of the Western concepts and norms at Western school and Western society.
Similarly the perception of the community about education is explored. The tables drawn from the questionnaire were 6. Unlike the appropriate responses of the majority respondents to the previous questions, the responses of the majority of the respondents to these questions were all inappropriate except for the single question which was about the general problems of the educational system. The responses convincingly prove that the perception of the community about education is highly confusing and extremely limited. This conclusion further confirms the previous conclusions. If the perception of education itself is not clear and complete, the perception of other issues would be in its turn unclear and incomplete. About education, firstly 15 interviews, secondly 13 and later 3 interviews were taken. It is found that all the 25 respondents are quite ignorant about the concept of education in Islamic ideology and in the Western ideology, the aim and purpose of education in both the ideologies. Thus the data of the questionnaire and the interviews show that the community believes in the dichotomy of education. Moreover, the community is also unaware of the indoctrination of secular concepts and ideas through the Western system of education. Far and above, the community believes that the Western education
holds the key to progress and prosperity. All these ideas have led them to think that the Islamisation of knowledge is an impracticable Utopian ideal.

Further, in order to ascertain how for the community is conscious of the responsibility of its missionary role, four tables form the questionnaire. It is found that the responses of the majority of the respondents to two questions were confused and perplexed and for other two questions the responses were not inappropriate since they were the general questions. Through the two responses, it can be observed that the community is not strongly conscious of its missionary role in an alien society. More than 20 respondents were interviewed to draw the concrete conclusions. It is evident from the responses of the 15 respondents that on noting pessimisiveness of the Western society, the community does realise its missionary work as an important duty. But the community either tends to adopt the Western elements retaining its faith in Islam or form ghettos and stay thus apart from the Western society. The community does not take it as its fundamental duty to make the Islamic ideals supreme in the society.

Lastly, the role of Leadership has been explored
The questionnaire has not been used in this connection. It was through 7 interviews with some of the responsible members of the community and the observation of some of the organisations and their works and through reading the literature of the organisations and bodies, the importance of the role of the leaderships has been assessed. The problem has been assessed on the grounds of its goals and ideals, concepts and ideas and ways and methods. It is found that except a single Leadership, all the other Leadership s either do not have the in-depth perception of the Islamic ideology or their ways and methods are not appropriate. Moreover the goals and ideals of these Leadership s are limited and one-sided. However there was found a Leadership which possesses a complete and clear understanding of Islam and it also strives for achieving the ultimate goal of establishing the Islamic society based on the Quranic teachings and prophetic traditions.

So far, the results of the questionnaire and the interviews and observations have been described on each topic separately. Now an overall picture of the results is presented to draw the final conclusion from this empirical study. It may be clarified that for the appropriate responses, the Researcher has put the word “positive” and for the inappropriate responses, the word “negative” has
been used.

Total number of respondents of the questionnaire = 300
Total number of respondents of the interviews = 318
Formal interviews = 34
Informal interviews = 318 - 34 = 284

Total No. of tables of the questionnaire = 32
Response on the tables (32)
Positive = 20
Negative = 32 - 20 = 12

Total No. of sets of questions of the interviews = 22
Response of the interview (22) from the 318 respondents
No. of respondents in positive = 31
No. of respondents in negative = 318 - 31 = 287

It can be thus concluded that the future of the Muslim community is dependent on the efforts of those handful of Muslims devoted to the Islamic Movement in the British isles and on the proper education of the Muslims about their Ideology and the Western Ideology in order to have a wide, broad and deep perception of both the ideologies and thus to free itself from the shackles of inferiority complex and assume its role. The sooner these steps are taken, the better it is for both Muslim community and the Western society.