CHAPTER I

INTRODUCTION

A. WHY THE TOPIC ISLAM AND THE WEST?

There exists no strong demarcating line between the East and the West in the world of today which has undergone a technological revolution. The universe has shrunk into a city and the city into a world within the world. The inevitable consequences of the meeting of the East and West have also appeared on the world-stage. The most predominant as well as the crucial and complicated consequence of this phenomenon has been a threat to the autonomy of cultures.

The meeting of the East and West in other words can be called as the meeting of the two opposite cultures which are based on two different ideologies. This juncture has consequently given rise to problems of several dimensions - the complete merging of one culture into another, or partial compromise between the two cultures, or no compromise or acculturation of cultures at any level.

These problems entail a chain of sociological, ethnic, social, cultural, political and ideological issues. Various social scientists, researchers and scholars have investigated and thrown light on these issues in their respective fields, yet studies on these issues are still in the offing.
One important and distinctive feature of this phenomenon is the emergence of the Muslim minorities in different western countries. They are found in the minority status in France, Germany, Norway, Britain, America and several other countries. The central issue in this context is the way these Muslim minorities in the west are shaping their life and existence in a predominantly alien culture.

In this connection several books, doctoral theses, papers and journals have been brought out. The Muslim Minority Affairs Institute, Jeddah needs to be specially mentioned here, since its journal has focused attention on the multitudes of problems of these minorities. Despite all these studies, the need has been strongly felt for a study devoted to its purely ideological side, in the perspective of Islam's universal missionary role. Hence, the topic "Islam and the West" has been selected.

On the very outset a point is to be clarified here! From the topic, it should not be misconstrued that Islam is meant to be exclusively Eastern having nothing to do with the West. In other words, the topic "Islam and the West" should not be taken as "East and West". What requires clear understanding is the fact, that the predominant ideology of the West is secularised Christianity and hence the ideology and its culture stand contrary to the ideology of Islam and its culture. Thus, coming to the point, the Muslim migration from the Eastern countries...
to the west has given birth to Muslim minorities in the West.

Therefore, the present study proposes to investigate how the Muslim community, the adherent of the unique ideology which has its own philosophy of life and existence of man and the world, has been flourishing in the West? The purpose of the study and analysis of the Muslim community of the west is to find out whether the community is compromising with and yielding to the dominant host culture or influencing and reforming it. The main object of this analysis is to find out, how far the community is conscious of its ideological commitments.

II. BRITAIN - A CASE STUDY:

Britain is the heart and soul of the West, being one of the oldest countries of the Christianism. Its ideology and culture can be represented as the symbol of the western ideology and culture.

Moreover, England has been one of the important imperial countries of Europe which had a number of eastern countries under its imperialistic umbrella as colonies. Hence the old colonial link with the Eastern countries also contributed to a large Muslim migration to Britain. Since, Islam being the second largest religion in Europe as well as Britain, the Muslim community here needs to be fully focused.
Another note-worthy feature concerning the Muslim community in Britain which attracted the researcher to study this community is, that there have appeared a mushroom of cultures on the English soil. It has become the reservoir of different, often contradictory, streams of culture, representative of different ideologies, regions, almost every nook and corner of the world. In this context it was considered necessary to measure how and with what degree of speed, the Islamic culture is flowing in this reservoir and whether it is transferring its distinct and unique properties into the properties of the rest of the streams or acting as the chemical of filtering and purifying the reservoir itself or it is following the mid-way. These are the main reasons for selecting Britain as a specimen of the West.

C. BACKGROUND OF THE RESEARCH:

Soon after the topic was selected, it was evident that there were many aspects which were to be fully considered and cleared out before starting the field investigation on the Muslim community living amidst the western culture. These points were to be studied and seen through three angles: firstly through the western eye, secondly through the generally established point of view and thirdly through the eye of the researcher himself.
Did the Muslim community in Britain pave the way for the cross-fertilisation of cultures, ideas, norms and modes of life? How far the two different milieus (the Islamic and the western) have fused together? Does the community respond to the alien atmosphere fully or grudgingly?

The final answer to these and similar questions could be given only after the completion of the field-work. But, for forming a clear idea of the background, it was deemed necessary to evolve the answers to these questions from the three aforementioned points of views.

Both in India and in Britain, it was found that those who have western point of view, have always condemned the Islamic culture in toto and have tried to explain away the predominance of the western culture over the Islamic culture. Hence, they tend to say that the Muslim community which is in minority status in the western countries is not strong enough to encounter the challenge posed by the west. They also try to instil a feeling in the community, that its ideology and culture are outdated hence irrelevant to a modern, technical and industrialised age.

"The West is leading the world today due to its technological and industrial advancements;" 'the western culture and civilization are unique and superior to all other cultures and civilizations; 'Anything of the west is ideal and has no counterpart' are some of the observations which have been
generally made by the Western enthusiasts. Hence, they sneer at the idea that the adherents of the Islamic culture are resisting what is contrary to their culture. They take delight in the ideas and concepts of those who unhesitatingly come forward to adopt the Western style of life and who insulate the Western norms and behaviour in their daily life. Thus, they strongly support the tendency of the Muslims towards merging their culture into the host culture, the Western culture.

Those representing the generally established point of view argue that it would be wiser and better, if the Muslim community adopts a compromising attitude towards the West to an extent where both milieus are fused together. In other words, they want to see that the community should lose its identity in the dominant culture. They are quite pleased on seeing the cross-fertilization of cultures and modes of living in the West. They have a very weak argument in this connection. They say in many respects the West is superior to Islamic or any other culture, whereas the Muslim community which is already in minority is too weak to counter the Western culture. Hence, they prefer the idea of the community giving into the domination of the alien culture.

"It is just impossible to live in the West without getting influenced by its ideas, concepts and mode of living." It is better if the community assumes the style of life as presented by the West, so that it may come out from the old and antique days."
"To be modern and highly cultured is to be highly Western."

Such have been the general comments of the people who blindly follow the generally accepted or established points of view. These persons, it has been observed, have very limited knowledge of the two ideologies and cultures.

Making compromise with the Western ethos and norms of behaviour and affecting change in the life and soul of the Islamic society so as to come up to the standard of the Western society runs counter to the Islamic norms. The scientific and technological advancement of the West may help man to attain more and more materialistic progress and success, but it lacks the real ideological depth which help in making ‘man’ a ‘Man’. Humanizing a ‘man’ is the real task which can be taken up only by the adherents of the ideology which aims at the moral upliftment of man undividing the material and spiritual aspects of life in water-tight compartments, rather establishing moral rights and duties even for the materialistic progress of men.

At this point, it is quite pertinent to have a brief and clear-cut discussion on the above-mentioned questions, before delving deep into the field work for the presentation of the answers to the aforesaid questions.
A Curious Glance At the Muslim Community in Britain:  

In clear remembrance of the Islamic Culture -  
Confusion regarding Tradition and Education -  
A case of a family:

"Would you please tell us something, if you know how to see the secrets from the Holy Quran...?" was the question put before my wife by an elderly woman, who was seated in the main hall of her house with two of her daughters-in-law. My wife very easily grasped the whole situation. Considering the fact that the ladies were totally illiterate and had not even basic knowledge of Islam and had come to England directly from some small village from Mirpur. She then answered "Yes, I know how to read the Quran; but I do not know how to find out secrets from the Holy Quran which in any case is a work which every one cannot perform and today it has unfortunately developed into a business which goes contrary to Islamic teaching. But I know some prayers which I can give you in writing from the Quran and can make you read and learn it by heart for any kind of problem you have." "What to tell you? The problem is very big owing to which I have lost my peace in England," the lady said and pointing to one of her daughters-in-law continued "she is the poor girl whom I got married to my second son, but my son has gone away from my house and is staying with some other women, an English lady, whom he has converted to Islam. My son once a while visits my house and when we all enquire about him and request him to stay with his own wife at home, he quarrels with everybody and even beats his wife and runs away from home." After listening to the
and story of their life, my wife wanted to understand how much the old lady and her daughters-in-law have suffered from such problems, since a great part of the Muslim population in England appears to have the almost same standard of thinking and living.

The questions put to her were: Why did she take her son to Pakistan to get him married? How did she train and educate her son from the beginning? How long would she wait and watch things and would make her guiltless daughter-in-law suffer for nothing? What is she planning and doing to save her other children and kin from falling in the same trap of vice like her son?

Before presenting the gist of the answers and analysing them, it may be stated that the researcher intends to refer to this particular experience because it provides a sample to study the thoughts and attitudes and problems of the major section of the Muslim community who are uneducated and who do not have even the primary knowledge of Islam and also have come from rural background. This and some such experiences served me as the guide lines for my field work. Soon after landing in Britain and coming in contact with some people and talking to them, I had in my mind a general background of the community and its perception of Islam and the West.

Coming to the point, the answers of the lady can be described thus: She told that the Muslim girls who are growing in the English environment do not know the trends and customs of a Muslim
family. 12 Home, she decided to bring her daughter-in-law from Pakistan where the girl is supposed to know everything. About the education and training of her son, she said, it is often seen now-a-days that children are not so much interested in education and are very much influenced from what they see outside the home. The same was the case with her son, though she tried to send him for education and instructed him to offer prayers etc. For the third answer, she said, that if God willing, one day his son would realize that the peace and respect for him and for his family lies in his joining his own innocent wife who is waiting for him helplessly at his house. About the fourth question, she replied, that her grand children are getting both type of education-English as well as Islamic, in a way, that they go to the English School and take their Quran lesson from a tutor who comes at home to make them read the Quran and learn some verses from the Quran. Then she exclaims, God alone knows what is in stores for them in future, since the Western culture is totally different from the Muslim culture of her village in Azad Kashmir, where they were differently reared, educated and trained. She further explained that the culture and traditions during her time in her native place were perfect enough to make them good Muslims, while today the Western culture and traditions have so much influenced the young generation of Muslims, that they show no interest in the customs, traditions and culture of their parents and it is the reason that they go astray. 13
E. ANALYSIS OF THE CASE:

Firstly, the lady did not pay the required attention on the education and training of her son. This is due to the fact that the lady herself was not educated enough to plan and think seriously for her son at least to save him from being entangled in such a net of vices. She was not clear about the lessons and teachings of the Quran, rather she thinks naively, that just the knowledge about the method of reading the Quran is enough to make one a good Muslim. She is totally ignorant of the main factor in educating and training children — teaching Islamic morals and etiquette, the Islamic conduct and code of life, while comparing the same with the teachings of other ideologies so as to enable the child to find out himself the main difference between the Islamic and the non-Islamic teachings. Thus founding his education on such clear conception of Islamic teachings, she would have let him obtain further education in the field of science, technology or social science, in whichever area of knowledge, he is interested. A full length discussion on education follows in the later chapter.

The other point in her conversation which deserves mention is that she has very abruptly mixed the Islamic culture with the regional culture without reflecting on the characteristics of the Islamic Culture — that it is completely based on the Islamic ideology and it has nothing to do with the regional customs and modes of life of any place. Islamic culture is nothing but an
expression of the Islamic ideas, thoughts and concept of life of man and his relation with the Universe. Since, the explanation of what is Islamic culture is dealt in the Chapter III it is needless to discuss it here. But it is essential to highlight the point that the regional habits and modes of behaviour of any Muslim country, or of any part of the Muslim world are often held synonymous with the Islamic culture, even though some of them may be contrary to Islamic teachings itself.

Similarly, she confused the Islamic traditions with the old traditions, practised by her own people, which again have no link with the Islamic tradition. Tradition can be explained in simple words as a doing or saying of the Prophet Muhammad (upon whom be peace,). These traditions are purely Islamic, since they are based on the words and practice of the Prophet Muhammad (peace and blessings be upon him.) The uniqueness and significance of these traditions is, that though they were told and practised some thirteen centuries back, they are good enough to be practised in every age, since they were meant not for that particular age, but for all ages, by not a reformer of any age or a country but the Prophet of Allah, who was sent as the last prophet for the whole of humanity and for all ages. Hence, these traditions can never be called old and outdated, because they are suitable in every age. Contrary to these Islamic traditions, there grew a number of traditions initiated by the people themselves and are not founded on the Islamic teachings,
but are rooted in their own whims and fancies, according to their temperament or the temperament of their family, or their native place or their region. Often it is found that such man-made, family-made or country-made traditions are confused and grouped under the category of the Islamic traditions, though many of such traditions go against the Islamic spirit. 18

Such confusion is deeply rooted in quite a large size of the Muslim community in the West, 19 as well as Britain, and it has become an obstacle in the path of the young generation growing in Britain against understanding clearly the Islamic ideology. Since these misunderstandings often misguide them and they tend to think that Islam its teachings and traditions are old and cannot be practised today and its culture also is antique and does not suit the present age. 20 It is only after a careful and a deep study of the Islamic ideology that they can understand that the Islamic teachings, traditions and culture are so modern and superb that they suit every age, albeit the Western or other traditions, teachings or culture go on moulding with the times. Hence what is most modern today would become outdated with the passage of time. Thus, the Western culture and mode of life which is called highly modern today do not stand on the ideological foundation which would suit all the times and which would remain even modern, rather they are dwindling with the age like the movement of pendulum.
"Because a traditional society like Pakistan cherishes other values than an industrial society's, when the two meet, the result is not a happy one."

How strongly the misconception of the tradition has affected the mind of this Researcher. He took it as granted that Pakistan is a traditional society and that he meant by traditional society is quite easy to understand. In other words, the Researcher wants to bring home the point that Pakistan is an old society which is hanging on the age-old traditions.

What is required to understand here is, that since Muslims are in majority there, Pakistan is rightly called a Muslim country. It is neither traditional nor an Islamic country, though presently it is on its way of turning into Islamic state. Virtually it is Britain which can be termed, as the traditional because it cherishes on age-old traditions, age old customs and norms of life. Even though it has undergone a technological and industrial revolution, the throne of the Queen, the House of Lords and various other social and political traditions still remain intact.

As far as the result of the meeting of two different cultures is concerned there is no divergence of opinion, that it has not been a happy result.
Further, in connection with the Pakistani children in Norway, the same researcher writes "they live in the culture of their parents at home, and are taught a different one in school, the neighbourhood and at work. Their world is neither the "old" nor the "new" but both."22

It is needless to analyse these statements, since, they are similar to the answers of the lady, studied earlier in the "Family case". Similarly the researcher has confused and mixed the Islamic culture with the regional culture as mode of living of the house for ages. He has also put it very clearly that the culture of the house of the Pakistani children is 'old' whereas that of school is new. By the word, "old", the researcher meant the Islamic culture. However, it is not mainly the Islamic culture which is reflected at home, but the age old customs and habits of the house.

Writing about the Bengali Muslims of Bradford, the researcher very sharply draws the distinction between the Universal Islamic observance and the Bengali culture: "Interaction between Universal Islamic observance and Bengali culture is also evident in the performance of the rites of passage, especially at a wedding. The ceremony wherein the bride and groom separately give their consent to the marriage is conducted according to Islamic law, but surrounded by rites that are common to Muslims and Hindus in Bengal."23
Here the researcher has been quite successful in grasping the actual Islamic culture which pertains to the whole universe and the particular Bengali culture which has no connection with Islamic ideology. Here we note that the regional culture of Bengal is not termed as the Muslim culture of Bengal, rather described simply as the Bengali culture.

Thus I intended to have a cursory glance over the Muslim community in Britain through various contacts and also found it necessary to have a look on the various researches done on the Muslim community so that they may help me embark on the field work.

Problems Related to data Collection In India and Britain

Soon after the selection of the topic and considering its importance, I found that the work is not so easy as there was the problem of scant material on the topic. The only material which I could find was sufficient just for tracing out the historical part of my dissertation and a few journals and reviews on the basis of which I could barely form an idea for my thesis.

It was later thought that some material might be available at some big libraries and the Islamic Centre at Delhi. But on reaching there, I was very much disappointed for the matter was too little and had no direct link with my topic.

Another difficulty was that there was no material that never available in any form on the current development in the Islamic
thought and Muslim practice in the West particularly in Britain. I was in a dilemma either I had to give up my topic or alter it or I had to arrange for my visit to England. At last, I made all the necessary arrangements to visit England both for theoretical and practical parts of my research work.

II. Problems Encountered in Britain

On reaching England I found that there was no material as such on which I could lay the foundation of my work. Whatever matter was available, it was either in the form of unpublished theses or papers, and a few books. But all these studies were conducted on the sociological, anthropological and ethical basis. They covered the areas like the conflict of two cultures, the problems concerning the adaptability of two opposite cultures, the main issues of conflict and the areas of compromise between two cultures and some such subjects. The main idea behind such studies was how to promote better understanding between the minority and the host community. They all aim at removing as far as possible the sense of confusion that prevails between the community and the indigenous population and to make them aware of their problems and situations.

Hence, such studies though quite advantageous for the promotion of fair understanding between the adherents of two cultures, but they have limitations too. These studies whether
they have been done for the M.A., M.Phil or Ph.D. degrees involving also the field investigation view the problems of the community on the superficial plane and do not penetrate deeply into the root problems. For instance, if they take up the educational problems, they focus all the attention on the modes of dress of the girls, food supplied in the school, swimming dress, wearing of scarf and single-sex education. They never attempted to study what is the Islamic educational system and what are the main differences between the Islamic educational system and Western educational system; the difference between the two in the study of the subjects, in the methods of studies and most important and most carelessly neglected point - the purpose behind the two educational systems and the difference between the factors on the basis of which the importance given to education in both the systems. The same can be said about the family system in the two communities. They focussed on the apparent problems and did not probe into the fact as what makes an institution of family in Islam, its constituent parts, its role and other related points.

Hence what is found in these studies and also in the various magazines, journals, papers and other literary genres of expression is that they all concentrate on the apparent problems which result from the interaction of the two cultures, but have absolutely neglected to study the problems which lie at the root. To study the root problems, it is necessary for the researchers to study
thoroughly all the systems of life in Islam, their foundations, structure, purpose and implications on the one hand and all the systems and modes of life of the West on the other.

Such a work, though requiring a deep penetration into the subject, patience and deep observations, can alone claim to have, if not total, a maximum grasp of the real problems which arise owing to the clash between the two opposite cultures.

Another type of research, and study undertaken on the subject of the two communities has been in connection with the issue of the migration and settlement of the Muslim community in Britain. Such a study covers the areas like the earlier phase of Muslim migration, the recent migration and the problems, circumstances of the migration and the difficulties of the settlement. However, it is earlier described that the works on such a topic have also been found not such satisfactory since they focus the bare apparent causes of migration and overlook the real problems of migration.

Such being the cases of the available literature on the subject of the two communities, I have however never shirked from my stand - to make a detailed and a deep study on the case of Muslims in Britain with pointed reference to Islam and the West.

I collected all the possible available data from all types of resources - books, booklets, magazines, journals, digests,
monthly, fortnightly papers, daily papers. Moreover, I collected the unpublished theses and papers from the different libraries. After carefully reading them I started making notes keeping in view the two important points: to take an overall view of the position and problems of the two communities; to assess how far the researchers and the general observers have perceived the problems.

The more I was reading and collecting notes the more I was grasping a point, that neither the major section of the community has any clear cut and concrete, deep and broad view of Islam, their mission of life, their real and apparent problems, nor the various researchers and the observers of different fields of knowledge have come close to see the Muslim community through the crystal clear glass of Islam.

This realisation, in fact acted like a 'spur factor' in all my further theoretical and more essentially practical work of my thesis, because this realisation reminded me the responsibility of a student to go deep in understanding and to be sharp and straightforward in expression. Hence, I felt it my duty to understand the Muslim community to its very core so that it may realise what it is and yet what is becoming of it? and why and how?

I. Theoretical Sketch Of The Field Work:

There is found no scale or any statistical measurement to
find out accurately the exact level of the perception of Islam amongst the Muslims in Britain and to point the degree of their realisation of their mission as the 'blessed Ummah' in the world. Man is a bundle of varied and complex feelings and thinking and his reaction to any object or subject, inner surroundings and outside environment reflects what types of feelings and thinking he consists of. The Muslim community in Britain comprises individuals of varied feelings and thinking. Moreover, to make one articulate on his views and understanding of religion is a more delicate and subtle work which requires greater patience and observation and reflection, especially when it is the religion — par excellence Islam.

Though there are several techniques, theories and methods which have been applied by many researchers in their respective fields of sociology, anthropology, history and also on the ethncial and minority relations and race relations, unfortunately none of the techniques applied by them could be useful for the type of research I have undertaken since/proposed to look into the community with an altogether new and different angle.

Hence, generally accepted theory for investigating the behavioural pattern of the minority group by testing the impact or reaction of the community on the various lenses of 'assimilation', 'accommodation', 'integration' and 'acclimatisation' falls short for the researcher whose interest was not restricted to outward appearance of the community's reaction on the indigenous culture, but extended to its inward perception of the real view of Islam.
Hence, it is needless to go into the definitions of F. E. Park and R. W. Burgess\textsuperscript{25} who distinguish between 'assimilation', 'acclimatization' and 'integration' and 'accommodation' in the field of sociology.

However, it may be realized that there exists a very crucial necessity of evolving an appropriate method or theory on the basis of which the research work, like the one which is presently undertaken may be accomplished. Such a method or theory would itself be a research project and would require time, skill and reflection.

Nevertheless, the importance and practicability of the recent developments for the field work and the most important and widely used tools in this connection - the questionnaire, the interview, the formal and informal talk, regular and occasional visits, cannot be totally overlooked. The researcher, after a long and careful consideration, felt that the questionnaire the formal and informal interviews and participant observation and observation as a participant method would be the effective methods for the field work.

3. THE QUESTIONNAIRE:

The sample of the questionnaire and to whom it is served and the other particulars regarding the questionnaire would be described later. Here, it is necessary to describe the 'original motive' behind the questionnaire, to be more explicit,
what is actually wanted to be explored through the questionnaire?

Keeping into consideration the aim and object of the research which has been already described earlier, the main points to be discovered from the questionnaire were: 1. How far the Muslim community is alive to the Islamic teachings and Islamic ethos? 2. To what degree, the community endeavours to maintain its identity? How serious the community is towards its responsibility of the Mission of Islam amongst the people of a different ideology and culture?

These were the basic questions on which the questionnaire was to be framed. It was found out that the researchers who have used the questionnaire method first established the "basic points" on which the structure of the questionnaire was framed. In the research done for the investigation of the attitudes of Pakistani parents towards the education of their children in Oslo, the researcher has applied the same method. His objectives are in line with those of Dickinson and Robbs.

After drawing the main questions, I prepared a list of questions on the spirit of the 'basic questions' for the questionnaire. These questions covered many social, cultural, educational, recreational and spiritual aspects of the life of the respondent. Thus, the questionnaire was divided into six sections (A', B', C', D', E' and F'), apart from the introductory part of the questionnaire, wherein the particulars
of the respondents were asked. It was found out, that the researcher on the Muslims in Liverpool, in order to discover how far the Muslims in Liverpool observed the five pillars of Islam (Faith in Allah and his Prophet Muhammad [P.B.U.H]) and how far they are able to maintain their identity, prepared a long list of questions covering the practice of the community in connection with the five compulsory obligations of Islam and the other social-cultural problems and educational and other problems of the community. But I did not consider it fruitful to ask such direct questions on the practice of the Muslims in connection with their obligatory or compulsory duties, because such a method of putting the questions before the respondents did not suit the purpose of my research. Hence, I divided the questionnaire into seven sections, each section dealing with a single topic, not directly on the duties of the respondent as a Muslim, but on his understanding and perception of Islam and the Western culture. Thus, Section ‘A’ runs on the topic, “General Perspective On Islam”; Section ‘B’ on ‘Perception of Identity’; Section ‘C’ on “Practice of Islam in Britain”; Section ‘D’ on “Communication of Islam to Muslim children and youth”; Section ‘E’ on “Communication of Islam to Non-Muslims”; Section ‘F’ on “Perception of Education.”

K. VARIABLES AND INDICATION OF VARIABLES:

Each one of the above section was designed so as to find out
the depth of the understanding of the respondent in the Islamic ideology, his concern for Islam as a Muslim living in an Un-Islamic environment. To find out the same, I have variables measuring the general perspective on Islam of the respondent; variables measuring the perception of identity of the respondent; variables measuring the practice of Islam of the respondent in Britain; variables measuring the respondent's communication of Islam to Muslim children and youth; variables measuring respondents' communication of Islam to non-Muslims; variables measuring the perception of the situation. In other words, I have framed the questions in a subtle and an indirect way, so that the respondent would not hesitate in pointing out his answers, which are actually his points of view in Islam. It is the reason that all the possible points of view have been framed for every question, keeping in mind the general trend of thinking, the western way of perception of things and the purely Islamic thought. For instance, it was required to know the general perspective on Islam of the respondent. To find out the same, I have framed five questions - it has been asked whether the respondent regards Islam a 'reedab' or 'Sin'? The variable indicates, that if the respondent regards Islam a 'reedab', his perception of Islam is weak and not clear. In other case, the respondent may regard Islam "the Sin". Here, the variable indicates, that the perception of Islam of the respondent is quite clear and deep. However, through a single
question, it was not wise enough to test the perception. Hence, I could not present the result unless all the variables that measure the perception of the respondent could not have applied. Hence, the other question raised was whether Islam in the view of the respondent covers private aspect of life or only public aspect of life or both aspects of life. The variable indicates that if the respondent points out that Islam is related to the private aspect of life or the public aspect of life, it means that he believes that Islam is confined only to a limited sphere of life. Hence, it would indicate that the perception of the respondent is not strong and complete. On the contrary, if the respondent points out that Islam embraces 'both aspects' of life, the variables indicate that the perception of the respondent is clear and complete. In the same way, the testing of the perception would proceed through the other questions unless all the variables measuring the perception would not have applied.

Similarly, all the six sections or groups of questions have been asked, keeping the variables behind each question of every section.

Sample: The sample which I selected for my questionnaire was the "random sample" because the peculiar nature of this study required the responses to the questionnaire from the people who belong to different schools of thought under Islamic Ideology, engaged in different professions and belong to
different countries. Since, I did not have to obtain the views and opinions of any particular section of people either of particular land or of particular profession, the "random sample" facilitated me in serving the questionnaire at random to people of all categories and sections.

However, it was thought that since this study is not confined to any specific place or a city, but it is a case study of all Muslims in Britain, it was necessary to visit, stay and do the practical work in at least three cities in Britain while conducting the major practical work in one place and the rest in two different places. Hence, Birmingham which is one of the largest cities in England with a large Muslim population, was selected for the major field work, the other two places selected were London and Leicester.

Another point to note here is that the study is not restricted to the Muslims of any particular region, or particular language or some specific background. But it covers Muslims of all places, of different rural or urban background, different languages. Hence it was deemed necessary to cover Muslims of different regions, speaking different languages and belonging to different backgrounds. Though the same questionnaire it was tried to cover all these people, though most of them were Pakistanis since Pakistanis are in majority in Britain.
L. SUMMARY OF THE RESULTS:

For presenting the results, I have used the 'descriptive method', i.e., drawing tables of the questions and answers and putting the results in figures. Apart from the tables, the analysis of the responses is also presented. On each topic, the tables of questions and answers are given, and the results shown in figure. Thus, the tables, results, and the analysis of the responses on every topic, comprise each chapter on the concerned topic. Though, the point of view of the researcher on what he found out concerning each aspect of the community, is given in the respective chapter, yet the overall analysis and the final point of view on the ideological stand of the community forms the conclusion. It is found out that the researcher on the attitudes of Pakistani parents towards the education of their children in Calo, have also presented the results in the manner of description and forming tables. We states "we take these variables that measure the background of the respondent, describing different aspects of the social situation of the respondent (and the school-going children). Because we could not use significance testing, we decided primarily to present the results in a descriptive way. We take every question and present the responses in tables and in words." 30 This way of presenting results would not create any sort of confusion in the mind of the reader, since it is free from all ambiguity.
M. TESTING OF THE RESULTS

In order to test and check the findings of the research, I have applied the "comparison method". There are a number of researches conducted on the Muslims in Britain, but few problems made me use 'comparison method' to test my findings. The first difficulty arises due to the fact that there are several studies which have been carried out on some particular place of Muslims in Britain, such as M. Akram's 'Muslims in Liverpool' or on the Muslims of some part of the emigrant country as Barton's "Gengali Muslims in Bradford". There are also several works on the Muslims by a few scholars like Dehia, Salifullah Khan Verity, and others. But these works also cannot be taken as model, since they are either limited to some areas of the emigrant or immigrant country as they are written from the viewpoint of the sociological, ethical or other areas of studies. Moreover, those studies have not presented the ideological stand of the community. Besides, the work of Ally N.W. on the Muslims in Britain (1870-1980) also cannot be cited for comparison, since it is written for making a historical study. Thus, the research I have undertaken to reflect the ideological base of the community is first of its kind in all the researches ever conducted on the Muslims in Britain. However, it may be stated that a few of the above researchers have tried to present their findings on the religious stand of the community. Hence, their findings can be cited for comparing the findings of my research so as to test their validity.
Interviews — Formal and Informal

The formal and informal interviews also helped a lot in obtaining the views and opinions of the people, specially from those people with whom it is easy to talk. Of course, the informal interviews formed a talk. For this I had to visit the persons and talk to them only to introduce myself and the work for which I came to Britain and also to take their introduction. For a number of times I had to meet them just to make sure whether myself and the informant have quite acquainted with each other and have gained confidence of each other. Thus in taking the informant in confidence, I would make myself ready for my various questions which I would just keep in my mind and would simply talk to him so as to get the answers to my questions.

This sort of informal interviews have very good results and it proved much advantageous to me, since it avoided the possibilities of being formal in expressing their opinions and views. In a free and an open talk as a friend, the informant feels more frank which gives the researcher a good chance to get a better and an easy understanding of the mind of the informant, his ideas and views on different aspects of Islam and life of a Muslim. Here, no doubt, I acted as a participant-as-observer according to the method of J.A. Hughes, because, though it was an informal interview which materialized after a number of occasional visits to the informants.

There were, however, some formal interviews which I took from
some of the people. Here my role was as an observer-as-participant. For this I prepared a set of questions which served as a 'guideline' for me to conduct the interview. Since such interviews are quite formal and the informant is well aware of the fact that his views are being noted down, there is very less chance of getting intimate with the informant to make him express his views clearly and frankly. Although this desirous of such a formal interview was tried to be avoided through a very much planned interview guidelines. For instance, it was tried not to ask any direct question, but to put a number of such questions on each of the aspect of the Muslim community in order to give a chance to the informant to talk and give his opinions on as many points of the same issue.

I also got opportunities to attend several big meetings and programmes of Muslims. In these, except a few who were acquainted with me, none of the people knew who was I. My role here was that of a complete observer. I would just move about around the people, watch them, observe their deeds and behaviour. Sometimes I would listen to the speeches, discussions and talks and would try to understand how far the leaders or the respected speakers perceive into the problems of the community what are their aims and objectives and what are their plans and programmes.

There were of course some families with whom I was quite acquainted. I became quite mixed with the male members of the
family and my wife developed a sort of intimate link with the female members. Such a link could develop only due to the fact that we had more or less the same views and opinions on all aspects of Islam and the Muslim community. Since we had come for a short time and an important research work, they became quite friendly with us. Thus, my role was more or less like a complete participant. While mixing with them as a brother and talking to them on several topics, I could very easily understand them, their views and opinions.

In such a manner, my role in the formal and informal interviews and general talk varied between complete participant to participant as observer and observer as participant to complete observer. It is quite natural while dealing with human beings, one has to respect their feelings, and convictions, and a researcher cannot simply obtain the views, opinions, thoughts and ideas from the people until he gains their confidence. For getting the confidence, the researcher has to manage both 'participation' and 'observation'.

For the students too, I used the same practical methods of questionnaire and interviews. I felt it was essential for me to observe them, their dress, style of living, behaviour and other things in the colleges and libraries. Hence, while taking down notes from the University libraries and college libraries, I made a general observation on them. It was much important in the sense that it is virtually 'thought' which leads to 'action' and
hence for each particular action and behaviour, there lies some though underneath it. Hence, through carefully watching them, I could understand how far they are strong in belief and practice of Islam and how far they become influenced by an alien atmosphere, un-Islamic mode of behaviour and habits.

I also felt it important to watch and observe the ways and manners, attitudes and modes of life of the youth. I just used to watch them, while walking on the roads, shopping or waiting for a bus. I had to be mentally alert and to keep an eye on them and make a note in my mind whatever I realised then to express it in the best manner later while I was writing. I also had to visit for the same purpose the cassette-video shops, the picnic spots, the shopping centres, the bars, the night clubs, and other entertainment centres. I observed them closely. No one knew me nor was I interested in introducing myself to anyone. However, it was not this type of youth alone who are there in Britain. But there is an exception, though in number and very rarely found. I was fortunate to meet them and became acquainted with them. I had occasional meetings and discourses with them in their Islamic meetings or in their residence. They were pleased to meet me as a Muslim student from India and I was much moved by their clear-cut thoughts of Islam, though they are living in such an un-Islamic society of no healthy morals and discipline. I used to talk to them freely on different topics and it was not at all difficult for me to understand them, their perception of Islam and the Western
society. I acted like a participant-observer there.

Apart from the informal talk with them, I made an effective use of the questionnaire method here. Just when I learnt that there was going to be a very special meeting of young Muslim leaders of different places of Britain, I prepared a questionnaire for them. On such an occasion, I did two things: firstly I participated in the meeting, talked to them, listened to their speeches and discussions and watched the whole programme, ate and offered prayers with them. It gave me quite a clear image of the general stand of the Muslim students and youth in Britain on the opinions of their leaders. Secondly, it also threw considerable light on the work of the young Muslim leaders, their thoughts and plans for the Muslim youth. But to have clearer views and opinions, I gave to them the questionnaire which I specially prepared for them and obtained their views. The questionnaires were given to them with the self-addressed envelope, which they took with them, read, filled it up and posted.

It was how I completed my field work in the Muslim community—covering people of different ages, of different places, of different tastes and humour with a varying degree of the perception of Islam and the Western society, or to be more concise, of Islam and the West.

2. The Difficulties During the Field Investigation:

To start with, I should say, that by the time I came to the conclusion of my field work, I found myself so much engrossed in the
study of Islam and the West, so much involved in grasping the
perception of the Muslims of Islam and the West in Britain, that
I could hardly know any other thing, I could hardly talk or
think anything other than it. I myself burst into a cute smile
over it when a question came to my mind: is it not your life in
Britain turned into a life of field work in Islam and the West
wherein you have to do several experiments through questionnaire,
interviews, talks and observations not about chemicals, but about
human beings? The answer is in affirmative, but it could not be
otherwise, since I came to Britain for the same purpose and to
fulfil the purpose I was so much involved in it, because the
difficulties and complications which were always at my back never
let me free from the grip of my topic. The first thing was the
questionnaire itself which was something for the community with
which it was not familiar. Most of them did not have any interest
in such a type of work. More so on realising the need and
importance of such a research project, first of all they refused
to fill it up or give any form of co-operation reasoning that they
have nothing to do with it. For such sort of people, the only
thing through which I could have invite their minds was nothing
but patience, and strong determination. I had to just talk to them
and listen to them about their work and problems, wherein they
only would try to make it clear that they are very much busy and
have no spare time for helping me in any way. But, I somehow tried
to be in touch with them and was successful in obtaining my
questionnaire filled up, though from some of them I failed to get
any positive response.

There were some with whom I had the language problem. The interesting thing was that they could converse in English, could understand what you say, but could neither read nor write. Some of them knew only Punjabi and little Urdu. Some of them knew only Pashtu and a few words in Urdu. I had to sit with such people, read the questions before them, sometimes make it simpler or make them understand in Urdu, listen to their replies which were sometimes given in the form of the mixture of English, Urdu and Punjabi languages, and tick it out in the questionnaire. This process was not only time-consuming but also very much confusing, because such informants were not only weak in language but also in expressing their views and opinions and caused great confusion.

There were some who suddenly formed images about me, as soon as I introduced myself to them. Some of them thought that might be I am some officer and secretly trying to obtain their views. Some of them took me as an income tax officer and felt as if they were taken as a surprise visit. There were some who saw me with suspicious eyes even though I introduced myself and my purpose of my visit to Britain. It was very hard for them to imagine that a young man coming to Britain for the field work of his research. They had innumerable doubts and put whatever number of questions they wanted. It was only after answering their questions, that I could present my questionnaire to them.
Yet, there were some who belonged to none of the above categories because they were the type of people of whom even at this time I could not decide how to express their thoughts and feelings. Just giving a glance over the questionnaire, they exclaimed: Oh! What type of un-Islamic questions you have made.

They absolutely did not take any pains to understand the fact that the questions are made to take the opinions of the people and for each question on every topic, there is given a list of answers through which the researcher has to find out how far the informant is nearer to the Islamic thought. For some I appeared a Kaulvi.

All that they could understand about me even after I explained to my best that I am a student was that I am a preacher or someone who has to do some work in Islam. Since I had beard, it was fully confirmed to them that I am a Kaulvi. Even the owner of my house at Birmingham never took my name and always called me Kaulvi Sahab.

It was thus passing through different positions and experiencing many pleasant as well as bitter things, that the questionnaires were filled up.

However, for the doctors, officers, secretaries, clerks and some other people, I did not have such problems. The only problem was the shortage of time with them. Anyway I had to remind them now and then and make friends with them and obtained their views.

Of course, there were some who were quite co-operative just when they learnt that I am a research scholar from Aligarh Muslim University. They were eager to know Muslim in India. They became
sympathetic with me as soon as they heard that I came to Britain only for the purpose of my field work in my research. They tried their best to solve most of my problems and helped me a lot in my work.

As far as the informal interviews were concerned, I passed through several stages. Often I was welcomed only for a general chit-chat and as soon as I would set myself to ask some questions to understand their opinions, they would somehow skimp it and would offer me tea or some refreshment. For them it was only wise to obtain their views just in an informal talk in an atmosphere of friendliness. But there were some who were so much fond of hospitality that they were never bothered to either fill up the questionnaire, or give their opinions orally or help me in any way. They would only enquire whether I have taken my food properly and even when I would answer that I had already taken, they would go on asking only about bread, food and tea and would try to be as much hospitable as they could. This kind of friendly gesture was of course extended on the ground of brotherhood and intimacy, but the problem was, they hardly disclosed their opinions for which I would meet them, since they were only concerned with their duty of host towards a guest from a far-off place.

For the formal interviews I experienced none of such problems except adjusting with the informant to make him free and easy in expressing his opinions. The problem of time adjustment
was also there, for I never liked to ask direct questions on my
topic and on any issue, but preferred to make smaller questions on
several points on the same topic so as to provide room for the
informant to express his opinions bit by bit very clearly. For
this, I had to adjust the time, how much long the interview would
be, how much time I would have to give for such and such topic and
how much time would go in asking smaller questions of various types.

These were the difficulties, complications and problems for
the questionnaire and interview methods. However, where I was just
a silent observer, I had some different sort of problems.

It was entirely against my taste and temperament to visit
and see centres set all over Britain for the entertainment and
amusement of boys and girls. Though the visits were very quick and
for a very short time, but it was impossible for me to even imagine to
go there and be there for some time. But I decided to see at least
some of these places, to understand in what manner the Muslim
youth are tempted towards these shilly Western type of amusements.
It was more essential for me to pinpoint the fact, after careful
investigation, that how and on what basis foundations do the Western
society stand and why and how it encourages the sort of unhealthy
amusements for its youth. It was also essential for me to see and
observe such things to describe it fully while comparing it with the
Islamic culture and society which stands just opposite to it. However,
considering all these factors, I went some of the places and observed
the youth there.
Yet, I was not so successful, though of course I made my observations fully and quickly. There were some faces who looked with surprise to me whether I am a beginner for this entertainment? For some, it looked strange enough to see a young man, in such a place, with simple dressing, bearing beard, Muslim look, no girl-friend around, not going nearer to any bottle, not moving his legs on the enchanted music, just walking around silently and seriously.

Of course, I had no whatever problem when I attended the meetings of the Muslim youth and students. I observed their programmes, at times talked to them and they co-operated with me heartily.

This is how passing through various situations, conditions and circumstances of strife and struggle, complications and difficulties, while of course meeting some interesting incidents in between, the long and continuous field work came to a conclusion.