

An Islamic Approach to Rehabilitation of Muslim Prisoners

An Empirical Case Study



Dr. Tariq Mahmood Awan

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Foreword

One can only be delighted for an invitation to write a foreword to a book as full of promise as this one.. Today, in British prisons, a large section of prisoners are Muslims and they have been offered a course inside the prisons to rehabilitate once they are out. The course is offered and tested in prison by Dr Qari Mohammad Tariq Mahmood – a well-qualified person in Islamic sciences and an experienced chaplain. Equipped with the necessary knowledge and experience, he approaches to bridge the gap between modern rehabilitation practices, by providing an Islamic perspective of self-development and reform. He explores the (spiritual) gaps, examines them and introduces some of his methods and provides a direction for the future. He approaches the classical sources and traditions and Dr Burhan Ahamd Faruqi's methodology of self-reform. His emphasis to core sources is clear that the 'Islamic guidance/text needs to be reinterpreted in line with the objectives of life set in the fundament resources of Islam...'.
V.C. Office

In this building bridges quest he encourages prison authorities to reach out to mosques (Muslim community in general) which he believes will provide mutually good supportive relationships. He also asks his fellow Muslims to provide support to religious institutions who are in business of providing future religious leaders in the country. He asks them particularly to be more ecumenical in their approach and more inclusive of cultural nuance of the society that they are living in. By doing so, he believes, they will be more effective for their community as well as to the prison environment.

Dr Tariq's approach may generate debates – arguments and counter arguments of the validity of his approach – but his book could be considered an emerging body of knowledge that deals with the 'theology'/'Epistemology' of *khidmah*. He is an experienced teacher and he is always looking for new ideas and thoughts in this field. For such efforts he has already been recognised. He was awarded the 'Butler Trust' award in 2011 -12 for designing courses such as restorative justice and Citizenship and Social Relationships in Islam.

Thoughtful readers of 'Chaplaincy' will be well served by this book. I am glad that there is an ongoing interest amongst Muslims in Chaplaincy and chaplaincy of Muslims. I hope this book will go a long way to fulfil the much needed literature on this subject. This book may provide an empirical based valid model Muslim countries who want to tackle offending behaviour issues through Religious Guidance. I hope this research will also

contribute in establishing diverse rehabilitative agenda of modern concept of offenders' rehabilitation

Dr Ataulah Siddiqui
Markfield Institute of Higher Education
March 2014

Abstract

This book is the author's Thesis submitted to the University of Gloucestershire in accordance with the requirements of the degree of Doctor of Philosophy in Islamic Education and Theology. The examiners acknowledged the originality of the work and the degree was granted to the author. The study empirically explored the role of Islam in the process of rehabilitating Muslim inmates based in a high security British prison. There is a considerable increase in the number of Muslim population in British prisons. However, the use of faith-based (Islamic) rehabilitation programs appears to be rare within the current British prison service. The relevance of the existing few programmes that are used, have not been evaluated systematically and rigorously. The research develops an Islamic rehabilitation programme, entitled *Islamic Guidance Programme*, specifically designed to cater for the rehabilitative needs of an increasing Muslim population within the UK prison system. The theological foundations and the educational principles informing this intervention programme are discussed in detail. The impact of the programme on Muslim prisoners has been evaluated through adopting an empirical case study design. The study sample consisted of 16 Muslim inmates who voluntarily participated in classes organised to deliver the Islamic Guidance Programme at the prison. The participants' experiences and their personal understandings have been prioritised while teaching sessions. Sahin's empirical research model for exploring Muslim religiosity, 'Muslim Subjectivity Interview Schedule' (MSIS), along with appropriate QCS tools have been administered to 16 study participants to measure the impact of the Islamic Guidance Programme on their religious identity and personality in general. The programme is based on the fundamental sources of Islam - the Quran and the Hadith containing the Sunnah, traditions of the Prophet. The classical and modern interpretations of these foundational sources of Islam have been reflected in the development of the Islamic Guidance Programme that was aimed to be used for the rehabilitative needs of the Muslim community in the prison context. Two offending behaviour programmes along with a Christianity-based Victim Awareness- Restorative Justice Programme, have been evaluated to check the scope of the Islamic-based rehabilitative programme.

The study found that the spiritually-embedded Islamic rehabilitative model brought about evidence-based positive change in the lives of Muslim prisoners' participating in the study. The study concluded by offering

several important policy recommendations for the prison service and the wider Muslim community, concerning how to respond and manage rehabilitation of Muslim inmates and their integration within the wider society. The study highlights that in order to achieve this goal; there should be a strong collaboration between Muslim educators, scholars, the prison authority and those who oversee the offending behaviour programmes.

Acknowledgment

All praise to Allah Who is the Creator and provider of everything. May Allah shower His blessings and salutations upon all His prophets, pious people whom He has blessed with honest hearts full of love; may Allah shower His mercy and kindness upon my friends who started the journey of self-improvement with me and tasted the sweetness of divine Love, also on those brothers and sisters in humanity who have not come to terms with it yet in this respect!

My sincere gratitude goes to all of my friends who facilitated, helped and encouraged me during my research project, particularly my advisory team: Dr. Abdullah Sahin and Dr. Ataullah Siddiqui, who not only assisted me at each step of my research journey but also encouraging me to be optimistic, factual and how to walk on the unpaved path of research - May Allah give them reward!

I would also like to take this opportunity to acknowledge and gratefully appreciate the cooperation that I received from my family! I could not have done anything without their help! I value the sincere and priceless assistance I received from my wife, Aneela. I would also like to express my special recognition to my children, Tahir, Burhan and my daughter Aysha! Thanks a lot for allowing me to concentrate; I fully understand that all of you have been missing me terribly for quite a while! The most arduous but enjoyable journey has been completed, yet there is still much to learn!

I would like to express my enormous gratitude to Her Majesty's Prison Services and the prison Governors who not only allowed me to improve my professional skills by carrying out this project but sponsored me throughout. Sincere thanks and prayers too, for my Muslim prisoner students, who participated in the Islamic Guidance Project, offered their impartial feedback, shared their ideas and experiences which provided me an opportunity to test my theory!

My most deserving thanks go to my colleagues in the Chaplaincy team and other colleagues at HMP Whitemoor, particularly my friend John Payne (From the Independent Monitoring Board: IMB) and his wife Jill Payne, Fr. John Belfield, Brother Daryl Dickenson, the Offending Behaviour team, the Psychology department and many other friends who provided a great deal of

insight and support. Also sincere and special thanks to Imam Assad Ali Shah who really encouraged me when sometimes I have been a little bit worried and anxious!

I would also like to take this opportunity to express my thanks to Dr. Roderick Vassie, who offered his sincere and critical comments on how I might improve the work. I cannot forget my friend Khizar Yaseen, a research scholar at Iqbal Academy Pakistan, with whom I always discuss abstract theological spiritual issues and their implication in a contemporary modern society.

I also have the honour to acknowledge this thesis to my teacher and Master, Dr. Burhan Ahmad Faruqi upon whose blessed feet I learned the Spiritual methodology of self-reform. May Allah elevate his rank in Paradise (Jannah).

Dr. Tariq Mahmood Awan

Dedication

To my teacher and Master Doctor Burhan Ahmad Faruqi, upon whose blessed feet I learned the Spiritual methodology of self-reform. May Allah elevate his rank in Paradise (Amen)

Transliteration Table

Arabic Consonants

Initial, unexpressed medial and final:

ء ' ʾ	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ḏ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	ه h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

Vowels, diphthongs, etc.

Short: اَ a اِ i اُ u

Long: اَـ ā اِـ ī اِـ ū

Diphthongs: اَوْ aw

 اَي ay

Contents

Page Numbers

Foreword	III
Abstract	V
Acknowledgment	VII
Dedication	IX
Transliteration table	XI
CHAPTER ONE	1
Introduction	1
The Personal and Professional Context of the Study	4
The main questions of the study	9
Objectives of the research	9
Organisation/structure of the Study	9
Literature Review	9
CHAPTER TWO	11
Prisoners' Rehabilitation and the Role of Religion in the British Penal System	11
Introduction	11
Rehabilitation of offender: meanings and different aspects	11
The inclusive approach	12
Rehabilitation as reformation of the offenders	12
Rehabilitation as a process to resettle the offenders into the society	13
Rehabilitation as a problem solving technique	13
Rehabilitation as therapy to overcome cognitive and emotional issues	14
Changing intent through the process of rehabilitation	14
Contemporary British penal system and rehabilitation of prisoners	14
Historical background of prisoners' rehabilitation – transition from Punishment to Rehabilitation	16
Role of religion in shaping the British Penal system	22
Multi-faith Prison chaplaincy model and introduction of Muslim chaplains	26
Muslim-chaplains and Islamic-perspectives on chaplaincy work: reflection on concerns and opportunities	29
Reflection on the responsibilities of a Multi-faith Prison chaplaincy	31
Contribution of a multi-faith chaplaincy in Prison settings	37
CHAPTER THREE	41
The Rehabilitative Programmes within the British Prison Service:	41
A Critical Review	41
Introduction	41
A rehabilitative/offending behaviour programme: aims and basic definitions	41
Types of rehabilitative programmes utilised at HM Prison as part of rehabilitative regime: An overview	44
Supervision and impact on imprisonment	44

Theoretical aspects of a rehabilitative programme	45
Historical background of Cognitive Behaviour Therapeutic approach	46
Practical aspects of rehabilitative programmes - exemplary Scenarios	46
Criterion of participants' selection	48
Critical analysis of rehabilitative programmes	48
Rehabilitative programmes from the perspective of Chaplaincy	50
Faith based-rehabilitative programmes	54
Conclusion	54
CHAPTER FOUR	56
Research Methodology	56
Introduction	56
Exploring construction of Muslim religiosity through qualitative case study approach	56
The Research Questions	56
Theoretical/theological aspect of the research methodology	57
Empirical Research Framework	58
Collection of data through the Islamic Guidance Programme	59
Sahin's empirical research model to explore Muslim religiosity: Muslim Subjectivity Interview Schedule (MSIS)	59
Sahin-Francis Scale of attitude towards Islam	61
Self-characterising sketch	62
Qualitative data-analysis procedure and principles	62
Criterion/principles to analyse modes of religious-subjectivity	63
Criteria for analysing the participants' modes of religiosity	64
Research-context and the study participants (sampling)	65
Ethical Issues	66
Conclusion	67
CHAPTER FIVE	68
Islamic Conception of Human Nature and its Reformation and Rehabilitation	68
Introduction	68
An overview of the Islamic concept of human nature	68
Different aspects of human nature with the Possibility of regression and progression	71
The Islamic approach towards human-reformation and the characteristics of Islamic based rehabilitation	73
Characteristics of Prophet's model of human reformation	78
Ṭilawt 'Āyāt: Rehearsing/reciting the verses (signs) of God	78
Tazkiya: Sanctification or purification of the followers' personalities	78
Ṭa'lim al kitāb wa al hikmah: Teaching the book and wisdom	78
Idrāk al- ḍalālah: Being conscious of self-regression	78
Reciting/ Rehearsing the verses/ signs of God	78
Tazkiyah/purification of the self	80
Ṭa'lim al Kitāb wal hikmah / Teaching the Book and Wisdom	82
Idrāk al-ḍalāh / Being conscious of self-regression	83

Gradual psycho spiritual developmental stages in prophet's strategy of reform	84
Conclusion	85
CHAPTER SIX	86
Human Psycho-spiritual Development within the Classical Islamic Spiritual Tradition	86
Introduction	86
The spiritual approach of the Muslim tradition: Sufism / Taṣawwuf	87
Etymology and Basic definitions	87
Historical background of Sufism	87
The Sufis' notion of 'Nafs' / personality structure	91
Different phases / aspects of self	92
Procedure of repentance (Tawba)	94
Procedure of Abstinence/ Waraand Accusing Self / Nafs al Lawwama	95
Zuhd / Renunciation and the inspired state of personality / Nafs al Mulhama	97
Procedure of Faqr / poverty and Nafs al Mutmainnah / secure state of personality	98
Process of ṣabr / patience and Nafs al Radiyya / fulfilled self	100
Tawakkul / trust in God and Nafs al Mardiyya / fulfilling self	101
Nafs al Kāmila (complete or integrated self) and the process of Rida/contentment	101
Al-Ghazālī's methodology of personality reform	104
His Personal Crises and Sufism	104
Characteristics and aspects of Al-Ghazālī's methodology of self reform	105
Conclusion	109
CHAPTER SEVEN	110
Burhan Ahmad Faruqi's Methodology of Self-reformation and the Construction of Islamic Guidance Programme	110
Introduction	110
Faruqi: personal and intellectual/spiritual biography	110
Faruqi's personal crises and the Journey of his research	112
Fundamental principles of Faruqi's methodology of reformation	115
Procedures of self-reform in Faruqi's methodology	115
Reformative objectives of a believer's individual life	116
Thought-aspect (Fikrī) and its reformation	117
Faith-aspect of human life and its reformation	118
Moral reformation and its theoretical spiritual foundations	121
The Active nature / bil fi'l fiṭrat (basic human nature demanding biological needs)	121
The potential aspects of human nature (bilquwwa fiṭrat)	122
Distinction between vice and virtue	122
Acknowledgment of the existence of God	122
Insight of the process of Mind	123
Sense of responsibility of trust	123
Social aspects of life and the process of their reformation	125

The social aspects of life and its reformative objectives	125
Oneness of human beings	126
Spiritual mindedness and the struggle for moral perfection	126
The struggle to protect individuals and society from all fears and anxieties	126
Unconditional loyalties to the prophet of Allah	126
Procedures for social reform	127
The International or diverse aspect of life and its reformation	128
Al-'Ammārah bissū': The soul inclined to evil	129
Al- Lawwama or the self-reproaching soul	130
Nafs al Muṭma 'innah: the tranquil and peaceful soul	130
The Construction of Islamic Guidance Programme:	131
Islamic Guidance Programme and its Levels	132
Teaching styles and material	133
Conclusion	134
CHAPTER EIGHT	135
The Empirical Case Study	135
Data analysis: The impact of the Islamic Guidance Programme on the religious identity of the study participants	135
Introduction	135
Diffused mode of Islamic subjectivity	137
The Foreclosed Mode of Islamic Subjectivity	160
The Exploratory Mode of Religiosity	181
CHAPTER NINE	200
Discussion of Findings	200
CHAPTER TEN	212
Conclusions and Recommendations of the Study	212
Bibliography and Referencing	216
Appendices	231
Appendix 1 a	231
Appendix 1 b	232
Appendix 1 c-Religious registration at research context	233
Appendix 2 a -The Thinking Skills programme (TSP)	234
Appendix 2b- CALM Programme (Controlling Anger and Learning to Manage It)	237
Appendix 2c - Sycamore Tree Programme (STP)	239
Appendix 3:1: MSIS: Sahin-Francis Attitude towards Islam	243
(Appendix 3:Part Two)	244
(Appendix3: Part Three)	246
Appendix 4- Criteria/ guiding principles for scoring the psycho-social processes of exploration and commitment	247
Appendix6: Rehabilitative and spiritual theoretical approaches of self reform	249
Appendix 6 – Summary of Faruqi's psycho spiritual process of thought purification	250

Appendix 7a	251
Session 1: Basic Islamic beliefs and their impact on a believer's life	254
Appendix 7 b	259
Appendix 7 c – examples of a session's power point (handouts)	267
Appendix 8a	270
Appendix 8a	271
Appendix 8b	275

CHAPTER ONE

1.1. Introduction

This study sets out to investigate the relevance and role of Islamic guidance articulated in the Qurān and the prophetic traditions in the rehabilitation of Muslim inmates within the modern British prison service. The study, by using the psycho-spiritual teachings of Islam and modern educational and pedagogic principles aims to develop a faith-based intervention programme that could be utilised in the rehabilitation of Muslim prisoners. The research, through adaptation of a qualitative case study framework, will empirically measure the impact of the suggested Islamic Guidance Programme on participants' religious identity and personal transformation. The study focuses on the experience and interpretation of faith within the personal and cultural context of participants. As such, the research differentiates between concept of religion which refers to the theological content of a given faith and religiosity which signifies the personal experience and interpretation of religion in the actual lives of people. Religiosity, therefore reflects the wider personality characteristics of individuals and it can become radical, extreme or mature and balanced (Sahin, 2010 a; 2013).

The researcher comes from an Islamic and theological studies background, who is a faith leader (an imam), and has been working as a Muslim chaplain within the prisons service for a considerable number of years. As a Muslim chaplain I have observed the rise of Muslim inmates inside the high security prison where I am based. As will be explained shortly, the reason for conducting the present study lies deep in my professional context and practice. In my everyday work while attending the pastoral and spiritual needs of the prisoners I have realized that Muslim inmates, even if they were not religious, increasingly were turning to their faith to cope with the difficult context of their lives in the prison. While faith was providing meaning for them, I could see that some of them were also developing a rather literal and radical interpretation of Islam. I could also observe that most of the Muslim inmates, including newly converted ones, were not much keen on generic rehabilitative measures offered at the prison. On the other hand, they showed interest in attending the weekly sessions I was holding on Islam. The lack of Islamic rehabilitative programmes, that could be used

within the sensitive and challenging context, of prison has motivated me to conduct the current research.

The study consists of three major aspects: theological, educational/therapeutic and empirical.

The theological aspect of the study consists of critically studying the basic sources of Islamic guidance (the Qurān and Ḥadīth) and their interpretation within classical and modern Muslim scholarship. The theological investigation is intended to help developing an Islamic Guidance Programme that could be used as, rehabilitative intervention measure that facilitates an internal transformation among Muslim inmates. The British penal system, and the historical role of religious guidance and its improvement have been analysed to assess the scope for a faith-based intervention programme in the UK. The study argues that although the role of religious guidance during the process of prisoners' correction has been acknowledged, it still has a potential to be enhanced by empirically testing out its therapeutic and transformative aspects. The educational and rehabilitative aspects of the study involve designing and teaching an Islamic Guidance Programme within the prison context. The empirical aspect consists of measuring the impact of Islamic Guidance Programmes on the participants' religiosity, religious identity and overall personality. Several rehabilitative programmes widely used in the prison services such as Thinking Skills Programme and Counselling Anger and Learning to Manage (CALM) were critically reviewed, in order to consider and to be incorporated within the special intervention programme (IGP), suggested in this study.

The researcher, while conducting this study within the challenging context of prison, has experienced both difficulties and opportunities. There are many sensitive issues that need to be taken into account while trying to facilitate the rehabilitation of Muslim prisoners in the UK context. Highly charged-political context of post 9/11 and 7/7 bombings in London have put Muslims in the spotlight. Islam continues to define the collective identities of the ethnically and cultural diverse Muslim communities within the European diaspora. In the challenging context of prisons, Islam appears to directly define a sense of identity among Muslim inmates. The wider reality of Islamophobia, both outside and often inside the prison, appears to make prisoners' identify more strongly with their faith (Beckford, 2005; Marranci, 2009; Sahin, 2002). Therefore, the study argues that the religious-based identity, the self-experiences and the faith understanding of the Muslim prisoners should be given serious consideration during the process of their rehabilitation.

The presence of rigid and static mode of religiosities may well be nurtured within the context of prisons. The research highlights the importance of a critical, dialogical programme of Islamic guidance that also reflects features of modern rehabilitative approaches while trying to facilitate personal change among the Muslim inmates.

The qualitative case study methodology has been adopted in the research to explore the participants' understanding and experience of Islam (religiosity). Teaching of the Islamic Guidance Programme through scheduled sessions constituted the main means of collecting the relevant data. The participants' personal experiences, one to one discussions, feedback, homework and observable changes in behaviour at the wings and during the class have been taken into account to analyse their religious life-world. Sahin's *Muslim Subjectivity Interview Schedule*, (MSIS) has been administered as one of the main instruments of data collection while conducting the qualitative case study. Participants completed the MSIS before attending the course and after completing it so that the impact of the programme on their religious identity can be assessed. The religiosity of a selected group of Muslim students (16) has been analysed by using MSIS. The MSIS includes the completion of a Self-Characterisation Sketch appropriated from Kelly's Personal Construct Psychology, the Sahin-Francis scale of attitudes towards Islam Questionnaire and a detailed semi-structured interview. The exploration of the psycho-social process of commitment and exploration in the lives of participants constitutes the main content of M.S.I.S (see Chapter 4). According to this model there are four broad modes of religiosity: *exploratory, achieved, diffused and foreclosed*. Each mode is uniquely defined by a combination of dimensions of commitment and exploration as revealed during the administration of MSIS. Nonetheless, a mode does not possess the strictly defined qualities associated with the idea of structured, invariant, fixed hierarchical regularities, and thus is well acquainted with the nature of the research project (Sahin, 2010, 2013). A selected group of 16 students will be completing the MSIS before and after having gone through the Islamic Guidance programme. The data generated by MSIS at both pre- and post-course administration will be analysed by following the scoring manual, suggested by Sahin (2002) and using other evaluation and analysis strategies, in connection with qualitative case study strategies in order to assess the impact of the Islamic Guidance Programme on the participants' religiosity. Nevertheless, as Sahin's religiosity model had initially been administered in a different research context (see Chapter 4), its appropriate utilisation in a prison context requires special measures

including familiarity with prison context and a high degree of understanding Islamic theology. The current study offers the first complete application of Sahin's empirical research model to explore the construction of religious identity within the prison context.

1.2. The Personal and Professional Context of the Study

The researcher was brought up, in a strict religious spiritual family, in Pakistan where he memorised the Holy Quran at the age of 12 and then was sent to a religious seminary (dar al-Ulum) to complete his religious training which included the study of classical Muslim sciences such as Arabic grammar, Islamic jurisprudence, Logic, Theology, Exegesis of the Quran, the science of Hadith (traditions of the Prophet), Philosophy. He completed this course satisfactorily and obtained a first class Master's Degree (Al- Shahādat al-Ālmiyyah). Nonetheless, he had never been completely satisfied with the mainly instruction and teacher-centred pedagogy, predominantly implemented in the classical Muslim institutions.

He, therefore, set out on a journey to study several modern disciplines and subsequently obtained B. Ed, M.Ed and an MA in Philosophy at Punjab University, Pakistan. As a Muslim theologian and educator I have been deeply involved in exploring the fundamental question of how the spiritual message of Islam can be reinterpreted in connection with a contemporary context. In other words, how can religious guidance help a modern Muslim in resolving his/her issues in real life situations? I studied Kantian philosophy and learned the Quranic epistemological approach established by Burhan Ahmed Faruqi, which proved really useful in analysing methodological problems within the classical Muslim tradition. I wrote a thesis entitled 'Dr. Burhan Ahmed Faruqi and the reconstruction of Muslim theology' which was awarded an M. Phil Degree from the Open University Pakistan. I also offered a critique of Iqbal's 'Reconstruction of Religious thought in Islam' (1996) highlighting some of the fundamental characteristics of Islamic beliefs that, in my analysis, had been ignored by Iqbal in his effort to reconcile religious thought with the modern western philosophy.

When I came to the UK as a qualified teacher, I was astonished to observe that here too, the teacher and instruction -centred pedagogical approach appeared to be predominant in after-school complementary schools (Madrassa). As a matter of fact, there have been various reasons for this. For example, most of the teachers at the UK mosques (including myself) had been recruited from other Muslim countries like Pakistan

and India and they brought their teaching background with them. Despite this, the researcher is of the strong opinion that the immigrant scholars here served, and are serving, the Muslim community of Great Britain in the best way according to their abilities. Nonetheless, it appears that their training and skills are not quite adequate to facilitate effective teaching and learning of Islam and nurture a mature faith development within the Muslim community (2010b, Lewis, 2007).

Working as a teacher and senior Imam, I also experienced that here in the UK the experiences of the participants have not been given priority in Islamic education. The basic aim of the learning system appeared, just like in Pakistan, to be a transposition of a set body of knowledge to the students. I designed an Islamic programme 'Understanding and Practising Islam' for 6 to 16 year old Muslim students exploring the wisdom and lessons behind Islamic beliefs and rituals to help my students in the proper understanding of the Islamic faith. This course has been published in four books (elementary to GCE levels) by the 'Bilal Institute of Religious Studies' in Oldham where I was working as a head teacher and senior-Imam. This course helped to improve the understanding of the participants about the therapeutic aspects of Islamic beliefs and rituals. Nonetheless, I had not sufficient opportunity and support, such as enough time or the required resources to measure the impact of Islamic guidance on the life of the participants in a true sense.

During my stay in Oldham, I used to attend HMP Manchester as a volunteer Muslim chaplain, to help one of my friends who worked there as a full-time Imam. I was surprised to discover the number of Muslim prisoners and also their interest in studying Islam at HMP Manchester. I found that the prison working environment was more diverse as compared to that of a mosque. This experience motivated me and increased my interest in Prison work. Later, I applied and was selected as a full-time Imam at a private mixed-gender (male and female) prison and worked there for about three years. Working as a prison Imam is a challenging job, and an Imam faces several issues on a daily basis. However, I realised that the Muslim community inside the prison needed a more lively relationship with Islam as compared to the outside world for their personal reformation. At the same time, I realised that as a matter of fact, prisoners are victims of their own crimes and they are in tremendous need of building their trust in themselves. I have grasped the significant role of faith for most of the Muslim inmates. I noticed that Muslim prisoners, particularly from Asian family backgrounds, have little or no support from their families or Muslim volunteers. It appeared that committing a crime is considered to be a stigma for the whole of the

family, just like in Pakistan and India. Similarly, spending time with Muslim prisoners in a prison environment has been understood as less valuable as compared to teaching at the mosques. On the other hand, there appeared somewhat negative feelings within Muslim prisoners not only towards their families but also towards the whole of society. They seemed to feel as though they were victims of the society. It appears that a self-inflicted isolation approach has emerged among many of the Muslim prisoners. Such prisoners appear to interpret the Islamic text as a source of defence against the secular society. Some of them viewed taking part in any activity arranged by the secular society/system as assimilation into secularism. On the other hand, I noticed that the prison environment, despite some potential elements of institutional racism, offers much to improve potential skills such as providing education, work, and vocational training to the prisoners. In my view, the prisoners needed support and education in this respect. I did not find any programme at the time where taking advantage of beneficial opportunities had been taught as being amongst the religious responsibilities of a Muslim. The situation highlighted here motivated the researcher to support the Muslim community in the prison by offering them a structured teaching programme that helped them to understand Islam and make it a spiritual and educational resource for their self-transformation. This, with many other elements motivated me to design an Islamic guidance programme. I realised that prison Imams as chaplains can play a significant role in supporting a rehabilitative prison regime.

The transformative role of faith has always been acknowledged but there should be an evidence based framework to measure the impact of faith. Nonetheless, the psychology and offending behaviour units appeared somewhat naive concerning the significant role of religious guidance, particularly in the case of Islam. On the other hand, the Muslim pedagogical approach at most of the Muslim institutions reflects a teacher-centred teaching style, which has its own benefits but does not appear to facilitate the critical approach required for psycho-spiritual growth in a British context. Similarly, most of the study participants were familiar with the teacher-centered traditional learning style, but empirical research created many difficulties and much confusion in the beginning which were resolved later. This researcher's classical Islamic training helped to gain the confidence of Muslim inmates to participate in the research. However, the research seeks to problematise the uncritical view towards Islamic beliefs and its system of worship, arguing that Islamic beliefs should not be taught as myths and its

worship as mere rituals. They should be reinterpreted to improve the personality in connection with the real-life situations of the participants. The research argues that religious guidance needs to be reinterpreted within the reality of the prison context in order to be able to meet the needs of the Muslim inmates and help them to engage with a process of personal change and development. The objectives of religious rituals and the role of faith in bringing psycho-spiritual improvement need to be explored and taught. The spiritual interpretation of Islamic guidance can be used as a major resource to achieve the objective highlighted above. This approach can also be used to overcome the tendency towards self-imposed isolation from the secular system due to the uncritical approach of some of the Muslim prisoners. This can also help in improving a sense of self-responsibility as a motive for action. The spiritual approach teaches that a seeker is supposed to perform his/her responsibilities for the sake of Allah rather than expecting any reward from the creation (Rūmī, 2010; Faruqi, 2005). The Islamic Guidance Programme, suggested in this study, is modelled on the distinct spiritual approach (Taṣawwuf) developed within the rich Muslim religious and cultural heritage.

One of the major objectives of the British prison services is to provide the prisoners with a secure environment for their rehabilitation and reformation (Clarke, 2006). Various conventional intervention strategies are utilised in the prison setting to attain this objective. Faith and spiritual communities have been identified under NOMS, (National Offender Management Services, 2005; Johnson, 1996) along with the Voluntary Sectors, as having the potential for positive influence upon the prisoners through their involvement in the criminal justice system. This research is an effort to explore how an Islamic-based, spiritually-embedded intervention programme can be utilised as a strategy to attain the prison services rehabilitation objective using cohesive religious resources. Although the prison context is not a normal living situation, it involves rules and regulations and may decrease confidence or trust from security perspectives. But the researcher's role as a Muslim chaplain helps in overcoming many issues at both, the prisoner as well as the staff level.

Chaplains are individuals who provide religious guidance, advice and care not only to prisoners but also to the staff (Siddiqui, 2007). From a professional perspective, the research highlights some areas for improvement, particularly in relation to the Muslim chaplains. Although there is no established chaplaincy tradition in Islam, unlike in Christianity, yet the role of a prison Imam (Muslim chaplain) can

contribute a great deal in the process of Muslim prisoners' rehabilitation. However, the research argues that the role of prison Imams needs to be explored on theological grounds. The need for an Islamic-based training has been observed in order to explore the pastoral and rehabilitative role of the Imams in connection with the contemporary British environment. The research highlighted how fundamental resources of Islamic guidance can be used in this respect.

Many faith-based courses are organized and run under the prison chaplaincy umbrella. 'Bible studies', 'Sycamore Tree', 'Alpha programs', 'Justice Awareness' and 'Islamic studies' are amongst the courses, along with many other chaplaincy activities, that encourage prisoners and provide them with a faith-based ladder to build on. The research appreciates that faith-based activities help the prisoners in improving their potential by seeking sincere forgiveness from God and leading their lives in line with religious guidance. However, the study argues that the impact of religious guidance should be measured empirically as most of the faith-based courses and activities are individual initiatives; their effectiveness has not been critically tested. This is what motivated the researcher to commence the journey of research as part of his professional development and responsibility. Similarly, a significant increase in the Muslim prison population in the UK and particularly the high number of Muslim prisoners (41.5%) at the research context (HMP Whitemoor), provided the ideal opportunity to test the impact of an Islamic Guidance Programme using a qualitative, empirical case study framework (see appendices 1: a-c). In short, given the rising number of Muslim prisoners, the availability of religious leadership provided inside Her Majesty's Prison Service and the absence of empirically tested Islamic programmes, established the essential rational and professional context behind conducting the current research.¹

The general objectives and main questions of the study can be summarised as follows.

¹ The UK prison population currently stands at approximately 87,000 with 49% stating that they have a Christian affiliation, 12.5% Muslim, 2% Buddhist, and 4% of other world faith. Multi-faith. Chaplaincy in Prison, Retrieved March 23, 2013, from: http://www.cte.org.uk/Mobile/default.aspx?article_id=319882

1.3. The main questions of the study

- What are the central issues to be considered during the process of Muslim prisoners' rehabilitation?
- What are the central discussions and interpretations among classical and Modern Muslim scholars concerning the concept of guidance/rehabilitation in Islam?
- What are the broad patterns of religiosity among the selected group of Muslim prisoners?
- Can Islamic guidance as a faith-based educational intervention be utilised as a strategy to reform and rehabilitate a selected group of Muslim prisoners in contemporary British Society?

1.4. Objectives of the research

- To explore and consider the central issues surrounding the rehabilitation of Muslim prisoners.
- To critically explore concepts of guidance within classical and contemporary Muslim thought.
- To investigate the patterns of religiosity and attitudes towards Islam among a selected group of Muslim prisoners.
- To develop an Islamic educational intervention programme (Islamic Guidance Programme) to be utilised in the rehabilitation of a selected group of Muslim prisoners.
- In the light of the research findings, make policy recommendations to the related professional bodies and communities of practice in the Chaplaincy and in Education.

1.5. Literature Review

The main focus of this research is made of three fundamental aspects: Historical/theological, educational/ therapeutic and Empirical. Chapter two and three present the review of the literature related to the historical background of the study. The main theological literature as well as the related educational works is reviewed in chapter five, six and seven. The key literature related to the empirical research design of the study is discussed in detail in chapter four.

1.6. Organisation/structure of the Study

After presenting the aims, rational and the personal professional context of the study, the next chapter will define the meaning of rehabilitation,

exploring its different aspects, together with reviewing the role of religious guidance in shaping a rehabilitative approach within the British penal system. The purpose of this critical review is to establish the need for a religious-based rehabilitative programme in order to cater for the needs of Muslim inmates in the British prison service. Through such a dynamic notion of prisoners' rehabilitation, the importance of an Islamic Guidance Programme to cater for the rehabilitative needs of Muslim prisoners will emerge. Chapter three will evaluate two rehabilitative programmes, along with a Christianity-based victim awareness-restorative justice programme, in order to investigate the scope of an Islamic based rehabilitative programme. Chapter four discusses the general features of the research methodology. Chapter five explores the Islamic concept of human nature and the Islamic approach regarding the psycho-spiritual improvement of human personality (The Quran and the traditions of the Prophet). Chapter six discusses the Human psycho-spiritual development approaches within the post-formative period of Islam, the Şufi tradition, comparing its similarities with modern rehabilitative approaches. The chapter will also offer a critique of the traditional, spiritual approach highlighting the distinguishing features of the Islamic-based spiritually embedded critical approach to be considered during the process of prisoners' rehabilitation. Chapter seven will explore the characteristics of Burhan Ahmad Faruqi's - a Modern Muslim Sufi scholar - Islamic rehabilitative approach and how it can be used to develop an Islamic rehabilitative programme for Muslim prisoners' rehabilitation in Britain. The chapter will also offer a detailed introduction to the Islamic Guidance Programme modelled on Faruqi's approach as presented in his book Minhaj al- Quran. In chapter eight, the findings of the empirical research will be presented in detail. Chapter nine discusses the main findings of the study and finally chapter ten presents the overall conclusions and recommendations of the research. All relevant additional materials, documents, statistics etc. will be presented in the appendices.

CHAPTER TWO

Prisoners' Rehabilitation and the Role of Religion in the British Penal System

2.1. Introduction

This chapter sets out to explore different aspects of prisoners' rehabilitation and its historical background within the context of UK. Fundamental approaches towards the committing of crimes within the British penal system will also be analysed. The role of faith, along with other influencing factors in British society which can contribute significantly in bringing about a positive attitude towards offenders' treatment and their rehabilitation, will be studied. The study will review how the role of religion has been improved from a forgiving, rigid and authoritarian to a more human-focused therapeutic function within the British panel system. The spiritual, rehabilitative and pastoral contributions of prison chaplaincy will also be reviewed. The study will analyse the transition from a Christian-based model of chaplaincy to a multi-faith chaplaincy approach currently operating within the British penal system. The role of Muslim chaplains (Imams) as an integral part of a multi-faith prison chaplaincy will be explored. The study will also offer a reflection on how this role can be improved to attain and support the rehabilitative agenda of the British penal system, drawing out the corresponding opportunities and threats along with their solutions.

2.2. Rehabilitation of offender: meanings and different aspects

The concept of rehabilitation has several definitions and interpretations (Andrew, 2003). However, the word 'rehabilitation' literally refers to the following English meanings: repairing, making habitable again; rescuing from a state of decadence, returning to the good grace of society after suffering punishment for committing a crime, re-establishment, reformation, returning back and vindication (Ward and Maruna, 2007). The review of literal meanings of the word rehabilitation summarised above indicates positive changeable potentials or dimensions within the offenders' personalities. The summary of its meaning also reflects an expectation on the part of offenders that society may offer opportunities for their potential improvement during their custodial period in order to

benefit both the perpetrators as well as the general public. Nonetheless, rehabilitation as a term and as a process of offenders' correction has several definitions. But it is important to note that words in literal expressions denote their general and common usage, whilst the words in figurative or technical expressions add layers of meaning. However, there are always reciprocal connections between literal meanings and the technical or professional interpretation of a word or term (Jackendoff, 2002). This relationship can never be ignored in comprehending the totality of the concepts expressed by a word. The studies carried out to analyse the importance of language conclude that the literal meanings of a word are more important because these reflect the common understanding and expression of ideas (Hale and Reiss 2000; Liberman, 1985; Mattingly, 1991). A dictionary definition of rehabilitation is important to explore how the concept and the process of rehabilitation have been understood at a common and public level in British society. Nevertheless, the concept of offenders' rehabilitation is multi-layered and can be interpreted differently in connection with the specific context in which it is being utilised (Bruner, 1990). The following is a brief account of the professional interpretations of different aspects of rehabilitation and some well-knowing perspectives on prisoners' rehabilitation.

2.2a The inclusive approach

According to Crow (2001), the rehabilitation of prisoners is a forward-looking, inclusive approach towards the criminal system, which can be understood by comparing it with a retributive approach. The retributive approach looks back towards the crimes that have already occurred whilst the rehabilitative based penal system is concerned with what can be done for the future. However, the rehabilitative approach does not ignore the retributive aspect but combines both (retribution and rehabilitation). The prisoners lose their freedom during their imprisonment but at the same time they are provided with opportunities to improve and develop their potential. A rehabilitative focused penal system takes the concerns of offenders, victims, and the whole community into account.

2.2b Rehabilitation as reformation of the offenders

The rehabilitation of prisoners has been explained as a gradual process of treatment and reformation in a confined environment. This interpretation is rooted in Russell's (1925) writings, where he suggested a rehabilitative approach as the only way forward to combating crime in

society. He explains rehabilitation as the treatment of offenders and states:

I merely wish to suggest that we should treat the criminals as we treat a man suffering from plague. Each is a public danger; each must have his liberty curtailed until he has ceased to be a danger. But the man suffering from plague is an object of sympathy and commiseration whereas the criminal is an object of execration. This is quite irrational. And it is because of this difference of attitude that our prisons are so much less successful in curing criminal tendencies than our hospitals are in curing disease (Russell, 1925: 62)

2.2c Rehabilitation as a process to resettle the offenders into the society

The rehabilitation of prisoners has also been explained as a process of the resettlement of offenders. This aims at equipping the offenders with all the skills required for their eventual re-adjustment back into society. What these terms (resettlement and rehabilitation) have in common is the notion of positive change. Even if the change is a restorative one it can help an individual in returning to a position in society which he/she formerly held. According to this interpretation, prisoners' rehabilitation and resettlement have the same objectives and can be defined as support mechanisms during the prisoners' custodial period as well as after their eventual release from prison. Offenders often commit crimes due to lack of social knowledge or lack of respect for approved social norms, thus they must be educated in this respect and this is their rehabilitation (Crow, 2001; Ward et al, 2007).

2.2d Rehabilitation as a problem solving technique

According to this approach, the rehabilitation of prisoners is interpreted as a problem solving process where offenders should be considered as patients who struggle in solving their issues appropriately. The behaviour of an offender is the main focus during his/her rehabilitation. Actually, rehabilitation in this sense is an educational procedure with the aim of equipping offenders with the skills required for self assessment and evaluation. It enables them to make appropriate decisions and select suitable modes of action. This approach holds that it is the lack of improvement in the skills highlighted above that leads to the committing of crimes. This is why nurturing these skills is the offenders' rehabilitation in a true sense (Ward, 2007).

2.2e-Rehabilitation as therapy to overcome cognitive and emotional issues

According to this interpretation, the offenders are considered emotionally and mentally ill or disturbed, and rehabilitation is a process through which they are helped to manage and cure these illnesses for a better life style (Szysy, 1973). The process of rehabilitation aims at helping the offenders to improve their emotional and thinking states. It involves setting goals and targets, improving personal skills and availing themselves of the resources provided by the penal system in order to achieve the set goals.

2.2f Changing intent through the process of rehabilitation

According to Haag (1991), rehabilitation is the changing of an offender's intent, motivation or even character towards law-abiding conduct. This approach can be understood by comparing the rehabilitative approach with the intimidating approach of the penal system. Rehabilitation affects the offender's wish whilst the intimidation leaves the wish unchanged. As an example, under an intimidating approach an offender may not cheat or offend because of the fear of punishment, nonetheless, his wish to cheat may not necessarily have been changed. However, under rehabilitation, the offender controls his/her wish to cheat or offend for moral reasons.

All of the above professional interpretations and perspectives on offenders' rehabilitation indicate the fact that it is a supportive process offered to the offenders in order to help them in overcoming their thinking, emotions and behaviour problems. This aims at achieving the betterment of the individual and the welfare of the whole society. The rehabilitation of prisoners is one of the integral aspects of the contemporary British Penal system and has a long historical background. The following pages analyse some of its aspects in connection with contemporary British prison settings.

2.3. Contemporary British penal system and rehabilitation of prisoners

The Archbishop of Canterbury, the Venerable Bruce, analysed modern British prisons as "modern in their designs, physically oppressive, noisy, over-regimented and psychologically bleak" (Bruce, 1990:1). This analysis represents a picture of a British prison depicted by a prison visitor. However, due to an improved public approach towards the

committing of offences, the modern British penal system has begun to organise imprisonment as one of the sources for self improvement, providing offenders with a rehabilitative focused prison regime (Rothman, 1998). For example, the individual state of the prisoners, which is accepted as a core element for education and personal improvement, is considered to a certain level. Young offenders are considered as a particular type of prisoners due to their physical, mental and emotional needs, and are therefore kept in separate prisons called Juvenile centres or Young Offenders' Institutes (YOI) (Padfield, 2000). Women prisoners are also kept in separate prisons and their specific needs are considered during their imprisonment to a certain degree. Many woman prisons have their mother and baby units where women prisoners reside with their children until they reach the age of 18 months, or the age of 24 months in extreme circumstances (Action for Prisoners families, 2011). Mentally ill offenders are kept in a separate environment (prison health centres or hospitals). The guidelines for decent and humanely based treatment have been drawn by the Government for Prison services. The policy statement and statement of the purpose reflect this rehabilitative aspect of the British penal system clearly and can be described as follows:

Her Majesty's Prison Service serves the public by keeping in custody those committed by the courts. Our duty is to look after them humanely and help them to lead law-abiding and useful lives in custody and after release (Beckford, 1998:45).

HM Prison has its rehabilitative-based vision which is clearly described in the following words:

To provide the very best prison services so that we are the provider of choice; to work towards this vision by securing the following key objectives: To protect the public and provide what commissioners want to purchase by holding prisoners securely; reducing the risk of prisoners re-offending, providing safe and well-ordered establishments in which we treat prisoners humanely, decently and lawfully (HM Prison Service, 2011).

In the British penal system, corporal punishment is prohibited as a sentence for any crime and prison is *an* opportunity for personal improvement and rehabilitation providing a secure environment in order to resettle the offenders in society during the custodial period for any crime (HM Prison Service, 2011).

Concepts of imprisonment as a system of punishment have been improved and altered in the light of European Law and the Geneva Convention (Cavidino and Dignan, 1997). The European Convention for the Protection of Human Rights and Fundamental Freedoms protects the rights of over 800 million Europeans. The system established by the European Convention is considered to be the approved system which protects human dignity and fundamental human rights in the West. The main purpose of this system is to provide an overview of the protection of human rights and fundamental freedoms in Europe. For example, according to section 75/207 of EU Law there should be no discrimination either directly or indirectly, or by reference to marital or family status, or on the grounds of sex both in custody and out of the prison environment (Mahmood, 2007; Padfield, 2000).

Nevertheless, this improvement in the British Penal system took a great deal of time and many social, cultural and educational factors have played a significant role in the process of penal improvement. The following part of the chapter offers a brief analysis of the historical background of this rehabilitative approach within the British Prison system.

2.4. Historical background of prisoners' rehabilitation – transition from Punishment to Rehabilitation

The penal system of Great Britain is part of a larger entity known as the Criminal Justice System, and covers all the institutions that respond officially to the commission of offences (police, courts, prisons, etc.). However, imprisonment is both the most important and the most problematic of these in terms of its impact on the rest of the system. Due to the reasons highlighted above, imprisonment is the harshest of the sanctions with which to punish those who commit criminal offences. Nonetheless, the harshness or softness of the system, or the way the prisoners are punished, reflects the general attitude of a society towards crimes, highlighting its preferred legal strategy to control them. This also reflects how a society is civilised. According to Runcie's (1989:1) analysis "the mood and temper of the public with regard to the treatment of criminals is one of the unfailing tests of the civilisation of a country".

The rehabilitation of offenders, as discussed earlier, is one of the major objectives of the contemporary British Penal System and reflects the moderate/rehabilitative approach of the Criminal Justice System. Many individual as well as collective efforts have been involved in the process of its improvement. The journey of progress has gone through many

developmental stages constructing a variety of approaches towards the institution of crimes at both public as well as authority levels (Mahmood, 2007; Emsley, 1987). Nonetheless, three approaches have played a significant role in shaping the British penal system over time: deterrence, retributive and rehabilitative (Cavadino et al 1997:33-46).

The available literature does not draw a clear and codified picture of the Penal system within the British system until the beginning of the 17th century (Sharpe, 1984). Nonetheless, from the 4th to the 17th centuries the style of charging and punishing offenders was completely based on the punitive-based deterrence approach which appears totally deprived of any set standard or codification of punishment to control crimes. This reflects the use of power in order to satisfy the anger of the king/authority (Hinde, 1951; Sharpe, 1984). According to Hibbert's analyses of this approach, any remark against the authority of the king was considered as treason and the punishment was execution (Hibbert, 2003). This approach held that crimes could only be controlled through fear of punishment thus it was intimidating in its nature (Cavadino and Dignan, 1997). The offenders would suffer tortures, mutilations, brandings, floggings, executions and even boiling to death as a preferred style of punishment. The punishments were meted out publicly in order to deter others from deviance (Hinde, 1951).

This approach prevailed until the end of the 16th century without receiving any significant criticism from society. However, the 17th century saw an obvious change in attitudes towards the commission of crimes within the society of Great Britain. As a result, there was a noticeable shift in the British Penal System from a deterrent to a retribution approach. This led to fair codes of trial and punishment suggesting that the punishment of the offenders must be proportionate to the amount of harm caused by the offence committed by the perpetrators. "Let the punishment fit the crime" had been the major moral principle playing a significant role in shaping this approach (Cavidino and Dingnan, 1997). At the retributive level the main developmental aspect towards offenders' treatment was to recognise the value and importance of an established and fair criminal code at both the public as well as penal authority levels (Walker, 1972). Education, diversity of culture, experience of offenders' transportation to other countries (British colonies), religious guidance, philosophy and particularly Roman law appeared, playing a great role in shaping this positive attitude (Apple and Deyling, 1995).

At a practical level, both individual and collective efforts have played a significant role in improving this positive attitude within general British society. So too did the juries and other institutions of the society, and even the victims of offenders along with other institutions participated in the process of *establishing* fair justice. There was a clear change in the society in favour of the fair treatment of the offenders (Potter, 1989). John Howard, one of the High Sheriffs, visited hundreds of prisons across Europe and England and criticised their appalling state (David and Charles, 1972). He published his work in 1777 proposing that separate holding places for male and female prisoners, providing them with separate cells, should be the essential aspect of imprisonment. He encouraged a positive attitude towards offenders' treatment in these words,

It is a great merit in a punishment to contribute to the reformation of the offenders, not only through the fear of being punished again, but by a change in his character and habits (Howard, 1973: 54).

Similarly, religious figures played a practical and influential role in constructing a positive attitude towards offenders. Positive critiques, from different social institutes of British society, spoke against the appalling state of imprisonment facilitating the establishment of an organised platform to challenge the unfair penal system. For example, Lord Romilly (1757 -1818) had been able to *establish* a debate for the evaluation of the British Penal System. His writings, particularly 'Thoughts on Executive Justice (1786)', suggested a thorough revision of the criminal code of criminals' punishment. He proposed a limitation of capital punishment and an equitable regulation of penalties (Mahmood, 2007; Hinde, 1951).

Elizabeth Fry (1780 -1845) was a devout Quaker and a prison reformer. She travelled, not only in Britain, but in many other countries and raised awareness about the human rights of prisoners. She visited many prisons of this country and used religious guidance as a reforming tool (Farrington, 1999). This raised awareness and concerns regarding better treatment of offenders. The impact of these efforts helped in improving a positive attitude and fair treatment towards the committing of crimes at both public as well as authority levels, leading to prison reform. Mr. Point a public executioner expressed his criticism against the deterrent based British Penal System openly. He admitted that he was not sure if any of the hundreds of executions performed by him had deterred a single murderer from committing crime (Potter, 1989). George Bernard

Shaw's analyses acknowledged the great impact of the individual, social, cultural and religious efforts made in bringing a positive attitude towards offenders treatment at both public as well as authority levels. He suggested that the changing attitude towards the treatment of offenders could easily be captured by focusing on the guilt and awakenings as expressed by many of those who were involved in implementing unfair punishment as their jobs. He gave, as an example, the guilty expression of the one who had been instrumental in having Joan of Arc sentenced to death and also witnessed the burning. He expressed:

For Christ's Sake pray for my wretched guilty soul ...O God take away this sight from me! O Christ! Deliver me from this fire that is consuming me (Potter, 1989: 24)

This changing attitude towards offenders at a public level did push and help the authority to review the whole British penal system particularly the prison environment. In 1791, Bentham designed the 'panopticon prison' as an appropriate model for prison buildings. This reflects a better prison environment. Bentham's panopticon was then considered as a model for prison building for at least half a century. Nonetheless, from practical perspectives, until the end of the 18th / beginning of the 19th century, prisons had been used as holding places where offenders would be held before their trial or while awaiting punishment. This means that imprisonment had not itself been recognised as a form of punishment. Women and men, girls and boys, murderers and debtors were all held together in local prisons. The prisons run under this approach were deprived of the King's economic support. The jailors were paid very poorly. As a result, they came up with ways to satisfy their lust for money. They hired out rooms, beds, bedding, candles and fuel to those who could afford it. Food and drink were charged at twice the correct price. The prisoners would be allowed outside to beg to pay for their fee. To work, Madams were allowed to keep a brothel in order to pay the jailors. Only the prisoners who had the ability to pay the jailors could get a bit of peace. Capital punishment was suggested for minor offences like minor theft. The prison regime was deprived of any rehabilitative element in a true sense (Roth, 2006; Hibbert, 2003).

As a change of opinion towards offenders' treatment at the public level, in 1799 the Penitentiary Act specified that jails should be built for one inmate per cell and operates on a silent system with continuous labour. The need for the welfare of the prisoners continued, which led to the birth of the state prison. In 1816, the first national penitentiary was completed at Milbank in London. It had 860 prisoners who were kept in

separate cells. Working conditions in the prisons were reviewed and were mainly centred on simple tasks such as picking 'coir' and weaving etc. The state supervision continued, and in 1877 the prison system was centralised and brought under the control of the Prison Commission. The local remand and main prisons were controlled centrally. This positive change at both, the social and the authority level, lead to the rehabilitative approach for prisoners. The Prison Act 1898 is considered as the first solid step towards a rehabilitative approach at state level. The act acknowledged the right of prisoners to be treated on human grounds and with respect. It suggested the dilution of the separate system, the abolition of hard labour, and established the idea that prison labour should be productive (Rothman and Morris 1997).

The process of prison reform continued, and by the end of the 19th century the Borstal system had been established and recognised as a separate confinement environment for young people. This had officially been acknowledged and implemented centrally in the prevention of Crime Act 1908. The prison regime had been organised taking the offenders' rehabilitative requirements into account. The late 19th century saw a clear shift in attitude towards the offenders from the deterrent and retributive-approach to a human-based approach. This is reflected at both the public as well as the British Penal system level. It considers both the loss of the victims as well as the offenders' situations during the process of the trial and whilst implementing the punishment. Capital punishment was regarded as an inappropriate sanction for many crimes (Rothman, 1997).

By the end of the 19th century, imprisonment had replaced capital punishment for the most serious offences - except for murder. Many policies, like the Race Relations policy, Diversity and Discrimination policies, and Acts like the Human Rights act, prison services orders (PSOs) etc had been implemented, reflecting a clear rehabilitative approach towards offenders at the prison authority level. An appropriate environment for offenders' treatment and reformation was prioritised. The demand for separate prisons for young prisoners was acknowledged, and the first prison operating as a training centre was established for young offenders at Borstal, Kent, in 1902. A rehabilitative focused juvenile system was also introduced in the Prevention of Crime Act of 1908. The Borstal prison was organised in order to fulfil the training requirements of the offenders and was designated as a training centre. The prison regime was organised considering the rehabilitative needs of the prisoners and would involve such things as physical work, technical and educational instruction and a strong moral atmosphere. For example,

a young person at Borstal would work through a series of grades, based on privileges, until release. The basic purpose was to reform and rehabilitate the prisoners. The Borstal system was replaced with Youth Custody Centres and Young Offender Institutes (YOI) nationally in the Criminal Act of 1982. The prison regime in contemporary YOIs may differ slightly from the Borstal Centre but both of them are embedded with a rehabilitative approach (HM Prison Service, 2012). The rehabilitative approach within the British Penal System helped to take the physical, mental and cognitive development of the prisoners into account. The shaming sanctions, like the stocks, were regarded as outdated. However, even at this stage, the prisoners were expected to keep total silence wearing masks and walking with heads facing the walls when outside the cell. These were considered as compulsory prison norms until 1922 (Morris and Rothman, 1998). The improvement in human sciences, particularly in Psychology and Medical sciences played a significant role in the growth of a mature rehabilitative approach within the British penal system. Garland (1998) has suggested that the development of British criminology can be seen as having several streams, and in his view, the medico-psychiatric is its main stream.

In 1933, the first open prison was built at New Hall Camp near Wakefield to provide an open environment for the training of prisoners. This was also based on the rehabilitative ideology offered by Sir Alex Paterson: "You cannot train a man for freedom under conditions of captivity". Under the influence of a rehabilitative approach, the Criminal Justice Act 1948 was approved which abolished penal servitude, hard labour and flogging. In April 1993, the Prison Service became an Agency of Government. This new status allowed for greater autonomy in operational matters, while the Government retained overall policy direction (Beckford and Gilliat, 1998).

When English prisons became the Government Agency, their status was raised and political supervision helped in improving the whole penal system. The Human rights act (1998) and race and equality rights (1976 and 2010) had been implemented, shedding light on the fair treatment of prisoners as well as prison staff. These acts clearly state that the prisoners, as well as prison staff, from all different cultural backgrounds must be treated humanely and decently without any racial or religious discrimination. Capital punishment for any crime was abolished in connection with the Human Rights act 1998 (Beckford and Gilliat, 1998)

Religion has always played an educative and pastoral role in prisons and this role could be further developed for therapeutic ends. Christianity, as a faith, opened the window for ethnic religious groups to practice their religions both in and out of the prison in British contemporary society. However, the role of Christianity, as a major faith of British society, had been improved over time and the style of faith interaction is subject to change in connection with the needs of multi-cultural, multi-religious modern British society. An overview of the Churches' responses in discharging their faith-oriented responsibilities in a changing environment, may offer a great deal of learning for ethnic faith groups, particularly in the case of Muslims. This may help to improve a cohesive and integrated-rehabilitative approach by enabling them to discharge their religious responsibilities effectively (Noblett, 2009). The following part of this chapter reviews the historical role of Christianity in the society of Britain in general and its gradual impact on its penal system.

2.5. Role of religion in shaping the British Penal system

Christianity and particularly Anglicanism, has enjoyed the status of the national and the state religion of Great Britain for several centuries and has played a great direct or indirect influence on the life of the indigenous people in general and on the penal system in particular. However, Christianity has its own historical background and phases of development. The relationship between the Christian clergy and authority played a significant role in shaping the religion-based role in the society of Europe and Great Britain. From a historical perspective, the first phase of Christianity can be named as the constructing/introducing period; it remained until the 4th century. In this period, the Christian faith seemed to be struggling in introducing and *establishing* religious norms into the pagan society existing at the time. In this period, Christianity appears to have had a minimum of influence at both public and authority levels and thus none on the penal system. Nonetheless, the slow and steady expansion of the Christian faith continued over decades and centuries (Gonzales, 1984). Similarly, the ancient Christian community of Britain had gone through many difficulties in protecting their religious-based identity. There appeared to be a constant process of denial, absorbing or rejecting non-religious social norms along with a clear process of integration. The Christian community and religious leadership of that time seemed to be learning and reflecting, though at an initial level, about how to adopt appropriate, constructive, healthy and dialogical based responses to protect religious-based identity, avoiding reactive and impulsive responses as far as possible. For example, some of the Christian leaders like Justin took on

the tasks of explaining the connection and similarities between Christian theology and the classical philosophical world view of the time (Gonzalez, 1984).

At a practical level, it seemed to be the result of the dialogically based learning process as highlighted above, that facilitated the Christian faith to celebrate some of the major religious rituals (like Christmas) in such a style that a clash with pagan festivals was reduced to a minimum (sometimes none at all). Hutton (1996) highlighted this response in connection with the celebration of Christmas as follows:

It was a custom of the pagans to celebrate on the same 25 December the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and revelries the Christians also took part. Accordingly when the doctors of the Church perceived that the Christian community had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnised on that day (Hutton, 1996:59).

Such an approach provided the Christian community with an opportunity to interact with the Pagan community, maximising further the chances of propagation, conversion and the sharing of ideas in a relaxed environment. In 312, the Roman emperor Constantine embraced Christianity which provided the Christian faith with imperial support, raising its profile as the state religion. In 380, the emperor, Theodosius, passed a legal statement: "I declare Christianity the one and only official religion of the entire Roman Empire." However, from the Christian community, there had been different types of responses towards this state supervision. Some of them were overwhelmed by this because it had provided a perfect opportunity to *establish* official Christian theology, whilst some of the most devoted Christians perceived the state's involvement, not as a blessing, but rather as a great apostasy and withdrew to the desert, adopting an ascetic approach (Gonzalez, 1984).

A great deal can be learnt from these historical responses because similar attitudes to those expressed by the early Christian community highlighted above can be observed within the ethnic minority religious groups of Great Britain, particularly within the Muslim Community. The perception that interaction with secular society or authority can produce counter-productive results should not be considered as an unexpected phenomenon. However, there is a great need to *establish* a dialogue between Muslim and non-Muslim communities to improve mutual respect and to celebrate the commonalities at both the public and prison

authority level. Nonetheless, in the case of the Muslim community, a dialogically based integral relationship is the way forward and not absorption or the sacrificing of a specific religious identity (Sahin, 2002).

Due to the state supervision and support, the churches attained the ability to support, encourage and sometimes criticise the policies and implemented systems of the state. Later on, due to its faith-established authority, the Biblical theological aspects had to be taken into account in all spheres of life including legal issues. In Ryan's analysis:

Canon law touched the life of every inhabitant of Western Europe in the Middle Ages: it could protect the murderer, it allowed for the speedy resolution of conflicts over debt, it developed an anthropology of human sexuality in its attempts to guarantee that marriage lived up to its high Christian ideals, and in many ways salvation itself was a matter of law (Ryan, 2012:35).

The Christian faith played a significant influence in the shaping and improving of different historical approaches within the British penal system. Faith-oriented values and Christian theology had been the fundamental reference in constructing or implementing any policy in the pre-enlightenment society of Great Britain. The Archbishop of Canterbury Runcie, highlighted the fact in the following words, "Our Penal institutions and practices are founded upon that common basis for public social policy which has its roots in Christian faith" (Runcie, 1990:31). An analysis of the Church's methodological approach regarding the Church/State relationship suggests that obedience to authority had been the fundamental principle. The King's status had been interpreted as the representation of God's authority on earth that must be obeyed as much as the authority maintains peace and order (Gonzales, 1984). The Church's obedient attitude, as highlighted above, played a significant role in creating a firm relationship between the church and the state. This appeared to enhance the impact of Christianity in penal issues and established a historical, authoritative role for the Christian faith in shaping the penal policies of the country. Rev. Potter reviewed this historical influence of Christianity on the British Penal System in the following words, "Christianity has always exercised a strong influence on the criminal law of this country (Great Britain) fairly early on in the development of the law" (Potter, 1989:11). However, it seems that the historical role of faith had been purely object-oriented and based on a deterrent-focused approach in connection with offenders'

treatment until it was challenged and revived in the nineteenth and twentieth centuries by religious figures like John Wesley (1703 – 1791) and Elizabeth Fry (1780 – 1845). The deterrent-based religious approach can be understood by reviewing the historical facts of 1811, whereby the reformer Samuel Romilly requested parliament to abolish the death penalty for petty theft; his measure was opposed by the group of Lords, including seven of the Bishops (Potter, 1989:22). A sermon delivered by a cleric in 1695 at Tyburn Gallows (an execution centre) addressed to the condemned men, whose necks had already been noosed, also reflects the same deterrent religious approach towards criminals; the sermon reads as follows:

Sad is the state, deplorable the condition you have brought yourselves to; adjudged by the law of your country; and by them accounted unworthy any longer to live, unworthy to tread this earth, to breathe this air; and that no further good, nor further benefit to mankind can be expected from you but only the example of your death, and to stand like marks on fatal rocks and sands to warn others from the same ruin for the future (Potter, 1989:22)

The role of religion in the contemporary British penal system has improved significantly (O'Connor and Pallone, 2002). The emphasis is less on "sinful" nature, and is based on an optimistic approach in connection with human nature. This approach, according to Grimmit (2000:5), "encourages the followers in relating whatever insights they have gained from the great spiritual, religious and cultural traditions of the world to the circumstances of their own lives". Due to this contemporary approach, uncritical authoritative and unscientific irrational approaches within all social institutions, including state and religion, had been challenged and reviewed. However, although there was an inevitability about the triumph of the forces of new knowledge and a new sense of self-sufficiency set over and against superstition during the era of enlightenment, Great Britain adopted a reformed faith approach and did not choose to reject the faith approach altogether, unlike France for instance (Marbour, 1968).

In contemporary British Society, the main debate about religious involvement in the penal system had been moved from establishing its authoritative status to unfolding its therapeutic aspects in connection with multi-faith and multi-cultural British society. This now means that the importance of religious guidance in the penal system can only be established by exploring the therapeutic/reformative aspects of religious

guidance and highlighting what could be offered to society in addressing and overcoming the issues of crimes and rehabilitation (O'Connor and Pallone, 2002). Her Majesty's prison chaplaincy is working alongside other offending behaviour institutions to attain the prison services' rehabilitative agenda, using a religious-based methodology. The following part of this chapter will analyse the role of the prison chaplaincy, describing its formal historical background within British Prison settings.

2.6. Multi-faith Prison chaplaincy model and introduction of Muslim chaplains

The chaplains' presence in British prisons has been officially recognised since 1733, when an Act of Parliament authorised the appointment of salaried chaplains to their local prisons (Noblett, 2009). The role of the chaplain had been appreciated and improved but, historically, the prison chaplaincy of British prisons reflected only the Christian faith, particularly Anglicanism, until 1952. The prison chaplaincy, managed by Anglican priests, not only facilitated the needs of other faith communities but also opened the window for a multi-faith chaplaincy. This journey has a historical background with many encouraging as well as frustrating experiences (Beckford, 1998). The next part of this chapter reviews this historical journey.

After the Second World War (1939 -1945), the pressing needs of the labour market had been recognised in rebuilding the country. Immigrants from the British colonies and elsewhere were welcomed without any significant reservations. Between 1940 -1960 huge numbers of immigrants from non-Christian faiths migrated to Great Britain. This was the period when many Muslims moved to Britain from places such as East Africa and South Asia etc. This period has been described as a golden era for Muslim migration to the UK. Initially, this immigration was expected to be temporary but many people stayed permanently after they were allowed to bring their families to Britain. The majority of them chose to live permanently in the United Kingdom (Lewis, 2002). Immigrants into the UK tended to form communities within the wider British community, catering for the religious needs of those with no – Christian faith affiliation. By the time these immigrants attained British domiciles and became an accepted part of the British community many amongst them, like rest of the community had been committed by the courts and imprisoned for various crimes. This is what led to a need to fulfil their specific requirements, including religious needs, inside the

prison, and recognition of the need for a multi-faith prison chaplaincy (Beckford et al, 2005).

At a policy level, the Prison Act 1952 can be seen as the first step towards the establishment of a multi-faith Prison chaplaincy. Although according to this Act 'a Chaplain should be a priest of the Church of England, properly licensed by the Bishop'. But the Act acknowledged the right of visiting ministers for those prisoners who are not of the Church of England. Nonetheless, it was only the prisons rule 1964 that for the first time permitted, officially, that prisoners could change their religious registration to other than Church of England. The same Act actually opened the door for multi-faith dialogue in and out of the prisons of Great Britain. Later, the Race Relations Act (1976) clarified that all prisoners should be treated equally without discrimination on the grounds of colour, race or religion (Gilliat and Beckford, 1998).

The Church of England had been hosting and facilitating faith-related needs for different faith communities inside the prisons and took on a leading role in this respect for several years. This shows the optimistic and broadmindedness of the Church of England, reflecting its spiritually embedded, love-oriented faith approach which may be rare to observe elsewhere (Hall, 2012). However, accepting non-Anglican faith affiliations by the Church of England clergy, as the representative of state religion, created mixed responses. Halevy's (1949) analyses can be focused to capture some of the Church of England chaplains' concerns and responses/attitudes in the general environment, which could truly be seen in the prison environment also because the prisons reflect the general society (Mahmood, 2007). Such attitudes have been challenged in and out of the prison. Murphy analyses the situation as follows:

The Church of England insisted that the education should be under the control and auspices of the Church of England, this was challenged. Mr. Earl Stanhope, challenged this view by posing a question: was it reasonable or just to say that the children of Catholics, Presbyterians, Quakers, and all the innumerable sects of dissenters from the established church in this country, were to be barred all sources of public education, supplied by public benevolence, unless they were to become converts to our established religion (Murphy: 1971:75).

This attitude may still be observed at many establishments where the leading role had been perceived as only the right of the Church of England by some of its clergy (Mahmood, and Ahmed, 2010).

Due to the relaxed approach towards religious guidance at a public level, the influence of the human and race relation Acts led to reviewing the traditional leading role of the Church of England. This happened not only at the establishment level but also at the prison chaplaincy headquarters, in order to match the needs of the changing situation. After the recent retirement (in 2011-12) of the Church of England Chaplain General, the Venerable William Noblett, the Prison services began to review this faith-based status in line with academic professionalism. This means that anyone who matches the required academic and pastoral criteria can apply for the Chaplain General Job. The national Guardian newspaper analyses the situation in the following words:

The Church of England could lose its traditional role as the provider of the chief chaplain to the Prison Service. One academic study of the way prison chaplains are organised in England and Wales suggested the chaplaincy service had been, in effect, a Church of England monopoly.... However, over the last decade or so, there have been moves towards a more "multi-faith" chaplaincy, and the appointment of a non-Anglican Chaplain-General could be an important step in cementing it (The Guardian Newspaper, 15th February 2012)².

Nevertheless, the prison service multi-faith chaplaincy had to undergo a gradual improvement to reach this level. The prison service in England and Wales itself took time to adjust to the growing numbers of prisoners from migrant communities like the Caribbean, South Asia and East Africa after 1960 and 1970 (Player et al 1989). Nonetheless, the prison services had been at the forefront in acknowledging the religious needs of the different communities inside the prison (Beckford, 2002). A great role was played by ethnic minority groups in the construction of a multi-faith chaplaincy in British prisons. Representatives of other faith communities began pressing for greater sensitivity to the religious and cultural requirements of prisoners who did not come from Christian backgrounds. (Player, et al., 1989) The Hindus', Muslims' or Sikhs' specific faith- requirements were recognised gradually, and by the end of 1996 each of the major faiths other than Christianity had their representative at prison headquarters level. The Chief Inspector of HM Prisons emphasised this point in his report for 1994 – 1995 as follows:

² According to the recent update from the Prison HQ (on April 2013), after a great deal of consideration, the chaplain General's status has been confined to the Church of England

Religious practice in prison establishments, nominally under the administration of the Church of England prison chaplain, has for some time routinely encompassed the various Christian denominations, as well as the Jewish and a number of other faiths. Although ecumenical in its outreach in recent years, the Prison Service Chaplaincy is now called upon to facilitate Muslims, Hindus, Baha'is, Buddhists, Sikhs and others to observe their religious traditions under the guidance of their own teachers and ministers.

The practice of the Christian-faith provisions for religious needs inside the prisons provided an opportunity and a strong case for other faith communities to demand their religious requirements on equality and agreed human rights grounds. This had been a long process and demanded a great deal of effort from minority faith groups. Due to the implementation of the Equal Opportunity, Race Relation and Human Rights Acts the rights of practicing religion, just like Christianity, had been acknowledged. Now members of other religious groups have the same right to practice their faith as Christian prisoners and so in recent years, the provisions given to Muslim prisoners have substantially improved. The Prison Service appointed a Muslim Advisor in 1999, whose main work initially focused upon three major areas: provision and establishment of weekly Muslim prayer (Friday prayers); access to Imams; and looking into the provision of halal diets for Muslim prisoners. Initially, some Muslim chaplains were recruited on a contract basis on Maqsood Ahmad's, the first Muslim advisor, advice. This experience proved very helpful in the smooth running of the establishments by overcoming many faith related issues with the help of Muslim chaplains (Beckford, 2005). This also enhanced the multi-faith chaplaincy agenda and improved understanding of different faiths at both the prisoner and prison authority level.

2.7. Muslim-chaplains and Islamic-perspectives on chaplaincy work: reflection on concerns and opportunities

The multi-faith approach in the prison chaplaincy helped in improving the understanding of the different faiths practiced in HM prisons. A Directory and Guide on Religious practices in the HM Prison Service has been issued at national level. This can help staff to understand and cater for the religious needs of all faiths, including Islam, more thoroughly. The directory describes matters related to worship, sacred writings, diet, dress, ministry and 'aspects of social functions' such as the role of families, personal hygiene and race (Wilson and Sharp, 1998). In 2003, for the first time, full-time Muslim chaplains were

significantly employed. The research carried out by Beckford reveals that Muslim chaplains are perceived as vehicles for Islam in HM Prisons (Beckford, 2005). Before 2003, Muslim chaplains used to work on a part-time, sessional basis but now many establishments have full time Muslim chaplains. According to the information recently attained by the Muslim advisor office, there are currently 55 full time and 52 part time contracted Muslim chaplains along with many sessional and volunteer Imams working in HM Prisons, about 14 of them carrying out the responsibilities of the coordinating chaplains (Ali, 2011). Many issues, including tackling religious based extreme ideology within Muslim prisoners, played a significant role in diverting government attention towards the Muslim community and their issues (Sahin, 2005; Marranci, 2009). This government attitude helped to cater for the needs of Muslim prisoners satisfactorily, but a number of areas have continued to concern Muslim prisoners and their representatives for a long period of time. According to the Muslim Advisor, due to the staff lunch breaks, there has been a shortage of prison officers to escort Muslim inmates to and from the place of worship so that Friday prayer times may be observed (Muslims are expected to offer their daily obligatory prayers within a set timing). Washing facilities are not available close to prayer rooms in many prisons or may also be inadequate in terms of size, design or location, which is still a pressing issue at many prisons, particularly in the winter, when Friday prayer's time has a very short window. The authenticity of halal food has also been questioned, despite official assurances, and this has been of a crucial concern to Muslim inmates and a frequent source of frustration. Matters arising from personal hygiene also feature significantly in Muslim prisoners' daily lives. Prison authorities have been advised by the Imams on all of the above issues at both headquarter and local prison levels. Recently, many Imams raised prisoners' concerns to build cubicle showers so that individuals do not have to share communal showers for religious reasons. It has been added into the Prison Service Order on religion and, as a result, in many prisons curtains or modesty screens are available.

Most of these issues have been resolved with the consultation and help of the Muslim advisor and the prison Imams (Beckford, 1998; 2005).

Muslim chaplains are part of the Muslim community and are responsible for building supportive relationships with the Muslim community outside the prison as well. They can raise Muslim prisoners' issues on their behalf, abiding by set prison rules and regulations. The NCWMP (National Council for the Welfare of Muslim Prisoners), recognising the important role of prison Imams, stressed the large discrepancies to be

found between the different prison establishments due to the increased Muslim population, which may affect the smooth running of the establishments if not resolved. For example, in HMP Belmarsh, where there had been approximately 150 Muslim prisoners, 100 of whom attend Friday prayers, only one full-time Imam was employed by the prison. By contrast, at Brixton Prison where there are around 80 Muslim prisoners, there had been one full-time Imam and two relief Imams to support his work. At Feltham Young Offenders Institute there are approximately 135 Muslim prisoners, and one full-time Imam and four relief Imams are employed, these and other issues have been sorted to a certain extent, as part of a multi-faith chaplaincy team. The recruitment of the Imams played a significant role in the solution of such issues (National Council for Welfare Muslim prisoners, 2004; Quraishi, 2005).

The role of the multi-faith chaplaincy has been acknowledged by prison staff, prisoners and their families, the prison authority and also in academic circles (Sundt and Cullen, 1998; Sundt and Cullen, 2008; Beckford and Gilliat, 1998; Beckford, 1999). This role makes a significant contribution during the process of rehabilitation, helping inmates to adjust to prison settings and fulfilling spiritual-based counselling needs (Shaw, 1995; Hicks, 2008). The statutory, generic, pastoral and religious based work of the prison chaplaincy as summarised below reflects the value of the work carried out by the members of the chaplaincy team. One of the members of the chaplaincy, regardless of his/her denomination, carries out the following tasks either on a rota or a regular basis.

2.8. Reflection on the responsibilities of a Multi-faith Prison chaplaincy

The prison chaplaincy carries out many faith-based and generic works for the betterment of the prisoners as well as the staff. These can be summarised as follows: seeing the new receptions, visiting health care to provide pastoral care to both staff and prisoners there, and also providing the same to those who have been restrained to segregation units due to their behavioural issues or for their self protection; taking part in different internal and external work related meetings to raise prisoners' as well as staff's concerns, participating in different reviews including those carried out for those who are vulnerable to self harm; offering religious/spiritual based support and counselling to such prisoners; preparing reports for the sentence planning board; dealing with family issues like the death or serious illness of the prisoners' relatives and advising the establishment after having confirmed the news

regarding the issues mentioned above; attending work related training and representing the prison in the outside community in order to build bridges; supervising the official visiting scheme for those who do not have family visits; arranging faith-based classes and delivering sermons to the perspective faith communities along with organising the festivals for different faith communities inside the prison as part of the multi-faith chaplaincy agenda (Todd and Tipton, 2011; Prison Services Instruction 2011).

An Imam is also expected to help in challenging inappropriate religious-based ideological extremism, which occasionally is necessary (Todd, 2011). However, Muslim community in Great Britain appears to have been going through the same process of integration in Great Britain as the early Christian community had gone through in the process of adjustment within a pagan British society. The relationship with the State is perceived by some Muslims as a dangerous threat to faith, just like the early Christians had thought, preferring to adopt isolation as a technique in this situation as discussed earlier. Similarly, some of the Muslim scholars see Government attention towards the Muslim community, due to its terrorist agenda, as a great opportunity to explain the Islamic approach. They see it as an opportunity for developing a good relationship with the authorities, particularly at criminal justice level (just like the early Christian leadership). There appears to be a great enthusiasm, eagerness and interest to get involved with all the programmes being prepared to tackle extreme and radical ideology from both sides - both Muslim scholars and the prison authority - in order to resolve the issues together. But, there appears to be a significant lack of a critical approach whilst establishing such a relationship at both the authority and the Muslim leadership level (if they are called Muslim leaders in a true sense). Focusing only on the actions (crimes) carried out under the influence of political or religious ideology and not understanding and educating those who appear vulnerable to such a psyche is not a beneficial approach. Similarly, sacrificing or compromising some traditions is considered the best methodology in this respect (Sahin, 2002). The current situation (dealing with extreme ideology) requires a proper strategy, which necessitates an understanding of the fact that the assimilation or sacrificing of Islamic norms will never be the solution in the case of Muslims, but that integration is. And this requires education and a critical approach in order to *establish* dialogue. On the other hand, the government/prison authority needs to understand that just designing the courses and delivering them may not resolve the issues. It is important to review the

theological affiliation and ideology of those who are (due to the closeness of the prison authority) delivering and establishing these anti-terrorism and so called counter-extremist courses. It appears that this aspect has not been prioritised as part of the agenda. It is interesting to note that there is a significant under-representation of Muslim Imams from the spiritual Sufis background within the British prison chaplaincy.

It is a fact that most of the recruited Imams, either attained their religious qualification from Muslim countries like India, Pakistan, and Egypt etc., or are trained by those scholars who attained their religious qualification from the countries mentioned above. This different cultural approach of many Muslim chaplains can help in improving a diverse multi-faith agenda. (Beckford et al, 2005). However, this diverse cultural background and rich interpretation of Islam, particularly within a Sufi-background has not been acknowledged, appreciated, or supported in connection with the contemporary requirement of our society. The Times daily newspaper, published an article by Mr. Ali (2012) - the Muslim advisor for HM prisons - on 10th of January 2012, and in his analysis this was termed "a tragedy". In his view, most mosques (religious institutions) recruit Imams from other Muslim countries who cannot speak English. In his opinion, these Imams cannot relate to second and third-generation youngsters growing up in the UK (Ali, 2012). The Daily Mail newspaper's spin on the story was represented in its headline, which read, "Generation of young Muslims ending up in jail because of out-dated imams who fail to engage with them" (Hartley, 2012, updated 17:04, 10th January 2012). The Muslim community and its representatives should be realistic and objectively attentive and careful whilst representing community-related or religious issues. However, the issue is related more to theology than culture. Not only is the Muslim community in the UK recruiting their religious ministers from outside the UK, many other faith communities like the Jews, Hindus, Sikhs etc. are doing the same. The presence of such religious leaders may play a significant role in the process of community integration (Vertovec, 2000; Saint-Blancat, 2002). Many Imams, including myself, benefitted from the scholars who came from outside the UK. Thus their services should be appreciated. However, the Muslim community in Great Britain does not appear to be using such scholars' abilities in a more constructive way. Similarly, these scholars have been ignored somewhat at the British authority level too, the latter appearing too busy to adjust themselves to the environment and thus not paying full attention towards the issues highlighted above. It is important that

all the aspects are understood and considered in order to find out a sound solution, particularly if it is a theological one.

There is an inevitable need to reinterpret many religious norms in connection with the contemporary British environment without losing an essential religious identity. This can be done with the help of the scholars, who have a spiritual theological background (they may have come from other Muslim countries and would not be able to speak English in a colloquial style). But it appears that the role of this spiritual background has been somewhat ignored. From a professional perspective, there appears to be a significant need for structuring the pastoral-focused, Islamic-based, Imam's role in connection with British society within prison settings as well as in the mosques beyond the prison in the general British environment. It may be interesting to note that the chaplaincy role itself, as an organised institution, has never been established within the Muslim community unlike with Christianity, where a chaplain is the person who must be in charge of a chapel. There is no formal concept or procedure of ordination in Islam, nor is there a religious or bureaucratic work structure in Islamic communities for an Imam (Siddiqui, 2007). In Gilliat-Ray's (2008) analysis, the emergence of Muslim chaplains in Britain has created a new kind of Islamic religious professional whose role has not yet been clearly defined. Religious guidance can be used to clarify a Muslim chaplains' role in the contemporary British environment. This requires restudying the fundamental resources of Islam in connection with a diverse modern British context. From a historical perspective, during the time of the prophet, there was not an organised, established form of imprisonment. However, some types of detention and rudimentary prisons had been introduced after the death of the prophet in Medina and Buḥra (Hassan, 1987). Nonetheless, it is important to note that there are many principles in Islamic guidance that can be used in connection with prisoners' rehabilitation as well as in developing the Islamic based role of a Muslim chaplain. The Quran and the tradition of the prophet emphasised a great deal of decent treatment and showing respect for those who lose their freedom or are held in the Shackles: Asir/ Riqab (76:8; 2:85). Although these states had been understood as either being of slavery or captivity and not imprisonment as such, in the modern world these can be interpreted in connection with the state of those who lose their (partial) freedom (prisoners). The Islamic Penal system has been established on the fundamental principles of Islamic guidance and developed in connection with the contemporary situation over many centuries and offers different types of punishment. A major part of the

Islamic penal system is based on restorative justice, which involves the concept of Tawba (repentance) and forgiveness as an option along with its retributive aspect. This can be used to design a theological-based course for a Muslim chaplain. However, as the study does not focus on the penal aspect of Islam, only the rehabilitative aspect is taken into consideration. It is important that Muslim Imams, as part of a rehabilitative agenda within the British penal system, are fully trained to attain this objective using a cohesive Islamic-based strategy, which should be considered an essential aspect of their religious responsibility. This will raise the role of the Muslim chaplain as it is considered to be less important and religious by many Muslim scholars (see Chapter 1).

The role of the Muslim chaplain should further be explored and enhanced by establishing a multi-faith forum and sharing ideas, particularly with Christian colleagues, learning from one another and re-interpreting religious texts in connection with multi-faith chaplaincy work. There is a significant need for designing the specific faith based training courses for different faith ministers working in prison settings other than Christianity (particularly in the case of Muslims who seem to provide the second biggest community in British prisons after Christianity). These training courses should explore the importance of work carried out inside the prison using the respective religious text/traditions of the different faith communities. This situation has not improved professionally, particularly regarding the generic duties (other than faith-specific duties) carried out inside the prison.

The Christian-based, pastorally-focused chaplaincy approach and the peace-oriented Islamic world view share many similar grounds that can be used to improve professional skills. A critical dialogical approach can help to raise the professional profile and attain work-related self-satisfaction in a secular contemporary environment (Todd and Tipton 2011). According to Sykes (the Bishop of Ely), "Love, mercy, justice and hope are the arching principles of Christian Ministry" (Sykes, 1993: 36, 41). The same principles can be established when reviewing religious literature in order to design an Islamic-based chaplaincy model to carry out pastoral work via a multi-faith prison chaplaincy. For example, Jesus' compassion for the outcast and the underprivileged and his insistence that we must love those who are unrighteous as well as those who are righteous should be interpreted in connection with a prison context. Many such examples can be found in Islamic guidance which can improve a religious-embedded team spirit. However, it has been felt/experienced as: personal prejudice; not making a sincere effort to understand one another's perspectives; the fear of losing faith based

identities as a result of inter-faith dialogues; not valuing the differences in the process of community integration; and a sense of self-importance from both sides. These appear to be some of the hindrances, along with many others, in this respect.

Improving the sense of pastoral care is a core component in chaplaincy work. The characteristics of the prophet Muhammad, even before he had been crowned with the prophethood, can be used as valid grounds to characterise the role of a Muslim chaplain in a modern British environment. When the prophet experienced revelation for the first time, he was overwhelmed by it. Having discussed this with his wife he was consoled by her in the following words:

O' Prophet of Allah 'No' Allah (God) would never disgrace you! You maintain close ties with your relations; you bear others burdens and give people what they need. You are hospitable to your guests and help those with a just claim to get what is due to them (Nomani, 2003).

Similarly being a good listener and ready to offer a shoulder to cry on to those who are in pain is considered as an essential quality for chaplaincy work in prison settings (Todd and Tipton, 2011). The holy prophet showed this caring attitude to the extent that he was criticised and titled by his opponents with the word 'Uzun' which is translated as ears (The Quran: 9:61). The Quran appreciated this quality, as the prophet was very attentive whilst people were talking to him even about small matters, and this is what is required from a prison chaplain. This pastoral role can be improved by interpreting the normative character and sayings of the prophet as a religious ground for Muslim chaplains. For example, according to one of the authentic Ḥadīth, the spirit of religious guidance is based on *Nasiha*: good advice (Al-N awawi, 1998:7). Interpreting the rehabilitative aspect of religious guidance as part of a Muslim chaplain's training will help in improving moral and good practice in connection with all-generic and faith-based responsibilities. This requirement has been highlighted in current research carried out to explore the role of the British prison chaplaincy by a team of researchers at Cardiff University in the following words:

There is no work to date exploring prison chaplaincy from a truly inclusive, cross-denominational, multi-faith perspective that draws together and includes the experience of and subsequent voices of Muslim, Church of England, Catholic, Quaker, Buddhist, Methodist, Sikh or Pagan as part of the same

team delivering, in theory at least, the same service to the prison population (Todd and Tipton, 2011:.6)

However, the spiritual, embedded, religious-based role of a multi-faith prison chaplaincy has potential to play a great role in the life of prisoners, their families and also has been appreciated and recognised by prisoners as well as staff and prison policy-makers. The following part of this chapter will explore the multi-layered role of a multi-faith modern prison chaplaincy.

2.9. Contribution of a multi-faith chaplaincy in Prison settings

The contribution of a multi-faith chaplaincy had been acknowledged at prison authority, academic and prisoners levels. The Home Secretary (2005) acknowledged this role in the following words:

We have to think more creatively about the role that the wider community can have in rehabilitating and resettling offenders, as about how to allow voluntary organizations such as faith groups to become more involved in that process of re-socialising of offenders back into the community (The Home Secretary, 2005).

Her Majesty's Chief Inspector of Prisons appreciated this role in his Annual report for 1997 - 1998 as follows:

No praise can be too high for the work of the chaplaincy in the prisons, by which I mean the multi-faith ministry that is delivered by teams of chaplains of all denominations. Because their work encompasses prisoners, staff and their families, their influence is felt in every part of the prison ... a strong chaplaincy team is an undoubted influence for good in a prison and in these days of overcrowding and resource shortages, nothing positive should be undermined (Hardy , 1999).

Religious involvement, via the prison chaplaincy, has many dimensions and plays a vital role, not only in the process of rehabilitation and resettlement of the prisoners outside the prison, but it also offers help in settling the prisoners inside the prison. Arrival at prison for the first time, itself may be a trauma for many prisoners. In the words of Hardy and Fleming (1999: 10), prison itself is a place where "people are deprived of many of those features which make life tolerable - freedom of movement and choice and restrictions on normal social and sexual intercourse.... they cannot avoid creating anxiety and loneliness. Not infrequently, they give an opportunity to the bully and the pretentious".

According to research carried out by Todd (2011) the prisoners' perception regarding the multi-faith chaplaincy has been described as "Symbol of the outside world". This means the chaplaincy is perceived as a window onto life outside the prison community, particularly for those who have been sent to prison for the first time.

The multi-faith chaplaincy provides spiritually-based, optimistic support to the prisoners by establishing a one to one session, religious based courses and communal worship; this also has been valued at both prisoners and authority levels. Fleming (1999:11) analysed life in custody and concluded that it is most likely that a prisoner may lose self respect:

Arrest and receptions in prison are traumatic and dehumanizing experiences. Most people in prison need help in coping with the loss of self-respect. In one sense, they lose their identity. They become a number. Their physical conditions are basic and limited. Their companionship is enforced, and their life is almost totally restricted and controlled.

In his view, it is faith that can provide light and remind them that they have much to improve upon even in the prison. He appreciated the role of religion in the following words:

anyone therefore who accords them dignity and worth – in Christian terms those who remind them that they are still children of beloved God – begin to set them on the road to redemption and hope (Fleming, 1999:11).

Many steps have been implemented and suggested to *establish* a constructive prison regime for attaining the rehabilitative agenda. A constructive prison regime, in the eyes of the prison authority, can be summarised as: promoting - meaningful individual assessment; involvement in work and training, education and basic skills; planning for employment; planning for better accommodation; tackling substance abuse and finally taking part in offending behaviour programmes (Narey, 1999). Faith can contribute to all of the aspects of constructive rehabilitative prison regimes. Nonetheless, according to Fleming's analysis (1999), often these services had been carried out informally via a spiritually-based relationship and trust between the prisoners and a minister of religion. The best way, in his opinion, for an offender's reformation to take place is by enabling him/her to accept their situations and pass a subjective based assessment. This is the only insight that may

bring real hope and the possibility of establishing a new beginning (Fleming, 1999). Offending behaviour activities and a religious guidance programme delivered by the chaplaincy team can play a great role in supporting the rehabilitative prison regime.

The multi-layered, positive impact of religious guidance in the life of the prisoners in contemporary British prisons has also been identified by the academics. The research work carried out in prison settings revealed the valuable impact and contribution of chaplaincy involvement in promoting and facilitating the rehabilitative agenda at both the prisoners as well as prison staff levels. Religious guidance delivered by the chaplaincy can help the prisoners to realise the fact that they have broken the approved values and have wronged the society. This opens the doors for altering inappropriate lifestyles, and without this the process of correction cannot be commenced. Similarly, faith is considered as a support in improving a positive world view and reformatting the positive sense of self and identity in prisoners' lives (Braithwaite, 1990). Genders and Player (1989) review the whole state of imprisonment and argue that the Prison environment promotes a sense of insecurity and a risk of verbal intimidation and physical assault, making its inhabitants vulnerable and targeted for physical and sexual violence. Religious affiliation had been identified by many prisoners as a tool to negotiate personal safety (Wilson and Reuss, , 2000).

Religious involvement inside the prison is considered, along with other rehabilitative resources, as a technique in controlling recidivisms and the prison chaplaincy has a potential to play a great part in this respect (Spackle and El- Hassan, 2007). Recent research carried out to explore the role of the prison chaplaincy suggests that a chaplain's role is as a humanitarian where religious guidance is considered as a (secondary) means to attain the objective. That is why the prisoners, according to this research, appeared to trust the chaplains and feel more comfortable discussing their issues with them (Todd, 2011). This trust can be used to tackle the self-imposed isolated mode of religiosity and extremist ideology based on a distorted text of religion. However, there are many obstacles which require collaborative cooperation from the prison authority as well as the faith community to attain the rehabilitative objective of the British Penal System.

Conclusion

This chapter offered diverse definitions of rehabilitation and analysed different approaches towards Prisoners' rehabilitation. The background of rehabilitative approaches within British Penal system has been discussed. The role of a multi-faith prison chaplaincy during the process of prisoners' rehabilitation has been reviewed. The contribution of Muslim chaplains as an integrated part of the prison chaplaincy has been studied. Areas for improvement, along with their theologically-based solutions, have also been analysed in this respect. The next chapter will critically review the major rehabilitative programmes used within the British prisons. The main faith-based intervention programmes including a few programmes that are associated with Islam will also be critically reviewed.

CHAPTER THREE

The Rehabilitative Programmes within the British Prison Service: A Critical Review

3.1. Introduction

This chapter sets out to analyse offending behaviour programmes and faith-based victim awareness-restorative justice programmes in British prisons. The role of these programmes in attaining the rehabilitative objectives of the British Penal System will also be reviewed. The study will also share some of the concerns regarding these programmes, drawing upon researcher's personal professional experiences suggesting their resolution through religious based rehabilitative programmes.

3.2. A rehabilitative/offending behaviour programme: aims and basic definitions

Offending Behaviour Programmes (OBPs), also known as accredited programmes, are recommended to those who receive custodial or community sentences. The major aim of these programmes is to help the offenders in managing those factors which lead to re-offending. These programmes reflect the rehabilitative approach of the British penal system, where offenders' correction is taken into account rather than expecting punishment alone to act as a deterrent (Clark, 2004). This aim can only be attained by facilitating an appropriate learning environment and involves many psychological, educational and security measures (Crow, 2001). Due to its complexity, a rehabilitative programme, in a contemporary prison context, can be defined as a process of participants' treatment through which an appropriate and organised set of mental, physical and educational activities are prescribed to cure or overcome the observed, assessed and highlighted mental, emotional and behavioural issues within an offender's personality (Crow, 2001; Russell, 1925). As the process of offenders' rehabilitation itself involves complex aspects and different approaches (see Chapter 2), a rehabilitative programme thus has several definitions reflecting different rehabilitative approaches (Gun, et al, 1991).

According to Ward and Maruna (2007), a rehabilitative programme reflects a systematic and evidence-based process by which actions are taken to work with the offenders in custody and on release, so that communities are better protected from harm and re-offending. It encompasses the totality of the work with prisoners, their families and significant others in partnership with statutory and voluntary organisations.

According to Douglas (1992), a rehabilitative programme is, actually, the provision of skills in self evaluation and self development. This definition has been explained in these words:

Incarceration can be a wake-up call for people who commit crimes. It can be a time for introspection and evaluation of one's life, a time to reflect on the past, present, and future. That is why a prison rehabilitation programme is a support mechanism in the process of self evaluation and self development in order to help prisoners in their quest for greater self-knowledge (O' Connor, 2012:11).

According to another definition, a rehabilitative programme is a treatment and problem-solving method, which in its nature is a reiterative, active, educational focusing on a patient's (offender's) behaviour. According to this approach, a rehabilitative programme can be distinguished due to its following essential components: (1) It has a clear assessment method to identify issues; (2) Goals and targets and the procedure either to attain them or a support mechanism in achieving them; and finally (3) involves an evaluation procedure to check the effects of the suggested intervention (Shadd, Maruna and Ward, 2007; McGuire, 1995; McGuire, 2002).

From the perspective of the penal system, offenders' rehabilitative programmes reflect a forward looking, inclusive and rehabilitative approach in the criminal justice system towards the committing of offences. A rehabilitative-based penal system is concerned with what can be done to repair the harm caused by the crimes. That is why an offending behaviour programme is considered to be a practical tool for attaining government expectations agreed at policy level, reflecting its preferred approach towards the committing of crime (McGuire, 2002).

The British Prison Rules 1999, consolidated in September 2002, reflect the preferred approach of the British penal system, in which the prison services are required to ensure that the training and treatment of

prisoners shall be arranged in such a manner that they are encouraged and assisted in leading a beneficial and useful lifestyle. This has been considered as a 'fundamental purpose of their imprisonment' (The Parliament, 2010). However, the rehabilitative approach of the British penal system, implemented through a rehabilitative prison regime, is future-focused and takes both victims and perpetrators into consideration (see Chapter 2). Following on from this theoretical background, a rehabilitative model, in connection with the British Government's rehabilitative approach, can be characterised as a process which comprises a number of different types of interventions and involves varying degrees of provision of purposeful activities for prisoners. It also helps in challenging offending behaviour and equips prisoners with life and work skills (The House of Commons, 2005). The purpose of a rehabilitative programme from the perspective of the British Government and prison authority is described in the following words: "the purpose of the training and treatment of convicted prisoners shall be to encourage and assist them to lead a good and useful life (both in and outside of the prison)" (The Parliament, 2005). The Home Secretary, Mr. Clarke (2006), expressed the Government approach towards the effect and characteristics of rehabilitative intervention programmes as a holistic strategy in the following words:

The way we deal with those who break the law is fundamental to the health of our society although punishment and imprisonment are necessary to protect the public and serve justice....a healthy and safe society needs them to be given every opportunity to reform – to get back onto the straight and narrow and become constructive contributors to the good of society as a whole (Clarke, 2006:9).

Similarly, Mr. Straw acknowledged the impact of intervention programmes and expressed the Government's optimistic and positive vision towards the characteristics of rehabilitative approach as follows:

I believe prisons can be made to work. We can make them work as communities in their own right; that are safe, fair and responsible places to live and work. We can make them work as places that keep prisoners constructively engaged, challenging their lifestyles and looking ahead. And we can make them work as an element in a much bigger strategy for reducing crime (Straw, 1998)

3.3 Types of rehabilitative programmes utilised at HM Prison as part of rehabilitative regime: An overview

Many kinds of formal and informal strategies are being utilised to reform prisoners as part of a rehabilitative prison regime. However, all of the learning activities can initially be categorised into two types: educational and therapeutic. The former utilises an educational and skill-oriented approach to bring about positive change in personality using vocational or educational activities, whilst the latter involves psychological frameworks for personal correction and are called accredited offending behaviour programmes.

Educational- and skills-based programmes include victim awareness, ESOL, Literacy, plumbing and other vocational type of courses affiliated with an approved educational body like the National Open College Network and the Open University etc. The therapeutic programmes can be further divided into two categories in connection with the types of offenders: offenders with dangerous and severe personality disorder (DSPD) and offenders without dangerous and severe personality disorder. The programmes assigned for DSPD involve a complex theoretical, psychological, dynamic and cohesive therapeutic approach, whilst the programmes designed for those offenders without DSPD are mostly modelled on the cognitive behaviour therapeutic approach (CBT) and are widely taught at HM Prisons (Liebling, 2011; McGuire, 2002). Offending behaviour programmes are controlled by the offending behaviour unit whilst the DSPD programmes are run jointly by the Ministry of Justice and the Department of Health (HMP Whitemoor, 2010). In this section two cognitive programmes and one educational, religious-embedded programme will be reviewed to investigate the suitability of an Islamic-based programme to help Muslim participants in the process of their rehabilitation.

3.3a Supervision and impact on imprisonment

Rehabilitative programmes are considered to be a great support in the process of prisoners' progress, in recognising the level of the prisoners' risk to the community and in managing the identified risks. In other words, a rehabilitative programme, with many other set targets, is used as a measuring tool to ascertain whether a particular prisoner is ready to be released into society. The suggestions made on the grounds of such programmes are well explained in the post-course reports when prisoners have completed a specified programme. An offending behaviour programme may also help a prisoner in moving from a high

security and strict environment to a less restricted or even an open prison. These evaluations, made on the grounds of such programmes, are taken into serious consideration, particularly in relation to those prisoners serving undetermined sentences (Marshal, 2004).

3.3b Theoretical aspects of a rehabilitative programme

According to the rehabilitative approach, as highlighted earlier, an offender is considered as a patient and the offending behaviour programme as a process of treating him/her in connection with the diagnosed symptoms of psychological illness within their personalities. Most of these patients suffer some sort of personality disorder. Personality refers to enduring and long term patterns of cognition, emotion, motivation and behaviour that are activated in particular circumstances (Brownlee, 1998).

From this perspective, patients (prisoners in a prison context) with personality disorder have various deficits in functioning, such as poor impulse control, struggling to regulate their affects and deficits in the capacity for self-reflection. These shortfalls may make them incapable of behaving consistently in their own best interest or taking the interests of others appropriately into account. The examples of such deficits can be lashing out aggressively without taking the consequences into consideration or self harming in upsetting situations. These deficits are considered as root causes for their offences (Heim and Westen, 2004).

From a critical perspective, a rehabilitative programme involves many psychological approaches such as cognitive behaviour therapy, the psychoanalytic approach, Humanist and Gestalt therapeutic approach etc. However, the critical integrative approach, which is flexible and utilises different approaches according to the required situation, is considered the best method for dealing with personality related issues (Norcross and Goldfried, 2003). This approach integrates different theories and critically tries them in order to resolve complicated personality disorders (Westen, 1995) Nonetheless from a theoretical perspective, approaches such as psychodynamic, cognitive-behavioural, Freud's topographic model (conscious, preconscious, unconscious), structural model (id, ego, superego) and psycho-social model played a significant role in shaping this critical cohesive psychological approach (Heim & Westen, 2004). Cognitive Behaviour Therapy (CBT) is considered one of the critical integrative approaches (Hawton, K. et al, 1989). This focuses on the thoughts, emotions, physical feelings and actions of the participants (Beck, 2003). CBT is being used widely in

many offending behaviour programmes. Controlling Anger and learn to Manage it (CALM) and Thinking Skills Programme (TSP) are the most popular amongst them, both of the said programmes have been reviewed to investigate the scope of an Islamic-based programme with a view to attaining the same objectives using a cohesive religious spiritual approach (see appendix 2a and 2b).

3.3c Historical background of Cognitive Behaviour Therapeutic approach

Cognitive Behaviour Therapy is a combination of a number of therapies, but was initially designed to help in resolving psychologically rooted problems such as anxiety, depression, and post-traumatic stress disorder (PTSD) as well as the issues related to drug misuse. CBT is, initially, the combination of Cognitive and Behavioural therapeutic approaches. The former helps in bringing change to people's thoughts, beliefs, attitudes and expectations, whilst the latter helps in improving positive behaviour. American psychotherapists, particularly Aaron Beck (1975), played a significant role in developing CBT as a method of rehabilitative intervention. This approach is embedded in the basic principle that there is a deep reciprocal relation between human thought and action. Our thinking about a situation affects the style in which we act; similarly our actions can affect our thoughts and feelings. This ideology holds that a balanced personality requires integration and nurturing both in thinking as well as in actions (Clark, 2008). However, CBT is a subjective problem solving approach, which believes that people's problems are often created by themselves. It is not necessarily the objective situation that causes the unhappiness, stress and trauma. It is important to consider how a person might react, respond and think in various situations. The rehabilitative programmes based on CBT theory help prisoners to solve their problems by creating varieties of scenarios to improve their understanding of the methods for dealing with undesirable situations appropriately –(Clark, 2008). The following section will explain the scenario-based, practical aspects of CBT.

3.3d. Practical aspects of rehabilitative programmes - exemplary Scenarios

During the delivery of rehabilitative programmes, many scenarios and situations are created to facilitate a positive response towards an objective situation. For example, in the case of a Muslim who believes that an officer dislikes him and is trying to undermine his religion, negative thinking can make him anxious and depressed on the wing and

as a result he may begin to make mistakes. It is likely that, due to this misunderstanding, when the officer points out his mistakes and suggests ways in which he can avoid making them again, it may reinforce his belief that the officer dislikes him. The more he is convinced by this, the poorer his performance will become. Over a passage of time, the performance drops even further. Finally the officer may lose patience with his performance and put him on report (Clark, 2008). To solve this type of problem, CBT-based rehabilitative programmes may help the prisoner to break this downward cycle of thinking by challenging his negative and unhelpful thoughts. CBT-based programmes would encourage the prisoners to base their behaviour on more realistic thoughts and assumptions.

During this situation and many others like this, the CBT therapist can point out the positive side. For example, the officer is unlikely to undermine a prisoner because it is in the officer's interest to have a peaceful environment in which to perform his duty of care for prisoners. Instead of seeing the officer's suggestions as a personal attack, it would be more helpful for the prisoner to see them as support and encouragement. The facilitator and the students would then talk about how the person facing this sort of situation should act in the future. The facilitator may provide some extra training to learn new skills in order to cope with these situations by creating different scenarios. These interventions emphasise that positive thinking and appropriate behavioural techniques may help people in bringing about a positive change in their attitude and performance, and this may impact people's relationships (Friendship et al 2003)

In England and Wales, HM Prison Service started to run Cognitive Skills programmes in 1992. A system of accreditation has been developed within the Prison Service to obtain the maximum benefits from these programmes. The research carried out to investigate the impact of these programmes found that they made a positive contribution in helping the prisoners to move on and consider a variety of options in responding to an undesirable situation (McGuire, 2003). Similarly, at a practical level such programmes, due to government supervision, have a well organised structure and entail a strict criterion for participants' selection. The process of accreditation is overseen by the Joint Prison/Probation Service Accreditation Panel. This body oversees the quality of both programme design and delivery. Nonetheless, many aspects of such programmes, particularly their strict standards of selection, have been criticised at both participant and professional levels. There is a continuous emphasis on how such issues can be professionally and

effectively dealt with, inside and outside of the prison environment, to improve the effect of the programmes (Morris and Cohn, 1993).

3.3e. Criterion of participants' selection

The criterion of participants' selection differs according to the learning environment. The courses taught outside of the prison environment do not have to be linked with the offending behaviour. That is why their criterion of selecting participants is different from those being run inside the prison. A CBT programme outside the prison focuses only on anger management, assertiveness training, problem solving, and anxiety management in order to determine the method for developing thinking patterns and behaviours particularly associated with depression. However, a programme based on CBT inside the prisons aims at reducing crimes or the causes of crimes, but does not focus on reducing distress or the symptoms or causes of mental disorder as its core objectives. All of the processes and discussions are focused on the factors (including distress) that led the participants to commit crime. The criterion of selection is that the prisoners' files and the interviews administered by the assessors must demonstrate some problems at the feeling level with what they experience, or there are concerns in the behaviour being displayed by the prisoner. Both, feelings and behaviour constitute risk factors for offending behaviour. If a prisoner falls into this category, he or she is a candidate for the offending behaviour programmes (Home Office: Offender Behaviour Programmes, 2002). Similarly, the standards applied to 'consent' inside the prison also differ from those applied to health interventions. An Offending Behaviour Programme is considered as a method of progress through the prison system. It may help the prisoners in many ways, including obtaining a transfer to more open conditions and access to release on parole. That is why it is likely that a programme is made conditional on a prisoner's agreement. Whereas a similar sort of course, which is to be run as a health care interventional strategy, does not require consent for participation (ibid, p.56)

3.4. Critical analysis of rehabilitative programmes

Cognitive Skills programmes, as a reflection of a rehabilitative learning tool, as mentioned earlier had been running in HM Prisons since 1992. The Select Committee on Home Affairs first Report (2003) discussed the impact of rehabilitation in detail. The report presented the outcomes of the research carried out in measuring the impact of rehabilitative

programmes. The report number 232 describes the impact of these programmes in the following words:

The 'Measuring the Quality of Prison Life' audit in 2002 has provided valuable data on prisoners' own perceptions of offending behaviour programmes. Of those prisoners who had participated in such behaviour programmes, 63.7% agreed that they had "learned a lot" from them, 70.6% agreed that their thinking had improved, and 62.4% believed that their chances of "going straight" were better as a result of their having attended the programmes (The Parliament, 2005).

Nonetheless, many areas for development had been identified at both their theoretical as well as practical levels during their evaluation at academic, government and prison advisory levels. Rehabilitation theory, just like any theoretical approach, has its historical background and areas of improvement and has been improved over time. However, the critical analysis of these programmes suggests, that in a complex and diverse environment like British Society, religious guidance can be used as a complementary rehabilitative mechanism to overcome many issues. The major objection posed towards rehabilitative theory is, that it appears to somewhat minimise human freedom. The critics of this approach argue that it holds criminals as ill people who do not appear to be acting from their own free will but are impelled to act by forces beyond their control and this devalues human potential. On the other hand, the rehabilitative approach supports offenders' release into society or a transfer to more open prisons, thus it is criticised as being unjust in many undetermined sentences (Hirsch, 2009). Undetermined sentences are based wholly on prisoners' progress. The judge determines minimum sentences but the eventual release is totally dependent on the offender's progress during his or her imprisonment. When the determined period arrives the PAROL board assesses the level of threat to the public of the offender (Ministry of Justice, 2011; Encyclopaedia Britannica, 2002; The Legal Dictionary, 2005). The critique of this approach, particularly in the case of prisoners with undetermined sentences, considers this as provision of autocratic status and power to the PAROL board. They argue that it undermines the victim's expectations because the sentencing is not necessarily imposed in proportion to the gravity of the offence, or fitting the treatment required for the specific criminals (Hirsch, 2009; The Guardian Newspaper, 22 May 2009). Many of its critics have argued that it is a premature attitude in the penal system (Cavadino and Dignan, 2007; Folkard and Smith, 1976), leaving the whole of the rehabilitative approach with a 'Nothing Works' type of thinking, as it can be seen as nothing but a ticking box practice (Palmer 1975).

As a response to the 'Nothing Works' criticism, which became synonymous with a way of characterising the treatment and rehabilitative approach, many intervention programmes were established and piloted in prisons to find out a satisfactory answer for 'What Works?' (Crow, p.29). Nonetheless, the developmental stage of the rehabilitative approach in the twenty first century had changed the debate from 'what works'? To 'what helps'? (Ward and Maruna, 2007). The director of a well-acknowledged prisoners' representative organisation (NACRO) explained this help-oriented approach towards the intervention programmes in the following words:

The reality ... is that some of these courses work some of the time for some people in some circumstances if they are very well targeted, but simply to argue that if you put a prisoner through an anger management course or a thinking skills course, it will make any difference, is very questionable (The Parliament, 2005).

This means imprisonment can be used to help some of the prisoners in improving their potential through rehabilitative programmes. This view of rehabilitative theory appears to provide an opportunity for establishing a multi-disciplinary approach to achieve the rehabilitative agenda. Different agencies, including faith communities, have wider scope to contribute their input, adopting specific methodologies as part of helping the rehabilitative agenda (O'Conner, T. et al 2002).

The next part of this chapter reflects a multi-faith prison chaplaincy's, particularly a Muslim chaplain's, perspectives on the rehabilitative programmes run in British prisons, reflecting on the issues raised by the prisoners particularly of Muslim background, where faith had been used in resolving several issues.

3.4a- Rehabilitative programmes from the perspective of Chaplaincy

Many prisoners (both Muslim and non-Muslim) appear to acknowledge the facts that CBT based rehabilitative programmes are helpful in improving positive thinking skills. These provide a type of rehearsal for looking into a variety of options available in responding to an undesirable situation. As the process of their accreditation is supervised by the Joint Prison/Probation Service in order to oversee the quality of the programmes, this means that a CBT programme is well structured (Home Office, 2006). A strict selection criterion is taken into account to

select the participants with low to medium risks (Home Office 2006). The main focus in a CBT Programme is on analysing the risks of re-offending at both the assessment and delivery level (Andrews and Bonta, 1994). The available records of the prisoners are reviewed to investigate the direct risks of re-offending which are classed as 'needs' (Consent to ETS Risk Assessment 2007). However, all of the above positive points involve complex and hard criteria in order to attain the maximum benefits from these courses. Due to their strict criteria, these courses are considered too formal and sometimes the prisoners, particularly those with ethnic backgrounds, appear not to relate to them. The selection of an appropriate and true target group had been identified as a genuine concern for these courses across the board. On the other hand, unfortunately, there is no guarantee that a carefully selected candidate will carry out all the lengthy paperwork required for the completion of the course. In particular, this is a major issue in a prison environment where two-thirds of the population reflect very poor literacy skills (Kingston, P. 2009). In Hollin's (2002:11) view, "the selection of a target group for these programmes is one of the long running debates". The second report carried out by the Home Office and probation highlighted the same problem in the following words:

The set criterion for the selection of the target group and denial of some of those who want to attend but have been denied has been identified as having some ethical related measures; as it can affect the re-categorisation of security levels in prison and parole decisions for the offenders who have gone through these courses singling them out who have not had this opportunity despite their yearning for the courses - (What Work: Home Office 2001).

The default strict criterion of assessment has already been a concern because it can easily be manipulated in order to attain certain benefits. It can cause unrest for those who, due to different cultural background or lack of demonstrative skills, could not pass the set criterion of enrolment or success. Palmer, (2007:9) analysed its practical implication in these words: "if prisoners were denied treatment because they were allocated to the non-treatment group this could adversely affect their chances of early release". Some of the prisoners who passed these courses felt them to be a 'ticking the box' exercise. It appears that the resultant success of these courses is dependent on how cleverly a person plays the role during the set scenarios (Prison Fellowship, 2009).

Investigating, reviewing and considering the direct risks of re-offending are the main focus in most of these courses. All of the highlighted factors can play a great role in the process of rehabilitation, but there are many other indirect influences and elements that have links with direct risks and also lead to wrongdoing, yet these have not been recognised as a rehabilitative 'need' in these programmes. Hollin, (2002) highlighted the fact in detail and argued that different offenders have a variety of issues that should be considered as 'needs factors' in line with individual cases (along with direct risks). For example, their residence-related issues, their unemployment and their family background may be leading them to commit crime, and thus these factors should be considered as real needs and must be addressed. Similarly, in his view, some prisoners may have poor self-esteem, which may be the root cause for their crimes; chronic headaches or cavities in their teeth, or other health issues are all 'needs'. So these indirect needs may be ignored in these courses, when it may be that some default factors are focused and classed as 'need/rehabilitative need'. This issue has been highlighted in the parliamentary research committee's report in the following words:

The findings of recent research into the effectiveness of cognitive skills programmes in rehabilitating prisoners present a somewhat confusing picture. The most recent evaluation of cognitive skills programmes, published by the Home Office in 2003, found no difference in the reconviction rates for prisoners who had participated in either an Enhanced Thinking Skills (now Thinking Skills) or a Reasoning and Rehabilitation programme between 1996 and 1998, and a matched comparison group. This study was in marked contrast to an earlier Home Office study, conducted in 2002, which showed a reduction in reconviction for prisoners who had participated in a programme between 1994 and 1996 (The House of Commons, 2005).

This means that pre-set needs factors do work, but only for some participants. The therapeutic environment and staff morale or morals have also been identified as amongst the big hindrances (Silva, D. & McCarthy, 2004; Howells, Krishnan and Daffern, 2007).

Nonetheless, the findings of the reviews and research carried out in this respect highlighted the strengths as well as the areas of improvement in CBT based programmes. The cognitive-behavioural approaches constitute one of the most successful types of intervention with offenders (Clark, 2008, McGuire, Porporino, and Hollin, 2008). However, CBT based programmes have 'a short-term impact' on most of the participants (Linehan, 1993).

Similarly there is no surety that the prisoners will be able to utilise the skills they have learned back in a normal situation after their eventual release (Bonta, 1997). Some Muslim prisoners believe that their faith has been perceived as a risk factor, rather than a support factor during these courses. Nevertheless, from a Muslim Chaplain's perspective, many issues can be dealt with by using religious guidance. There are many theoretical similarities between the rehabilitative approach and the Islamic strategy of personal reform. For example, the psycho-social identity development approach holds that one's sense of identity plays a significant role in shaping personality (Marcia, 1966). In rehabilitative programmes it is used in order to understand the choices and commitments made by an individual regarding certain personal and social traits. Religious guidance can be used as a support in this respect. According to Islam, taking part in beneficial activities is a religious responsibility of a believer. This critical approach can be used appropriately to change the negative attitude within Muslims against CBT as it aims at bringing positive change in thought. The religious input has been experienced as a significant support in improving the mutual understanding between the tutor of rehabilitative courses and the learners by understanding each other's perspectives at the research context. Similarly a Psychoanalytic approach is used appropriately in rehabilitative programmes as part of a cohesive strategy. It focuses on an individual's unconscious, deep-rooted thoughts that often stem from childhood. Religious guidance also focuses on human potential and can be used in improving the psycho-spiritual aspects of personality in pursuit of God's pleasure. Many factors, such as having a strict religious and cultural background, have been discussed to resolve many issues through the mutual cooperation of the Imam and the facilitator of the CBT programme at the research context.

According to the researcher's personal experiences, religious guidance has the potential to be interpreted in line with the needs of the followers and can be tried as an effective foundation for offenders' correction. It can be used to support the existing intervention programmes as well. But it requires an empirical framework just like the broad rehabilitative programmes taught inside the prison. The chaplaincy and the offending behaviour units should learn from one another to support the rehabilitative agenda of the British Penal system. However, it is important that no religious norm is sacrificed in this respect. Group discussion and relating the religious text to the actual situation of the participants, just like in the rehabilitative programme, should be essential parts of a religious-based programme. Similarly, the cultural

and religious background of the prisoners should be taken into account during the scenarios used in the rehabilitative strategies. A research study carried out by the Home Office (2006) highlighted the impact of religiously-supported, restorative justice programmes and concluded that these are receiving increased attention as innovative ways to help change offenders' internal motivations as well as their external behaviour. This may further be enhanced to promote a rehabilitative agenda along with CBT-based programmes by supporting a religious-based programme just like the broad rehabilitative strategies (Mental Health Primary Care in Prison, 2011). Two rehabilitative programmes have been reviewed in order to incorporate some of their principles / strategies during the Islamic Guidance Programme to attain reformative objectives highlighted above (see appendices 2a- 2b).

The next section will analyse a faith based victim awareness-restorative justice programme modelled on Christian theology. This study appreciates the contribution of the course highlighting the need for an Islamic-based rehabilitative programme for Muslim prisoners.

3.5 Faith based-rehabilitative programmes

Many religious-based courses and activities have been established inside prisons to help participants to improve their faiths. However, only a few have been designed as a rehabilitative strategy directly focusing on prisoners' reoffending behaviour, adopting empirical measuring tools like offending behaviour programmes. Sycamore Tree and justice awareness programmes are considered faith-based victim awareness and restorative justice programmes; nonetheless Sycamore Tree Programme is one of the oldest modelled on the Christian-faith that has been running in British prisons for more than ten years. The Sycamore Tree programme has been evaluated to illustrate the need for further faith-based rehabilitative programmes which can be modelled in connection with diverse theological backgrounds (see appendix 2c)

Conclusion

This chapter has reviewed the theoretical and practical aspects of the broad rehabilitative intervention programmes utilised at HM Prison, evaluating psychologically-based and faith-based rehabilitative programmes with a view to investigating the suitability of an Islamic-based programme for Muslim prisoners' rehabilitation. At present, there is some Islamic material available that can be utilised in the rehabilitation of Muslim inmates. However the chapter concluded that

there is no proper systematic rehabilitative programme that is based on religious and spiritual teachings of Islam. The current research project aims at to offer such theological sound practical Islamic rehabilitative model that can be used in helping Muslim inmates engaged with a process of self-discovery and personal change. The next chapter will discuss the methodological design of the study in detail.

CHAPTER FOUR

Research Methodology

4.1. Introduction

The chapter introduces the inter-disciplinary methodological approach utilised in the current research project. The study will discuss different aspects of research design, i.e. data collection instruments, sampling techniques and procedures for data analysis. The process of conducting the field-work will be explained in detail. The chapter will provide an overall justification for adopting an empirical research design by presenting the wider research context of the study.

4.2. Exploring construction of Muslim religiosity through qualitative case study approach

This study adopts qualitative case-study as a research methodology to explore its main research questions. Methodology in general terms refers to the process, principles and procedures used in order to approach life-problems and come up with their possible solution. As a technical term it can be explained in the way a research project is carried out (Sahin, 2002). The qualitative case-study can be defined as an empirical framework that investigates a phenomenon within its actual life context (Denzin and Lincoln, 2011). It can be used to analyse single as well as multiple-cases and may involve a variety of methods or tools according to the nature of the phenomena or cases under investigation. The qualitative research framework is more concerned with in-depth investigation and focuses on the quality of the findings rather than their quantity (Thomas, 2011; Creswell, 2003). As this research project involves exploration of complex personal experiences and the impact of religious guidance on the lives of the participants in a confined and a very sensitive prison context, qualitative case study design is well suited to address the research questions in this study. Before discussing the details of the research design it is important to restate the main research questions.

4.3 The Research Questions

The study seeks to:

- Investigate the central issues to be considered during the process of Muslim prisoners' rehabilitation.
- Explore the central discussions and interpretations among classical and Modern Muslim scholars concerning the concept of guidance/rehabilitation in Islam in order to model Islamic-based rehabilitative programmes for Muslim prisoners.
- Analyse the broad patterns of religiosity among the selected group of Muslim prisoners; and finally
- Study how Islamic guidance can, as a faith-based intervention, be utilised to reform and rehabilitate a selected group of Muslim prisoners in contemporary British Society.

This research project has three fundamental and distinct aspects: theoretical religious, educational/professional and empirical. Because the research comprises an intervention strategy, an element of action research is involved. However, the overall research methodology is exploratory in nature. This chapter discusses the methodological framework and the research design adopted to carry out the inquiry.

4.4 Theoretical/theological aspect of the research methodology

The theological aspect of the research includes the use of critical-comparative-textual and historical study approach to investigate religious foundations of the proposed Islamic rehabilitative programme. According to Boisen (1971), the case study approach can be used in determining and exploring the meaning of beliefs, their function in the individual's life, and their implications for a general system of value. At this level, the impact of the Islamic guidance will be explored through adopting the qualitative case study strategy. The theological dimension of the rehabilitative programme was constructed by engaging with the fundamental Islamic sources and their interpretations within classical and modern Muslim Scholarship. This can be described as a technique to examine historical events or texts in order to generate explanations that are valid and appropriate beyond a particular time and place (Boisen, 1971). The critical approach is carried out either through reviewing the historical events and texts directly or by critically analysing the interpretations of the texts or events in order to establish appropriate theories or references to the present day cases or situations (Boisen, 1971). Using the critical historical research approach, the original resources/texts of Islam, like the holy Quran and the tradition of the Prophet (peace be upon him) will be restudied in order to base the rehabilitative model to be used with Muslim prisoners in the modern British environment. The varieties of approaches regarding the role of

Islamic guidance among the Muslim scholars are reviewed in order to select the most appropriate approach in this respect.

The literature review of classical and modern approaches within Muslim scholarship suggests that the spiritual interpretation of Islamic guidance (Sufism) appears more concerned about the psycho-spiritual development. Therefore, Şufî literature is well suited to the nature and the concerns of the project. Thus, it has been critically appropriated with a view to use it as a theoretical spiritual foundation for an Islamic guidance programme.

Although the spiritual approach is taken into account in an Islamic guidance programme; nonetheless the classical and contemporary modern scholars' work has also been analysed to investigate its utilisation in Islamic Guidance Programme as part of a spiritually embedded cohesive approach. The Şufî approach has also been compared with modern psychological theories of rehabilitation to investigate its suitability in the research context. The study explores how the spiritual approach, considered in the Islamic Guidance Programme, can be used as a support to promote the broad rehabilitative objective of the British penal system (see Chapters 5 and 6). However, it must be stressed that the theoretical aspect of the research offers a critique of the Sufi methodology of personal development and does not take it uncritically.

As explained earlier the impact of the Islamic Guidance Programme has been measured empirically utilising the appropriate data collection tools. The collected data has then been assessed in connection with Sahin's religiosity model using the overall qualitative research framework. The next part of the chapter explains the empirical aspects of the research methodology.

4.5 Empirical Research Framework

The empirical research design is based on a qualitative case study framework. The high security prison where the researcher is based as a Chaplain is the research context (the case) of the study. Through following the procedures of the convenient sampling the research participants were identified. The participants joined the course on Islam that was organised and delivered by the researcher in the prison. The data was generated through the implementation of the Islamic Guidance courses. Each participant before coming onto the Islamic Guidance Programme and after having completed the programme completed the

Sahin's MSIS in order to determine the character of their religiosity. Religiosity literally refers to the quality of being religious, whilst a mode can be summarised as a means through which a specific style of religiosity is reflected. Modes, according to Sahin (2005), are defined as 'essentially concepts referring to the conditional, temporal, situated/positional characteristics that are present in our sense of self'. Similarly the modes of religiosity reflect a probable picture of a participants' religiosity but are flexible and complex in their nature (Sahin, 200). The Islamic Guidance Programme and the Muslim Subjectivity Interview Schedule have been utilised as major data collection tools using the qualitative case study research framework.

4.6 Collection of data through the Islamic Guidance Programme

The major aim of the programme was to facilitate the participants' understanding of Islam and helping them to use faith as sources of inspiration for personal change. The major aspects of teaching are organised around the learner-centred pedagogical approach. The teaching and assessment techniques utilised in the programme provide sufficient data regarding the participants' religiosity. Each teaching session of the programme involved homework, the feedback of the learners, group discussions, interviews, and question answering time along with follow-up sessions where assistance is provided on a one-to-one basis. The reflection time was an essential part of each session, where participants reflect on a topic or story discussed in the session. After having explored a topic in reflection time, the participants shared their ideas in order to design a plan of improvement in connection with the lessons learned while reviewing areas for self-development. The participants were encouraged to share their ideas about how the religious norms, values and rituals can be used to overcome prison-related issues. They were also given the opportunity to discuss any difficulties on the path in this respect. All of the data collected during the learning and discussion sessions was then analysed in connection with the set criterion in Sahin's religiosity model.

4.7- Muslim Subjectivity Interview Schedule (MSIS)

MSIS is one of the major empirical strategies to collect and analyse the data in order to measure the impact of the 'Religious Guidance

Programme' on the participants' religiosity. ³MSIS is a semi-structured interview in its nature which suggests a thematic framework to explore the participants' religiosity. It is modelled on Marcia's (1960) 'identity status' model which is grounded in Erikson's theoretical framework of identity development in the human life-cycle (Sahin, 2005). MSIS consists of three fundamental tools: 'Sahin- Francis attitude questionnaire, 'Self- Characterizing Sketch' along with open ended detailed Interview to explore the religious life world of the participants (Appendix 3: part 1-3).

The MSIS fully takes on board inter-subjective and cultural conceptuality. Nonetheless, it acknowledges that an Islamic oriented notion of self is never completely consumed by the situation, process or cultural structuring but due to its spiritual nature it remains transcendental (Sahin, 2005). This critical aspect of MSIS have actually been improved during the journey of the researcher to measure the impact of the Islamic-based spiritually embedded, rehabilitative programme in British prison settings because only this altered and improved form suits the critical synthetic approach adopted in the research project. The improved form of the MSIS acknowledges that due to the distinct practices in each domain, the totality of our personal ways of being in the world (singularity/subjectivity) gains a special character in each of these realms. Nonetheless, it has been administered critically as all domains are interrelated and inform each other. In this sense the overall category of human subjectivity⁴ contains a cluster of semi-

³ Religiosity refers to personal experiences, self interpretation and general attitude of an individual towards a particular religion. Due to its nature, it can be identified as extremist or moderate, foreclosed or exploratory (Sahin, 2010).

⁴ Subjectivity refers to the specific interpretations of any aspect of people's experiences; they are unique to the person experiencing them in a set objective situation (Ragin and Becker, 1992). According to Sahin (2002:119), "subjectivity, as such, refers to a person's overall being in the world and signifies the process of synthesising diverse life experiences into the personally constructed 'singularity'". He further explains the procedure of Subjectivity improvement in these words: "We construe our sense of selfhood through a constant dialogical process that takes place in the presence of the others. This means we continuously reinterpret our sense of self according to our changing life conditions (Sahin, 2002:118). In the current study, MSIS has been administered to investigate the overall modes of religious subjectivity among a selected group of Muslim prisoners and to check the impact of the Islamic Guidance Programme in improving or helping to improve an exploratory mode of religiosity in a prison context.

autonomous instances (status/modes; example/illustration) (Sahin, 2005).

MSIS suggests a semi-structured or open-ended interview in order to attain data regarding the participants' understanding of Islam and the way they relate their personal religious experiences/understanding to the wider environment and current life situation (custody/imprisonment). The Sahin-Francis scale of attitude towards Islam and the Self-characterising sketch are the essential data collection tools of MSIS.

4.9 Scale of attitude towards Islam

Attitude refers to the human state that reflects the readiness to carry out an activity⁵. The Scale of Attitude is actually an attitude questionnaire modelled on Francis's scale of 'attitude towards Christianity' (originally published in 1978) (Sahin, 2002); it has been improved in connection with the research context and used as an empirical tool to collect the data required to measure the participants' general attitude towards Islam. It originally included four essential aspects of Islam traditionally known as belief, worship, interpersonal relationships and ethics. These aspects play a significant role in the construction of the Muslim prisoners' religiosity and are focused in the Islamic guidance programme. However, it is important to note that in Sahin's research reflected the traditional theoretical approach as no question was added to know the attitude towards the objectives of life. The purpose of life appeared somewhat ignored, in this research this aspect is being considered as without being conscious of objective no positive attitude is improved.

The questionnaire originally comprised 23 items adopting the Likert scale which offers a five point assessing scale: agree, strongly agree, not certain, disagree, disagree strongly. But in the present research it involves 27 items. The questionnaire consists of both negative and positive statements in order to collect reliable data. Age, gender and frequency of daily obligatory prayers are constructed as the independent factors of the questions. The attitude questionnaire also helps in measuring the degree of inter-generational differences in the overall faith perception of the study participants as it includes two items to attain the required response in this respect (Appendix 3:1-3).

⁵ According to Ben (1970), attitudes have negative and positive aspects. These refer to likes and dislike signifying our affinities for, and aversions to, particular situations, objects or groups.

4.10 Self-characterising sketch

The 'Self-characterisation Sketch' is modelled on Kelly's (1955) Personal Construct Theory (PCT) and had been used to gather essential data in order to analyse the historical aspects of participants' religiosity (Appendix 3). For example, it helps to analyse the role of the prison environment, self-exploration and other factors such as family background, peer influence etc on the participants' understanding of Islam.

4.11 Qualitative data-analysis procedure and principles

The MSIS will be utilised to collect data in order to classify the participants' religiosity at the pre-course application of the MSIS. The same will be used with other qualitative case study tools such as face to-face sessions in order to measure the impact of the Islamic Guidance Programme at post-course test level. The data collected through attitude questionnaires, semi-structured interviews, self-characterisation sketches and other educational tools (homework, group discussion, researcher's diary, reflection sessions etc) will be assessed to identify the probable picture of the participants' religiosity in connection with the principles (exploration of and commitment to religious matters) set in MSIS (see appendix4).

All of the information provided verbally or in any language other than English has been checked with the participants at both pre- and post-course test levels. A substantial amount of data has been created by MSIS and the Islamic Guidance Programme. As the research project uses a qualitative research methodology only relevant data has been taken into account at both pre- and post-course application of MSIS stages in order to categorise a specific mode of religiosity. All relevant data collected at pre- and post-programme levels is analysed and compared to measure the rehabilitative impact of the Islamic Guidance Programme on the participants' personality in connection with the set reviewing principles.

The process of exploration and the level of commitment are considered to be the essential principles of qualitative case study to analyse the collected data in order to determine a probable mode of participants' religiosity. The participants' performance during MSIS along with the data collected during the Islamic Guidance Programme are analysed carefully in connection with the observable signs of commitment and exploration. However, Sahin's model of religiosity has set some guiding

principles to understand the psycho-social process of exploration and commitment, which are to be considered whilst analysing the collected data. The participants' style of interpreting or articulating the main dimensions of Islamic guidance or of taking part in the reflection session, group discussions or the question answering session as observed during the interview or learning process are also being taken into account as essential parts of the data analysis procedure.

As the modes are quite relaxed in their nature, it is likely that a student may fall into the exploratory mode in relation to the moral aspects but into the foreclosed mode in connection with the social aspects of Islam. Nonetheless, the psycho-social process of exploration and commitment as appropriated in Sahin's model, and underpinned by Marcia's adolescent identity statuses model, do help in grasping the probable features of Islamic subjectivity in relation to a particular individual.

According to the data analysis procedure adopted in the research, the participant's religious life world can be categorised into four modes of religious subjectivity (diffused, foreclosed, exploratory and achieved). Each of the modes reflects a specific way of being religious in prison settings, highlighting a distinct identity discourse and a different dialogical relation with the basic aspects of Islam. These modes have significant roles during the process of the religious-based rehabilitation of Muslim prisoners. According to Sahin, "Modes can be seen as distinct storylines or discourses constructed around the religious themes that articulate a person's religious experiences; his/her positionality in relation to a given religious content" (Sahin, 2002:223). The following Table summarises the fourfold typology of religious subjectivity as suggested in Sahin's (2002: 151-2) model.

4.12 Criterion/principles to analyse modes of religious-subjectivity

	<i>Commitment</i>	<i>No-commitment</i>
<i>Exploration</i>	<i>Identity Achievement</i>	<i>moratorium</i>
<i>No exploration</i>	<i>Foreclosed</i>	<i>Diffused</i>

According to these criteria, religious commitment which is informed by exploration indicates an achieved mode of religiosity, whilst exploration which is deprived of religious commitment indicates a moratorium mode. Similarly, commitment deprived of exploration highlights the probability of a foreclosed mode of religiosity, whilst those who do not reflect any signs of commitment and exploration in religious matters can

form was then filled out by all of those who wished to participate, following the standard procedure for research carried out in a prison context. The participants were explained the nature and the purpose of the research, and the procedure for administering MSIS at both pre- and post-course tests. The collected data was then assessed to identify the mode of religiosity at pre- and post-course levels in connection with the set criterion of the qualitative research methodology.

4.15 Ethical Issues

Anonymity, confidentiality, and the right of withdrawal by the participants have strictly been observed throughout the project. However, it was clarified to the participants that security related issues would not be ignored at any step of the research. The participants raised several questions regarding the nature of the project and they were assured that the data would only be used with their permission. The results and analysis were shared and approved by the participants before discussing with the advisory team. The study attained permission from the prison authority; this is required to carry out a research project in a prison context prior to the commencement of the research. The research project has also been sponsored by the HM Prison Services.

The research context and the role of researcher have to be considered while identifying the ethical issues particularly considering that the research was conducted within the sensitive context of prison service. The researcher had accesses granted to conduct the project. Because the researcher was already working as a Chaplain in the case context he already had good relations with administration as well as the prisoners. However, the researcher is aware that his role as a Muslim Chaplain and as a researcher could bring about some ethical issues such as the use of power, conditioning, manipulation and handling sensitive data. In order to address this important issue I decided to keep a reflective journal where I recorded the important events that occurred while conducting the research. My ongoing personal reflections, recorded in the research diary, and the careful analysis of the data available about the participants allowed me to balance my different roles. More importantly, I was keen to reflect on how I was perceived by the participants and try to make sure that my interactions with them, as a researcher remained open and transparent.

Conclusion

This chapter discussed the overall research methodology by providing the rationale for adopting the qualitative case study methodology to address the main research concerns. The chapter explained the wider research context and sensitivities involved in conducting an empirical research in the prisons. The next chapter will critically review the Islamic concept of human nature, which needs to be considered as part of the processes constructing the Islamic Guidance Programme to be used within a selected group of Muslim inmates.

CHAPTER FIVE

Islamic Conception of Human Nature and its Reformation and Rehabilitation

5.1 Introduction

This chapter explores the Islamic concept of human nature and the notion of its improvement by closely examining how Muslim core sources define human psycho-spiritual development. The Quranic notion of human nature (Fīṭrah), guidance (Hidaya) along with its approach to faith development will be analysed in detail. The chapter will discuss the prophetic strategy of self-development in order to analyse the characteristics of Islamic perspectives on prisoners' rehabilitation. The core resources of Islamic guidance: the Quran and the tradition of the prophet will be the main focus.

5.2 An overview of the Islamic concept of human nature

According to Islam human beings (Insan / Bashar) are the creation of God:

And your Lord said to the angels, I am about to create mortal out of sounding clay, out of dark slime transmuted; and when I have formed him fully and breathed unto him of My Spirit, fall down before him in prostration (15:28,29).

Due to the spiritual aspect highlighted in this verse, the human is in need of a close relationship with God for its real satisfaction (Al-jawziya, 2007). Parves (2000:34-35) demonstrates the spiritual aspect of human nature in the following words:

The spirit of Allah gives human beings a noble identity; it equips them with creative powers and gives them the ability to distinguish between good and evil. Human beings are, thus, not considered as animal, things or commodities. They have been given a dignified position and, therefore, their honour and dignity are sacred and must be nurtured through the social environment and culture and protected by the law.

According to the Quran, human beings have been created with a pure and uncontaminated nature (Fitrah) and endowed with potentials of growing into goodness or badness (95:4-5). This means that the default state of human-nature is pure, but it is subject to progression and regression under the influence of the environment and personal choices and desires. The Prophet of Islam clarified it in these words: "No child is born, but conforms to the right (pure) nature. But their parents shape their identities as Jewish or Christian" (Al-Bukhārī, 1987:456/1). Islamic guidance emphasises that the spiritual aspect of human nature must be nurtured for its real development, but human nature is not only the product of spirit, it is a complex entity and is the embodiment of spirit and body. Physical, material and biological demands cannot be ignored on religious grounds. The entire human entity along with its weaknesses and its physical, psychological and emotional aspects are taken into account during an Islamic-based process of education and reformation (23:12-14). Islamic guidance advises its followers that organic, neurological, mental and psychological components were taken into account when God created the first human beings, thus the same should not be ignored during its spiritual growth (Mahmood, 2007). However, the pure default state of human nature can be protected and improved by following divine guidance actively (2:38). Sahin (2005) analyses this active process and argues that God in the Quran, particularly in the early revelations, is expressed with the word Rabb, the educator par-excellence. As the opening chapter of the Quran declares, "He is the educator of all the world, he nurtures, looks after and is in constant dialogue with all realms of existence, with all different life-worlds." Thus, according to the Quran, the educational process cannot be reduced to a mechanical process of training or indoctrinating, which would be a one-way transmission. On the contrary, it must be a dialogic process that produces a qualitative change in the subjectivity of the learner.

From a social perspective, the Islamic theory of Insan (human beings) prioritises spiritual aspects over other aspects and determines that the oneness of human beings should be considered as the fundamental principle in social affairs or whilst interacting with fellow human beings (2: 213). All human beings have the same pure nature and are gifted by God with the conscience of morality without any discrimination, and thus should be respected:

Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the

most God-fearing of you. Surely Allah is All-Knowing, All-Aware (49:13).

Actually, the Islamic concept of human nature acknowledges that anyone, on human grounds, wishing to raise his/her spirituality can do so and this effort will be appreciated by God:

Surely those who believe and those who are followers of Islam or the Jews or the Christians or the Sabeens whoever believe in Allah and the last day and works righteous deed surely their reward is with their Lord; they shall have nothing to fear nor shall they grieve (the Quran:2:62).

Islam holds that human nature has the ability to act as God's vicegerent on the earth. This means that they can establish a just, fair and peaceful environment on the earth. This has been explained in the following verse:

He it is who has appointed you viceregent over the earth, and has exalted some of you over others in rank that He may test you in what He has bestowed upon you. Indeed your Lord is swift in retribution, and He is certainly All Forgiving, All-Compassionate (6:165).

However, reflection on the status highlighted in the verse above suggests a great deal of acknowledgment of self-responsibilities and has severe consequences for not fulfilling them. Mawdūdī, analyses the highlighted aspect in the following words:

'Khalifah' or viceregent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Hence, whatever authority he possesses is not inherently his own, but is derived from, and circumscribed by, the limits set by his principal. A viceregent is not entitled to do what he pleases, but is obliged to carry out the will of his master. If the viceregent were either to begin thinking himself the real owner and to use the authority delegated to him in whatever manner he pleased, or if he were to acknowledge someone other than the real owner as his lord and master and to follow his directions, these would be deemed acts of infidelity and rebellion (Mawdūdī, 1987:117)

Nevertheless, Islam holds that human nature is capable of carrying out the status-related responsibilities, but at the same time people can go astray and act in a rebellious way which needs to be altered by training

and rehabilitation. Islamic guidance can play a significant role in improving essential aspects of human nature.

5.3 Different aspects of human nature with the Possibility of regression and progression

The Quran highlights different aspects of human nature that should be considered during the process of self-improvement. The Quran emphasises that humans can commit mistakes under the influence of desires and due to lack of commitment, but are capable of rectifying their mistakes by improving the spiritual aspects of their nature. The Quranic version of the story of Adam takes the environment and the material world as actual facts to be considered during psycho-spiritual personal development. Nevertheless, according to the Quran the earth is considered as the abode and beneficial opportunity from which mankind was created and will return to it and eventually be raised from it (7:25). The earth is not considered as a cursed place; rather it is believed to be a venue of examination for human success. The story of Adam, as stated in the Quran, emphasises that as the creator of everything is Allah thus physical resources must be used carefully in line with the divine guidance; space and time are made to provide opportunities to attain benefits. This fact has further been explained by the holy prophet, whereby he even advised his followers to avoid blaming time (the environment) because it always has a positive aspect and blessing (Al-Bukhari, 1987: 6181) The Quran acknowledges that all humans (Insan) are blessed with the Critical approach which is appreciated by God and the believers are asked to recognise this as a positive aspect of human beings (7:23-24).

According to the Quran, human nature is blessed with the ability of selecting appropriate choices using will power. Similarly the trials and opposition from internal instincts or external hindrances on the journey of spiritual improvement are considered as tests for real human success. The human being is advised to use a critical approach and will-power to select the appropriate mode of action and to resist inappropriate lifestyles (34- 35). Faruqi (2005:131) explains the Islamic perspectives on human nature in these words:

Man is free to choose his actions. Therefore, both his freedom and its attendant moral responsibility, is limited to the extent of his choice. Affirmatively, it means he has enough freedom in himself to determine his actions. Negatively, it means there is no external pressure on him, nor any internal compulsion. Allah has created humans with a desire for

moral perfection and a search for divine grace. For this they must be adorned with freedom of will.

In the story of Adam, where different aspects of human nature has been analysed, the Quran takes on board the conjugal needs as an essential resource of human satisfaction and comfort:

O Adam, you and your wife, both dwell (uskun) in the Garden and eat to your hearts' content where from you will, but do not go near this tree otherwise you shall become transgressors (2:35).

The Arabic expression 'uskun' as mentioned in Quranic verse 2:35 does not only mean to dwell or reside but it also means to be in a comfortable state. This means that domestic life is a source of comfort and an appropriate environment for the nurturing of human nature. The prophet of Islam clarified the impact of family life on personal growth and argued that the personality and religiosity of a child reflect the impact of family nourishment (Al-Bukhari, 1987:456/1).

According to the Quran, the strengths and weaknesses of human nature together should be considered during the process of its growth. Human nature has been given insight into evils and corruption but it is most likely that a human may commit mistakes due to the influence of desires and external forces around them. According to the Quran, human nature is able to anticipate and recognise the consequence of wrong-doings and can improve through education. This aspect of human nature has been explained in the story of Adam as follows:

After a time Satan tempted them (Adam and Eve) with that tree to disobey Our Command and brought them out of the state they were in, and We decreed, "Now, go down all of you from here; you are enemies of one another. Henceforth you shall dwell and provide for yourselves on the Earth for a specified period (2:36).

According to the Quran, spiritually embedded positive thinking, an appropriate style of nurturing, a balanced emotional state and being truthful play a significant role in personal growth. Similarly, violating the set norms under the influence of desires or external distraction is an actual but weak aspect of human nature. However, it can be improved by being regretful for committing wrong. According to Islamic guidance, a regretful attitude and feeling shame for inappropriate actions (Tawba/repentance) is considered the first step towards personal growth. The

following verses describe the aspects of human nature highlighted above:

But Satan seduced him saying 'O Adam, should I show you the tree which gives eternal life and everlasting kingdom?' At last, both of them (Adam and his wife) ate of the fruit (of the forbidden tree). As a result thereof, the nakedness of each appeared before the other, and they began to cover themselves up with leaves from the Garden. Adam disobeyed his Lord and went astray from the right way.

In Iqbal's analysis (1996: 69), human nature has an irresistible desire for a lasting dominion and an infinite career as a concrete individual. He further reflects that mutual sentiments and attraction are a natural phenomenon in human composition. Islam does not consider this aspect of human life as a hindrance in his spiritual improvement. However, Islam suggests that it should be fulfilled through the natural and honest way which is, according to Islam, to establish the contract of marriage and explain clear rights and responsibilities for both of the partners. According to Islam this can bring real peace and satisfaction for human nature (7:189).

The Quran holds that it is the educational training and self-reflection that brings a positive change in human nature. However, the real personality growth requires appreciation and reward for those who want to improve themselves. This has been well explained in the following verses of the Quran:

At that time Adam learnt appropriate words from his Lord and repented, and his Lord accepted his repentance, for He is very Relenting and very Merciful. Afterwards his Lord chose him and accepted his repentance and gave him Guidance (20:122-123).

Islamic guidance considers all of the positive and negative aspects of human nature analysed above during the Islamic-based process of human reformation.

5.4 The Islamic approach towards human-reformation and the characteristics of Islamic based rehabilitation

Many terms have been mentioned in the Quran and the tradition of the Prophet (Islamic guidance) to illustrate the characteristics of the Islamic theory of human reformation. 'Islah' (reformation), 'Tarbiyah' (education), 'Tazkiyah' (purification), 'Shifa' (cure), Talim (teaching),

and Hidayah (guidance) are some of the most common terms used in this respect (Al-Asfahani, 1987; Ibn-Manzūr, 1956; Abū Salīm, 1994). However, the term Islah, which literally means correction, reformation and rehabilitation, can be used to analyse the core characteristics of the Islamic concept of human reform. The rest of the meanings highlighted above can be understood as different aspects of Iṣḥāḥ or reformation (Al-Razi, 1990; Al-khazin, 1982; Al-Nasfi, 1987; Panī-pattī, 1993). The Arabic words 'Fasad' (corruption) and Fujūr (evil) are used as an antonym to the word 'Islah' (reformation). Both denote different subjective (internal) and objective (external) states of regressions or declined situations such as damaged, spoilt, disorder, to destroy, enmity, being cruel, cause for damage, mischief and corruption etc (Al-Asfahani, 1987; Al-Zubaidi, 1996; Al-Kashāf, 1972; Al-Ṣawī, 1982; Ālusī, 1985). But the careful analysis of the way these terms are used in the Quran reveals that the word fujūr is mostly used to denote an individual state of degeneration and Fasad denotes degeneration in social life. Nonetheless, according to the Quran, these are interconnected and reciprocal (21:22; 2:5, 6; 2:11; 27:34). Critical analysis and the way these words have been utilised in the Quran leads to the conclusion that the Islamic-based process of self-reformation helps human beings in overcoming the internal and external states of regression within human personality (Al-Bayḍāwī, 1998; Zemahshari, 1972).

The Islamic perspectives on self-reformation can be summarised in the following words. It is an improved state of personality, attained by believing and following divine guidance to overcome all internal and external weaknesses within human nature. In other words, following divine guidance sincerely is Iṣḥāḥ' or personal reformation. True success in life (Falah) is promised as a reward for the believers who involve themselves in the Islamic-based process of rehabilitation, i.e. improving themselves in line with Islamic guidance. This Islamic concept of personal reformation has been well explained in many verses of the Quran and in the authentic Aḥādīth/sayings of the prophet. The following verses of the Quran highlight the same point: "Believers, fear Allah and speak the truth, Allah will set your deeds right (will reform you: do your Iṣḥāḥ) for you and will forgive you your sins; whoever obeys Allah and His Messenger has achieved a great triumph (33:70-71)

According to Al-Aṣfahānī (1987), the notion of Iṣḥāḥ is sometimes utilised as an antonym to Fasad (disorder/corruption) and at other times to Sayye'ah i.e. sinful thought, attitude and activity. This means that avoiding any inappropriate way of thinking or acting by following the divine guidance is Iṣḥāḥ or a reformed state of self; thus this is a gradual

process not a mere concept. In the process of Iṣlah, a person is required to bring actual change in his or her life in line with divine guidance according to the best of their ability. Iṣlah as a gradual process has been explained in the Quran by describing Prophet Shu‘ayb’s (peace be upon him) reflection in the following words:

Shu‘ayb said: My people! What do you think? If I stand on clear evidence from my Lord who has already provided me a handsome provision from Himself. I do not desire to act contrary to what I admonish you. I desire nothing but to set things right (Iṣlah) as far as I can. My succour is only with Allah. In Him have I put my trust, and to Him do I always turn (11:88)

According to the verse highlighted above, the process of Iṣlah (reformation) involves reflection and commitment towards appropriate action and leads to Falah, or real success, in life. The analysis of the reward, or outcome, of the Islamic-based process of Iṣlah mentioned in the verse (real success / Falah) reveals that Islamic-based rehabilitation involves the improvement of all essential aspects of personality in line with Islamic guidance. It involves emotional, cognitive (thinking skills) action and appropriate responding skills. Otherwise it cannot be called real success (Faruqi, 2005). However, this improvement is spiritually embedded and thus is brought about by improving faith and the love of God. The impact of this spiritually based process of rehabilitation has been further explained in the following verses of the holy Quran:

Most certainly those Believers have attained true success (Falah: outcome of Iṣlah); these are the ones who perform their Ṣalāt (prayers) with humility; who refrain from vain things; who spend their charity in appropriate ways; who guard their private parts scrupulously; except with regard to their wives (23:1-6).

The Quran continues and describes some further qualities or outcomes of faith-based reformed personalities: “These are the ones who are true to their trusts and their promises, and who strictly guard their Prayers” (23:8-9).

According to the verses described above, although Islamic perspective on human reformation are spiritually embedded, nevertheless, Islam does not ignore personal emotional (sexual) and the social aspects of personality. All of these essential aspects are considered as interconnected and can be improved in line with divine guidance.

Islamic guidance does not divide human life into totally separate and disconnected spheres like worldly and spiritual for example. A believer is required to consider the pleasure of God as a great motive behind all actions. In a prison context, any Muslim who has committed a crime against society needs to repent and seek forgiveness from God, because they have violated divine guidance as well (which asks them not to commit crime). Any aspect of a believer's life deprived of God's love can be classed as degeneration or a regression in faith which needs repair and cure through the divine process of rehabilitation (The Quran: 6:162,163).

According to al-Shinqīṭī (1980), the Islamic concept of human rehabilitation can be summarised as a continuous process of self-improvement. It helps the believers in understanding how important it is to organise their essential thinking and emotional faculties in line with Islamic guidance to achieve religious based objectives. According to Mahmood (2007:14)

Iṣlah' or rehabilitation in Islam has a variety of meanings and numerous aspects. However, it can be summarised as an organized and inter-related religious based process of human treatment aiming at bringing about positive change in all required aspects of human life through the purification of thought and action in pursuit of God's pleasure, which is the core purpose of a believer's existence. This objective can be attained by following the Quran and the tradition of the Prophet.

The Islamic approach to human reformation acknowledges freedom of choice and the willingness for change on the part of believers, just like other rehabilitative approaches. According to the Quran those who do not recognise their mistakes or wrongs cannot change themselves through religious guidance. This aspect of the Islamic rehabilitative approach has been clarified in the following verse of the Quran:

Whenever it is said to them (hypocrites), "Spread not disorders (fasād) on the earth" their reply is, "we only seek to put things aright." Beware! They do spread disorder (Fasad) but they realize it not. And when it is said to them, "Believe sincerely as the other people have believed" they reply, "should we believe as fools have believed?" Beware! They themselves are the fools, but they know it not (2:11-13).

The Islamic rehabilitative approach holds that a lack of positive thinking skills and not having the commitment to a reformative objective of life may lead to degeneration in human nature. This fact has been highlighted in the following verses of the Quran:

When they (hypocrites) meet those who believe, they say, "We, too, are believers", but when they privately meet their evil geniuses, they say, "Indeed we are with you: we are only mocking at these people" (2:14) ... These are the people who have bartered away guidance for error; but this is a profitless bargain that they have made, and they are not at all on the right way (2:16).

The Islamic rehabilitative approach holds that internal or subjective reformation is the foundation for real human growth. According to one of the authentic Ahadiths (sayings of the Prophet) if the cognitive or thinking faculty of human nature, Qalb (heart/mind), is reformed the rest will automatically be corrected (Nawawi, 2005).

Being God-conscious, thankful and mindful towards the order of Allah is considered as the remedy and rehabilitative principle for the heart's (spiritual) diseases. A corrupted heart with the illness of Fasad (disorder) is deprived of such qualities. The Quran clarified this aspect of 'Fasad' (disorder) by describing the unreformed style of thinking and behaviour of Korah/Qaroon who was the richest person in the time of the Prophet Moses. The advice delivered to him is recorded in the Quran as follows:

Seek through the wealth that Allah has given you to make your abode in the Hereafter, and also do not forget your share from this world; and do good to others as Allah has done good to you; and do not strive to make mischief on the earth, for Allah does not like the mischief-makers; But he replied, "All that I have been given is by virtue of the knowledge that I possess (28:77-78).

According to the verse stated above Islah, or the reformation of personality, is considered to be the fundamental religious responsibility of a believer. Islamic guidance (the Quran and the tradition of the prophet) provides a clear procedure and methodology to bring about this responsibility. The prophet of Islam has been able to reform his followers following Islamic guidance; his model can be exercised during the process of the psycho-spiritual growth of the self. The following part of this chapter presents an overview of the prophetic methodology of

human reformation which will be considered during the process of Muslim prisoners' rehabilitation.

5.5 Characteristics of Prophet's model of human reformation

The normative character of Prophet Muhammad (peace be upon him) has been classed as an exemplary role-model for self-reformation. The Prophet received Islamic guidance from God which he materialised in his personal life and set the example to follow. God has described the different aspects of Islamic guidance, and also the way the prophet has been guided by God in the different aspects of his life in the Quran (93:3-11). It is God who taught the prophet the procedure necessary to reform his community. This procedure is considered to be the foundation for any Islamic-based process of self-development. The Prophet's procedure for human reformation has been summarised in the following verse of the Quran:

Undoubtedly Allah has conferred a great favour on the believers when He raised an apostle from among themselves, who recites (rehearses) to them the verses (signs) of Allah and purifies them and teaches them the scripture and Wisdom whereas they were in manifest error before (3:164).

The prophetic procedure of human reformation, highlighted in the verse stated above can be summarised into four methods as follows:

- a. Tilawt al Āyāt: Rehearsing/reciting the verses (signs) of God
- b. Tazkiya: Sanctification or purification of the followers' personalities
- c. Taleem al Kitab wa al Hikmah: Teaching the book and wisdom
- d. Idrāk al dalalah: Being conscious of self-regression

The following section provides an analysis of all of these methods.

5.5a- Reciting/ Rehearsing the verses/ signs of God

The Arabic phrase Tilawat of Ayat (reciting/rehearsing the signs of Allah) has been utilised as one of the essential strategies in the Prophetic method of reform. Tilawh means to recite the divine message and to have faith in what is being conveyed through this message (2:121). 'Āyāt' literally means clear signs that invites or motivates one to ponder. However, as a religious term 'Ayat indicates the verses of the Quran (Al-Asfahani, 1987; Al-Baydāwi 1998; Al-Shinqīṭī). Reciting/rehearsing the verses of the Quran as a rehabilitative method appears to help the believers to appreciate and prioritise their desires in line with the will of

God, as well as providing them with the courage to correct, act, and react against any inappropriate attitude or behaviour. The effect of this method has been explained in the following verse:

Allah has sent down to you an Exhortation, a Messenger who recites to you Allah's verses that clearly expound the Guidance so that He may bring out those that believe and act righteously, from every kind of darkness into light (65:10-11)

Reciting and contemplating in the clear signs of God (verses) as described in the Quran, provides the prophet as well as his followers with a psychological boost in improving a firm standpoint in disciplining their desire. The Quran clarifies it as follows⁷:

And when they hear what has been revealed to the Messenger you see that their eyes overflow with tears because of the Truth that they recognise and they say: 'Our Lord! We do believe; write us down, therefore, with those who bear witness (to the Truth) (The Quran: 5:83; 73:4).

Nasr (1999) names this influencing aspect of the Quran, metaphorically, as 'divine-magic', which can only be understood by believing in it and reciting its verses. He writes, "The Quran contains the quality which is difficult to express in modern language. One might call it a divine magic, if one understands this phrase metaphysically and not literally... the formulae of the Quran which comes from the Quran have a power... like a talisman which protects and guides man" (Nasr, 1999, p.52-53). This method of selecting a text from the Quran will be used in each of

⁷ The study of the Qurān reveals that the recitation of the Qurān helped the prophet and his followers to develop an insightful attitude for dealing with inciting and opposing elements. As a method of reform, It also helped them in adopting a critical approach towards the prevailing unjust practices in their society, which appear to conflict with God's orders and the fair way of leading life as explained in the verses of the Qurān. For example, there is a big emphasis in the verses of the Qurān on the idea that wrong-doers will eventually be punished on the day of judgement and nobody can defeat God: And when the girl-child buried alive shall be asked: for what offence was she killed? And when the scrolls of (men's) deeds shall be unfolded.....and when Hell is set ablaze, and when Paradise is brought close at hand (81: 8-10; 12-13).

the sessions for reflection and dialogue during the Islamic Guidance Programme.⁸

5.5b-Tazkiyah/purification of the self

Tazkiyah means purification, but as an Islamic term it means purification of the self in order to attain the pleasure of God. This inner purification is achieved by disciplining one's self in accordance with divine guidance (Al-Aṣḥānī, 1987; Al-Zawī, 1996). As a method of human reform it can be defined as restraining the tendencies of wrong-doing. It is this inner purity that is considered to be a pre-condition for morality, thinking positively by following divine guidance. This fact was elaborated when God asked the Prophet Moses (Musa) to invite Pharaoh towards the right path in the following verses of the Quran:

Go to Pharaoh, he has rebelled, and say to him: 'Are you willing to be purified (attain Tazkiyah), that I may direct you to your Lord and then you hold Him in awe? (79:17-19)

From a rehabilitative perspective, Tazkiyah (self purification) has three essential aspects: individual (Infrādī), social (Mu'āshartī) and divine (Mawarā'ī) (Faruqi, 2005). At an individual level, it helps in bringing about positive change in the emotional aspects of human personality. Fear, anger, love, happiness and hate are some of the fundamental emotions which play a vital role in self-growth (Rizvi, 1994; Faruqi, 2005). The prophetic methodology helps believers to be God-conscious and to use the love of Allah to improve appropriate emotional states, challenge negative tendencies and face many negative triggers. The role of Tazkiya/self-purification in improving the emotional aspects of personality has been described in the following verse of the Quran: "Surely the friends of Allah have nothing to fear, nor shall they grieve" (10:7; 63). Similarly, this can also be used to improve a positive attitude towards oneself and others. The prophetic model guides the believers to

⁸ A contemporary lady scholar Aisha Lemu (1979:4) analysed the psycho-spiritual effects of the recitation of the Qurān in these words: "This book (the Qurān) is not the work of a human mind. It is and should be, almost as frightening a realisation to us as it was to the prophet when the angel clasped him and ordered him 'read in the name of your Lord'. The prophet was terrified at the thought of the creator of the worlds addressing him, and if we feel a similar sense of awe when reading it and knowing that our Creator is addressing us, as mankind and as single souls, then the will to submission overcomes us and Taqwa (fear of God) enters our souls like a light that purifies and guides and protects against all impulses to do evils."

seek true repentance, show a caring and merciful attitude towards the creation of God using the strategy of self-purification, and this is the social aspect of Tazkiyah. The impact of Tazkiyah on the social aspects of life has been well explained in several verses of the Quran and in the stories described by the prophet. The following verses of the Quran indicate the same.

“God - fearing is the one who spends his wealth to purify himself (to improve Tazkiyah), not as payment for any favours that he received, but only to seek the good pleasure of his Lord the Most High, He will surely be well-pleased with him” (92:18-21).

The divine-aspect (Mawarā’ī) of Tazkiyah is about making Allah the centre of life activities and it is one of the great blessings of Allah. Believers are asked to pray for it, this has been explained in the following Quranic verse: “ If Allah had not shown His grace and mercy to you, none of you would have been able to cleanse yourself, for it is Allah alone Who cleanses (Tazkiyah) whom He wills, and Allah is All-Hearing, All-Knowing” (24:21).

Nonetheless, repentance and the maintenance of an optimistic attitude (i.e. hope) towards God have been classed as essential tools to attain self-purification in each of the aspects. Many verses express the sentiments highlighted above (See 39:53; 7:35, 7:42-43)⁹.

The prophet has been taught by God the essential aspects of Tazkiyah required for personal growth during the journey of his self-perfection and he materialised them in his life. The procedure of Tazkiyah is so crucial in the prophetic methodology of self-reform that it has been expressed by God to the prophet even in very ordinary situations. The following verses of the Quran highlight the importance of self-purification. It is reported (Ibne-Kathir, 1972; Alusi, 1985; Ibn ‘Arabī, 1912) that these verses had been revealed to the prophet when he did not pay enough attention to one of his blind companions due to a delegation of rich Arab group:

⁹ One of them reads as follows: Tell them, (O Prophet): “My servants, who have committed excesses against themselves, do not despair of Allah’s Mercy. Surely Allah forgives all sins. He is Most-Forgiving, Most-Merciful (The Qurān: 39:53).

He frowned and turned away; that the blind man came to him; how could you know? Perhaps he would cleanse himself (by Tazkiyah), or he might be mindful and good counsel might avail him; Now he who waxes indifferent though you are not to blame if he would not cleanse himself; you attend to him; No indeed; this is only a Reminder; So whoso wills may give heed to it (80:1-7; 11-12).

The Islamic concept of repentance as utilised in the prophetic methodology, along with the essential aspects of Tazkiyah analysed above, will be used appropriately to attain the purification of thought and action in the Islamic Guidance Programme. This will help not only in realising the effect of crimes but also to restore a beneficial lifestyle through improving Tazkiyah.

5.5c Ṭa'lim al kitāb wal ḥikmah / Teaching the Book and Wisdom

The Teaching of the Book (Kitāb) and wisdom (ḥikmah) have been classified as amongst the essential aspects of the prophet's strategy of reform. The word 'Kitāb' in Arabic has several meanings such as stitching together two or more pieces of parchment, a written text, correspondence, and to give a verdict regarding a specific situation and decisive moment. Generally, when the Book (Kitāb) is used in the Quran it refers to what was revealed to the prophets and is written down as scripture from the Quran (book), or the text of the Quran which is read (Al-Asfahanī, 1987; Al-Zāwī, 1996) However, the analysis of the word Kitāb (book), as utilised in the Quran, does not only refer to the written text; The Book (Kitāb) is considered to be the description of the essential divine principles for individual and collective development together with a proper explanation as to how to use them and the consequence of not using them. The two following verses of the Quran explore the highlighted function of 'Kitāb' (book): "There is an appointed term ('Ajal) for every Nation (10:49)"; and "Every appointed term has its (Kitāb) Book (13:38)."

According to Faruqi, in the light of the above verses, the Quranic concept of the book (Kitāb) can be described as the decisive principles that indicate which nation/community deserves success and which will face degeneration and destruction. Similarly, success and failure are decided according to the principles of the books - the principles of improvement - as revealed by God (the Quran: 36:70; Faruqi, 1998). This function of the Quran, which is entitled 'al Kitāb' (the book), has been well explained and implemented by the prophet during his process

of reform. He explained the principles of success as revealed to him in the Quran, clarifying the consequence of not following the principles of divine guidance to his followers. This will be considered during the process of Muslim prisoners' rehabilitation by following the prophetic model and selecting the appropriate text and stories mentioned in the Quran and the tradition of the prophet.

Wisdom/hikmah literally means a thoughtful attitude, justice, bearing; but, as a religious term, as utilised in the fundamental resources of Islam, it means learning lessons or taking heed by pondering on divine guidance (Al-Asfahani, 1987; Alusi, 1985; Ibn al-Arabī, 1912). The following verse indicates the highlighted fact: "Allah revealed to you the Book and Wisdom, and He taught you what you knew not, great indeed has been Allah's favour upon you" (4:113). According to this verse, improving insight by following divine guidance is the great favour and grace of Allah. Faruqi (1998) concludes that being conscious of self-objectives and understanding the divine technique to realise them is the summary of wisdom. However, this also involves positive and optimistic view points towards the self and the entire creation of God (Faruqi, 2005).

5.5d Idrāk al- ḍalālḥ / Being conscious of self-regression

'al-ḍalālḥ' in Arabic means deviating from the appropriate path due to personal errors and as a religious term it means ignoring, forgetting or rejecting divine guidance (Al-Asfahani, 1987; Al-Rāzī, 1960; Ibn al-Arabī, 1912). This state is considered as a personality disorder where, due to the influence of the Nafs Ammārah (self-inciting to evil), the diseased person does not select an appropriate lifestyle. This has been clarified in the following verse: "Whoso is guided, it is only for himself (his Nafs) that he is guided, and whoso strays it is only against his soul that he strays; and no one bears the load of another, and We do not chastise until We have raised a messenger" (17:15). The Prophet had successfully been able to improve the sense and need to reform this state in line with divine guidance amongst the participants. In all of the obligatory prayers, seeking guidance to be saved from the state of 'al-ḍalālḥ' has been made an essential part of the prayer:

Guide us on to the Straight path, the path of those whom You have favoured who did not incur Your wrath, who are not astray (the ones who had not fallen into the state of al-ḍalālḥ) (The Quran: 1:6-7).

The prophet's model of reform highlighted above will be used during the Islamic-based process of prisoner rehabilitation. However, the prophet methodology involves several stages and steps in connection with the psycho-spiritual states of the participants which must be taken into account during the journey of self-reformation. Some of them are explored in following pages.

5.6-Gradual psycho spiritual developmental stages in prophet's strategy of reform

The study of the Quran and the tradition of the prophet, from the perspective of rehabilitation, have revealed that the interconnected and gradual psycho-spiritual developmental stages have been considered in the prophetic method of human reformation. An easier, more moderate and balanced style has always been given priority. He set practical examples for his followers by always suggesting the easier of two lawful options. The following saying of the prophet confirms this: "whoever makes matters easy for others, Allah will make thing easy for such a person in this as well as the life hereafter" (Al-N awawi, 2005). Similarly, the prophet's advice to one of his companions, 'Muaz bin Jabal' who was appointed as governor of Yemen, reflects the same psycho-spiritual approach. His advice has been recorded as follows:

you have been appointed for those who are the people of the book (i.e. noble people) invite them towards oneness of God (Islamic creed of Tawheed), If they (understand and) accept this then inform them that God has made five times prayers as obligation for them, if they (understand and) accept, then tell them paying charity has been made obligatory by God for those who can afford paying it' (Al-Bukhari, 1987:24)

Similarly, the study of the Quranic text from a rehabilitative perspective reveals that the same gradual procedure had actually been considered by God during the prophet's education. In the prophetic methodology of self-reform, human nature has been considered as a unique entity which requires gradual and diverse styles during the process of its development. The following verse of the Quran reflects this: "And for all are ranked in accordance with their doings, and your Lord is not unaware of what they do" (6:133). The prophetic process of self reformation has been well explained by classical and modern Sufi scholars which will be considered during the process of Muslim prisoners' rehabilitation.

Conclusion

This chapter has discussed Islamic perspective on human nature and the role of Islamic guidance in its improvement. The prophetic strategy of human reformation has been analysed with a view to its utilisation in an Islamic guidance programme.

The next chapter will critically analyse the concept of human psycho-spiritual development within the classical Islamic spiritual tradition in order to investigate its suitability for the Islamic-based process of Muslim prisoners' rehabilitation.

CHAPTER SIX

Human Psycho-spiritual Development within the Classical Islamic Spiritual Tradition

6.1 Introduction

This chapter presents the results of a critical literature review carried out to investigate the salient features of the spiritual approach within the Muslim tradition. The study analyses the theory of human nature and the procedure of its reformation shared by most of the Sufis (Muslim saints). The work of classical Sufis has been reviewed in this respect. The teaching and the work of the great Sufis such as Al-Basari(d.728), Al-Muhasibi (d.837), Bin-Adham (d.777), Dhū al Nūn of Egypt (d.859), Al-Buṣṭāmī (d,874), Al-Ḥāfī (d.1011), Al-Baghdādī (d.910), Al-Makkī (d.996), Al-Sarrāj (d.998), Al-Hujvayri (d.1057), Al-Qushayri (d.1072), Al-Galānī (d.1166), Rūmī (d.1273) etc, are reviewed to explore the salient features of a spiritual theoretical framework and strategy for self-reform within the early classical Sufi tradition. The Ṣufi Scholar ‘Attar’s (d.1220) work, compiled in his book entitled *Tadhkirat al – Awliyā* (Biographies of the Saints), has been consulted to review a classical Sufi’s spiritual insights. Similarly, ‘*Kitāb al Lum‘a fī al Taṣawwuf* (The flame of Sufism) by Al-Sarrāj (d.998) which is considered the first written work in Sufism, along with ‘*Risala Qushayria*’ by Al-Qushayri (d1072), *Kashf al Maḥjūb* by al- Hujvayrī (d1057) and *Qūt al Qulūb* (The nourishment of the hearts) by Al- Makkī (d.996), have been studied in this respect.

Al-Ghazālī’s (1111) spiritual approach, as explained in his books such as ‘*The Revival of Religious Science*’, ‘*The Alchemy of Happiness*’, *The Conclusion of the Writings in the Sufis* (2000), *Deliverance From Error* (2001) and *Methodology for the Worshippers* (1995) have particularly focused on investigating the salient features of the classical spiritual tradition. Al-Ghazālī’s theory and model of self-reform, in particular, has been reviewed with a view to its utilisation during the Islamic Guidance Programme developed in this study with the view of being applied in the

process of Muslim prisoners' rehabilitation. The study draws upon some of the similarities between classical spiritual and modern rehabilitative approaches in order to explore the role of a spiritually embedded programme to support the broad rehabilitative agenda of the British Penal System.

6.2 The spiritual approach of the Muslim tradition: Sufism / Taṣawwuf

6.2a Etymology and Basic definitions

The Islamic-based Spiritual tradition is normally named within Sufism' as 'Taṣawwuf'. A variety of reasons have been mentioned to explain why spiritual traditions are entitled with 'Taṣawwuf' and Sufism. According to one of the interpretations, Sufism is derived from Sawf, which literally denotes woollen garments. This tradition is named with 'Taṣawwuf' because the cheap woollen dress had been worn by early Sufis (Al-Qushayri, 2009). According to another interpretation, the origin of the Arabic words Sufism and Taṣawwuf are 'Ṣafā' and 'Sophia', meaning purification and wisdom. Because subjective purity is the main objective in the Sufi tradition, it is thus called Taṣawwuf (Chittick, 1989). According to another explanation, Sufism or Taṣawwuf is derived from a Greek term 'Sophia' meaning wisdom. This tradition is named with Sufism because it helps to improve wisdom by utilising human potential in pursuit of God's pleasure (Lings, 1999). Another etymological approach argues that Sufism is derived from the Arabic word 'Suffa' which was a balcony/courtyard attached to the prophet's mosque (Nomani, 2001). This place (courtyard) had been utilised as a residing place for those companions of the prophet who had withdrawn from worldly life and dedicated their lives to attaining the knowledge and remembrance of God. According to this analysis, 'Taṣawwuf' and 'Sufism' as an Islamic tradition had been modelled on those companions' life style and thus is named with Sufism (Lings, 1999, Ibn-Manzūr, 1956). However, Sufism, in the Muslim tradition, is understood as a spiritually embedded Islamic-based approach/methodology, which aims at bringing about positive change in personality by establishing a direct communion with God through purifying the soul or heart (Al-Qushayri, 2009, Al-Sarrāj, 1914, Al-Hujvayri, 1987).

6.2b-Historical background of Sufism

The Islamic mystical tradition, known as Taṣawwuf /Sufism, springs from the heart of Islam: the Qur'an and the tradition of the Prophet. In

Awn's (1983:38) view, one need not look beyond the Muslim community to discover the catalyst for the development of mystical piety. Sufis hold that the core objective of Human creation is to attain the pleasure of God by serving and establishing a firm relationship with Him. This objective is the heart of a Muslim's life and has been clarified in many verses of the Quran (The Quran: 39:2; 11-12; 51:56). Sufism, in its true sense, is an effort to attain this objective. Sirhindī (d.1564), a Muslim Sufi explores the characteristics of Sufism as follows: "The goal of the perfect Sufi is the effacement of will" (fanā' irādī.). This, according to him, is the state in which one loses every interest in what God does not command, engages in what He orders, turns away from every other worship and worships God alone, gives up every other obedience and obeys Him only, depends on nobody except Him, loves only Him and his prophet, fears Him alone, seeks nobody's help but His, and tries to please no one but Him (Ansārī, 1997; Sirhindī, 2003). To attain this objective through establishing a firm relationship with God, as highlighted above, Sufism emphasises internal/spiritual purity, arguing that if the said is attained the rest will automatically be reformed (Abū Ghuddah, 1988).

Purifying believers' hearts through divine guidance was one of the basic responsibilities of the prophet and had been one of the fundamental, rehabilitative methodological aspects of his reformatory strategy (see Chapter 5). Many companions of the prophet, like the people of Suffa, had been famous due to their spiritual life style (Al-Sarrāj, 1914). Nonetheless, the spiritual interpretation of Islam in the prophetic period, had not been established as a separate institution but was an integrated part of the whole life (Faruqi, 1998). ḥasan al-Baḥrī, (d. 728 CE), from Basra in today's 'Iraq, is considered the founder of the Sufi's methodology of reform and a formal Sufi who wore a cloak of wool (Suf) all his life ('Attar, 1966). However, many political, cultural and religious factors appeared to play a significant role in the emergence of a formal Sufi tradition after the demise of the prophet. Rahman (2003:129) named Sufism as "a tremendous reaction to the political controversies of the second Muslim century". The Sufi approach was a sort of protest against the general political attitude that was more concerned with the expansion of political power as well as a critique of the general life style which started to focus too much on self-importance and worldly gains. Sufism can also be considered as a reaction against the rigid legalism of the orthodox and dry philosophical theological attitude towards Islamic guidance within Muslim scholarship (Nasr, 1999; Chittick, 2004; Iqbal, 1996).

The mainstream Muslim tradition of the 12th century tended to be rather scholastic in nature, whilst Sufism appeared to focus on personal piety. This appeared easier for many ordinary Muslims to accept and live by. The simple style of teaching made Sufism more appealing within the Muslim community as well as to the indigenous people converting to Islam. Thus the Sufi approach played a significant role in propagating Islam effectively (Iqbal, 1996). Over time, Sufism was established as an institution attracting many individuals and groups of students to learn the spiritual path or Ṭarīqah. The Ṭarīqah, in the beginning, was introduced as a set of religiously embedded practices designed to aid in the development of psycho-spiritual development in order to attain communion with God. Nevertheless, later on the term Ṭarīqah (path) in Sufism came to refer to any group of people following a Sufi mystic, or sheikh (which means teacher or mentor). When Sufism had become well organised as part of the Muslim tradition, these groups came to be called Ṭuruq (plural of Ṭarīqah) in the sense of offering their own distinguished methods for psycho-spiritual development. However, this term was not used in this sense until the 12th and 13th centuries. After the 13th century, each of the Ṭuruq became stable enough to retain its specific identity even after the death of its founder. This was strengthened by the founders personally nominating their successors. Even today, there are many main Turuq that can trace their lineage back to that time, such as Naqshbandīya, Qadrīya, Ṣuhrwardīya, Naqshbandīya etc. These main Ṭuruq are further divided into their several sub-branches. Although each order (Ṭarīqah) has its own methods and practices for self-purification, most of them are based on a master–disciple relationship (Sheikh and Mureed). A master (sheikh/Murshid: guide) who had travelled the stages of the Sufi path offers his disciple a gradual and practical method of contemplation and other practices for self-reformation. The Sufis adopt many exercises to purify the inner self, nonetheless the main prop of the Sufis method is Dhikr (remembrance of God) and contemplation (fikr) and its most distinctive part is the experience of Fana (closeness of God) and Baqa (union with God) (Ansari, 1997).

Each of the Ṭarīqah and its sub-branches hold that attaining the love of Allah through moral reformation is the major purpose of divine guidance and the fundamental means to attain human perfection (‘Abd, 1988). However, the methods to attain this objective vary in each of the Ṭarīqah (Sufi order). The Sufi approach is not considered as infallible in Islam. Many Sufi approaches have been criticised and improved upon by the mainstream Sufi tradition, and many are still subjected to criticism even today (Faruqi, 2005, Ibn Taimiyah, 1990). Sufi Abdul Ḥassan Fushanī

reviewed the space of improvement within the Sufi tradition in the following words: “Today Sufism is a name without a reality, it was once a reality (in the time of the prophet) without a name” (Lings, 1999: 45). Nonetheless, the origin of the mainstream Sufi approach can be traced in the core Islamic literature. The Quran and the sayings of the prophet emphasise morality based individual reformation and consider personal moral values as an essential part of revival (The Quran: 22:37; 3:29; 64:16; 2:165). The attainment of moral reformation is considered to be everyone’s responsibility and leads to real success according to the teachings of the Quran: Truly successful is he who purified his self; and a failure he who suppressed it (91: 9-10). The Quran praises the prophet due to his high status of morality: “And you are certainly on the most exalted standard of moral excellence” (68:4). According to one of the sayings of the prophet, morality is the sign of a believer’s perfection of faith. Another saying of the prophet confirms that the purpose of his prophet-hood was to perfect the standard of morality. And the one who acquires morality is dearer to the prophet (Al Tirmidhī, 1989:2018).

According to the Sufi tradition, true rehabilitation, perfect reform and the real healing of human personality require a sincere intimacy between God and His servant. This can be attained by improving the psycho-spiritual aspect of human nature through spiritually based contemplation and exercises. This is considered the natural way to be cured and is mentioned several times in the Quran (7: 172; Iqbal, 1999; Awn, 1983). This attitude has been explained by the prophet as a core aspect of Islamic guidance, and has been termed ‘Ihsan’ (perfectness). He said, “Ihsān is where you worship Allah as if you are seeing Him, for though you do not see him, He verily sees you” (Al-Qushayri, 2009: 101).

As discussed earlier, moral perfection has been taken into account by all of the Sufi orders suggesting different ways and techniques to achieve it. The dynamic status of human nature as described in Islamic guidance is acknowledged by all of the Sufi orders. According to the Quran, human nature is so dynamic and subject to development and regression that levels of faith have been categorised in connection with its developmental states (3:67, 173; 58:11). The next part of the chapter will analyse the Sufi’s perception of human nature and the psycho-spiritual stages of human development in connection with the fundamental, religiously embedded practices suggested by classical Sufis. This framework is explained in Kitāb al Lum’a (The flame of Sufism) compiled by Al- Sarrāj and by Al-Qushayri, in the book entitled Risāla (2009). This has also been explained by al Makki in his book Qūt al

Qulūb (nourishment of the hearts) (1997) and by many other classical Sufis.

6.2c The Sufis' notion of 'Nafs' / personality structure

A critical review of classical Sufi literature found that Muslim Sufis have constructed a specific view-point towards human nature and its gradual, structured development. The term 'Nafs' in Sufism is utilised for the inner and potential aspects of human nature, which is subject to regression and progression and involves complex phases of improvement (Al- Sarrāj, 1914, Al-Ghazālī, 2001, Al-Makkī, 1997; Al-Hujvayri, 1987). Sufism offers a coherent, spiritually-constructed process of self-reformation to actualise potential aspects ingrained in human personality (Shafii, 1985).

According to Sufism's theory of self, a human being is considered to be the essence of the whole of creation and thus shares many attributes with the rest of the world. Human nature has its inorganic, organic, animal and divine aspects etc. During the process of self-development a seeker progresses through the phases of inorganic, organic, vegetative, animal, human, spiritual, integrated and universal being. Although human nature, due to its spiritual dimensions, is greater than the rest of creation, it can become stuck in any lower level due to a lack of spiritual improvement and can be revived by improving the spiritual aspect of the self. However, Sufi believe that seeing oneself within as part of the universe helps in alleviating internal fragmentation, alienation from others and separation from nature (Shafii, 1985).

The Sufi and poet Rūmī expressed this progressive situation of human nature as follows:

I died (freed) from immorality and changed to the vegetative state; I died from the vegetative state and became animal; I died from animality and became human: why, then, should I fear? When have I become less by dying? At the next stage I shall die from human form, that I may soar and lift up my head amongst the angels; Then, I will be freed from being an angel: everything is perishing except his face; Once more I shall be sacrificed and die I shall become that which enters not into the imaginations (Rūmī, 2010:41).

The spiritual movement and the process of ascending and descending actually reveal the different aspects of personality and the levels of its

spiritual growth. These levels, due to their characteristics, play a significant role during the process of psycho-spiritual improvement, which has been well explained in the classical Sufi literature and can be analysed as follows.

6.2d Different phases / aspects of self

Al-Sarrāj (998) in his work 'The Flame of Sufism' (1914) categorised the dynamic aspects of human personality which need to be considered during the journey of self-reformation. The essential aspects of human nature categorised by Al-Sarrāj can be summarised as follows: Inorganic personality / Nafs al Jamadee; Vegetative personality / Nafs al Nabati; Animal personality / Nafs al Haiwani and Human Self / Nafs al Insani. Human personality in the inorganic state is considered spiritually neutral. The heart (thinking faculty) of a human is considered to be totally deprived of the love of God. However, the Sufi approach acknowledges the potential of change within human nature even at this stage. The Vegetative personality / Nafs al Nabati is considered to be the most basic spiritual living state of Nafs (state of personality). At this stage the self is aware of its spiritual energies and functions, reflecting to the least degree the signs of spiritual life. A rigorous effort is required in order to move on from this stage. The Animal personality / Nafs al Haiwani is the developed form of the Vegetative self where the human remains at the Animal level if thinking and the ability for reflection are not utilised properly. At the animal level, the conceptual potentials (Batin / inner self), as well as the perceptual faculties, must be spiritually nurtured. Similarly, a great emphasis is placed on the purification of desires which are considered as driving forces in Sufism in order to move on from the animal level of self. A seeker is advised to purify different faculties in this respect; the following faculties, particularly, are purified using various religious practices: the faculty of common sense (Hiss e Mushtarak / association), imagination (Takhayyul), aspects of illusion (tawahhum), and inspiration and memories (Tazakkur). The spiritual approach holds that the internal abilities, as well as the external tools (or limbs), of a seeker should be purified by their appropriate utilisation in order to move on from the animal state of self and to achieve the status of the human self in a true sense (Rizvi, 1994; Al-Ghazālī, 1998; Avicenna, 1973). A seeker is advised to supplicate and seek God's help and refuge to be protected from the negative forces of the animal self. Many supplications along with religious practices have been suggested for the seeker in order to seek the protection of God as an essential part of the training. One of the Arabic supplications has been

utilised in most of the major Sufi orders; it is translated into English as follows:

O my God I seek your protection in my state of movement as well as whilst I am still, in my words and in my intentions; I seek your protection whilst facing the dangers of images, doubts, illusions and suspicions which are hidden in my heart (unconscious / batin).

The next level of self-development is called Nafs al Insani (human self). In Sufism, the human self denotes the personality that uses the faculty of thinking appropriately and can drive emotions and desires to attain higher objectives. 'Aql (intellect) and Qalb (heart/ mind) are considered the fundamental characteristics of this state of self. Their functions are well detailed in the Sufi tradition, and seekers are advised to be mindful of their development and regression. According to Sufism, self-consciousness, cognition and reasoning are concomitantly functions of a healthy 'Aql (intellect). It is 'Aql (intellect) that helps in organising the animal instincts for the love of God; it helps in recognising the scattered signs of God and also assists in selecting the appropriate method to lead life in God's presence. A seeker improves these traits of 'Aql during the journey of self-development. The quality of intellect has further been divided into two phases: the practical intellect ('aql 'amalī) which helps a seeker to strive for truth; and the comprehending intellect (Aql 'ilmī) which enables a seeker to ponder on scattered reality in order to reach the whole (God) reality (Al-Sarrāj, 1914).

The Qalb (heart / intellect) as a distinguished characteristic of human beings, is considered as the core of the unconscious (batin). But according to Sufism, this can be used to establish a spiritual link between human beings and the universal reality (God). It is the ability to attain the gnosis of God. It is the insight, through the heart, which frees the mind and the body from dualities and is the main subject in the spiritually based method of reformation (Al-Ghazālī, 1998). To improve the heart aspect of personality is the real task for a Sufi. Nevertheless, there are many stages through which a sincere seeker has to go to attain personal perfection. At the same time, there is always the possibility that a seeker will either not reach a higher stage or revert back to the lower stage of self as explained earlier (like the animal, vegetative or even inorganic self).

The Sufis have designed the detailed, spiritually embedded framework of religious practices in order to attain the different dynamic states of psycho-spiritual growth in the human personality. Each of the developed

states which occur in connection with the set of religious practices, according to al Sarrāj, is called Maqaam. Seven of them are considered to be the fundamental stages or phases of psycho-spiritual development in the classical Sufi tradition. This framework is still used by many Sufis and can be utilised or taught critically during the process of Muslim prisoners' rehabilitation. The following pages analyse this framework using Arabic terms along with their English meanings and transliteration.

Table 6.3: Spiritual practices corresponding to different levels of human development

Methods/ procedures	improved forms of Nafs / personality
Repentance (<i>Tawba</i>)	Human Nafs (<i>Nafs al Insani</i>)
Abstinence (<i>Wara</i>)	Accusing Nafs (<i>Nafs al Lawwama</i>)
Renunciation (<i>Zuhd</i>)	Inspired Nafs (<i>Nafs al Mulhama</i>)
Poverty (<i>Faqr</i>)	Secure Nafs (<i>Nafs al Mutmainnah</i>)
Patience (<i>Sabr</i>)	Fulfilled Nafs (<i>Nafs al Radiya</i>)
Trust in God (<i>Tawakkul</i>)	Fulfilling Nafs (<i>Nafs al Mardiyya</i>)
Contentment (<i>Rida</i>)	Purified, complete Nafs (<i>Nafs al Kamilah wa Kāmila</i>)

Adapted from Al-Sarrāj 1914

The following part of this chapter analyses each of the methods and its role in improving a developmental form, or state of personality.

6.3a Procedure of repentance (Tawba)

The first stage that is the commencing point for a spiritually based, human reformation of the self is the spiritual practice of Tawba (repentance). Tawba means to return to God, regret for not obeying Him at both the individual and social levels and the willingness to appropriate all aspects of life in line with divine guidance. Tawba is not just formal supplication or ritual but is a spiritually embedded procedure to improve the self, and has individual as well as social aspects. At the social level, this procedure demands seeking forgiveness, making amends, if required, in order to reform the damage caused due to the violation of God's guidance. Nonetheless, recognizing the need for returning to the truth is the first point in this respect, and this is related to the personal or individual aspect of life. Without being involved in the procedure of repentance the personality is considered to be below the human level (Al-Hujvayri, 1988).

6.3b -Procedure of Abstinence/ Wara and Accusing Self / Nafs al Lawwama

The second step in the Sufi's procedure of psycho-spiritual reform is called 'Wara' (abstinence) through which Nafs al Lawwama, or the reproaching state, can be improved. The Arabic word 'Wara' literally means being fearful, or being conscious, or refraining from anything which is doubtful (Al-Aṣfahānī, 1987; Al-Zawī, 1996). In Sufism, Wara refers to the fear of God and the fear of one's conscience. An analysis of the classical Sufi literature found that Sufis appear completely conscious of the psychological effect of fear. They seem to acknowledge that fear or deterrence can be used as a strategy for human correction, but at the same time they acknowledge that inwardly focused fear may cause many pathological diseases in the personality (Al-Hujvayri, 1987; Sirhindī, 2003; Al -Makkī, 1997; Al-Ghazālī, Shafii, 1995). Although fear and guilt are the essential steps in the abstinence procedure but are projected outwardly, the seeker is advised to improve their fear of God (Al-Ghazālī, 1998 Attar, 1966; Al-Qushayri, 2009). It is also important to note that although there is a great deal of fear of God in the abstinence process, nevertheless the deep feeling of love for and enthusiastic devotion to God underlies this extensive fear (Al-Hujvayri, 1987). The Sufi al-Hafī (d.1011) analysed the whole process of abstinence and stated, "Abstinence is the process that purifies the individual from doubtful deeds and assists in observing (the negative forces of) Nafs every moment of life" ('Attār: 112). This procedure involves two psycho-spiritual aspects which can be called its fundamental dimensions, and these are: 'Raja' (hope) and 'Khawf' (fear) (Al-Sarrāj: 80). Raja means hope, but as an essential part of abstinence it is used as the counterpart to the experience of fear. Being conscious of the potentially negative aspects of subjective forces like evil thoughts, inappropriate emotions and negative desires may cause disappointed and imbalanced psychological states, like shame, guilt etc, which need to be improved. To avoid any potential subjective harm, fear and hope (Khawf and Raja) go hand in hand during the process of abstinence. Through the process of Wara, a believer improves his confidence that his repentance will be granted. In Islam, despair and disappointment are considered as the acts of the rejecting of the favours of God (Kufr) and the most disliked attitude in the sight of God (The Quran: 12:87). A seeker must be hopeful and optimistic by forgiving themselves rather than being caught by an imbalanced state of fear and regret (Al-Sarrāj, 1914). Nonetheless, the hope aspect of Wara must be distinguished from the wishes, desires, false hopes and the conceit of self during the journey of reformation. Al-

Ghazālī (1998) analysed the psycho-spiritual complexity of hope as an essential aspect of abstinence. In his view, hope is interconnected with personal effort and trusting God for future results and in its true sense does not reject the available resources. He explains the fact and advises that a seeker should understand that anyone who expects something good in the future is experiencing hope. However, the ignorant do not differentiate between a hope, a wish and false hope or self-deception. If one acquires a good seed, plants it in plowed ground, weeds and waters it regularly, relies on God's will to keep pests and blights away, and expects a harvest, this expectation is hope. If one does not search for a good seed or plant it in good earth, nor weed nor water it, and still expects a harvest, this is called false hope or self-deception. If one puts a good seed in the earth but does not water it, and waits for rain, particularly in an area of little rain fall this is, according to Al-Ghazālī, a wish (Al-Ghazālī, 1998). False hope, or self-deception, seems to be the total denial of reality, whilst a wish is an unrealistic expectation, and hope is about using all the available resources and putting trust in Allah for the expected results. According to Shafii (1985, p.185), hope is one of the major ego functions which motivates the individual to tolerate frustration, to postpone desires and wishes, to assess carefully reality and above all to weigh the risks of success or failure. Hope is anticipating and preparing for the future. Sufism highlights many false hopes and self-deceptions like pride, hypocrisy etc, due to the influences of desires (id) and suggests their purification through the process of abstinence in pursuit of improving the state of Nafs al Lawwama (ibid). The self at this stage improves its perceptual aspects (Quwa Mudrika) through the process of abstinence and can control its negative tendencies by organising the internal and external abilities (Quwa zahira and Baṭina) in line with the love of God. At this stage, the self makes continuous efforts to improve the negative aspects of life through the love of God, and tries to stay away from prohibited modes of behaviour. Nonetheless, this procedure requires critical approach, for example, a Muslim is not allowed to drink alcohol, or take part in adultery, stealing, lying, dishonesty, blaming and backbiting and is required to consider other responsibilities and limitations etc. However, being overwhelmed with shortcomings may create an imbalanced conflict between the animal aspects of personality (id) / Nafs al Ḥawānī and Nafs al Lawwama (superego). This is why Raja (hope), as an essential aspect of abstinence, is used to resolve any inner turmoil (Al-Hujvayri, 1987).

To avoid any internal psychological complications that may be caused due to the inappropriate experience of fear, the Sufi approach appears to

suggest that humans should 'not avoid the origins of fear but face and experience them'. The experience of fear as utilised by the Sufis give the emotional momentum to overcome all the negativity that causes the displeasure of God. It frees the human from a variety of fears through improving the love of Allah and being conscious of everything that may decrease it through the process of Wara. In Shafii's words, "Sufis, by confronting directly and by allowing themselves to experience these fears, have found an effective way of mastering them" (Shafii, 1985:197). Due to such positive aspects of fearing God, classical Sufis have always praised the station of Wara (Abstinence), highlighting the blessings attached to it. The Sufi Al khauwāṣ (d.904 AD) proclaimed, "Abstinence is the sign of the fear of God, fear of God is the sign of knowledge (gnosis), and the knowledge is the sign of the nearness of God (Ghani: 273). According to Al-Ghazālī (2002), life without fear is ignorance. The Sufi Shibli (d.846 A.D.)," described his own experience of abstinence and the improved state of his personality as a result of it, in the following words, "Each day that I was overcome with fear, the door of knowledge and insight opened to my heart" ('Attār, 1966).

The different aspects of abstinence will be given focus during the process of Muslim prisoners' rehabilitation at a high security British prison. Nonetheless, abstinence will only be utilised as one facet of the process as this is not the last station. As stated earlier, a seeker needs to move on and try to go to the next stage, which is called Nafs al Mulhama (the inspired state of personality), and this can be improved through the process of renunciation (Zuhd).

6.3c Zuhd / Renunciation and the inspired state of personality / Nafs al Mulhama

Zuhd, or renunciation, literally means abstaining from, or treating with indifference, the things of this world (Aṣfahānī, 1987; Ibn-Manzoor, 1956). In the Sufi methodology of human reform it can be understood as a process to attain and actualise a higher state of personality (inspired personality / Nafs al Mulhama) by renouncing and giving up the longings for worldly things and being inspired only by the love of God (Al-Sarrāj, 1914). The process of Zuhd involves three essential aspects to attain this psycho-spiritual state of personality. These can be summarised as: the emptiness of the hand from worldly goods, the emptiness of the heart from greed and lastly making renunciation itself a source of pleasure (Ghani pp. 1951). Sufis have advised that this process must be utilised critically, recognising the fact that it is only the emptiness of the heart from greed that improves the required state of

self. The other two should be considered nothing but concrete tools to get there. If the heart is not cleansed from greed, any form or appearance perceived as renunciation has no value in spiritual growth (ibid, pp. 273-274). Various spiritual experiences have been described in the classical literature of Sufism to analyse this state of self. The Sufi Abu Yazid (d874), interpreting from his own personal spiritual experiences, explained the station of renunciation in the following words:

Almighty God admitted me to His presence in two thousand stations, and in every station He offered me a kingdom, but I declined it, God said to me 'Abu Yazid, what do you desire? I replied, I desire not to desire (Attar, p. 122).

This spiritually embedded religious practice can be utilised during the process of Muslim prisoners' rehabilitation in order to highlight how desires can be disciplined or ordered in pursuit of Allah's love in order to attain subjective peace and satisfaction. The Sufi concept of Nafs al Mulhama is quite similar to modern personal growth theory where commitment with higher values is considered a reflection of an improved mental state (Erikson, 1964). The next spiritual procedure for self-improvement is called Faqr (poverty), which can help in improving a secure state of personality (nafs Mutmainnah).

6.3d- Procedure of Faqr / poverty and Nafs al Mutmainnah / secure state of personality

Faqr in Arabic means piercing, digging, excavating, poverty, want and need (Al-Asfahani, 1987, Ibn-Manzoor, 1956). In Sufism this is a spiritually based process or practice that helps a seeker in freeing the self from worldly wants and rejecting desires in the pursuit of Allah's love (Al-Hujvayri, 1987). This can be explained as an organised process to attain freedom from the lower forces and desires that may hinder a seeker from relying totally on God. Through different stages of Faqr (poverty) a seeker eventually gains freedom from self-conceit and may efface or assimilate their will to the will of God (Fana). A believer at this stage diverts their whole attention from worldly and insecure resources to God, and thus the state of personality improved in line with Faqr (poverty) is called secure or serene Nafs (Nafs al Mutmainnah). This stage involves many phases and if a seeker is not careful they may become trapped in an appearance of Faqr, ignoring its essence and objective, which is nothing but the subjective, spiritual improvement of the self.

Al-Hujvayri (1987:.25) states:

True freedom (from worldly desires) cannot occur unless one internally detaches the self from the tendencies of possessing and having. The wish to have, itself, can imprison the self. As the Sufis say 'the Faqir (poor or who is at the station of poverty) is not the one whose hand is empty of provisions, but the one whose heart is empty of desires.

According to Shafii (1985), the state of secure Nafs can be understood as freedom from intra-psychic conflicts by giving up worldly attachment, possessive tendencies, and becoming closer to the spiritual and invisible rhythm of life adopting the method of poverty.

However, to attain the highlighted state, the method of poverty needs to be utilised critically considering its negative (ṣalbī) and positive ('Ījābī) dimensions. Negatively, poverty includes the negation of or freedom from having and wanting; it is a freely self-adopted way of life without any compulsion or external enforcement. The positive aspect of poverty means, despite having in abundance, the heart is free from greed. Al-Hujvayri explains this aspect by analysing the first caliph Abūbkr's supplication, "O God give me plenty of the world and make me desirous of renouncing it!" (Al-Hujvayri, 1987: 70). Al-Hujvayri analyses the implication of this prayer and states that the secret meaning behind this prayer is that Abūbkr appears to be supplicating God in order to be bestowed with voluntary poverty, free from any compulsion or enforcement, and this is what is required to improve a secured state of Nafs. Many stories and Sufis' spiritual experiences can be considered to understand the essence of poverty. Al-Hujvayri (1987) analyses this through a Sufi's experience:

A dervish (Sufi) met a king. The king said: "Ask a boon of me." The dervish replied: "I will not ask a boon from one of my slaves." "How is that?" Said the king; the dervish said: "I have two slaves who are thy master: greed and expectation" (Al-Hujvayri, 1987:.20).

Due to the secure state of self, a seeker is able to share spiritual as well as material earnings with the other creations of God. It does not appear as simply a retreat from the world and its temptation, but as a state that protects a believer from being engrossed in them (Al-Hujvayri, 1988; Al-Qushayri, 2009; Al-Ghazālī, 1998).

This process can be used critically in the prison environment to help the participants understand how to improve the state of internal security by reviewing the imbalanced attachment with the possessions and positions of a worldly life. This may help to improve a further state named Nafs al Radiyya (fulfilled self) in the Sufi tradition through the process of Şabr (patience).

6.3e Process of Şabr / patience and Nafs al Radiyya / fulfilled self

Şabr in Arabic means patience, tolerance, endurance, resignation and constancy (Al-Asfahanī, 1987; Ibn-Manzoor, 1956). The word Şabr (patience) has been utilised in the Quran in more than seventy places expressing its different aspects and role in improving the spiritual aspects of personality. In Sufism's methodology of personal reform, Şabr is used as a spiritual process or practice to improve the psycho-spiritual state termed 'Nafs e Radiyya' (the fulfilled state of personality). The process of patience enables the seeker to harmonise their internal (Batin) and external (zahir) abilities and forces (cognitive, affective and unconscious) into an integrated energy of love for Allah. Due to this practice, a believer is not only able to control their internal, negative forces, but can respond appropriately to external situations in line with divine guidance (The Quran: 42:43). Maturity, tolerance and being focused on reality (God) during suffering are the attributes of patience which can be observed by the words, thoughts, attitude, responses and actions of a person who has improved their state of Nafs al Radiyya (Al-Sarrāj, 1914). The Sufis perceive the endurance of pain as an essential, active psychological process for improving the required, fulfilled state of personality (Nafs al Radiyya). Attar (1966) explained that one day Jonaid (a Sufi) was suffering from a severe pain in his leg. He recited the opening chapter of the Quran and blew it at the painful leg (reciting a prayer and blowing it on the source of discomfort is perceived by many Muslims to have a healing effect). At once, he heard a voice within: "Aren't you ashamed to use the word of God for yourself". In Sufism, blaming and objecting to God due to some disliked circumstances is considered as a Satanic and negative attitude which must be cured through the strategy of patience. The psycho-spiritual improvement attained through the practice of patience enlightens the seekers that there is a beneficial aspect in each of the situations. Most of the people are ignorant of this positive aspect. Rūmī (2010) analyses this insight several times and appreciates the blessings of patience in the following words: "Patience is from the certainty of reality (God). Impatience is from the detested Satan; in humanity impulsivity and impatience are the signs of Satan's work whilst patience is the sign of God's mercy; God

created hundreds of thousands of remedies, but no remedy is better for human beings than patience” (Rumī, 2010, p.219). Nonetheless, it is important to note that patience in Islam is considered as the extrinsic value required attaining the love of God (2:153). This can be utilised critically during the process of Muslim prisoner’s rehabilitation. It may help them in coping with issues and pains, and prevent them from being in despair from the mercy of Allah.

The next improved form of personality according to the Sufi tradition is called Nafs al Mardiyya (fulfilling personality), and the procedure required to improve this psycho-spiritual state is called Tawakkul (trust in God).

6.3f Tawakkul / trust in God and Nafs al Mardiyya / fulfilling self

Tawakkul is an Arabic word meaning entrusting one’s affairs to another (Louise, 1994; Ibn-Manzoor, 1956). In Sufism, it is a process through which a believer experiences complete trust in God through gradual spiritual religious practices in order to improve the state of Nafs al Mardiyya (the fulfilling Nafse). The importance of trust in God has been highlighted as a true quality of a believer in the Quran, and the tradition of the prophet: Trust in God is the bone of faith (The Quran: 5:26). He who trusts in God and relies on Him frees the self from everything else (65:3). The process of Tawakkul, as suggested in Sufism, involves the spiritually embedded cognitional, emotional and practical aspects of personality for its dynamic improvement. Some of them are: True knowledge of God and His Qualities; unbounded trust and sincerity of intentions; faith and hope based actions; and effort to attain existential communion with reality (Ansari, 997; Al-Qushayri, 2009).

The process of trust can be utilised critically to improve an optimistic attitude towards life and avoid negative or impulsive reactions towards life situations, particularly to deal with the bitter aftermaths of crimes. It will also help in proceeding to the next state of personal improvement named the complete self (Nafs al Kāmila) through the process of Rida (contentment).

6.3g Nafs al Kāmila (complete or integrated self) and the process of Rida/contentment

The most desired and the highest, improved state of personality according to Sufism is Nafs al Kāmila (the perfect or integrated self) which involves the psycho-spiritual process of contentment (Rida) for its

commencement. Nafs al Kāmila is frequently translated into English as the perfect self, which is literally correct, but the integrated personality can be a closer expression for exploring the concept of Nafs al Kāmila in the Sufi tradition (Shafii, 1985).

Ibn al 'Arabī (d1240), a Sufi sage of Andalusia, used this term to explore more than 22 aspects of personality using a variety of terms such as: 'the reality of reality', 'the spirit of Muhammad', 'the most mighty spirit', 'the exalted pen', 'the viceregent', 'perfect man' and so on. Each of them appears to reveal a specific dimension of this psycho-spiritual state of Nafs al Kāmila (the integrated self) (Ibn 'Arabī, 1999).

According to Sufism, the integrated self is the state of personality where the wisdom of reality (God) manifests itself in the form of an integrated being. Every human being is endowed with this potential, but only few can realise this. In this state, Sufis attain communion with reality and get closer to God to the extent that some of them lose the duality of subject and object, I and thou, past or future, and their concerns about the present (Ibn 'Arabī, 2002). This state is the result of the total acceptance that universal wisdom, personal will and judgement are the reflection of nothing but God's will and judgement. The experience of contentment not only permeates a Sufi's cognition, emotions and feelings but his whole being with the love of God and he may lose his layers of individuality and becomes one with the one (God). Al-Ghazālī analyses the state of Insane Kamil and states:

...No stage is above it because the love is the highest of all. Contentment with God's will is the fruit of love.....this is the joy of union between the lover and the beloved one (Al-Ghazālī, 1995).

The station of contentment is explained as an active process which requires many steps and has its different layers. Some of these layers can be summarised in the following words: freedom from expectation and possessions; deprivation of worldly things, duality and expectation; complete expression of integrity with God's will; and experiencing the joy of union with God and freedom. Rūmī (2010:105) advises seekers to listen and obtain lessons from the stories of the true Sufis in order to understand the integrated state of personality.

Al-Hujvayri (1987:20) analysed this state of self and concludes that the one who has improved this state does not feel rich by having anything, nor indigent by having nothing (p.20). The Sufi Habib al 'ajmi stated:

“the love of God (by improving perfect self) can only be attained through a (state of) heart which is not filled by hypocrisy (duality) because hypocrisy is the opposite of the heart that is well pleased” (Shafii, 1984:230). The process of Rida enables a seeker to exude and improve inwardly, openness, trust and the enthusiasm in the realm of spirit, like a child who had begun the journey with all the anxieties, despair, and drudgeries of daily life (Shafii:111). Rabia al-Basaria (d.728) a female Sufi was asked: “do you love God?” She answered “yes”. “Do you hate the devil?” She answered, “No, my love of God leaves me no time to hate the devil” (Attār 1966:402) Many characteristics of an integrated personality have been described in the classical Sufi tradition, which can be summarised as follows:

- Freedom from fears, greed, sexual and aggressive impulses
- Freedom from duality
- Freedom from the temporal and conditioned self
- Total integration of all states of personalities
- Total integration with the will of God
- Freedom from past and future concerns and
- Existential communion with God

(Al-Sarrāj,1914; al-Qushairi, 2009)

The journey or process of Rida (‘content’) is a long journey and has different steps and gradual phases that need to be considered; these can be summarised as follows:

1. In the first stage, the participants or seekers are made content with Gods’ gifts, i.e. to value and be content with all the bounties of nature. Sufis call this the phase of Ma‘rifah / gnosis (Qushairi, 2009).
2. The next stage involves being content with the happiness and afflictions of this world by recognising that both are from God (ibid).
3. In the final stage, the seeker does not focus on anything other than God; this is the attitude of those chosen people who are lovers of God. They forget everything even themselves and see nothing but God (Ibn al ‘Arabī, 1999).

The discussed spiritually embedded framework to attain the psycho-spiritual development of the self is shared by many Sufis, albeit practiced differently in connection with the guidelines set in each of the orders (Ṭarīqah). Al-Ghazālī (1058 AD), a Muslim scholar and a fundamental figure in Islamic philosophical, theological and legal traditions, used spiritual traditions for his self-development. He reviewed all the prevailing classical, spiritual approaches and drawing upon his personal experiences established an improved strategy for the psycho-spiritual development of personality. The next part of the chapter analyses the major features of Al-Ghazālī methodology of self-reformation.

6.4 Al-Ghazālī's methodology of personality reform

6.4a His Personal Crises and Sufism

Al-Ghazālī (1058) was a Muslim scholar who held a prominent status as a principal of Nizāmīya, one of the most famous Muslim universities of his time. He used Sufism as a strategy to overcome his personal crises. He concluded that the real tranquillity of the self lies in satisfying the heart through obtaining closeness to God by using Sufism as a process of self-development. Section four of his book, 'Deliverance from the Error', appreciates the role of the spiritual approach in personal growth, distilling the essence of his spiritual journey in the following words:

I learnt with certainty that it is above all the mystics who walk on the road of God; their life is the best life, their method the soundest method, their character the purest character. They indeed were the intellect of the intellectuals and the learning of the learned and the scholarship of the scholars. These are the ones who are versed in the profundities of revealed truth, bought together in the attempt to improve the life and character of the mystics.....for to the mystics all movement and all rest, whether external or internal brings an illumination from the light of the lamp of prophetic revelation; and behind the light of prophetic revelation there is no other light on the face of the earth from which illumination may be received (Al-Ghazālī, 2001 p.21).

He was enlightened and through his own spiritual experience had been able to construct his spiritual methodology of human reform.

6.4b Characteristics and aspects of Al-Ghazālī's methodology of self reform

According to Ghazālī, everything in this world has its purpose and has value in line with fulfilling its purpose. He argues that the purpose of human beings is to attain the closeness and pleasure of God, and closeness to God, in his view, is equivalent to the normality of the human self, whereas ignoring God and distancing oneself from Him is classed as abnormality and disease (ibid). His approach is named the theory of spiritual disease. Al-Ghazālī explains the origin of the spiritual diseases of the personality and also suggests spiritual ways for their healing (Al- Ghazālī, 2001).

He diagnosed 'ignorance' (Jihalat) as the origin of all spiritual diseases and prescribed knowing God and His qualities as its cure (Al-Ghazālī, 2000). According to Al-Ghazālī's methodology of reform, ignorance causes an imbalance in different internal and external (Zāhir and Bāṭin) forces and abilities within human nature. This can be cured by bringing integration and harmony amongst them, and this integrated state cannot be attained until all of them are organised and subjugated by the human heart/Qalb (intellect/heart). Qalb/Heart is the basic and fundamental ability or force in Al-Ghazālī's theory for human reform. This is the human aspect that has the ability to attain the gnosis of God. He terms this ability of heart/Qalb as Wijd'En /intuition (Al-Ghazālī, 1998). Nonetheless, it is interesting to note that a careful analysis of Al-Ghazālī's writings leads to the conclusion that intuition is nothing more than theoretical reason working at its higher plane. He holds that different parts of the human body are controlled by different forces and abilities within the human self, but it is Qalb (heart/intellect) that rules over all of such abilities and forces (Al-Ghazālī, 2000). The real spiritually based human reformation lies in the improvement and nurture of 'heart'/Qalb. The human heart (Qalb) according to Al-Ghazālī, is blessed with six fundamental abilities or powers which are: appetite (Shahwa), anger (Ghḍab), intellect ('Aql), impulse (Nazwa), apprehension ('Idrāk) and will ('Īrāda). Appetite, intellect and anger are the basic and core forces on which depends the occurrence of impulse, apprehension and will, and all of the highlighted forces need to be improved, channelled and integrated for spiritually based human reform. He termed the basic core human forces (appetite, anger and intellect) with Shahwa/tendency of pleasure, Ghḍabia/self -assertion and Wisdom/'Aql (Al-Ghazālī, 2000).

He argues that in order to achieve a spiritually improved state of personality, three of the highlighted core abilities or forces of the heart (appetite, anger and intellect) must work together in harmony, observing the golden mean, with each being in the correct proportion. This balanced state of each inner force is called the quality of 'dāla/ justice which is, in his view, the standard for a pious character. Without improving the balanced and integrated state of the heart, the gnosis of God (Ma'rifah) cannot be achieved. Similarly, an excess or deficiency within the highlighted forces of the heart (appetite, anger and intellect) may produce spiritual disease (i.e. vice), thus it cannot be called a reformed state of human selfhood. The major purpose of a spiritually embedded method of reform, in his view, is to attain this balanced and integrated state of the heart through the psycho-spiritual process of self-reform (Al-Ghazālī, 2001).

He explains his theory of integration and harmony by providing several concrete examples of human character which a seeker must take into consideration during the process of rehabilitation. He argues that the balanced state of self-assertion (Ghaḍābia), which is well integrated with the rest of the core forces of the heart (appetite and intellect), can help in improving a mature and reformed behaviour or virtues such as generosity, bravery, self-respect, forbearance, firmness, gravity (seriousness) and dignity. Nonetheless, if self-assertion is developed with an excess of reason and appetite it can beget vices like lavishness, audaciousness, boasting and self-love. Similarly, if self-assertion is developed with their deficiency then a degeneration in personality may occur in the sense of being too low, having a lack of feeling, shrinking from death and shamelessness (Al-Ghazālī, 1998). On the contrary, if the appetite force is nurtured in an integrated and balanced proportion of reason, the personality will reflect the improved state of self; reflecting the qualities such as: modesty, forgiveness, patience, tolerance, appropriate expenditure on luxury, cheerfulness, helping others, contentment, living a virtuous life style, being sorry at not attaining despite carrying out the effort required for deserved success and at the same time feeling displeasure at the successes of undeserving, and yearning to be close to God. But if appetite is improved in excess of reason and self-assertion the illnesses can be experienced as shamelessness, extravagance, hypocrisy, dryness, lamentation and envy (Al- Ghazālī, 2000).

According to Al-Ghazālī, the essence of a reformed character is embedded in its voluntary and spontaneous style. He explained that the reformed state of self is that whereby the performance of desired actions

does not involve much deliberation, hesitation or restraint on the part of the performing agent. In his view, a developed personality carries out a good deed in a habitual or inherent style. He argues that if a person controls his anger through exertion and deliberate effort, facing a good deal of internal conflict, such a character does not possess forbearance (the reformed style of character). The virtuous behaviour reflects a psycho-spiritual state whereby, in his view, a person can perform the required action easily in a spontaneous style without facing any difficulty and making effort (Al-Ghazālī, 1998).

To improve such a spontaneous and reformed state of behaviour Al-Ghazālī suggested the therapy of oppositions (Jadliyyat). According to this therapy, using opposition exercises can help a seeker to develop the desired psycho-spiritual state of personality. For example, if a seeker hates somebody, he needs to practice, at an imaginary level, thinking about him in a loving way. Acting imaginatively, using an oppositional and dialectical style, can help in ingraining the required quality first into the conscious mind and then it will be integrated into action. Similarly, ignorance can be cured by knowledge, this can be done through reading, talking, and acting using a dialectical strategy towards the deviated behaviour of the individuals (Al-Ghazālī, 1998).

Al-Ghazālī listed many spiritual diseases and emphasised that Jahl/‘ignorance’ should be considered their real root cause. He argues that Jahl/Ignorance is an attitude whereby the heart is deprived of divine light. The cure for this lies in seeking knowledge in order to obtain the closeness of God. Too much concern with worldly things, like gains (Amal), malice (Bughz), cowardice (Jubun), cruelty (Jafā), lust (hawā), calumny (zūr), envy (ḥasad) and avarice (Ṭama‘) are some of the major signs of ignorance, which can be treated by improving the balanced state of the heart utilising the oppositional strategy of reform as highlighted above.

Al-Ghazālī’s theory of integration for improving a moral and spiritual character through enlightening the heart with the gnosis of God (Ma’rifah Allah) played a great deal in interpreting a balanced spiritual approach within classical Sufism. Although his theory attracted a great deal of criticism but it seems a very successful effort to synthesise the rational and spiritual aspects of Sufism’s approach in order to explore the deeper meanings of a spiritually embedded theory of rehabilitation (Faruqi, 1995). Before Al-Ghazālī, classical Sufi approaches had never been completely deprived of rational aspects and thus they attracted both ordinary people as well as Muslim scholars like Al-Ghazālī.

Nonetheless, it appears that Al-Ghazālī's work paved the way to satisfy theoretical consciousness (rationalism) through interpreting spiritual experiences to the extent that the fundamental differences and religious limitations appeared to be obliterated in some of the Sufis' interpretation of spiritual experiences (Faruqi, 2005).

Many Sufi orders use the theoretical framework established by Al-Ghazālī to bring about the psycho-spiritual improvement of the self. But some of them use a rational framework to interpret the psycho-spiritual journey of self-reform by using categories of philosophy to the extent that their theories appear to conflict with approved Islamic norms. For example, we can consider Ibn al-Arabī (d1240) and his theory of Wahdat ul Wujud (the experience of communion with God); according to this theory a seeker is absorbed in God and loses his personality in the experience of Fana and turns into the divine nature (Ibn al-Arabī, 2002). Such interpretations have been criticised by scholars like Ibn-Taimiyah (1328) and Sufis such as Sheikh Sirhindī (1564), Faruqi (1989) and have been rejected by mainstream spiritual tradition. The Sufi approach will be utilised critically during the process of Muslim prisoners' rehabilitation.

However, it has been interesting to note that that the psychological approaches used in the broad rehabilitative strategies implemented at HM Prisons share many theoretical aspects with the classical spiritual approach (appendix 5). Shafii (1984), a modern psychologist and Sufi, carried out a comparative study in this respect which can be summarised as follows. He concluded that the Sufis' state of accusing the self (Nafs e Lawwama) has many similarities with the modern concept of the superego in human development theory (see Appendix 6). According to modern psychology, this aspect of personality deals with moral and religious values, as well as inhibitions against sexual and aggressive wishes (Freud, 1923; Shafii, 1984). Modern psychology, just like Sufism, acknowledges that most of the superego's actions are unconscious (batin or subjective) whereby the ego mediates between the id (animal desires) and the superego to find a healthy or compromise solution for adaptation. The concept of the 'id' in structural psychology represents the passionate, irrational and driven part of a human being, and is similar to the Sufi's concept of animal Nafs. Likewise, the Sufi's concept of Batin (inner self) appears to be quite similar to the psychoanalytic theory of ego as well as to theoretical principles of the conscious and pre-conscious in the topographical theory of psychology, which is being used as theoretical ground in many rehabilitative programmes (Moor and Fine, 1968). The concept of 'hise mushtarak' in

Al-Ghazālī's approach is very similar to the notion of the pre-conscious in psychology (Freud, 1923; Anna Freud, 1965; Hartmann, 1964; Erikson, 1950). The modern rehabilitative approach acknowledges, just like Sufism, that the ego is not an entity but can only be defined by its function and can further be divided into many sections. Sufis and modern rehabilitative approaches both agree that the human ego is subject to progression and regression (Kohut, 1978; Shafii, 1984). Many efforts have been made by modern Sufi scholars to study and review the spiritual aspect of Islamic guidance to establish a cohesive approach in order to improve the psycho-spiritual aspects of the Muslim community in a diverse, contemporary world (Iqbal, 1996). The Sufi scholar Burhan Ahmad Faruqi's (d.1995) critical spiritual approach, which is presented in his book 'Minhaj al-Quran', will be reviewed in this respect. His objective based methodology will be used in modelling an Islamic Guidance Programme for Muslim prisoners' rehabilitation.

Conclusion

This chapter has analysed the salient features of a spiritually based methodology of human reform constructed by classical Muslim mystics, the Sufis. The historical emergence of Sufism, its formative period and diversity within Islamic mysticism were discussed. The chapter presented the spiritual hermeneutics of the Sufis and their distinct educational (tarbiyah) programmes to facilitate human psycho-spiritual development. The discussion in this chapter is meant to contribute to the theological basis of Islamic Guidance Programme proposed in this study to be utilised in the rehabilitation of a selected group of Muslim prisoners based at a high security British prison. The next chapter will discuss a contemporary Sufi scholar, Burhan Ahmad Faruqi's critical approach for human psycho-spiritual growth. His interpretation of key religious and spiritual concepts in Islam constitutes an important aspect of the proposed Islamic Guidance Programme in this study.

CHAPTER SEVEN

Doctor Burhan Ahmad Faruqi's Methodology of Self-reformation and the Construction of Islamic Guidance Programme

7.1. Introduction

This chapter analyses Faruqi's theory of the Quranic methodology of human guidance as presented in his book 'Minhaj al-Quran' (2005). The second part of the chapter discusses the construction of the Islamic Guidance Programme, modelled upon Faruqi's work, to be used in the rehabilitation of a selected group of Muslim inmates based in a high security prison in Britain. The presentation of the fundamental features of Faruqi's methodology will be discussed through providing his biographical and intellectual/ spiritual background and the motives behind his work.

7.2 Faruqi: personal and intellectual/spiritual biography

Burhan Ahmed Faruqi, a Muslim scholar and Sufi, was born in India in 1906 and died in 1995 in Pakistan. He was Shaykh/Pir (spiritual guide) in four major Sufi orders: Qadriya, Naqshbandiya, Chishtiya and Shurwardiya. He completed his spiritual training and all the stages required to act as a Shaykh (pir: spiritual mentor and guide) under the supervision of the Sufi pir Misbahuddin of India: the great grandson of Sheikh Ahmad Sirhindī (Faruqi, 1989). Although Faruqi passed through all of the spiritual stages under the guidance of Pir Misbahuddin and was given Ijāza/permission to attain bay'ah/oath in the four major orders stated above, he indicated to have established a special spiritual relationship with the prophet Muhammad. He believed that he was blessed with Nisbate uwaysiyya (the relationship of Uways Qarnī). In Sufism, Nisbate means relationship, whilst nisbate uwaisiyya is named after Uways (d.657), a resident of Qaran in the Yemen, who lived in the time of the prophet but never met him due to looking after his elderly mother (Trimingham, 1971).

This spiritual relationship (Nisbate uwaysiyya) is named after this (Uways) name whereby, due to his / her special love for the prophet, a seeker follows only the prophet and is guided by him directly (Ali, 2008). Faruqi adopted a critical approach in his spiritual methodology of self-reform, reviewing the issues of the contemporary Muslim community. His educational background and special love for the prophet played a significant role in this respect.

He (2005:19) evaluated the traditional Sufi approaches and summarised his critical spiritual approach as follows:

Sufism actually is an effort to establish a direct relationship with God. Human consciousness plays a significant role in this respect. A seeker must understand that human consciousness has three aspects: passion, willing and understanding or comprehension. These aspects should be focused whilst reviewing Sufi-orders or critically following a Sufi-tradition.

Faruqi argues that during the journey of psycho-spiritual improvement, the one who is overcome by passion is compelled to understand that he has established a relationship of love with God. And in love there is a tendency to be absorbed in the loved one; in Sufism this relationship is called the friendship of 'Īsa/Jesus (Wilāyate 'Īsawī). The one who is overwhelmed by willing understands that the nature of the relationship between them and God is one of obedience. This is called the friendship of Moses (Wilāyate Mosawī). The one who is overpowered by comprehension understands that the relationship between him and Allah is of Gnostic (Ma'rifah); this is called in Sufi tradition the friendship of Abraham (Wilāyate Ibrāhimī). He indicated that he travelled through all of the stages stated above and was enlightened by the relationship of Muhammadī (Wilāyate Muhammadī). According to him, this is the most developed relationship with God. Here a seeker develops the relationship of servant ('ibāda) with God. Due to the relationship of Muhammadī, a seeker is aware of the fact that God is perfect and that the servant is full of shortcomings. A seeker does not lose his/her identity whilst travelling through the different stations of spiritual development. Prophet Muhammad and his religious experiences (the Quran) becomes the standard by which to test spiritual experiences. This is the type of spiritual relationship where following the tradition of the prophet becomes more important than any personal religious experiences or miracles (Faruqi, 1998).

Faruqi completed his Ph.D at Aligarh Muslim University in philosophy under the supervision of the philosopher Hassan, discussing Sheikh Ahmad Sirhindī's conception of Tawheed (concepts of the oneness of God). According to Khizar Yasin (1998), Hassan was the first Asian Muslim scholar who not only understood Kantian philosophy but introduced it into South Asia. Faruqi reviewed and critically used Kantian philosophy in his methodology (Mahmood, 2003). Faruqi studied the Quran for more than forty years in order to uncover the Quranic based method of reformation for overcoming individual and collective crises in a Muslim's life.

7.3 Faruqi's personal crises and the Journey of his research

Faruqi was deeply aware of the crises affecting Muslim *Ummha* in his time as people failed to be transformed by the message of the Qur'an. He included himself within this problematic situation. He suffered from this problem until he restudied the Quranic guidance in order to resolve his psycho-spiritual crises at heart of Muslim world today (2005). He summarised the motives of his research journey (rediscovery of the Quranic guidance) in the following words:

Why have we not been able to improve our moral, social, economic and educational aspects of life according to the Islamic patterns? Beliefs are not playing a dynamic role in life rather appearing to be as superstitious, empty metaphysical ideas. Worships are not helping in personal spiritual development, rather they are being performed as daily lifeless routines and outward observances having no considerable impact on lives ... The traditional, prevailing approach in Muslim pedagogy, where generations of sectarianism are perceived (by many) to be the only prophetic path of truth, did not appear helpful in resolving these issues. I ponder on the questions mentioned above with the zeal of a student. I am presenting the results of my enquiry with the desires that learned scholars of every school of thought shall devote a moment's attention to the subject matter of this work (Faruqi, 2005:33).

According to Faruqi, the main cause for not improving a healthy religiosity is embedded in not being conscious of life's objectives. According to him, religious rituals or spiritual practices are not required by themselves; these are extrinsic resources to attain the higher objectives. However, their suggested status has been ignored by most people. He exemplifies the issue with wealth and states such that when

money, which is a resource to attain comfort, is taken as intrinsic or as an end by a miser, deprivation of all sorts of comfort is the inevitable result. Similarly, if a seeker is not fully conscious of the fundamental differences between the means and the ends (rituals and their purposes), during the journey of psycho-spiritual development they may face the same consequence. He analyses the fact as follows:

Being conscious of self-objectives is core to attain self-improvement, if the seeker is not conscious of the objective, the thought aspect cannot be disciplined and the directions cannot be assigned to the actions. If the individual does not have a soul lifting objectives in front of him he tends to get involved in evil activities to entertain cheap pleasure. It is likely that he/she is driven by base desires adopting a life-style full of vices. Life without objectives actually is the source of all criminal activities..... The success of the earlier ages of Islam was the result of adherence to the Quran and the tradition of the prophet using them as strategies to attain the objectives of life. Nonetheless, our incompetent minds surmised that such a result was only possible through the miraculous leadership of the prophet (Faruqi, 2005:127).

He investigated the causes of psycho-spiritual regression and suggested that the situation can be resolved by studying and utilising Islamic guidance from objective perspectives. He states that spiritual methodology can help in this respect but it must be utilised critically in pursuit of the objectives set in the Quran for a believer's life. In his view, the Sufi methodology is required only to attain these objectives and is not required by itself as some Sufis think. He criticised many Sufis such as Ibn al'Arabī (d1240) who, in his view, tried to establish a metaphysical approach in Sufism using philosophical categories uncritically.

He acknowledges that Islamic guidance helps in improving positive thinking. But he criticises the rational approach which tries to justify religious guidance on philosophical grounds, ignoring the practical aspect of it. He uses the Kantian method of critique to highlight the weaknesses of the philosophical approach utilised by some of the Sufis and theologians. According to him, the faith aspect is absolutely different from the theoretical/philosophical aspect. He established fundamental principles to compare the religious and the philosophical approach (the implications of religious and philosophical consciousness) on epistemological grounds (Faruqi, 1989). In his view, the former is

practical, the latter theoretical, both having different origins and yearning behind them and are focused on the objectives distinguished from each other. He analyses the origin of the faith aspect, and suggests that it is embedded in a believer's desire for perfection where help is required from a Supreme Being to overcome the obstacles on the way. Whilst the theoretical yearning of metaphysicians is concerned with finding an epistemological principle in order to deduce the entire world out of it (Faruqi, 2005).

In his view, this fundamental difference has to be considered by a seeker and the spiritual approach should be critically utilised. He further explains the implications of the faith aspects and questions why the spiritual religious approach is required? In his view, faith is not required to establish a logical theory but to bring about positive change in personality. He explains the motives behind the spiritual approach and states that when seekers start their journey to realise the religiously required ideals of life they find themselves in a very hard situation confronted with insurmountable obstacles. On the one side, they stand with the awareness of their innate yearning to get close to God to make Him happy, after harmony with Him, after moral perfection and to attain the real inner happiness, and after ambition to enlighten the whole world with the divine guidance and love as their religious responsibilities. On the other side stands the universe, stupendous, dark and brutal, full of sin and ugliness, un-amenable to harmony with their moral and spiritual yearning, and unwilling to accede to the demand of their potential nature. They find themselves helpless – forlorn (Faruqi, 2005). In his view, in such situations, it is the faith aspect that plays a significant role in fulfilling the demands on human nature of a Supreme Being who has the power, as well as the will, to help man, if he is to be rescued. Religious guidance nurtures man's faith by affirming the existence of God who can help him in his natural wants and can also guide him on the right path. Through following religious guidance, the disappointment of a seeker can be overcome. The divine guidance nurtures his faith by informing him of God's qualities from reformatory and rehabilitative perspectives. The faith aspect is practical and not philosophical or theoretical; Faruqi suggests a seeker should improve their faith in God's qualities and critically use spiritual methods during the journey of self-development. The next part of this chapter analyses psycho-spiritual and social reform in connection with Islamic Guidance as explained in his book, Minhaj al-Quran.

7.4 Fundamental principles of Faruqi's methodology of reformation

The Quranic revelation revealed to Prophet Muhammad is considered the fundamental guiding principle of psycho-spiritual and social reform in Faruqi's approach. According to Faruqi, the prophet was very concerned about the social situation of his time. He would reflect and sometimes used to go to a cave by the name of Hirī for contemplation in this respect. The Quran was revealed to the prophet as a divine response to his yearning for human reformation. The following verse of the Quran indicates the same idea: "And He found you wandering and so He guided you" (93:7). One of the companions (Ja'far al Tayyar) summarises the individual and social situation of the time as follows:

We were an ignorant people, uncivilised. We worshipped idols and ate dead animals and perpetrated wicked deeds. We ill-treated our neighbours, brother tormented brother and the stronger among us devoured the weak; then Allah has mercy upon us and raised a prophet (Muhammad) who was amongst ourselves, he taught us good manners, mercy and beneficial life style (Nomani, 2003: 321).

The prophet received the first revelation whilst he was contemplating in the cave of Hira. Receiving this revelation from God was a unique and unexpected experience for him that really shocked his whole personality. The Quran has been considered by the prophet as the guiding principle for the repair and cure of all aspects of human life (individual, collective and international levels) by improving the correct, mature and beneficial mode of religiosity. The same had been delivered to human beings by the prophet to improve their personalities by following divine guidance. However, according to Faruqi, the Prophet's desire for human reform preceded the actual revelation of the Quran (Faruqi, 2005). This means that the yearning to be reformed is a pre-condition for the Quranic-based method of human reformation. This must be understood and taught in order to commence the journey of psycho-spiritual development in line with Islamic guidance. Similarly the human state and contextual situation should be taken into account during the process of learning.

7.5 Procedures of self-reform in Faruqi's methodology

According to Faruqi, the religious-based objectives of life are the essential foundations for the Islamic-based personal development procedure. From a rehabilitative perspective, he categorised human life into three core aspects: individual life, collective life and the

international/diverse aspect of human life. Each of the highlighted aspects has its religious based objectives and is subject to regression and progression; they can thus be reformed by following divine guidance as revealed in the Quran and explained by the holy Prophet. According to Faruqi, the Holy Quran provided the guidance to attain the reformative objectives of each domain of life highlighted above. For example, the Quran has been classed as a methodology for individual cure in these words: "Indeed this is nothing but a Good Counsel; so let him who will take a way leading to his Lord" (73:19). Concerning collective reform, the Quranic rehabilitative role has been explained in the following verse: "Verily it is a great source of eminence for you (prophet) and your people, and soon you will be called to account concerning that" (43:44). With reference to universal or diverse aspects of life, Quranic guidance has also been the source of welfare for the prophet. This has been explained in this verse: "it is simply an instruction for all the people of the world" (12:104).

According to Faruqi, the process of reformation will never be commenced unless the religious-based objectives of life are clearly understood and focused on by the participants. He argues that it is aimless life and not making the effort to attain the objectives of life that reflects degeneration in personal and social life (Faruqi, 2005). This regression can be overcome by utilising Islamic guidance in order to make the participants aware of their objectives in life and the need to follow Islamic guidance for their realisation. The next part of this chapter analyses the objectives of a believer's life as explained by Faruqi.

7.6 Reformative objectives of a believer's individual life

According to Faruqi, the core objective of the life of an individual believer is 'seeking the pleasure of God'. It means struggling to attain the pleasure of Allah (Al Insan al Murtada). This objective should be understood and considered as a reformative target and a fundamental principle for individual reform. If it is ignored, the required psycho-spiritual growth will never be attained (Faruqi, 1998). Faruqi explained that the difference between being pleased with God and making God happy must be considered (Faruqi, 1996). According to him, the centre and the purpose of individual reform is not 'Being pleased with God' but 'pleasing God'. The former view point, 'as many Sufis hold', may lead to a passive view point towards life situations. A seeker may compromise the situation. Pleasing God motivates a person to follow His orders, and thus improve life's situation in line with His guidance

(the Quran). The one who strives to attain the pleasure of God never compromises with unfair and unjust situations that appear to conflict with the orders of Allah. They will repent for the inappropriate actions they have committed which disobey Allah in any circumstance (Faruqi, 2005).

In pursuit of this great objective, a believer is required to improve some essential aspects of their personality in line with Quranic guidance (Faruqi, 2005). These basic aspects of an individual's life according to Faruqi are: the thought aspect (Fikrī), the belief aspect (Imānī) and the moral aspect (Akhlaqī). He explains that all of the aspects highlighted above are subject to progress and regress and can be improved by following the Quran and the tradition of the prophet (ibid: 141). The next part of this chapter explains these aspects, illustrating the methods of their reformation as expounded in Faruqi's book 'Minhaj al-Quran'.

7.6a Thought-aspect (Fikrī) and its reformation

According to Faruqi, the thought aspect of a believer's life involves their view-point or their way of thinking about the self; this is the cognitive aspect in its nature. He suggests that thought aspects can be improved by understanding and focusing on the Quran-oriented purpose of human beings, which is 'pleasing God' (51:56). Focusing on the objective of self-creation helps to improve a meaningful lifestyle that assists a believer in knowing how to utilise the available opportunities and resources positively in pursuit of the objective; i.e. enabling them to deal with the threats and risks along the way. Due to a purpose-based life style a person acts and reacts appropriately and patiently. The Quran clearly indicates the fact in this verse: "But it is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you. But Allah knoweth and ye know not" (2:216). The Quran praises those who have evolved a reflective and meaningful lifestyle in connection with divine guidance in the following verse:

Those who remember Allah while standing, sitting or (reclining) on their backs, and reflect on the creation of the heavens and the earth, (saying): 'Our Lord! You have not created this in vain. Glory to You! Save us, then, from the chastisement of the Fire (3:191)

A meaningful and reflective life style, in his view, has the following qualities which must be improved in a believer's life; these are the qualities of 'Amal (action), Pada'ish (production), Takhlīq (creation),

and *Taraqqī* (progress). As 'action' a believer should review their performance in connection with their life objectives. According to Faruqi, life is subject to increasing decay and death on the grounds of its performance. Similarly, other aspects also help in the review of a meaningful life-style. As 'production', life can be judged by the results it achieves. As 'creation', it can be assessed by the mark of originality in its production. As 'progress', life should be measured as to how close it has drawn to the end. Faruqi suggests that these are the essential qualities of a meaningful and reflective life style which should be reviewed by a believer in connection with their daily tasks (Faruqi, 1999: 201-206). Faruqi explains how these qualities can be attained by improving a reflective life style and states that life should be considered as an opportunity to attain the objective and as a movement towards the destination set by God (67:2) But it is important to understand that the movement is possible through partial adjustment and constant planning; the adjustment and planning may lead to conflict and clashes involving failure and success, division and separation as well as relative stability and change in adhering to relations involving principles and uniformities. Participants are advised that they have to plan and that they may have to sacrifice inappropriate desires in order to move on and develop a meaningful lifestyle (ibid). Faruqi concluded that such a reflective style can only be improved if life activities are directed to a certain purpose which takes place in time and dimensions, and this is the reason why a purpose-oriented life should be measured empirically. He argues that this empirical aspect of life has historical characteristics and is judged to be right and wrong in action and true and false in reality (Faruqi, 2005). Participants will be taught the core objective of life and how it can be used to develop an optimistic and meaningful lifestyle, particularly in prison settings. All forms of worship, religious rituals and daily activities will be studied in connection with the core objective of life in order to improve a positive view towards life (Faruqi, 1999). However, according to Faruqi's methodology of self-reform, understanding only the purpose or characteristics of a reflective lifestyle may not suffice in bringing positive change at a behavioural level. That is why the faith aspect of life needs to be understood, nurtured and used during the process of the psycho-spiritual development of personality (Faruqi, 1999).

7.6b Faith-aspect of human life and its reformation

According to Faruqi, the faith aspect consists of the attitude that man takes towards the ultimate reality in order to get close to Him in order to overcome his difficulties (Faruqi, 2005). In his view, religious

consciousness is embedded in the human yearning for spiritual improvement through the help of a spiritual Being (God). The faith aspect, in its nature, is a practical yearning of man. Disappointment or unnecessary doubts in relation to the realisation of an ideal through God's help reflect a regressive psycho-spiritual state of personality. However, a believer may not be aware of it or may not declare this clearly. The cure of this aspect can be attained by improving a positive attitude towards God and His guidance, strengthening and nurturing the participants' faith and trust in line with Divine guidance. The stories of the previous nations, as described in the Quran, along with exploring the reflective aspects of the Islamic belief system, can help learners in improving their faith aspect. He argues that Islamic creeds should be interpreted as dynamic theoretical principles to nurture the faith aspect of believers. For example, in his view, the Islamic notion of predestination (Taqdeer) does not mean that the world has been pre-planned by God and that humans do not have any involvement in it. In his view, it only means that God has set some universal principles (Sunnat Allah) which must be considered to attain real success in life. He concludes that nobody can defeat such divine principles (ibid). However, he explains that Islamic guidance acknowledges the capacity of rationality and morality within human beings irrespective of their race, colour and religion and encourages the human being to improve this. Improving these potentials is obligatory and this forms one of the core objectives of the life and religious responsibility of a Muslim. Faruqi appreciates the Sufis' method of reform but argues that it should be adopted critically as one of the secondary resources as compared to the Quran and the tradition of the Prophet. He establishes a critical approach in Sufism where he appears to advise the seekers "away from Plotinus and his host and back to the fundamental resources of Islam for psycho-spiritual personal development" (Faruqi, 1989). According to Faruqi, a positive view-point towards the creation of God and the environment encircling us also plays a significant role in improving the faith aspect. Faruqi interpreted the Quranic worldview naming it with 'Nazriya' e Takhlīq bil Íaq' or the Quranic theory of truthful creation. In his approach, this is considered as the theoretical principle for the development of the faith aspect. He construed this worldview in his book Minhaj al-Quran which can be summarised as follows.

He states that according to the Quran, the whole world had been created from absolutely nothing by God in harmony with the principle of truthfulness (Faruqi, 2005). The following verse, along with many others, has been used as a reference to demonstrate this worldview:

“Allah has created the heavens and the earth with Truth” (29:44,). He explains that Islamic guidance (the Quran) has also been named as the ‘religion of truth’: “It is He (God) who has sent His Apostle with guidance and religion of truth, that he may proclaim it over all religions” (9:33). He argues that religion in Arabic means lifestyle and concludes that promoting truthfulness is the main objective behind the creation of this world as well as the core objective of Islamic guidance revealed to the prophet Muhammad. According to his interpretation, all of the issues related to this worldly life, whether they belong to human situations or are attached to the external environment, can be resolved following the principle of truth, as interpreted in the Quran. He suggests that this world view should be nurtured through studying the Quran in order to improve a truthful, positive and honest attitude towards the entire creation of God (Faruqi, 2005). According to Faruqi, the creation in its nature and structure should be perceived as compatible with the struggle made in pursuit of the objectives set by God (pleasing God). This means that the entire world with its resources has been created for human beings as the blessing of God. According to Faruqi, God raised his prophet to promote truth and honesty (the religion of truth) and this can easily be attained with the help of God and following his guidance because it is harmonious with the world and the purpose of creation (truthful creation) (Faruqi, 2005). However, this worldview is part of Muslim faith and requires God’s help in its realisation (ibid). The Quran clearly guides and confirms that it is God who is the real creator of everything, who has created this entire world including human beings, and thus is capable of helping man to overcome internal worries and external troubles. The following verse indicates the same idea:

It is Allah who causes to split and sprout, the seed-grain and the date-stone; He causes the living to issue from the dead, and he is the one to cause the dead to issue from the living: that is Allah, and how are you deluded away from the truth(6:95 see also 38:27, 29:44, 21:16, 30:8,12:21, 65:3).

He suggests that the faith aspect can be improved by improving desires, emotions and thought in pursuit of God’s pleasure. Likewise, considering Islamic guidance in everyday situations to attain the pleasure of God is the remedy for real spiritual reformation. He suggests that a believer should believe that man is subject to improvement and always is in need of God for his progress, while God is absolutely perfect and ‘Holy’ who is always ready to help his servants. The more the faith aspect of a believer’s life is improved, the higher the level of personal reform is achieved. He suggests that during the journey of

psycho-spiritual reform a believer must ponder and enhance their faith in the qualities of God. It is strong faith in God and His qualities that helps to improve confidence in attaining the life objectives set in Islamic guidance. However, he holds that neither God nor His Qualities form any part of the World (Faruqi, 2005).

After having improved trust in divine guidance by nurturing faith and building trust in God's guidance to resolve life's issues, the next stage of Islamic personal development involves the implementation of divine guidance in an actual life situation. This stage is, in his view, the moral aspect of human nature which should also be nurtured in line with Quranic guidance. He analyses the Quranic concept of human nature as the theoretical foundation for the Islamic-based method of moral reformation. The following part of this chapter analyses the Quranic concept of human nature as explored by Faruqi in 'Minhaj al-Quran' and this is the essential focus during moral reformation.

7.6c Moral reformation and its theoretical spiritual foundations

According to Faruqi, the Quranic concept of human nature as a spiritual foundation should be the main focus during Islamic-based moral reformation. According to his methodology of self-reform, the Islamic concept of human nature can be classified into two basic categories: active nature and potential nature (*bil fi'l fiṭrat* and *bilqūwwa fiṭrat*) (Faruqi, 2005). The following part of this chapter analyses both of these highlighted aspects along with their essential dimensions, which shall be the focus during moral improvement.

7.7 The Active nature / *bil fi'l fiṭrat* (basic human nature demanding biological needs)

According to Faruqi, actual human nature consists of man's innate urges, physical desires, and psychological inclinations. This aspect mainly consists of desire for sexual satisfaction, racial preservation, and love of monetary and worldly gain, self-regard and lust for status. The Quran highlighted this aspect several times, using a variety of expressions: "Men are naturally tempted by the lure of women, children, treasures of gold and silver, horses of mark, cattle and plantations. These are the enjoyments in the life of this world; but with Allah lies a goodly abode to return to" (3:14). According to Faruqi, if active nature is not disciplined under potential nature it is most likely that the limits and boundaries set by God will be ignored whilst fulfilling the needs of active nature. Ignoring divine Guidance whilst fulfilling the demands of

the active nature, in his view, reflects a regression in morality. This can be nurtured by understanding and improving the potential aspects of human nature in order to subjugate and organise the active, biological aspect (desires).

7.8 The potential aspects of human nature (bilquwwa fiṭrat)

According to Faruqi, potential nature is comprised of “having the ability to distinguish right from wrong, acknowledgment of the existence of God, insight of the process of mind and a sense of responsibility in terms of the trust undertaken from the Creator” (Faruqi, 2005:115). He named this potential nature, because it is ingrained in the human subconscious and requires conscious effort, training and education for its actualisation. It will remain unconscious if through conscious effort it is not improved. The major aspects of potential nature can be summarised in the following section.

7.8a Distinction between vice and virtue

Faruqi states that, according to the holy Quran, human nature possesses the ability to distinguish between virtue and vice. It is capable of differentiating between good and bad, between moral and immoral, between appropriate and inappropriate. The Quran highlights this idea as follows: “By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right” (91: 7, 8; see also the Quran: 90:10; 76: 3; 75:2). This aspect can be improved by following divine guidance in order to attain closeness to God; which also resides in human unconscious (ibid).

7.8b Acknowledgement of the existence of God

The urge to attain the nearness and pleasure of God is ingrained in human nature. This can be highlighted, nurtured and improved by Islamic education (Faruqi 2005:109). The Quran confirms this aspect of human nature several times: “And recall (o Prophet) when your Lord brought forth descendants from the loins of the sons of Adam, and made them witnesses against their own selves. Asking them: 'Am I not your Lord?' They said: 'Yes, we do testify.' We did so lest you claim on the Day of Resurrection: 'We were unaware of this.'” (7:172). According to Faruqi, this potential must be improved in order to attain moral perfection. He argues that according to the holy Quran, two situations can help in improving this aspect of human nature, and these are a strong desire to achieve something and affliction with calamity:

When any affliction befalls man, he cries out to his Lord, penitently turning to Him. But when his Lord bestows His favour upon him, he forgets the affliction regarding which he had cried out (the Quran: 39:8).

7.8c Insight of the process of Mind

According to the Quran, as Faruqi states, man by nature is perfectly aware of the process of his mind and knows the state of his intention at the performance of an action. This insight, however, can be ignored due to ignorance or under the influence of actual nature (desires, emotions) and can be improved through proper education (ibid, p.115). The Quran explains this aspect of human nature as follows: "But lo, man is well aware of himself, even though he might make up excuses" (75:14, 15; see also 75:14-15). The nurture of this aspect helps to improve man's insight into himself which can be used positively during the process of psycho-spiritual reformation.

7.8d Sense of responsibility of trust

Faruqi holds that each human is blessed with the sense of moral responsibility; it is ingrained in human nature. The Quran explains the importance of this aspect in these words:

We offered the trust to the heavens and the earth and the mountains, but they refused to carry it and were afraid of doing so; but man carried it. Surely he is wrong-doing, ignorant (33:72).

Islam acknowledges the human capacity of rationality and the potential capacity of morality as its distinguishing quality. Islamic guidance advises its followers to improve this potential in pursuit of God's pleasure as a religious responsibility. If it is improved the active nature (biological needs and desires) can be organised and disciplined. However, Faruqi criticises some extreme approaches where the positive role of potential nature is either totally ignored or over-emphasised. The former approach can be found, in his view, within some modern psychologists whereby all the essential aspects of personality (emotions, feelings, and cognition) are analysed only in line with the actual (biological) aspect of human nature. The latter can be observed within ascetics in Sufi orders, whereby a deliberate effort is made to crush the biological aspect of human nature (physical needs and desires), perceiving them as completely impure. He argues that if the actual

aspect of nature was not necessary for human improvement, God would never have blessed the prophets with it because they are perfect and selected human beings in the sight of God (ibid, p.45). According to his approach, the real moral human reformation resides in subjugating and disciplining the actual aspects of human nature under the potential-nature and not ignoring any of them (ibid).

He explored a psycho-spiritual process for Islamic-based moral reformation, which he termed 'Akhlāqi maḥal', or the 'moral situation'. Whilst disciplining desires (active nature, bil fi'l fiṭrat) in line with divine guidance a seeker must go through a sort of crisis state in personality (moral situation), which eventually leads to psycho-spiritual development. This involves the following steps:

1. A conflict between the desire and the will to follow a moral action; it helps the individual to think regarding the choice he has to make;
2. This leads to thinking about whether moral responsibility should be performed or ignored in favour of desire;
3. This leads to selecting one of the intentions (i.e. to fulfil the desire or to carry out the moral responsibility);
4. This leads to making a decision in favour of desire or moral responsibility;
5. This leads to performing a specific action in line with the self-selected intention (ibid, p.11; see appendix 6).

The above process helps in deciding whether an action is moral or not in connection with Islamic guidance. The action that has been carried out with the intention to make God happy, which is a believer's religious responsibility, is called moral action. It is important to note that the appearances, as well as the intention, are both required for a standard moral action. Nonetheless, the subjective aspect (intention) is prioritised over the appearance and is thus more important than the objective: Good looking action without pure intention is not acknowledged by God. Most of the actions or rituals are actually means to attain subjective purity (Taqwa). According to Faruqi, only the action that has been carried out with the sincere intention to follow the order of God in order to attain His pleasure can be classed as a moral action in religious terms. This is the meaning of the saying of the Prophet "Actions are judged by intention" (ibid, p.116). This process will be taught to the participants by a clear diagram and will be used as a means to attempt to bring about a positive change in thinking style in accordance with religious-based moral responsibilities. Participants will share their ideas by discussing

the concrete examples where a moral approach should be implemented to avoid impulsive reactions or responses. Participants will also be encouraged to carry out moral actions such as seeking forgiveness and taking part in restorative justice programmes in pursuit of God's pleasure and not only for reward. This has been really helpful in encouraging those who were reluctant to take part in any rehabilitative prison regime, especially those who felt they had been the victim of the system (unfair trial etc).

The social aspect of life, according to Faruqi, consists of being conscious of religious-oriented responsibilities and rights as a member of Society, and this is considered as a favourable circumstance for self-improvement. He argues that Islamic guidance should be utilised to improve the social aspects of human life in order to attain religious-based self-development. The following part of this chapter analyses the rehabilitative, social objective along with the Quran based procedures for their attainment, as interpreted by Faruqi in his work 'Minhaj al-Quran'.

7.9 Social aspects of life and the process of their reformation

The individual and collective aspects of human life are interconnected and must both be taken into account for the Islamic-based psycho-spiritual development of personality. According to Faruqi, social life actually provides an opportunity for personal improvement and must not be ignored during the Islamic-based method of rehabilitation. He states the importance of social life in these words: "man is a social being to the extent that without society, he could neither come to exist, nor survive, nor develop. Without society he could only die that too, because he is a social being" (Faruqi 2005). He investigated different aspects of social life and analysed their regression, exploring the process of their cure and repair in line with Quranic guidance. He found that according to Quranic guidance, improving those qualities required for the membership of the ideal Islamic society should be taken as objectives to overcome the degeneration in the social aspects of life. Raising such an ideal society was so crucial that it had been the core purpose of the prophet's advent (ibid, p.120). The attributes of the members of the ideal society had been analysed in the Quran in detail, and he summarised them as follows.

7.10 The social aspects of life and its reformative objectives

Faruqi analyses the essential characteristics of the ideal Islamic society and argues that making efforts to raise such a social environment should

be considered as the reformative objectives of a believer's social aspect of life. The characteristics of the Islamic-based ideal society can be summarised as follows.

7.10a Oneness of human beings

Faruqi holds that, from an Islamic perspective, an ideal society is based on the concept of the unity of mankind, so that the struggle can be launched to attain collective welfare by establishing social justice. Without adopting this view, the required cooperation at a social level cannot be achieved. The Quran indicated this objective through several expressions: "O mankind reverence your Guardian - Lord who created you from a single person (4:1 also see the Quran: 2:13, 10:19, 21:92; 6:98). The oneness of human beings should be realised in order to improve beneficial and just social interaction.

7.10b Spiritual mindedness and the struggle for moral perfection

Faruqi states that the members of Islamic society are bound to struggle for moral perfection and are spiritually minded. This should be perceived as an essential quality of a believer at the social level. The Quran indicates this idea in the following words: "You are the best amongst the peoples, evolved for mankind, enjoining what is right and forbidding what is wrong and believing in Allah" (3:110). Spiritual mindedness and morality help in establishing social justice.

7.10c The struggle to protect individuals and society from all fears and anxieties

According to Quranic guidance it is a believer's religious responsibility to play an active role in establishing peaceful social environment. To attain this objective, a believer is required to offer their contribution to society in order to establish a fear-free, beneficial environment. Obedience to divine guidance whilst carrying out daily affairs is required in this respect. The Quran highlighted this in these words: "whosoever follows My guidance, on them shall be no fear, nor shall they grieve" (2:38).

7.10d Unconditional loyalties to the prophet of Allah

According to Faruqi, it is imperative for the members of a Muslim society to become organised on the basis of the unadulterated loyalty and sincere obedience to the prophet Muhammad because only he was sent to the entire human race. Divided loyalties may create a social

schism which can lead to 'Shirk fīnabūwwa' or a share in prophethood. In his view, it is a threat to spiritually based social solidarity and can lead to division. Unconditional loyalty with the prophet is a required quality for the members of the ideal Islamic society and has been well explained in the Quran: "But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction" (4:65; also see The Quran: 7: 158; 34:28; 33:36; 4:80; 3:164).

According to Faruqi, all of the four qualities highlighted above should be considered as rehabilitative objectives to bring about positive change in social norms and interactions. This may be realised by using Quranic procedures. The next part of this chapter will review this procedure as presented by Faruqi.

7.11 Procedures for social reform

Faruqi states that the attainment of the highlighted social reformative objectives (creating the ideal society, or collective environment) requires proper education and a deliberate effort at the collective level. Three fundamental aspects of life should be focused, nurtured and reformed through Quranic education in order to improve the social norms required for all members of Islamic society. These are: the social aspect, the economic aspect and the political (authoritative) aspect. He writes that each of the aspects has regressive and developed states, and the regressive state should be diagnosed and treated. The root cause for degeneration in the social aspect of life, according to Faruqi, lies in pride of birth and self-conceit. It should be cured or treated with the sentiments of brotherhood. Islamic social norms need to be understood and practised to overcome the spiritual diseases of social life. The Sufi approach regarding humbleness and self-purification can also be used critically.

The characteristics of greed and miserliness can be classed as diseases in the economic aspect of life which can be cured by improving the attitude of selflessness and kindness towards one's fellow human beings in order to attain the love of Allah. Again Sufism's methodology can be utilised critically in line with Quranic guidance, and focusing on the lifestyle of the prophet and his companions may be helpful in this respect.

The lust for power or status can cause regression in the political (authoritative) aspect of human life, which can be overcome by

consciously making the order of Allah equally obligatory for both subordinates and superordinates. The members of society need to improve their fear of God and their sense of religious responsibility in serving the creation of God. They need to understand the fact that according to the Quran the motive of their actions at both ordinary and authority levels is to discharge their moral duties rather than the demands of personal gains. The order of Allah should equally be considered during family, social or state related issues.

He suggests that the religious responsibilities (social etiquette and norms) that are explained in the Quran and the tradition of the prophet should be taught and considered in order to improve all of the social aspects of life.

7.12 The International or diverse aspect of life and its reformation

The diverse (universal), or international, aspects of human life consist of relationships with different groups and interactions with Muslims as well as non-Muslims at the universal and human level. The Quranic rehabilitative objectives needed to nurture the universal aspect of human life, in the view of Faruqi, are embedded in making the purpose of the prophet's advent the core point of consideration regarding all the diverse and international human affairs. According to him, this objective can be described as assisting and supporting 'Deen al Haq' (the religion of truth). This had been unambiguously mentioned in the Quran in several places: "It is He (God) who has sent His Apostle with guidance and religion of truth, that he may proclaim it over all religions" (9:33). However, Faruqi's concept of 'the religion of truth' ('Deen al Haq') is not a collection of some metaphysical ideas and a gathering of some rituals as perceived by many traditional scholars. According to him, this can be explained as the divine principle (Sunnat Allah) which cannot be defeated by any Devilish force at the international level and must lead its followers to certain success (Faruqi, 2005). This divine principle, according to him, is being 'beneficial, supporting and making ease for the creation of God without any discrimination'. This is the reason why the true follower of this principle prophet Muhammad had been entitled with 'mercy for all worlds' (ibid). He argues that a seeker should be taught this merciful world-view in connection with diverse human affairs at the international human level. The Quran clearly states: "Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do" (5:8).

He argues that such a universal and just attitude cannot be attained, in its true sense, without adopting a beneficial spiritually embedded approach towards human beings; and this fair approach can be termed 'the Religion of Truth' (dīn al ḥaq). The Quran clearly guarantees successful results for following this religion of truth: "Surely he attained the success who had purified his soul, and surely he failed who covered it with sin" (91:9-10). Faruqi argues that the successful person is the one who purifies his soul and is able to think positively about others as well as benefits the creation of God. This is the religion (lifestyle) of truth and will never be defeated at the universal level. The cause of failure is, in his view, due to the impurity of the soul and not following the religion of truth (Faruqi, 2005).

He states that the individual life is the foundational and fundamental point of growth for the rest of the aspects of life and requires continuous spiritual, psychological improvement in line with divine guidance. This is a gradual and continuous process until the last breath of life (ibid). This gradual process of personal growth can be analysed in the section which follows.

7.13 Gradual process of psycho-spiritual personal development

According to Faruqi, human psycho-spiritual development in line with Islamic guidance will not materialise overnight, but the sooner the medicine is digested the quicker the benefits will be realised. The following stages are considered to be the essential steps or phases of gradual human development in Faruqi's methodology of personal reform.

7.13a Al-'Ammārah bissū': The soul inclined to evil

This is the state of the human soul when the actual aspect of human nature is not disciplined under the potential aspects. Man ignores the potential aspect of his nature completely. The Quran (12:53) explains this state through Prophet Joseph's insight:

Nor do I absolve my own self (of blame). The human soul is certainly prone to evil, unless my Lord does bestow His mercy, surely my Lord is oft-forging, the Most Merciful.¹⁰

¹⁰ In this state the whole of life's activities are focused on seeking bodily and physical pleasures in order to satisfy personal desires. It debases human nature down to the lowest abyss and is the origin of all crimes. If this is not improved

This should be nurtured through repentance and being vigilant of the way desires are being fulfilled. When a believer starts recognising his errors, the journey of development starts at the same moment. However, being aware of this aspect of the self is the first step on the journey of self-development, taking man to the next phase which is called Al-Lawwama (Faruqi, p. 111).

7.13b-Al- Lawwama or the self-reproaching soul

This is the state when a person is aware of his sins and feels regret when moral responsibilities are ignored due to the influence of desires. The person feels upset, uneasy and finds himself in a somewhat reproachful state acknowledging his moral responsibilities¹¹.

7.13c Nafs al Muṭma ‘innah: the tranquil and peaceful soul

In this state, the person is aware of the potential aspects of their nature, acknowledging their moral responsibilities and the soul feels comfort and peace only in carrying out virtuous deeds.¹² Faruqi (2005, p.133) summarises these three phases of psycho-spiritual development in the following words:

There is a continuous conflict between the lower and the higher Soul. The lower soul is the one that is driven by desires and insists on their unconditional fulfilment, without considering any moral principle, whilst the higher soul goes through two phases of improvement: Reproaching and tranquil. At the

it may turn human nature into the seat of evil at both the individual and collective levels

¹¹ According to Faruqi Many people swing between these two states (inciting to evil and reproaching the self) of the soul: being driven to perform evil and then feeling remorse afterwards. However, when true faith becomes strong in a person's heart, the inclinations to evil within his soul become very weak. Gradually, the actual aspects of nature become completely dominated by the inclinations for piety, and inclinations to commit evil become rare as compared to complying with the order of Allah. The higher state may emerge through this, which is called the state of peace and tranquillity (Nafs ul Mutmainnah).

¹² Nonetheless, it should be understood that at this level human nature does not become completely pure, free from committing any sin. This level only indicates the fact that the human soul is dominated by goodness and feels tranquillity and rest in carrying out good actions. But it is still subject to regression and should be looked after by continuous training, appropriate actions and self-evaluation.

reproaching level the soul criticises the inappropriate activities of the lower soul (Nafs al Ammārah). At this level, although human soul criticises inappropriate activities carried out by lower soul but the lower soul keeps tormenting the reproaching soul. If the journey towards the destination continues eventually inciting to evil soul / Nafs ul Ammārah stops its torments and becomes fully submissive and disciplined in line with potential nature.

Faruqi suggests that all of the objectives explained in his model should be considered as destinations during the journey of self-improvement. All religious practices should be understood as essential means to attain the individual, social and international objectives as mentioned in his methodology: Minhaj al-Quran. Helping others and being a beneficial member of society are the essential means to attain the required objectives as highlighted earlier. Islamic guidance should be used and taken into account to achieve the objectives of life. He also suggests that each action should be improved in connection with the moral situation, whereby achieving God's pleasure is the fundamental motive of the action as stated earlier (see appendix 6). A simple exercise has also been suggested, whereby a seeker remembers Allah by concentrating on his breathing process. Faruqi's spiritually embedded methodology - 'Minhaj al-Quran' - has been taken into account for modelling the Islamic guidance project for Muslim prisoners' rehabilitation at a high security British prison. The next part of the chapter will analyse the main features of the Islamic Guidance Programme.

7.14 The Construction of Islamic Guidance Programme:

This programme has been modelled on Faruqi's Quranic methodology of reform (Minhaj al-Quran). The spiritual approach within the classical Muslim tradition has also been utilised. The programme aims to attain two types of objectives: (a) to explain and teach the rehabilitative aspects of Islamic guidance and (b) to measure the impact of the taught sessions on the participants' religiosity. The former will help the participants in improving their knowledge and understanding of Islam and the objectives of life as set in the Quran and Islamic guidance. Sahin's (2005; 2013) Muslim Subjectivity Schedule (MISI) has been used to measure the impact of Islamic Guidance Programme on the participants' religiosity (see Chapter 4). To attain the highlighted objectives, a learner-centred, flexible approach has been adopted during the scheme of work and the delivery of the session in line with the research environment. The programme was not constrained to basic

resources (the Quran and the tradition of the prophet) since secondary resources, particularly the Sufis' method of reform as well as participants' experiences and personal knowledge, have been appropriately utilised to fit the purpose. The legal approach has been treated as only an aspect of Islam and not as a totality of Islamic guidance during the journey of learning.

To attain the highlighted educational and rehabilitative objectives the programme has been divided into two courses. These courses have been granted level one's and two's accreditation by the National Open College Network. The next part of this chapter will present a brief introduction to each of the phases of the project. The project, at all levels, involves teaching as well as one to one sessions, home work for each session, group discussion, sharing ideas, and personal reflection slots as an essential part of each of the sessions, along with a pre- and post-course interview and course evaluation.

7.14a Islamic Guidance Programme and its Levels

Islamic Guidance Programme (IGP) consists of two levels. Level one is the first step of the journey and aims at providing a basic knowledge of Islam, highlighting the spiritual aspects which can be used to improve the self in connection with a prison environment.

Islamic Guidance level 1

Islamic guidance level 1 has four outcomes:

- To understand basic Islamic terms, rituals and beliefs;
- To know the importance of, and how to perform, daily obligatory prayers;
- To understand and appreciate some basic religious responsibilities; and finally
- To understand the importance of self-purification (Tazkiyah) according to the Quran and the Sunnah (the tradition of the prophet).

Each of the topics was used to improve knowledge of Islam as well as to understand the rehabilitative aspects of Islamic guidance, with a view to their utilisation as interventions to cope with prison-related pain and to enhance the participants' religiosity (Appendix 7a). The level one Course initially consisted of nine sessions but had been extended to eleven sessions as some sessions required more time for discussions. As

mentioned earlier, it is a credit two, level one qualification certified by the National Open College Network and requires eighteen learning hours. Islamic Guidance level one leads to level two, which aims at exploring the therapeutic aspects of Islam through analysing its rehabilitative principles as revealed in the holy Quran and implemented by the holy prophet in his reformatory strategy.

Islamic guidance level 2

At this level, an effort was made to analyse the Islamic-based objectives to be considered for use in self-improvement. A personal understanding of Islamic guidance has been appreciated throughout the course. The course helped the participants in moving towards a mature mode of religiosity. It assists the participants in learning how to cope with some of the risk factors that may lead them to commit crimes. The course has attained level two, credit value three from the Open College Network and requires 24 learning hours to achieve six set outcomes. These outcomes can be summarised as follows:

- Understanding the concept of guidance;
- Exploring the concept of a 'meaningful life' in Islam;
- Analysing the Islamic perspective on positive thinking skills;
- Understanding the social aspects of Islamic guidance;
- Understanding the concepts of Islam about human nature; and finally
- Understanding Islamic perspectives on developing a balanced personality

The course provides participants, as well as the facilitator, with an opportunity to discuss and share ideas to investigate how Islamic guidance can be used to avoid any future crime. Islamic guidance level two consists of ten teaching sessions. Various teaching methods, such as reflection, group discussion Q&A etc, have been adopted in order to explore the therapeutic aspects of Islamic guidance (Appendix 7b).

7.15 Teaching styles and material

A learner-centred methodology has been preferred in each of the courses. Every possible effort had been made to create a friendly learning environment appreciating the participation of the students. The pre-course interview and the probable mode of religiosity of the learners had been taken into consideration during the actual journey of the learning, along with one-to-one and group discussion. At a cognitional

level, an effort was made to explore the rehabilitative role of Islamic beliefs, rituals and conducts, exploring the religious responsibilities related to the individual, collective and universal aspects of life. This may help the participants in understanding their objectives and the characteristics of a Muslim's life in line with Islamic guidance. The essential individual, social and universal responsibilities, as explained in both Muslim core and secondary resources, were also discussed in connection with prison settings to highlight the possibility of improving them through the learning sessions. Faruqi's methodology of self reform has been considered as theoretical foundation in this respect. The students are encouraged to relate the discussed and taught lessons in the session to their actual life situations and to develop a religious-based personal action plan to resolve them on a daily basis. Religious stories, verses and the sayings of the prophet have been used in this respect. The spiritual (Sufi's) approach, along with the Quran and the tradition of the holy prophet, were utilised during the teaching sessions, particularly during the reflection time in each of the sessions. In the latter, the students were asked to share their personal understanding of religious norms, and share ideas about how the lessons learnt could be used in actual life situations (Appendix 8a- c). The topics and arrangement of the sessions were organised in line with the contextual requirement and according to the abilities, needs and interest of the participants using a multi-disciplinary teaching approach; the teaching styles were subject to change in line with the learner-centred framework.

Conclusion

In this chapter, different aspects of Faruqi's methodology of self-reform have been analysed. The chapter explained that Faruqi's insights and methodology of Islamic self reform constitutes the theological foundations of the Islamic Guidance Programme proposed in this study. The fundamental features of an-Islamic Guidance Programme and the learner-centred teaching methodology adopted during its implementation have also been discussed. The next chapter presents the findings of the empirical case study.

CHAPTER EIGHT

The Empirical Case Study

Data analysis: The impact of the Islamic Guidance

Programme on the religious identity of the study participants

Introduction

This chapter presents the results of the empirical case study analysing the data with reference to the types of religiosity observed among the study participants. The main concern of the study was to explore the impact of the Islamic Guidance Programme on the religiosity of the study participants. The chapter first presents the procedures followed while conducting the case study i.e. the data collection and analysis procedures. This is followed by presenting the data analysis thematically by describing in detail the cases falling under the broad religiosity types.

Procedures for applying the case study

The study sample consisted of a selected group of Muslim prisoners at a high security prison in the UK. To carry out this objective, the participants' religiosity was assessed before they undertook the programme by utilising Sahin's religiosity research model (MSIS) to collect the data. The collected data was then carefully assessed, scored and classified in line with the criteria set in Sahin's model (see the methodology chapter). The participants completed the MSIS at the end of their teaching sessions; this helped to see whether the Islamic Guidance Programme has made any difference in structure of their religiosity and wider personality (see appendices 8a -8b).

Sixteen Muslim prisoners participated in the Islamic Guidance Programme that was taught by the researcher. At the end of the Islamic Guidance Programme (IGP) the participants' religiosity was reassessed by using the same instruments. Sahin-Francis attitude questionnaire, Self characterisation sketch along with open ended interview had been administered and transcribed at both pre and post course level. At both levels they had also been checked with the participants to avoid any

confusion before their analysis (chapter 4). The researcher kept observing the general progress of the participants on the course and their overall performance and responses to the process of attending the course. These observations were also recorded and used while assessing the overall religiosity of the participants. The data collected at both pre- and post-course tests, was compared and analysed on an individual case basis to determine the impact of the Islamic Guidance Programme on the participants' religiosity. 'Sahin's four-fold typology of religiosity model' was used as the criteria for exploring and measuring participants' religiosity at pre- and post-course test. This model is centred on the observable signs and characteristics of commitment and exploration. The level of commitment and exploration were reviewed in connection with the participants' understanding of and level of commitment to, Islamic beliefs, values worldviews and generally accepted norms. According to Sahin's model, the participants' mode of religiosity can be categorised into four basic types: foreclosed, achieved, diffused and moratorium. Observable religious commitment, which is not informed by the process of exploration, reflects the probable features of the foreclosed mode of religiosity; commitment and confidence based on insight and exploration reveal the achieved mode of religiosity; the diffused mode of religiosity, according to this model, rules out the presence of both commitment and exploration; and finally the moratorium mode of religious subjectivity displays a constant exploration process reflecting anxiety with high self-esteem (see Chapter 4).

An extensive amount of data regarding participants' religiosity was generated through Sahin's religiosity model. This was carefully analysed and scored by the researcher and then reviewed by the supervisory team. Nonetheless, the limitations of the study did not permit the presentation of each case with its complete and detailed discussion. The participants' religious life-world will be presented under the four main discourses of Islamic subjectivity, without reducing their rich and multilayered meaning, utilising the purposive sampling procedures under three sections, each section responding to a specific mode of the participants' religiosity. Section 8.1 will produce the results of the diffused mode of religiosity, 8.2 will produce the foreclosed results and section 8.3 will present the exploratory mode of religiosity within the study participants. The participants (NOT REAL NAMES) are given in the Table in the order that they will be discussed in the sections which follow

.Case Number	Participants' Name	Age	Mode
1	Anwar	23	Diffused
2	Bilal	35	-
3	Ali	22	-
4	Faruq	25	-
5	Akram	29	Foreclosed
6	Younas	35	-
7	Amaan	27	-
8	Dawood	35	-
9	Rahman	33	-
10	Rahil	40	-
11	Choudhry	28	-
12	Shabir	29	-
13	Mubashar	28	Exploratory
14	Tayeb	30	-
15	Tamiz	33	-
16	Amanat	31	-

8.1-Diffused mode of Islamic subjectivity

“I remember going once to Islamic class in my last prison but I got bored and stopped attending... you know... I cannot attend Quranic class here as well due to my gym session, yes I understand the gym session can be changed easily” (Anwar, aged 23)

As explained earlier, a person bearing a diffused mode of religiosity does not reflect commitment to religious matters and does not demonstrate clear signs of exploration. The psycho-social state of the diffused mode of religiosity can be summarised as “being indifferent to one’s religious tradition, lack of interest in religious issues, not having a special religious claim/religious focus in one’s life” (Sahin 2013: 228).

Four of the sixteen study participants appeared to exhibit the features of the diffused mode of religiosity. All of them participated in the pre-course religiosity test by completing the MSIS (Muslim Subjectivity Interview Schedule), whilst only three participated in the post-course test as one of them withdrew from the course. Their pre-course MSIS clearly highlighted the absence of any significant signs of real interest in religion. Three of them scored low on the ‘Sahin-Francis Scale of

Attitude'; this indicates uncertainty and a lack of interest towards Islam. In addition, the participants did not appear to have become involved with the religious practices measured by the five times prayer scale. Three of them attended only the weekly Friday prayer (Juma), and two of them said they would come for Friday prayer only to meet with their friends from different wings instead.

The analysis of their MSIS indicated that they had a traditional Islamic upbringing but despite their traditional Islamic upbringing, the analysis reflected a clear lack of interest towards Islam. They did not actively participate in the first three or four teaching sessions. It was only during the session on the Islamic concept of worship that one of them appeared to open up to matters related to religion. It appeared that the session helped him, though at a minimum level, in understanding the therapeutic aspects of religious guidance. The post-course test revealed that two of them appeared to be emerging some degree of exploration regarding religious issues but without a clear expression of commitment, whilst the third appeared to show some signs of commitment towards religious norms but not a noticeable reflection in this respect. This means that the Islamic Guidance Programme helped them in moving from the diffused to the moratorium and to some extent towards a foreclosed mode of religiosity. It is interesting to note that during the course, the participant who showed some signs of commitment also expressed a high degree of fear about going astray during the group discussion and the reflection sessions. This clear lack of knowledge along with lack of exploration presents a complex picture: aspects of a diffused mode with some signs of foreclosed religiosity. These cases actually have revealed a somewhat complex picture of religiosity, reflecting the signs of all four modes of religiosity at varying levels. Nevertheless, on the basis of the probability of the signs as observed during the pre- and post-course tests, their modes of religiosity have been categorised (see Chapter 4). The post-course test administered in connection with a case study framework and using Sahin's model of religiosity, revealed that the Islamic Guidance Programme helped the participants in understanding the different aspects of Islam. It was noted at post-course test level that two of them enjoyed the course and that they appeared improving some interest in religion as compared to their pre-course test. However, a careful analysis of participants' post-course tests revealed the overall emergence of the moratorium mode of religiosity with such participants. It appeared that they tended to be searching for a new meaning of Islamic guidance without showing clear signs of commitment in this respect and this reflects a probable picture of the moratorium mode of religiosity.

Nonetheless, one of them revealed no change in his religious understanding (religiosity) as he decided to leave the course and did not participate in the post-course test. The selected cases below illustrate the participants with an overall diffused mode of religiosity and how, as a result of attending, the Islamic Guidance Programme, started to show signs of change within their overall religious identity.

Case Study one- Anwar

Anwar, (aged 23) one of the study's participants, explained that although he was brought up in a traditional religious family in Nigeria, religion had never become an attractive element for him outside the prison at a practical or educational level. His family settled in the UK when he was only ten years old. He was sent to a UK mosque supplementary school to learn how to read the Arabic text of the Quran but he left without attaining the required education.

My parents sent me to the mosque. I used to go for a while because I was made to go there but then I stopped going there, you know, without completing the Quran... I would spend that time with my friends in the streets because it was more enjoyable, you know, to me! (Laughing!)

During the interview and general discussion it appeared that Anwar has been under the influence of his peers, and the latter appeared to play a significant role in shaping his thinking patterns. However, he was not influenced by the arrangements made for Muslims to attend after-school religious institutions at all, and preferred socialising with his peers. Nonetheless, his disinterest in education did not appear to be limited to religious education only, as it seems he never showed any interest for general school-education whilst he was out of prison.

You know when you are free and have friends then you just like to hang around with your friends, because it is more interesting and enjoyable than going to a mosque, sitting on the floor or going to the school.... you know, and listening to a teacher's boring talk (laughing!)

The above statement indirectly highlighted his specific learning style which appeared to have been somewhat ignored at both the supplementary religious school as well as during his normal school education, and this may have contributed in constructing the present diffused mode of religiosity. From an educational perspective, his

learning style does not appear to be 'auditory' (learning by listening to a lecture). In other words, he probably enjoys 'practical' or 'visual' methods of teaching. It provides a reason for why he was not interested in after school religious education, since most mosques reflect the teacher-centred style of teaching. He also explained in his self-characterisation sketch that his family was not religious in a strict sense. His mother would sometimes offer prayers and asked him to do the same, but his father only used to attend Eid prayer. It might be the impact of a religiously relaxed family background that his understanding of Islam at pre-course test appeared to be somewhat less than the average. When he was asked to define Islam he responded as follows: "Islam is Islam man! It is Kalimah". When he was further invited to explain what he meant by Kalimah? He replied: "Well I only can read the Kalimah (statement of declaration to be a Muslim)"; and then he pronounced the statement of declaration quickly "La ilaha illallah muhammadar rasoolullah (There is no God but Allah and Muhammad is the prophet of Allah).

He explained that he did not know the meaning of this statement of declaration; he further explained that he only remembered this Arabic statement because his mum made him memorise it when he was very young. This statement highlighted a less strict family religious background because even the Arabic pronunciation of the statement was not correct! This clearly showed a lack of interest in and poor knowledge of Islamic guidance.

When Anwar was asked to explain his religious experiences, both inside and outside of the prison, he responded as follows:

I was a different sort of person (outside the prison) and never read the prayer. I know reading prayer is important but I feel I was never ready for it and, I think this was due to my too much involvement with friends and doing things together to enjoy myself. But, you know Imam! I do not like the people who read the prayer and do other bad things. I do not like to sit with them. Some brothers (Muslim prisoners) are just like my mum who always wanted to impose prayer on me (laughing!).

The above statement indicates that Anwar had never been seriously involved in religious practices outside as well as inside the prison. These signs of the diffused mode of religiosity were also reflected in response to questions about his involvement in religious classes inside the prison. He explained that he did not like to change his gym session to avail

himself of the opportunity to improve his religious knowledge by attending Islamic classes whilst inside the prison. Nonetheless, his pre course case analysis revealed that some elements of pragmatism had been involved outside of his prison life. The above statement also indicated the great effect of peer pressure: "I think this was due to my too much involvement with friends". The above response and his interaction during the course revealed two potential aspects of his religiosity: he can move from a diffused to a foreclosed mode, or his understanding may help him in moving from a diffused mode to a moratorium mode of religiosity when he realised the effect of his peers on him. The aspect of this potential journey had been placed in his learner's progress file, and his attitude, behaviour and style of learning and attraction were observed in order to assist him in improving his religious understanding throughout the programme.

However, Anwar's performance on the attitude scale showed a highly positive attitude towards Islam. Although he did not offer the five times daily obligatory prayer and occasionally attend the weekly Friday service, he offered a clear criticism of the attitude whereby too much emphasis is placed on the performance of religious rituals; this seemed to him to be a sort of religiously based bullying: "Some brothers are just like my mum... always wanted to impose prayer."

Again, this criticism shows a mixed picture of religiosity: the diffused mode is where a person tends to blame others without reviewing one's own character, but at the same time this criticism reflects some signs of exploration. Nevertheless, during the learning process it was felt that his disinterest in religious affairs appeared to play a significant role in the construction of his diffused mode of religiosity.

Anwar does not think that Islam has appropriate guidance for the ethical, social and spiritual or rehabilitative aspects of life. Similarly, he appeared to blame the system rather than accepting the responsibility to act in an appropriate way: i.e. not committing crime.

It is, you know, people who cause trouble for you, and stitch you up! Well you know what is about to happen will happen man, this is your Taqdir (fate). What can you do, you know, and this system is not fair man!

It has been interesting to note that he could not explain the concept of fate in Islam; similarly he acknowledged that he was charged and sentenced rightly unlike many with a foreclosed mode of religiosity who

felt that justice had been somewhat lost in their cases. Nevertheless, he still appeared to somewhat blame the system and fate. The poor knowledge and understanding of religiously based diversity within Islam was well observed in his pre-course test. During MSIS, when he was asked how he would compare his religious understanding with that of the other Muslim prisoners at the prison, he responded as follows:

I do not know these differences man! But there are many things, you know, which can be used to find you see whether a man is a Muslim or not. For example, if someone drinks.. You know.. I mean alcohol, he looks like Asian black, he is stunned outside the pub, you know, and I ask him who he is. If he says his name is Abdullah etc. then of course he is a Muslim and, you know, a black and a Muslim you know must help a black (laughing) .

His understanding of Islam appeared to be totally culturally-based, and he did not appear to be aware of the sources of Islamic faith nor indicated understanding of basic information about Islam. The response above reflected the absence of a personal involvement with the spiritual aspects of religion whereby a Muslim is required to help others on the basis of humanity as their religious responsibility (see Chapter 7). During the discussion, this became even clearer, since he did not appear to make any effort to understand the basic Islamic belief system and its faith tenets which is shared by all Muslims and is the basis of a faith-based identity. He appeared to think that only specific features and having a religious name could provide the foundation for a religiously based identity.

During the interview (MSIS), it had been noted that the combination of lack of interest and commitment caused him to construct an extreme ideological and abstract picture of Islam and the Muslim identity. It appeared that Anwar had established an idealised image of what it meant to be a Muslim. It seems that, in his opinion, one had to be either a perfect Muslim or avoid making any claim on Islam. His arrival at such an idealised interpretation of being a Muslim appeared to be the result of his lack of understanding of Islam and the Islamic concept of human nature. Ignorance of Islam and not carrying out the Islamic rituals appeared to be leading him to develop a conceptually based idealistic picture of Islam that was so pure that he could not reach it. The following statement highlights this idea:

I do not like those who read the prayer and mess around, watching all sort of films on the TV man! What is the point, you

know, reading the prayer and doing all this at the same time! I think I am not ready to read prayer.....I do not feel that I am mature enough to perform religious duties properly man, I only come to offer Friday prayer because it is good to meet the friends from different wings....

When Anwar was asked whether Friday prayer could help him in coping with stress and anxiety, his response was: "Religion is for God man isn't it? I do not know how I can use this to cope with my pain man, and you read prayer not for pain but for God man!"

It appeared that, in his view, religion is a separate domain of life which cannot be used to solve any worldly issues. This showed a clear lack of interest in exploring religious activities, as no effort had been made to explore the therapeutic aspects of religiously orientated rituals. This may have been due to a variety of reasons. One of them appeared to be the lack of a dialogically based and healthy religious conversation in the suspicious environment of prison between Anwar and the rest of the Muslim community. This was well noted in his pre-course interview when he was asked whether he had discussed religious issues such as Shariahh (Islamic jurisprudence) with other Muslims. His response was as follows:

I do not know man what is Islam and Shariahh quite well brother! But their (many Muslims) understanding of Islam are strange! I do not want to share my ideas with many brothers (Muslim prisoners). They say why do I sit and eat with non-Muslims when they are eating pork. This is my life man! If somebody is kind to me I must be treating him well. I would like to keep these religious issues out of the business man!

It had been noted through his facial expression and tone of voice during the conversation that he did not want any criticism regarding his lifestyle. He did not know the meaning of Tawba (repentance) in Islam, particularly the social aspect of Tawba, where a believer is required to make amends if he has offended or robbed somebody.

I don't really know, but you know you need to seek forgiveness from God you know for not accepting Islam things like that... I do not know man! But look I have committed crime and been punished by this government so what to do this with my religion man! Religion is reading prayer and doing things like that isn't it (in uncomfortable tone!)?

He would like to enjoy his time with his peers, and religion appeared to be at the bottom of his priorities.

Another Imam asked me to learn how to read the prayer, you know, I went to his class but Arabic pronunciation is very hard man! When I tried to pronounce it properly I felt as other people are laughing at me because everyone knew it other than me so I left the class I sometimes come to read Friday prayer but now I need to cook and there is not enough time so I do not come to read Friday prayer you see.

At the establishment, more than 80% of the Muslim prisoners attend Friday prayer and those who want to cook their own food can easily manage it within the time provided by the prison authority. This shows the lack of interest of Anwar towards religious practices. But why was Arabic pronunciation so difficult for Anwar. Was it made difficult for him? Or was there not a support system in place to help people like Anwar. This appears to indicate a poor teaching style not only in the mosques but also in prison settings. It is interesting to note that his intention to attend the course was not purely to attain knowledge but to socialise with his peers. He did not show active participation or interest towards the course or the content of the course in first few sessions but later due to the friendly environment he did engage in the sessions.

His post-course MSIS revealed that the Islamic Guidance Programme helped him to improve his religious knowledge. His response recorded in this respect shows some elements of exploration:

I must be honest here, I just came to socialise myself with the brothers, you know, and to have an opportunity to be out of the wing. This was my intention to be honest. Before I did not know what to know and what I will be learning having out of your course but if I am honest after having gone through the course I learnt that actually the course made me aware that I need to learn a lot ... I like group discussion where everyone shares the ideas in friendly environment ...it made me feel like I still can learn... but I did not know where to start you know Imam!.

Anwar's homework and interaction during the class revealed a below average knowledge of Islam and that he did not fully understand what had been presented in the programme. Nonetheless, the available data regarding his progress indicate a minimum level of interest in religious

study: "The course made me aware that I need to learn a lot it made me feel like I still can learn".

It is worth mentioning that Anwar did not participate actively in the course until the session on Islamic concept of worship where he appeared participating in the session. This was also the first time that he completed his homework. He was encouraged and appreciated in this positive change in one-to-one sessions; He explained his changing attitude in these words:

Imam to be honest this is the first time when I understood, you know, what actually worship is and how God is really forgiving and accepts our very little things if we do them as, you know, with good thought (intention) you know really good thought is very powerful thing you know .

The course appeared to create uneasiness in Anwar's previously idealised perception of Islam, which is one of the indications that the course may help him in emerging from the moratorium mode of religiosity. Because the Islamic concept of worship, or attaining the pleasure of God, was discussed in such a manner where everyone is able to carry out God's service (worship) according to their ability and it does not require absolute purification as such.

Self-respect and the sharing of personal ideas had been agreed as the basic principles for the group discussion, which is an essential part of every session. These methods appeared to be very appropriate to Anwar's learning styles. During the course evaluation session he provided his feedback as follows:

Although I personally think that the handouts should be made easier but Imam I must say one thing I never thought that you know so much information, you know, can be shared talking in group-discussion. I really enjoyed this course man! And particularly, you know, the discussion bit, and your appreciation even I was wrong at many occasions did not know the answer but you know I was heard and encouraged!

When he was asked to elaborate on his remarks a little further and why he thought this way, he said that he liked the course because everyone was given the opportunity to share personal ideas. He said that he never liked any pre-fixed things and detested anything being imposed on him.

The teaching style in the course greatly helped and encouraged him to participate in the group discussion.

Prison is a place of rules and regulations, and sometimes the over-emphasis on a set of rules and regulation is detested by the prisoners. A teacher must be respectful and relaxed, and it requires a great deal of time to establish this friendly environment. The researcher had been fortunate in that working as a fulltime Imam provided the opportunity to enhance trust by using the available time with the participants in one-to-one sessions. This subsequently helped in creating a friendly environment during the actual teaching sessions. However, it may not be easy for a researcher from the outside. Anwar's post-course test highlighted the effect of this as follows:

I did not like speaking my religion with others because of my poor knowledge. I never liked to be confused man! Or humiliated in front of others, you know. I must say I felt embarrassed to be known as the one who do not know even very basic of the basics of Islam. But when you are heard and given opportunity to ask even if you do not know, and are encouraged then you build up your trust as well, you know. After having gone through the course, the course helped me a lot and I think I should think about learning my religion. I would like to learn the text of the prayer but I am quite shy man. You need to give me some special time man, I know you will!

The above statement in his post-course test appears to show a minimal level of self-evaluation, helping him in reconsidering his position about Islam. However it also indicates that Anwar begins to realize his need to study Islam and he is clearly feeling embarrassed by the fact that he does not know the basics about his faith. He still appeared to be confused and thinks his shyness may hinder his desire to learn the text of the prayer. On the whole it appears that he may be beginning to enter a moratorium in which he may decide to take his religion seriously.

There appeared to be some improvement in his basic religious knowledge after having gone through the course. When he was asked to define Islam at post course test, he responded as follows:

“Islam is to believe in Allah, in his messenger and to read prayer and do good deeds.”

This reflected a clear improvement as compared to his pre-course response towards the same questions, where reciting the Kalimah (the statement of declaration of being a Muslim in Islam) without understanding, seemed to be the totality of his Islamic knowledge.

Throughout the programme, a deliberate effort had been made to consider Anwar's learning style during the whole learning process: in the teaching session, group discussions, one-to-one discussions and homework. The analysis of his homework, his participation in group discussions, his student learning progress files, and the comparison of his pre- and post-course tests (MSIS), revealed some signs of exploration. It appears that there was a slight movement from the diffused to the moratorium mode of religious subjectivity. This mode reflects a constant process of exploration with regards to religion (Sahin 2013:124). People in the moratorium status tend to search their religious identities, but they have not committed to any ideology yet in a true sense. They appear either experimenting or searching for a set of ideas and beliefs to adopt, or analysing/ reviewing the set of ideas already taken for granted. His post-course MSIS showed clear signs of interest to understand the therapeutic aspect of Islamic guidance. Nonetheless, this did not appear to be informed with a serious commitment because he had not committed to reading the daily obligatory prayers yet. Nonetheless, his attitude towards Islam remained high, showing no difference between pre- and post-course tests. It appeared that he did not know whether religious guidance could be used in coping with any pain or prison related issues. It seemed that the course helped him in this respect, but he appeared confused and wanted to explore this issue. This state had been noted in the following statement:

Imam...I know I am not a religious person, but I must say that it is really amazing to know that we talk with God during prayer and prayer can help in calming a person down, you know. So you are saying that even in the cell when nobody is allowed to talk to me I can make conversation with my God, but I cannot understand how a person can hear God's reply, you know?!

He appeared to appreciate this new understanding and status of prayer but was not quite sure that he would be able to establish this sort of conversation with God through prayer as discussed in the course. This interest may help him to learn the meaning, manners and different aspects of the prayer. At present, he knows neither the text nor the proper method to perform the obligatory prayers. Nonetheless, his encounter with new religious interpretations about religious rituals may help him to

learn the prayers and use this as a pain coping mechanism in the prison environment. The overall post-course analysis suggested that the course had helped him to some degree in moving on from the diffused mode towards the moratorium mode of religiosity.

Case Study two-Bilal

“I do not like reading any Islamic book. After having read one or two pages you know I get fed up, I rather prefer to watch TV, you know, to kill my time in the prison” (Bilal aged 35).

The statement above was made by Bilal, a 35 year old Muslim prisoner. Data gathered to analyse his understanding and commitment towards Islam at pre-course test reflected a diffused mode of religiosity. Bilal was originally from Jamaica and was serving a long sentence in the UK. He did not have a strict Islamic upbringing. His parents were not very religious; only on some special occasions (birth and death, Eids: religious festivals) would they attend religious ceremonies. He was initially unwilling to complete his self-characterisation sketch and attitude questionnaire because he did not like writing. He was assisted to complete both of these data collecting research tools. His pre-course attitude towards Islam was medium (5 - between one to 10 rating), and his commitment to religious practices was low as measured by the fact that he only occasionally read the weekly Friday prayer. He refused to complete the post-course MSIS, but his attitude was clearly signalled through one-to-one sessions and his poor participation in the actual teaching sessions, that his mode of religiosity remained the same even after having attended a couple of sessions (because he did not complete the course).

He appeared to lack the skill of articulation or how to express his views. When he was asked to define Islam, he responded as follows: “Islam is to believe in Allah and the things like that man!”

When he was asked what it meant to him to believe in Allah, he seemed to struggle to clarify even the creed of Tawheed (to believe in the oneness of God) which is the basic tenet of the Islamic faith. This was a clear sign of a lack of the basic knowledge of Islam. When he was asked whether he would share his religious understanding with other Muslim prisoners his response was quite critical.

When I came here I was approached by some of the brothers (Muslim prisoners). But soon I realised that my understanding

and their understanding were different. My parents were Shia, but now they (Muslim prisoners) told me, you know, that they were wrong, Shias are not good Muslim.... I do not know who is right and who is wrong. I am a Muslim man!... I do not have time to go and personally find out who is right and who is wrong; I just like to complete my sentence man and do not want to get involve this religious business you know!

It was clear that Bilal did not have a basic knowledge about the Islamic creed and rituals, and was also not familiar with the different theologically based interpretations of Islam within the Muslim tradition. Due to his liberal and relaxed upbringing, he appeared to somewhat dislike theological debates in the name of religion, and did not want any ethical ideas to be imposed on him. It appeared that he wanted to relate himself to Islam as a part of his parental culture. But due to his relaxed, religious family background, along with a lack of religious commitment, it appears that he had evolved a diffused mode of religiosity. His religiosity rather seemed to indicate disinterest in religiously related affairs. In this state, being unaware of the therapeutic aspects of Islamic guidance was not a surprising response. During his pre-course interview (MSIS), when he was asked to comment on whether Islam could help him in prison, he responded as follows: "I know people say that reading prayer is cool but to be honest I do not know how to read the prayer... to read five times prayer is hard man!... there are many other things to do to be honest"

It was interesting to note that Bilal appeared to be interested only in completing his custodial sentence, and did not appear to show any interest towards any positive activity let alone religion. It was clearly displayed during MSIS that Bilal had not been able to avail himself of any other educational or training activities inside the prison. He was expelled from his work due to arguments between him and the shop supervisor on his poor work performance. He attended only two sessions but did not show any interest either during the group discussion, or in the actual teaching and one-to-one discussion. During the one-to-one session, he showed his disinterest in religious discussion in the following words:

I would like to spend my time as I wish to. I do not discuss religious issues with others. I do not want to be blamed for not having the basic information of my religion. People use their religious education to be proud of man! Let them do this brother, but religious courses for me are the means where indirectly I am

being told why I did not know this basic information what other people have.

Then he was asked whether he had felt this during the course directly or indirectly, and if this was the case how could it be improved? His response to this question was as follows:

No, no, I do not have such direct experience here but you know people are like that, and it is not only religion, if somebody knows more than you he seems to be using his knowledge to show his superiority over you.

Bilal attended only a couple of sessions and then decided not to participate. When he was requested for an honest answer about why he did not like to attend the course, his response was as follows: "During the session I feel as everyone is talking my mistakes, it seems as this course is just like the other psychology courses where you are made to recognise your mistakes directly or indirectly and I do not like these sorts of courses".

When he was requested to give feedback about improving the course and was promised that his learning styles would be taken into account, his response was not helpful:

No Imam... it is OK you do what you are supposed to be doing really you know the thing. I am sorry but I do not want to take part in this course, to be honest it is not you or the course I think I am not ready for it yet, one to one sessions were OK but at present please leave it.

Again, a lack of interest and the absence of any observable signs of commitment appeared to be the characteristics of Bilal's mode of religiosity. It appeared that the course did not help him in either understanding the basic information of Islam or the rehabilitative aspects of Islamic guidance; it also did not help him in taking any interest in religious education. Prison is a complicated place and it is not easy to find out the exact reasons for many attitudes or actions. However, the most difficult thing is self-evaluation: acknowledging personal mistakes and trying to restore them willingly. This may be seen by some people as personal weakness, but is the bravest step and an essential condition for religious based self-reformation.

Case Study three- Ali

Similarly Ali's (a twenty two years old Muslim prisoner) Islamic subjectivity showed the general characteristics of a diffused mode of religiosity. His parents came from Pakistan and settled in the UK in 1970. His performance on the attitude scale showed a high positive attitude towards Islam, but minimal commitment towards offering prayer. He attended only the Friday prayer once a week and this was not even regular. His self-characterisation sketch revealed that he had a strict Islamic upbringing. During his pre-course test interview, he indicated that he always disliked the religiously based restrictions imposed by his parents, which had increased his disinterest in religious matters:

My parents put too much pressure on me to read prayer and always made me read the Qur'an. They themselves did not know the meaning of the Quran and..... In the prison too I came across some of the brothers with bundles of free advices! I do not get involved in these sorts of discussion because I do not know a lot about Islam.

Ali was critical towards his parents and the other Muslims inside and outside of the prison, who were deemed to have an authoritarian style of propagating Islam. He clearly indicated that he did not feel comfortable with criticising these people due to his lack of knowledge and commitment. However, he highlighted the fact that the classical authoritarian style of teaching did not help him at all in improving his understanding of or commitment to Islam.

He further explained that he was unable to attend Friday prayer due to cooking and gym sessions (both of them could be arranged on other times). It became clear that participation in religious activities came nearly at the bottom of his priority list. When he was asked what he would like to get out of the course he replied as follows: "I do not know what I will be learning from the course but of course I will be able to meet my friends here who had enrolled on the course (laughing!)".

It appeared that the most beneficial aspect of the course for Ali had been an opportunity to get out of the wing and to meet his friends from other wings who had enrolled in the same course. Not only Ali but many other prisoners attend many prison based activities, including religious ones, in order to socialise with their friends. Religious services have a secondary or no intrinsic value for these people. Nonetheless, perceiving every single person attending religious activities as using religion for

personal benefits may hinder the potential rehabilitative aspect of religious guidance. There are many people who come to attend religious services for the sake of the services, but had been perceived by some of the staff to have the same attitude as Ali.

Ali explained that he had attended a post-school complementary school (Madrasah) where he had gained a basic Islamic education including the reading of Arabic texts of the Qur'an. He had also studied other major religions (like Christianity and Hinduism) at GCSC level as part of his religious study, but this general religious information did not appear to play any significant role in his religiosity. When he was asked whether Islam could help in coping with prison related issues, he responded as follows:

What can I say you know; I think Islam helps us to attain the real success on the day of judgement you know! The one who follows Islam will enter paradise isn't it? and the one who does not believe in it will be thrown into the hell fire by Allah the almighty (God). I know this life is not eternal but it is not easy to become the perfect Muslim, you know, and lead life in line with orders of Allah in this environment. To be honest, I personally never felt deeply about religion, and do not know how to use, you know, it to solve my prison related issues you know!

It appeared that due to a lack of interest in and commitment to religious guidance, Ali's idealistic, religious life style was perceived as complete isolation from this world. Islam, in his view, was defined as following the orders of Allah in all walks of life to get protection from hell fire.

Nonetheless, despite his obvious lack of interest in religious issues, he expressed that he felt scared about life after death. A religiously strict, sub-continent, family background appeared to play a great role in constructing this psycho-religious state. His statement above indirectly indicates that, sub-consciously, the results of leading a life in line with religious guidance have been postponed until the day of judgement. Religion appeared to be less important in resolving the actual problems of this world. The image of a punishing God, whose orders must be obeyed to gain success on the day of judgement, appeared to have been internalised during his childhood and was acting as a residual element in his sub-conscious. When he was asked to comment on his own, and his family's and other Muslim prisoners' understanding of Islam, he appeared to be somewhat confused but was able to highlight general

differences. He said that, in his view, unlike many other Muslim prisoners, he had become less religious inside the prison:

I believe my parents and many other strictly practicing brothers (Muslim prisoners) are real Muslims, you know, and I think I am not fully Muslim, you know. For example many brothers just like my mum read the Quran and daily obligatory prayers regularly whilst I do not. I have been brought up in this country, only been twice to Pakistan and my parents used to ask me to do what they want like wearing Shilwar Qameez (Pakistani traditional dress) on Friday which I never liked (laughing!). But sometimes I used to go to mosque with my father to make him happy, but here in the prison I do whatever I want to do.... but I think the prison made me a bit less religious so that is why sometimes I like to go to gym with my friends rather than attending religious class, I know it is shame but this is the fact Imam!....

Ali appeared to be aware of the hybrid cultural identity he encountered at home and in the general British environment, but it appeared that due to his lack of interest in religion, secular English culture and peer activities had been more important than his parents' cultural interpretation of Islam. He appeared to show no significant interest or commitment towards a religious lifestyle as interpreted to him, but he felt a sort of guilt through not fulfilling his religious responsibilities inside the prison. It seems that the orthodox interpretation of Islam as presented by his family, which was a strict value-based domestic environment, and having gone through two completely different / opposite cultural and educational environments at the mosque, in the home, in school and in wider British society had created a confused psychological state in his personality. This state could have helped in the emergence of the exploratory mode of religiosity by challenging and re-interpreting the culturally based imposed values, as well as improving his isolating attitude towards religion. Due to a lack of knowledge and a low level of interest, along with the absence of an appropriate learning style, the religious information transferred to him at school or in the home did not appear to play any significant role in establishing a mature religiosity. During the interview, when he was asked about his experiences at the post-school, complementary religious school he laughed and suggested that religious institutions did not contribute any positive role in helping him to understand Islam:

I hated going to the mosque.... I got beaten there several times. due to not pronouncing Arabic words properly (laughing).... they (teachers at the mosques) want you to read as they want without understanding our difficulties... some of them were good teachers but most of them even could not understand English man!

Ali's record of attendance on the course is 95%. He did complete his homework on time other than after the first session. It was interesting to note that he appeared to be unnecessarily over critical in the first three sessions; considering his pre-course interview helped the teacher to handle the situation. Sometimes, his questions and arguments seemed irrelevant to the sessions. The teacher took this attitude as an unconscious reaction to his bitter learning experiences at home or school, and paid full attention and respect to all his questions and responses. In his post course test (MSIS), Ali said the course had been an interesting experience which he had not had in his previous religious learning, either at home or at the mosque. He said that the course had been helpful in understanding how religious guidance can be used to cope with prison related issues and how religious guidance can be used as a therapeutic tool to resolve the issues related to current situations: "I never thought that at the time of difficulty my prayer (two units of need prayer) can be more effective than smoking a cigarette, the session really made me think this option".

He said the teaching and assessment strategies helped him in knowing some of the difficulties he was experiencing in his subjectivity in general: "I think I always used to think what others need to do for me and ignore what I should be doing as my religious responsibility."

This response reflected the emergence of the self-reflective process, which is a positive sign and indicates a moratorium situation with some signs of a foreclosed religiosity, whereby a person appeared to be stuck in his imitative style of commitment. When he was asked how he would start his religious journey or what did he want to learn in order to improve his religious knowledge whilst in the prison, his response was as follows:

I think I must stay away from the self-reading or having any discussion, I think I must turn to my Imam if there is any issue. I can feel satisfaction by reading prayer. I do not want to lose this by having any doubt you know.... because sometimes when you

read too much or discuss religious issues, you see, it makes you doubtful you know...

His post-course interview analysis appeared to reflect some signs of exploration, but the level of commitment towards religious rituals appeared to be quite high comparatively, which indicated the potential emergence of the foreclosed mode of religiosity.

It has been interesting to note that three of the participants with a predominantly diffused mode of religious subjectivity perceived the religious life style as associated with a pureness and perfection which required too much isolation from their current modern lifestyle. This appeared to contribute to their lack of interest in religious guidance. In the group discussions and one-to-one sessions, it appeared that they were all somewhat reluctant to acknowledge their personal responsibilities by showing the lowest level of guilt or regret for their crimes. The Islamic concept of Tawba (repentance), particularly its social aspect, whereby paying back restoration and reconciliation were taught as the essential elements of the process, appeared strange for them.

Case Study four- Faruq

Faruq, another 25 years old British born Muslim prisoner whose parents originally migrated from Nigeria and settled in the UK, appeared to show the clear characteristics of the diffused mode of religiosity. His parental background seemed to play no considerable contribution to shaping his religiosity. His parents had an Ahmadi background, which is classed by many Muslim groups as non-Muslim. Faruq did not appear to reflect any great knowledge or interest in his parent's religion due to the fact his parents never had a strong, traditional, religious lifestyle. The 'Sahin- Francis Scale of Attitude', the 'Self Characterisation Sketch' and the semi-structured Interview administered at pre-course level revealed a clear picture of his low commitment to and exploration of religious issues. He did not read the five times daily obligatory prayers regularly. He said that he did not know the proper method of performing the obligatory prayers, and could neither read nor understand the text of the prayer. During the interview, it appeared that he did not have any interest in improving this situation, this was one of the participants whose understanding of Islam reflected the lowest level of all the participants. He could not read the Quran in Arabic and appeared to be less interested in reading religious books:

I come sometimes into Quranic studies classes because I cannot read the Quran in Arabic, you know, but I left it every time, it is difficult man! I do not like reading religious books. I get fed up quickly. I hardly can read one or two pages for any religious book ... but I like reading magazine and newspapers..

He also explained that although he does not like reading religious books, he does want to listen to religious DVDs sometimes. This specific learning style of Ali had been considered in the teaching sessions throughout the programme.

He was told by some of the Muslim prisoners that the Ahmadi were not good Muslims, but he had not been given a full explanation. He accepted this because he was told by one of his caring friends and he was led to believe what he was told. At first sight, this appeared to be a clear sign of a foreclosed religiosity. But his high level of disinterest in exploring any new ideas, and no commitment to religious matters, indicated that he appeared to have a diffused mode of religiosity. In his view, only the Salafi (Wahabi - a group of Muslims who tend to follow the Quran and the tradition of the prophet in a most literal style) are the true Muslims: "these (Salafi) are good people and their understanding of religion is cool man! (In an emotional tone)"

When he was asked why his favourite Muslim group is better than the others, in an attempt to determine any element of interest or exploration in his loyalty towards the Salafi group, no clear signs of personal exploration could be discerned in his response: "You tell me you are my Imam man that what Salafi is? So you must be salafi man? Are they not good Muslims"! (Questioned emotionally)

He appeared to show some negativity towards his parents' religious denomination, blaming his parents' denomination for carrying out some unacceptable actions like Bid'ah (innovation). However, he neither mentioned any of his parents' experiences nor was he able to explain the Bid'ah concept:

"I do not know man, but their understanding of Islam is wrong and this is Bid'ah. I do not know religious matter a lot man!"

He appeared to struggle to express his understanding. It was also clear that his understanding of different aspects of Islam was very poor; his religious identity appeared limited to uttering the Kalimah (the sentence of declaration). This meant that he did not seem to understand his

religious obligation towards society or towards the creator as posed in Islamic guidance: "Islam is Islam man it is Kalimah! Kalimah is Kalimah I mean when you declare you are a Muslim, Allah is one and Mohammed is prophet; is not it?" (With uncomfortable and doubtful facial expression!)

He was about to be released and seemed quite concerned about whether he would be able to protect his religious identity (if there was any in a true sense) outside the prison. He thought that in a tempting environment, being a Muslim is very difficult. This indicated that he was not able to decide at this point, whether he would be able to avoid bad influences outside the prison. Although his emotional tone indicated a positive attitude towards Islam, at the same time he appeared to reflect an ambiguity in relation to making a clear decision about his religious life style:

Close analysis of his MSIS appeared to reveal that an Islamic identity had been used as an extrinsic tool to attain support from other brothers (Muslim prisoners). It was indirectly noted that the main cause for his negative attitude towards his parents' denomination may be rooted in their perceived uncaring parental attitude:

You know here inside the prison my Muslim brothers help me even sometimes more than my parents who, you know, sometimes due to distance cannot visit mehere I get hundred percent support from Muslim brothers, you know. I eat with my friend, play with him and now I have come to join this class because of him, it is good to be with Muslim friends you know...

Faruq attended most of the sessions (90%) but was very quiet in the beginning. When he started sitting next to his best (salafi) friend he opened up and began to participate in the group discussions. He did complete his homework but seemed to struggle in this respect. His performance on the attitude questionnaire remained the same: a high positive attitude towards Islam with a lower commitment towards religious action. This was indicated by the fact that his performance of daily obligatory prayers was still as low as it was at pre-course interview. However, after having gone through the course, Faruq appeared to show some signs of exploration. He was able to understand the meaning of Kalimah (the statement of declaration when one is accepting Islam). He was not only able to understand the concept of Tawheed (the oneness of God's Lordship), but was able to contextualise

this to a low level. It was interesting to note that the Islamic concept of the oneness of God appeared to help him in improving his diverse viewpoint. This had been spotted in his post-course session in the following response:

You know Imam; it is amazing to understand that the real creator of everyone and everything is one! You see and it is Allah the almighty, we all had been created by Him, it is amazing to know how strong bond we have between one another you know.

In his post-course test he appeared somewhat confused, as if he was struggling to challenge his borrowed and transmitted understanding of Islam, though to a very low level. He still appeared to believe that the Salafi interpretation of Islam was the true Islamic interpretation, but seemed to understand that there is diversity within Islam. This improvement had been identified in his post-course interview in the following response, made to answer the question about what is the difference between his and other brother's (Muslim prisoners) understanding of Islam:

I think anything which is from the Quran should not be rejected you know. Islamic concept of Tawheed as we discussed in the course you see, actually made me understand that all of us are Allah's creation you know. I know some people have strong Iman (faith) and some have weak Iman but if anyone does not do Shirk (associating partner with God) you know he is not a non believer you know....

Although, due to his lack of interest as well as poor writing skills, he did not complete his written homework, he did attend most of the sessions and verbally participated in the group discussions. By the end of the programme, he seemed to be opening up and was self-critical to a least degree, which is a sign of exploration.

Me too did not want to speak my religion with others, you know because I did not want to be embarrassed in front of them, because I do not know even little things to be honest! But honestly these sessions made me really understand that I must gain the knowledge, you know, it is not a matter of embarrassment it is my religious duty you see. Committing mistakes and then forgiveness and you know to do Tawba. I did not know the importance of all this you know! Although I still

feel that what happened, happened but yes lessons can be learned from the story of Adam you know! But you know Imam I must be honest here; I understand I must learn my religion. I know sharing ideas makes things easy, but to be honest it is hard sometimes, I think you should tell me where to start my journey!

His response shows a lack of confidence in prioritising religious needs, which is why Faruq still appeared to be struggling to draw a clear plan for his religious education. Nonetheless, this shows a complex picture, having some signs of exploration but with an obvious lack of decision. He wants to improve his religious knowledge, ("I must learn my religion..... You should tell me where to start!"), which shows signs of exploration, but again he does not know his needs and thinks somebody should be there to imitate (foreclosed). Again, he does not know where to start and appears somewhat confused. At post-course test, his overall religiosity reflected the probable characteristics of the foreclosed mode with some signs of exploration.

It has been interesting to discover that many Muslim prisoners with a diffused mode of religiosity appear to be struggling with how to integrate their dual identity: British secular and Islamic. The purest and perfect idealistic understanding of religious life internalised during their childhood and time in custody appeared to be postponing the results of religious guidance until the day of judgement, making them feel like they were too contaminated with the secular life style to become proper Muslims. The emergence of this hybrid identity appeared to make them less certain and confident about how to make a personal claim on Islam, minimising the chances to start reverting the process in order to become self-conscious Muslims (Sahin, 2005). Nonetheless, despite this psychosocial state, none of them appeared to be completely closed to Islam. This situation had been improved by teaching them the social objectives of life and the meaning of the religion of truth (Dīn al ḥaq) as explained in Faruqi's methodology of reform (see Chapter 7).

During the Islamic Guidance Programme, the highlighted psycho-social difficulties of the described mode of religiosity had been taken into account in order to facilitate a mature identity among Muslim participants. The therapeutic, restorative and human aspects of Islamic guidance, which can be used in coping with prison orientated pain and difficulties have been explored to attain this objective. Nonetheless, it was felt that a careful and critical approach is required during the teaching of young Muslim so that they do not switch between extremes. The absence of such a methodology, particularly in a confined prison

setting, may give way either to constructing isolation from religious guidance perceiving it as having nothing to do with factual life situations, or providing space for an extreme, stricter foreclosed religiosity. In the former situation, a person may adopt various non-religious resources to resolve their issues, thus being deprived of spiritual ways of thinking, whilst in the latter situation a person may develop a complete isolation from a secular life style or may have enmity towards it due to the purest, idealistic religiously embedded life style. The next part of this chapter (8.2) analyses the foreclosed mode of religiosity within the study participants.

8.2 The Foreclosed Mode of Islamic Subjectivity

Case Study five- Akram

My mum used to advise me that Shaytan (Devil) will always attack you through your friends, due to your bad friends you will definitely lose your Iman (faith) man! It is better to hang around only with Muslim brothers in prison at least your religion is safe isn't it brother! (Akram aged 29)

As described in Chapter 4, the person going through the foreclosed mode of religiosity reveals a strong religious commitment, which is not informed by the process of exploration. The person in the foreclosed mode of religiosity improves their life-world as the extension of the traditions passed over to them by their parents or peers. This mode usually lacked an obvious, observable conscious effort to construct a re-interpretation of the learned or transferred set of traditions in line with the situation faced. This high level of commitment towards religious values and a minimum of active personal involvement appears to lead to a passive and depersonalised belonging to one's faith (Sahin, 2005).

The prison environment, particularly in a high security prison, reflects obedience to rules and regulations. A prison-constrained environment appears to affect the religious life world of the participants to a certain degree. Nonetheless, it has been interesting to note that most of the Muslim prisoners with a foreclosed religiosity seemed to appreciate and expect very simple guidelines from the religious ministers. The obvious signs of a foreclosed mode of religiosity were well observed among eight of the study participants. For example Akram's pre-course test displayed the predominant features of a foreclosed religiosity. Akram was the adopted son of a twice immigrant Muslim family, who originally belonged to Pakistan and settled in the UK via a temporary stay in the

Netherlands. His attitude score towards Islam, as measured by the Sahin-Francis Scale of Attitude, had been high. His religious behaviour in line with the daily obligatory performance also revealed a high level of commitment, indicating that he offered the five times daily obligatory prayers regularly. Nonetheless, he did not understand the Arabic text of the prayer and recited it by heart without understanding; this showed a lower level of exploration as compared to his commitment. In his interview (MSIS), he appeared to be quite critical towards those Muslim prisoners who missed the Friday prayer even for a valid reason. According to him, the Friday prayer must be the top priority for a Muslim; this confirmed a higher level of commitment than exploration.

An analysis of his personal sketch, and MSIS as part of the pre-test course process (both were administered verbally and then transcribed due to his lack of writing skill), indicated that he had not grown up in a strict, traditional religious family. He said that his stepfather did not know how to read the prayer, but his stepmother was a religious and in his view an ideal-woman because she would offer her obligatory prayers quite regularly though without understanding its Arabic text.

My family background is not very religious or educated imam! My stepfather scarcely would go to the mosque or had any religious knowledge. I remember him sometimes going to the mosque, kissing the walls and coming back without even reading the prayer (laughing loudly). I still enjoy remembering his stupid way of showing respect towards mosque you know! Well this is how I was brought up you see. My mum never made me feel as I am an orphan and she is my stepmother! I love her; she would read the prayers regularly. I occasionally read the prayer to make her happy!

He explained that his religiosity had been improved to a significant level during his custodial period. It is in prison where he found his religion and practiced it strictly. He explained that although he never practiced Islam outside of the prison, he believed that God could help him in hard times. His pre-course test case analysis revealed that he adopted a foreclosed religiosity inside the prison: from diffused to foreclose. He explained that when he felt lonely, he would supplicate to God to help him in dealing with the pain. He thinks religion can help him in coping with prison related pain as well. Nonetheless, this attitude did not appear to be a result of personal exploration, but rather it seemed to have been conferred by his peers.

Yes of course my religion helps me in coping with prison related pains you know Imam. I do not need anybody's help because I believe that Allah is helping me and His help is more than these worldly resources..... My mum used to say Allah gives everything and a person should be turning to Him for real 'Sakoon' (comfort) you know and during bad times.

He believes that religious guidance can help in coping with prison related issues, but this does not appear to be the result of his personal exploration as he thinks and believes this way due to his stepmother's advice. He said that he sometimes feels regretful because he let his stepmother down by not listening to her outside of his prison life. However, during the interview he shared his childhood experiences and appeared to blame the environment, which in his opinion, gave rise to the criminal activities in his life:

But the reality is that I came to this country as an adopted son when I was only 11 years old you know. I first went Holland where my family (uncle) lived and I moved with them to this country Imam! (The tone was really emotional) My real father you know was killed when I was only one year old and my mother died when I was only one hour old. I was brought up by my uncle and his family.... without family everyone is your family and you never know where are you going, you know, and yes you know what are you doing and in the end you end up in the prison!

During every day conversation and one-to-one sessions it appeared that his bitter childhood experiences had played an enormous role in creating a restrained and somewhat isolated (but harmless) foreclosed mode of religiosity. The prison environment itself is full of suspicion and appeared to contribute to his lack of trust. In his interview, Akram explained that he was struggling to improve his trust due to his bitter childhood experiences. This aspect of his personality had been taken into account during the actual teaching sessions as well as in the one-to-one sessions with him; for example, the researcher made every effort to meet him at the time that had been agreed, to provide feedback and share ideas by giving importance to his participation. This strategy really worked in improving the relationship.

He learnt how to read the prayer from his mother (stepmother). In his view, Islam is all about practice and obedience so a little knowledge with sincerity was more than enough to lead a life in line with Islam. He

would not discuss religious issues with other Muslims and did not want to mix with non-Muslim prisoners because he thought it may cause confusion and affect his faith. Both of these signs indicated a lack of confidence giving way to an isolating attitude in order to protect his values based, transferred identity, which is a clear sign of the foreclosed mode of religiosity. But it was interesting to note that this mode of religiosity did not appear to impact his total personal subjectivity as such. It was noted that he was able to articulate the pain of childhood and the bitter experiences of his upbringing without real parents in a very confident and interacting manner; this indicated a sign of the exploratory mode of subjectivity: "Without family everyone is your family and you never know where are you going and you know what are you doing and in the end you end up in the prison!"

He started practicing religion during his custodial period and defined himself as 'less religious' in his life outside of the prison. Reverting to religion or discovering religion can be due to the construction of an exploratory life world, but the analysis of his mode of religiosity indicated that his commitment had not been synthesised with the process of exploration yet. He explained that he would not like to read a book or discuss his religion with others in case it affected his faith. If he needed any help on religious issues he preferred to contact the Imam. He would like to listen to the 'wa'z' (religious advice normally delivered by the Imam during the Friday service). Painful childhood experiences appeared to have internalised this lack of interest in reading and studying.

I hate books Imam (laughing) because you know once I was beaten up for not reading the school's books and for not doing my homework by my father (stepfather) when I was child (laughing!)...the other thing is you know, I am not a knowledgeable person. I do not want to get confused. I can come to the Imam or a very close Muslim brother in emergency time, you know, if I need to ask anything, otherwise I am OK with what I know man. I try to carry out my religious responsibilities like reading prayer and the Quran as much as I know!

In reviewing the above statement, an issue arose concerning the fact that the Imams in the prison services are not available twenty four hours a day, but a close Muslim brother is. Although there was no sign of the dangerous or extreme elements of a foreclosed religiosity, there was a likelihood that it may emerge in the future, if 'a very close Muslim

brother' who was trusted by him had such a mode of religiosity. The foreclosed mode of religiosity can be divided into two categories: traditional and extreme. In traditional foreclosed religiosity, a person adheres to what is transmitted to him without any personal exploration, whilst a person with an extreme mode of religiosity does not only stick to what is transferred to him but believes only his understanding is the true interpretation.

What motivated him towards religion and improved his religious commitment was discussed in order to find out his learning style, which was to be considered during the Islamic guidance programme. He explained that the confined prison environment itself had been one of the major motivations for him to seek refuge under religious shelter. He believed that he was more religious as compared to his identity outside of the prison. However, he did not appear to understand the social aspects of Islam. Due to a lack of knowledge in the highlighted aspect of Islam he seemed to think that working and earning money were among the major obstacles in religious based self-improvement. In his view, prison was the exemplary opportunity to improve his religiosity because the external environment has many attractive and distracting elements. He did not appear to make any effort to improve his personal understanding of Islam. This was highlighted when he shared his custodial based learning points as follows:

Yes prison helped me to learn a lot, you know. For example it made me aware of that I must listen to my mum (stepmother) and would not join bad company. Particularly I would not do Haram things you know and would never adopt secular non-religious things like drinking alcohol and hanging around with girls. TV and films can also spoil you; you know I would rather prefer not to go to the cinemas to watch films you see.

It was interesting to note that the perception of the secular, western culture within most of those with the foreclosed mode of religiosity is generally associated with a negative imagination such as being anti-religious, centred on consumption, driven by leisure and desires, and a threat to the Muslim faith. Most of the participants with a foreclosed religiosity appeared to believe that the western media was a tool to spread anti-Muslim values and needed to be avoided in order to protect religiosity. On the other hand, the reality of Islamophobia within western society has created a somewhat negative depiction and stereotyping of Islam and Muslims (Sahin, 2013). This negative attitude of the Muslim prisoners with a foreclosed mode of religiosity, along with stereotypes

about Muslim prisoners amongst many of the prison staff, has been observed several times in the research context.

When Akram was asked about the therapeutic aspects of Islamic guidance that could be utilised in coping with the harsh reality of imprisonment, his response was as follows:

Yes my religion helps me a lot in prison you know, for example you cannot buy peace, it is only Allah who can give you the peace. I do not need anybody's help because I believe that Allah helps me and His help is beyond the resources you see. And this is what comes from religion you know. There are some people who think everything is lost when you enter in the prison, so they may hang themselves in this situation. The friendship inside the prison you know is mostly for worldly gain. My mum used to say Allah gives everything and a person should be turning to Him you know and it is true you know. I am very concerned for the brothers who are losing their faith in Allah you know. They try to kill their time by watching TV and hanging around with non-believers and making Allah unhappy you know.

Akram appeared to be conscious of the 'potential' aspect of human nature, but the way he expressed this did not highlight that he was fully aware of how it could be improved even in a secular environment. He did not seem to understand the importance of the social aspect of life in self-growth. It appeared that in the prison environment he had committed to the version of religious values internalised by his mother; however he had not been able to improve his own personal understanding or re-interpretation of this transmitted set of religious values and rituals yet: "My mum used to say Allah gives everything and a person should be turning to Him".

Religious practices seemed to have been adopted as part of the taken-for-granted realities by most of the participants having a foreclosed mode of religiosity. They did not seem to make any conscious effort in creating their own personal understanding of Islam. It appeared that due to their lack of Islamic knowledge and personal interest in exploring Islam, their religious world had become limited to some of the personal rituals only. Most of them did not know, in a true sense, how Islamic guidance could be used to lead life in a diverse environment as a rehabilitative strategy. This was well explained in Akram's definition of Islam:

I don't know how to define Shariah or religious guidance you know, but I believe that Islam is the only straight path to lead the life... if we lead our lives, you know, and read prayers and the Quran and follow Islam, you know, then we will go to paradise otherwise you know to the hell fire.

And when he was asked to elaborate on what he meant by leading life according to Islam, he said:

Leading life according to Islam means to read prayer, recite the Quran and get Allah's pleasure man! You should not be asking these question everyone knows it, I was told this by my mum (foster) when I was four years old man! (Uncomfortable tone!)

Akram appeared to be aware of the spiritual aspects of religious rituals, particularly the observance of Friday prayer which was very important to him for dealing with many of the issues related to his situation. He was very angry and critical towards those Muslim prisoners who did not read the Friday prayer. In his view, prisoners' families should not visit the Muslim prisoners on Friday, because Friday prayer was more important for him than the family visit or cooking food, etc.

Of course I would feel angry towards those who miss Friday prayer and would advise them Friday is more important than family visit. Friday is a day when you seek forgiveness from God man!...

His understanding of the spiritual aspects of the Islamic rituals, along with his personal experiences and feelings of inner serenity and calmness in dealing with prison related pain as highlighted earlier, seemed to reflect his multi-layered, religious world view. He appeared quite judgmental reflecting poor critical attitude. The analysis of his interview and interactions during one-to-one as well as group discussion appeared to suggest that his commitment and religious experiences lacked a context based exploration of Islam. Due to his lack of understanding of the diverse aspects of Islam, he appeared not to see any difference between the gym, the preparation of food and the family visit, at the cost of missing Friday prayer. It is most likely that a visiting person may be a mother coming from a long distance to see her son. But he did not appear to understand the importance of the visiting family in Islam ("I think brothers -Muslim prisoners - should not even book the family visit on Friday...").

Due to his bitter childhood experiences, disappointment and having failed in many domains of life (e.g. education) the foreclosed religiosity of such a person can lead to an extreme and imbalanced ideology if not educated properly. Such a person may not be able to contextualise his information: "If we believe in Islam and lead life in line with Islam then we will be achieving paradise otherwise the hell fire after the day of judgement."

As indicated above, leading life in line with Islam had been interpreted by Akram as carrying out religious rituals and avoiding any mixing, if necessary, with those who do not carry out such rituals. His static views seem to be used as a religiously embedded mechanism in coping with crime-related guilt and regret to a certain extent. This had been identified in his statement: "To be in the prison was my fate. I cannot change it... I know I am in the prison but nobody can avoid the qadar Allah (the fate)".

In his interview, Akram explained the spiritual impact of religious rituals which were, in his view, the main aspect of Islamic guidance, and he appeared to be quite critical towards those Muslims who did not carry them out in coping with prison related issues. This was the first time that he appeared to explore the spiritual aspect of Islamic rituals as part of his self-experience. But later, it appeared that making other Muslim brothers happy had been one of the motivations in this respect:

Friday prayer is an excellent opportunity to do Dua (supplications) and meet rest of the brothers (Muslim prisoners) from other wings, you know, it is embarrassing and shame that we do not meet with our friends on Friday, you know.

However, in his post-course test he appeared to adopt a somewhat moderate approach:

Friday is important but we are not in community, we are in the prison and sometimes people cannot read Friday prayer, you know! To be honest I think I have understood we should not be blaming others and should be thinking positively about brothers who could not come for Friday prayer, you know.

Akram completed Islamic Guidance Programme level one and level two; his attendance record was 100%. He did complete his homework, mostly in Urdu due to his lack of writing skill in English and he also participated in the group discussions. His pre- and post-course

commitment and positive attitude towards Islam had been recorded as being the same.

Nonetheless, during his pre-course test, his expression and tone indicated that he did not like the interpretations of Islam internalised or transmitted to him directly or indirectly being questioned. This expression indicated a clear sign of a foreclosed mode of religiosity whereby a person organises his life-world as an extension of the life-world of his parents or his tradition. The role of a subjective presence within a high level of commitment is usually very low in this sort of foreclosed world-view to the extent that the individual's psycho-social state reflects a sort of de-personalised belonging to their cultural or religious background (Sahin, 2005). Nonetheless, it seemed that the prison environment helped him in improving his commitment to religious affairs. However, during the group discussion it was felt that some degree of pragmatism was also involved in his case. He had been led to believe that there is no need to discuss religious issues with the group as he had already attained sufficient knowledge for a religious life. However, it was noted that in his post-course test he did not appear to dislike discussing diverse issues with the group. The uncomfortable tone noted in his pre-course interview appeared somewhat changed to a more relaxed attitude which indicates some elements of exploration. In his post-course test, he defined Islam and Shariah in the following words:

Yes Islam is a way of life and guidance that helps us to correct ourselves, you know, and yes, we can attain success of this life and life here after if we follow Islam, you know. I know that you know people are different in following Islam and yes Guidance is from Allah and we do not know who is better in the eyes of Allah, you see.

His tone and expression appeared quite relaxed during this response, and not irritated as it had been whilst responding to the same question in his pre-course test. It appears that the course had helped him in improving his borrowed passive understanding of the Islamic creed of fate, though to a small degree. He explained his belief in predestination in the following words:

Yes Taqdeer (fate) is whatever is written by God, God knows everything you know, but of course we are free and it is Allah who actually gave us freedom, you know, to select good or bad you know.

In the course evaluation session he said that he liked the programme and the style of teaching and learning as well. His individual learners' file shows some signs of exploration which may help him in improving his exploratory mode of religiosity. Akram's family follows the Hanafi (an Islamic school of Jurisprudence) school of thought strictly. He perceived that the Hanafi style of performing religious rituals was the best and that is why it is the right method. He said that the course helped him in understanding that all schools of thought are right because each of the schools is based on basic religious evidence (the Quran and the tradition of the prophet). He expressed this improvement in the following words:

I have learnt, you know, during the class discussion that there are many interpretations of Islam within Sunni Muslims you know, although this in the beginning made me confused and it was very hard for me to accept that all of them are true you see. Now I understand that Islam is the true path to go to paradise but has different interpretation for example, you know, there are different ways to read prayer etc.

He appeared to be somewhat self-critical due to being aware of the diverse aspects of Islamic guidance. This was well observed when he was informed that there are different ways to read the daily obligatory prayer and all of them are correct due to the fact that they originated from the basis recourses of Islam. In his view, only the method adopted by his mother was the perfect one. It appeared that there was an emergence of self-critical processes, though to a low level:

But I cannot understand how was I not aware of that facts, you know, so actually you learn when you go along isn't it, the course made me aware of the fact that there are many things which I accepted blindly, you know, and used to accused many other people, you know, because their understanding were different to me, you know. May Allah forgive me!

This shows the commencement of self awareness or regret for wrong way of thinking it appeared helping him in improving his exploratory mode of religiosity. Nonetheless, the post-course analysis of Akram's religiosity suggests that much work is needed at a one-to-one level with him and other Muslim prisoners in the same mode in order to help them move to a mature and exploratory mode of religiosity. However, it has been interesting to note that most of the participants with a foreclosed mode of religiosity did not appear to comprehend the social aspect of Tawba (repentance). They appeared somewhat reluctant to accept that

after having been punished by the court for their crimes there was any need of repentance or restoration. The same can be apprehended by Akram's' following response:

Well.. Thinking badly about others is wrong and I think a sin and I will seek repentance from God you know I have not been punished, you know, so I will be punished on the day of judgement if I don't do Tawba. It is not like my crime I am imprisoned for you see...

Case Study six- Younas

Younas (a 35 year old Albanian Muslim) indicated probable signs of a foreclosed religiosity. His attitude score was high, indicating a high positive attitude towards Islam. He performs the five times daily obligatory prayers and attends Friday service on a regular basis. He enjoyed listening to the Quran and Wa'z (advice delivered by the Imam) during the Friday service. His Self-characterisation sketch revealed that his family background did not contribute a great deal to improving a positive religious life-world in a true sense. This fact was further highlighted in his interview, where he appeared to be analysing his parents' weak religiosity:

“My parents were Muslims but by name you know, they never read the prayer or carry out their religious duties there in my country, you know but this was due to the influence of secular government of the time as well you know”.

He said that he discovered his religion during his custodial time; outside of the prison he seldom read the daily obligatory prayers. He explained that his conversations with the prison's Imam helped him in commencing the journey of his faith improvement. In his view, it had been his awakening from ignorance and he summarises the effect of his encounter with the prison Imam as follows:

For religion, you know, I must say jail had been proven for me as blessings of Allah really. When I entered the prison the Imam asked me whether I was a Muslim and I said yes I am a Muslim you see, then he asked me whether I wanted a Quran and you know I said yes this was the first time when I realised you know that I am a Muslim, this was the first blessings of the Quran that I was like awakened from my Jahala (ignorance). Now Islam is my destination, it is my everything to be honest!

This shows the high level of commitment and greater level of positive attitude towards Islam. Younas acknowledges that the prison Imams' and the Muslim prisoners' help made his religious journey easier. He shared his ideas and attained religious knowledge from both of these resources:

There are many people who help me in understanding the religion like Imams and Muslim brothers you know. I learned the prayer from another Muslim brother you know, the concept of brotherhood in Islam, you know, really helped me in understanding the spirit of Islam you know.

It has been interesting to note that the Muslim prisoners from the West appeared to be more open to discussing religious affairs with others, particularly those who did not have an Islamic family background and had converted to Islam. However, due to a lack of knowledge there is a possibility that they may emerge into the foreclosed mode of religiosity due to peer influence. Younas was very polite and respectful of the spirit of brotherhood, but this spirit of Islam appeared to be quite limited and seemed to be conferred in a rigid, traditional style. His understanding of Islam reflected a somewhat traditionally orientated, static approach which had been noted from his list of priorities:

Yes many factors motivated me to learn and practice our true religion you know. For example, I met an old prisoner in another prison, he asked me was I a Muslim? I said yes. Then he said Assalam o Alaikum (peace be upon you: Muslim greetings). He said brother do you know Islam? I said I know a little bit you know. He said brother do you know the status of beard in Islam. I said yes one of the brothers told me that it is the Sunnah (tradition) of the prophet. He said but you do not have beard brother! Remember the beard is one of the major Muslim's identities, then I thought I must grow the beard and Alhamdu lillah (praise be to God) I have beard now! I feel sad for the brothers who do not have this you know, every Muslim must grow the beard, I am surprised that some Imams are without beard you know, how come they can lead the prayer , and how will the prayer be gone up without having the tradition of the Prophet !!.

Here his amazement regarding the Imams who do not have a beard shows that he is not aware of the fact that prayers and supplication in Islam are related to sincerity, and acting as an Imam requires a set criterion of knowledge.

I am surprised that Muslims are not recognising their identity (beard) but you know the non-Muslims do, and shall I tell you brother yes according to my experience a beard is one of the majors' identities for a Muslim. You know during my court hearing something proved it, I never was asked to take oath on the Quran you know but after having grown a beard I was asked to put my hands on the Quran and I said yes I will do it you know but I need to make ablution before I touch the Quran as well and then they said OK leave it.

This shows a somewhat traditional understanding of Islam with a gradual emergence of a critical exploratory process in his mode of religiosity. However, during one-to-one sessions and group discussions, it was interesting to observe that his understanding of Islam seemed to be multi-layered. In some aspects he appeared quite open-minded, whilst in others his religiosity reflected a very simple and somewhat strict understanding. This is why he reflects a combination of the foreclosed and moratorium mode of religiosity. Since it was not informed by further self-exploration, it reflects the obvious signs of the foreclosed mode.

In his pre-course test, when he was asked about his religious knowledge, he replied that he knew the basic information of religion, like prayers and fasting, but he appeared not to be well aware of the moral and spiritual aspects of Islam. His understanding about the social aspect of Islam was limited to the concept of brotherhood- and this brotherhood did not cross the limits of 'Muslim hood':

You know I will not say Salam (greeting) to the non-believers and if someone say Salam (greeting) to me by saying Salam (Assalam-o- Alaikum; peace be upon you). I would say wa alaikum (and upon you) and will not say the whole sentence you know, and this is what I was told by one of the brothers you know, and he said this was the Sunnah of the prophet (tradition of the prophet), you know. The prophet would reply non believers' greetings like that you see, and we should be following the tradition of the Prophet if we want to get the peace you know.

Younas failed to explore this tradition further and he was not told that this had been related to a specific environmental situation. He was completely unaware of the background of the prophet's response. It was noted that if he was not guided properly, he might adopt an extreme, isolated mode of religiosity. Younas believed that his religion helped him

in coping with prison-related issues and provided him with calmness, peace and satisfaction:

If I do not read my Fajr prayer (morning prayer) for any reason you know I regret and my day does not pass happily, but when I read my prayer and start my day I feel fresh and happy all day.

Although he does not know the meaning of the Arabic text of the prayer, he feels that there is a spiritual element in the prayer that helps him in dealing with several issues and blesses his time.

Younis' religious commitment helped him in improving his family relationships as well. He said that in the beginning his mother and wife were somewhat upset about his beard. But he respected them, which impacted on them, and now they also want to learn about Islam:

...for example when my wife came to know that I am having a beard you know, her attitude you know was different (laughing), but I carried out dealing with her as normal and now Alhamdu lillah (praise be to God) she is OK... My mum!! She was the same but she is OK with me now you see, the Imam at previous prison said as a Muslim I must love my family and do try to respect them!.... Now my family would like to study the religion and practice it, my mum said my son when you come back you must stay with us and teach us Islam!

Younas completed the whole of the Islamic Guidance Programme; his attendance record shows 100% attendance. He participated actively in the group discussion and the reflection session and also completed his homework satisfactorily. His performance on the attitude questionnaire at post-course test revealed the same results: a high attitude towards Islam with a high commitment as revealed by performing regularly the five times daily obligatory prayers. His MSIS schedule showed the probable picture of a foreclosed religiosity with some signs of self-exploration; this mode remained about the same after having gone through the course. Nonetheless, there were some clear signs of exploration with a clear commitment, which indicated the lowest level of an achieved mode of religiosity.

In his post-course test, he explained how the Islamic Guidance Programme had helped him in understanding the concept of the oneness of human beings as a foundation for an Islamic based society:

I enjoyed concept of brotherhood in Islam, but I did not know that we all human beings are, you know, in a sort of brotherhood, this helped me a lot in prison environment you know, the guidance is from Allah we do not know who will be guided you know, but we should not think anyone low because he is not a Muslim you know.

It appeared that the course helped him in understanding and respecting other people's views, making him aware of the fact that there is not only one way to deal with a situation:

I was thinking that when I will go home I will ask my wife to wear Hijab (scarf) you know, but I have learned now we cannot enforce anyone this religion. I think I should not impose anything on anybody you know, I will explain and convince her you know without any enforcement, if she accepts Alhamdu lillah (thanks to God) if not I will not enforce because the guidance is from Allah but I will remain as I am in sha Allah (God willing).

Case study seven- Amaan

Amaan a 27 years old British Muslim prisoner, reflected significant signs of a foreclosed religiosity. His performance on the attitude questionnaire showed a high level of commitment and a high positive attitude towards Islam. He offered the five times daily obligatory prayers. His self-characterisation sketch revealed that he had a relaxed Christian religious family background. His family migrated from Africa to the UK before his birth. He improved his religious identity during his custodial time. Although he was informed about Islam by his friends outside of the prison, he only embraced it inside the prison:

Islam was kind of informed to me by my Muslim friends outside the prison but you know I liked it but did not embrace it, then there was a brother from I think from Middle East who spoke to me about it and after that I thought seriously about Islam.

When he was asked whether he studied Islam outside of the prison he said he did not and it was the concept of Islamic brotherhood that attracted him towards Islam:

Of course the style of the brothers in Islam and particularly the notion of Tawhid and its simplicity, you know the Christians say

there are three gods but in Islam only one and he is Allah, it is simple you know it really attracted me to Islam you see.

When he was asked about his understanding of Islam, he said that he would occasionally read some books but enjoyed discussing them with his brothers, and learnt from his brothers most of his knowledge of Islam. It appeared that most of the prisoners with foreclosed mode of religiosity seemed to rely on second-hand knowledge transferred by their peers. His definition of Islam shows the characteristics of Islam which have been transmitted to him by friends rather than from a definition: "Yes Islam is Tawheed, prayer, follow the footsteps of the prophet you know, what hálal and what is haram and following the Quran and the things like that you know".

When he was asked what is hálal and haram, he could not define them properly and showed a lack of knowledge in this respect. This had been identified in the following statement:

hálal is like following the Prophet, like growing a beard you know and haram is you know doing the actions which are not permissible like drinking alcohol but I do not really know it to be honest.

His commitment to Islam appeared quite strict but very simple. He wanted to obtain answers to his questions in a simple 'Yes' or 'No' style. In his view, the environment or the changing situation should not be considered in following the orders of Allah. This again indicates the characteristics of a foreclosed religiosity:

How come somebody change the law of Allah which is eternal for all times for every Muslim male and female you know, one of my favourite Muslim friends used to say people make excuse when they are not sincere with their religion you see, you must follow your religion at every cost. This is the way you can get the peace no exception man!

The response highlighted above shows a high level of commitment, although it appears that he has not been informed about the process of exploration yet. Islam does take the human situation into account, not only in its rituals but also in its social affairs as well. A multi-layered religiosity was noted during the analysis of the data collected to measure the mode of his religious life-world at post-course test. For example, his strict and limited understandings are not as strict in relation to the social

aspect of Islam. Rather, he appeared quite open and reasonable in this respect. He seemed willing to discuss Islam with non-believers on an equal level. This positive attitude towards others actually indicated a significant sign of the exploratory mode of religiosity.

Well you can find within non-Muslim people with reasoning you know, some of them are quite reasonable, you can speak to them, yes some of them are not like that but it is not only limited to the non-Muslim, some Muslims are like that isn't it! I would interact with non-Muslim on equal basis you know, the imam in my previous prison told me that a Muslim even can accept a gift from a Christian you see.

His concept of Ibadah (worship) was limited to some of the religious rituals, like reading the prayer and the Quran only. He appeared ignorant of the diverse and relaxed aspects of Islam: "yes it (worship) means to read the prayer and read the Quran and act you know..... you must follow your religion at every cost."

In his pre-course test, when he was asked which aspects of religion he would like to improve, he was quite uncertain and reflected a fairly dependent attitude: "You are my Imam; you tell me what is good for me, and I will definitely come to you whatever you suggest for me".

However, his post course test revealed a high level of commitment, but with some signs of exploration and viewing values as taken for granted. It appeared that the Islamic guidance Programme increased his knowledge about Islam as well. When he was asked to give his feedback his answer was as follows:

Yes the course did help me a lot! It opened my eyes man to be honest! It is just like if you experience something, like a fire, you know what fire is but when somebody explain and demonstrate it will really impact the person you see. You know now I feel as I am more responsible for my actions because God is looking at me whether people know or not. I will be held accountable for my action you know. Particularly during the group discussion I learnt a lot of different viewpoints about Islamic issues you see.

At the end of the course, when he was asked what he would like to learn, he appeared to be somewhat analytic and confident to some degree in his understanding of his areas of weakness and his priorities. He said:

I think I should read the Quran in Arabic and then would try to understand it you know, because the Quran is the basic source of guidance for me and it was for the prophet as well as you taught us in the other session, am I not right?.

He still appeared not to be in a position to make self-independent decisions with a high level of commitment ('I think I should read the Quran'), which is a significant feature of the foreclosed mode of religiosity. Nonetheless, as a result of the course, there appeared to be some elements of self-evaluation ("Because the Quran is the basic source of guidance for me and it was for the prophet as well").

Case Study eight- Dawood

The analysis of Dawood's pre-course test also revealed significant signs of a foreclosed religiosity. Dawood is a 35 year old British Muslim with a black, ethnic minority background. His parents came from Africa to the UK before his birth. The attitude Scale shows his high positive attitude towards Islam, and his commitment was high, as judged by the performance of the daily obligatory prayers. He performs the five time daily obligatory prayers regularly. He converted to Islam in 1997 inside the prison and wanted to memorise all of the holy Quran by heart. He attended Quranic classes and had learned five parts of the Quran by heart. He said that although his family was Christian, he was not a practicing Christian before embracing Islam. His interest in Islam started when one of his Muslim friends introduced him to Islam inside the prison. Then he used to listen to the CD and DVDs about Islam and eventually embraced Islam. His Self-Characterisation Sketch revealed that his Christian family background did not appear to contribute a significant role in the construction of a Christianity-based religiosity. His pre-course MSIS revealed a probable picture of a foreclosed religiosity with a least some level of exploration. Islam, according to him, was a religion of nature and this understanding had not been constructed by self-exploration but appeared to have been formulated with the help of his peers: his best friend explained to him that Islam is a religion of nature. He was further asked to explain what he meant by nature whereby he appeared to be somewhat lacking in his personal understanding:

Islam, as I was told by one of my best Muslim friends, is the only religion of nature, you know, as there is an authentic saying of the prophet as well and you can say Islam is reading five time prayers, you know, fasting I mean five pillars of Islam and you

know the articles of faith everyone knows them.....and you know the concept of Fīṭrah (nature) I do not completely know but you know it means that Islam is the only true religion you know ... and I personally experienced this you know.

When he was asked about how his religion helped him in the prison environment, he said it helped him in calming him down:

My religion helped me a lot in the prison, my friend advised me to read prayer. I do and my religion helps me a lot, it keeps me going, and also gives me hope, when I read prayer of course I will be getting reward on the day of judgement from God the almighty, this world is not the eternal world brother! At the end of the day you have to die, you do not know when, but it is better to think about the day of judgement and work for it and follow religion you see.

Dawood offers his five time obligatory prayers but does not know the meaning of the text of the prayer, although he still feels calmness and comfort by offering them. If he misses his prayer he regrets the whole day:

My friend said if you start your day with the Fajr (morning) prayer your day will go smoothly and if you do not read the prayer your day will be really boring and I have experienced this and at work if my friend asks me, you know, have I read the prayer and I had not read it you see it makes me feel really embarrassed saying that, you know, I had not...

It appears that Dawood's comfort and calmness, which originates from the performance of these religious activities, may not necessarily be the results of purely self-experiences; there appeared to be some other elements involved like making his friends happy and avoiding the unhappiness of his peers. This aspect of his religious actions and performing the prayer without understanding its meaning, along with not making any personal serious effort in this respect shows a lower level of exploration. The performance of rituals appeared to involve coping with embarrassment too.

When he was asked about the Islamic concept of pre-destination, he appeared to be well acquainted with this creed but seemed to use it as coping mechanism to minimise crime-related guilt rather than for improving the self in line with a divinely determined guiding principle:

As Muslims we believe that everything had been pre-planned by God and we cannot change anything...it was my fate to be in the prison, what can I do, this was written for me isn't it? And you know whatever God does He does for a reason you know... I had done big crime, you know, but it was my fate, you know and if I was not here in the prison I would never practice my religion as I am at least reading prayer in the prison...

When he was asked whether he discussed his religious issues with others he criticised the prison authority about the fact that there was too much suspicion with regards to Muslim prisoners. However, he appeared to be quite reasonable and understood that it was not only because of Muslim enmity, but there were also elements of naivety amongst the staff as they did not understand Islam:

No it is actually hard to discuss Islam, particularly with non-Muslims because some of the staff perceive this as enforced conversion. Even sometimes if I get up early in the morning to read the prayer, it is most likely that I will be perceived negatively you know and be considered as I am up to something you know...but this is my religion and invitation to religion is not bad thing you know..

He appeared to be quite reasonable about the staff's lack of knowledge about Islam and did not just blame them which seemed to be a sign of exploration. He understood the meaning of the invitation (Da'wa) and appeared to be quite enthusiastic in this respect, but did not appear to understand properly the way it should be carried out:

... but Dawa (invitation) towards religion is important is not it? And quite a rewarding act, you know if a person speaks to you then I think your first responsibility is to tell him about good things about religion you know you never know God guides him and you know this is a rewarding thing ... advising good thing should not be coated with any negative title you know, everyone needs to know good things you know, Islam must be informed to everyone you see..

Dawood completed the Islamic Guidance Programme, and his attendance record shows a 98% attendance. He actively participated in the group discussions and asked several questions during the sessions which indicated his interest in the course. His pre- and post-course attitude questions revealed the same results showing a high level of

commitment and a comparatively lower level of exploration. However, his post-course interview revealed some evidence of exploration in connection with some religious topics taught in the course.

Yes the course actually helped me and, you know, somewhat it reassured what I already knew but you know the explanation of Destiny is really the good one. I have realised that God had given us power to do good and bad, you know, and you know the real test is to choose the good way... and the door of repentance is open you know.

It appeared as if the programme helped him in realising the importance of knowledge and wisdom. It may help him in improving his social lifestyle since he appeared to be just jumping to convey the message of Islam without knowing the person's willingness or situation, perceiving it as a religious responsibility:

And you know the group discussion is the best part of the sessions. I think here you learn a lot and you learn that how important it is to respect other person's view you know.... I think you were right when you said that (ḥikmah) wisdom is required in everything you know ... you cannot just teach a person without knowing whether he is ready to know ... I think the course helped me in solving many practical issues yes....

The course appeared to help him in improving his interest, understanding and insight into the actions carried out by him, though to a low level:

Yes I think it is important to understand what are we reading in the prayer. I think I had thought about it but you know the course made me somewhat guilty you know, how come I can speak to God without understanding what I am saying, you know, and I think everyone must learn the meaning of the prayer it is important.

The case study nine, ten, eleven and twelve (of Rahman aged 33, Rahil 40, Choudhry 28 and Shabir 29) reflected the probable feature of foreclosed modes of religiosity within the study participants. This indicated that there is a vital need to reinterpret religious in connection with the current situation of the participants in order to help them in emergence of exploratory mode of religiosity. The available Muslim prisoners

with exploratory mode of religiosity may be used by the religious minister to attain the highlighted objective.

The following section of this chapter analyses the characteristics of the exploratory mode of the study participants' religiosity, and the positive impact of Islamic Guidance Programme in its improvement.

8.3 The Exploratory Mode of Religiosity

Yes it was amazing to know that the Quran actually speaks about Jesus and Mary, I studied the Quran and then of course studied Bible and found that there was not too much differences. Many prophets are similar and the thing like that, and according to my understanding both of the religions insist on Tawhee (oneness of God) (Mubashar 28 years old).

A constrained and coercive prison environment appeared to play a great role in shaping a foreclosed mode of religiosity within the Muslim prisoners at one of the High security British prisons. Nonetheless, many Muslim prisoners appeared to be in search of appropriate spiritually based principles to be used during the process of their rehabilitation. The exploratory mode of religiosity reflects a commitment to Islam which is informed by self-exploration. This religious life-world shows a fairly sufficient knowledge and understanding of Islam, which is obtained through personal effort and exploration (see the methodology chapter) a person with such a mode is conscious of his improvement and can differentiate his improvement, comparing and reviewing different phases of the self-improvement journey. As discussed in the research methodology chapter, it is most likely that some of the features of the four modes of religiosity may reflect in varying degree one's overall religious life-world. Nonetheless, a careful analysis of an individual's personal narrative, how he articulated his personal religious experiences, and the way religious guidance is being used to cope with the harsh reality of the prison environment had been used to categorise a person's overall religious life-world in connection with the set criterion of commitment and exploration (see methodology chapter).

It required a great deal of effort on the part of the researcher to distinguish the foreclosed mode of religiosity from the exploratory one. It was interesting to note that the researcher came across participants that had amassed religious information but reflected only the minimum skills required to contextualise their memorised information. The exploratory mode of religiosity of the participants had been evaluated by carrying

out a careful comparison with the foreclosed mode of religiosity, focusing on the criteria set in Sahin's religiosity model. The foreclosed person may have sufficient information about Islam, just like the one who has improved their achieved/ exploratory mode of religiosity. But this information had been passed on to them by their parents, teachers, peers or community etc, and this commitment to such a borrowed understanding is grounded in favour of a strong identification with one group. This appears to be deprived of clear attempts to make personal sense of Islam, whilst the achieved/exploratory mode of religiosity shows a personally constructed religious life-world with a reasonable acknowledgment of the different aspects of Islam. Nonetheless, it does not mean that the person in the achieved/exploratory mode of religiosity is expected to be a scholar of Islam. It only means that a person with an exploratory/achieved mode of Islamic subjectivity has undergone the process of exploration, can reason with Islamic content or value, and has insight into his own actions. In Sahin's (2002) interpretation, the cognitive domain (knowledge and understanding) is appropriated through the experiential (affective) process in the background of the construction of the totality of one's religious subjectivity. Four of the participants' pre- and post-course analysis of MSIS revealed significant features of the exploratory mode of religiosity.

Case Study Thirteen- Mubashar

Mubashar is a twenty eight years old Muslim prisoner who, in his pre-test interview strongly but respectfully raised his concerns regarding the attitude questionnaire (the Sahin-Francis attitude scale) as follows:

The questionnaire seems self-contradicted and as a Muslim we should not be asking these sorts of questions particularly in a prison environment.... I personally completely understood your point that it was to check the reliability or validity of the research but I still think it may raise some unrest amongst the participants. Imam, you need to understand this prison is not a six form college or sorts of university, please explain well before you hand this out to the participants.

When it was explained to him, he appreciated the attitude questionnaire and apologised for being judgmental, but in a prison context people are not able to think in a scholarly way. His anticipation and concerns proved to be correct, and an extra effort was made to explore the purpose of the research and the objectives of the Francis-Sahin attitude questions. His MSIS revealed that he performs the five times daily

prayers and understands the text of the prayers as well. He appeared to be a committed Muslim but his commitment was not deprived of exploration. It appeared that he had a critical approach towards religious issues. Mubashar had a Christian family background. His mother, in his view, was a religious lady in a Christian sense, but his father was not. When he was asked about how he had discovered Islam, his answer was referenced with the verses of the Quran and he tried to make his point that he was directly guided by Allah (God the almighty):

Well I think it is of course through God and continuous contemplation as mentioned in the Quran, well Islam was introduced to me by some of Muslim prisoners but they themselves would not practice Islam in a true sensebut I continued studying and discussing Islam with others and the more I studied the more light came to my heart and I understood how this religion is comprehensive and helpful in leading a simple life you know.

It appeared that although he had a Christian family background, he studied Christianity and particularly the Bible to understand some of the common religious values between Islam and Christianity. This was explained when he was asked to explain his understanding of Islam, differentiating between Christianity as his previous religion and Islam as being his current religion:

You know it was amazing to know that the Quran actually speaks about Jesus and Mary. I studied the Quran and then of course studied the Bible and found that there was not too much difference, many prophets are similar and the things like thatboth of the religions insists on Tawhee (oneness of God), but the difference is that Christians do shirk in the qualities of God, I think. This attitude has well been mentioned in the Quran as well you know particularly in ch.35: 23, where the Quran described inappropriate attitudes of the people of the books (he was referring to the following verse of the Quran: Translation: then we made our selected bondmen as inheritors of the Book, then of them is he who wrongs himself; and of them is he who takes a middle course; and of them is he who has gone ahead in goods by Allah's leave. This is indeed the great grace) and I think within Muslims there might be many misinterpretation of Islam. My personal experiences and discussion with many Muslims revealed as some of our Muslim brothers had gone too far... According to me Islam is a moderate style of life.

When he was asked to comment on what he meant by the phrase ‘some of our Muslim brothers had gone too far’, he made the following point:

I think Islam and immoderate (extreme) approach are two opposite things and I can prove this through the tradition of the prophet who is of course the guide for us to whom the Quran was revealed. Islam always takes contextual and personal situations of the followers into account and advises to follow the moderate path you know. For example, there were some companions of the prophet who decided to go to beyond a moderate level even in worshipping God, and the prophet not only disapproved this attitude but condemned and showed the moderate way. I mean you know when one of them said he will not get married forever to make Allah happy, the other one, I think said he will remain in fast forever etc. The prophet disapproved this extreme attitude and guided that they need to follow the Sunnah of the prophet, and the prophet lifestyle was that he did offer prayers but did fulfil his domestic responsibilities and he was the successful businessman as well isn't it! So this is Islam to me! And this is the meaning of completion of Islam to me you see. I think it means that it is perfect and complete in these manners...you know it guides you how to lead life It means it has guidance for all of the aspects of life, and according to me this is the meaning of the verse where the Quran says that your religion has been completed for you! There are clear boundaries of *ḥalal* (lawful) and *ḥaram* (unlawful) and everything. There are spiritual aspects that when we remember God we find a sort of comfort and tranquillity in our hearts you see but there are many political issues along with lack of religious understanding that cause an immoderate approach within Muslim community. I think I have answered your question (made eye contact in a very respectful manner!)”.

He was quite critical towards some of the misinterpretation of Islam and the religiosity constructed on these misinterpretations. But it appeared that he was not just blaming those who adopted an immoderate religious life-world, but appeared to understand the reasons behind it, including lack of education and also many other issues that fuel the construction of a religiously based immoderate ideology.

He expressed his personal understanding of Islam as follows:

According to my understanding it is Allah's selected way of guidance and moderate way as mentioned in the verse 35:32, the moderate way to lead your life. It has, of course, different aspects you know, like spiritual, economic, domestic aspects etcand the guidance how to fulfil these all in a moderate way. Islam is guidance for all aspects of life and should not be utilised as a token to pick and choose just to attain personal gain using the title of Shariah (Islamic law)."

When he was asked to comment on whether Shariah is subject to change or is fixed, his response and tone of voice suggested that he was not only able to distinguish Shariah (Islamic guidance) and Islamic law but that he had some understanding of the different aspects of Shariah as explained in traditional Muslim literature. He responded to this question as follows:

Well, this question is very popular is not it? Well we need to understand the difference between Fiqh and Shariah and also 'Ibadaat (the matters of worship) and Mu'amalaat (public affairs). You know the Fara'id (obligatory action) or Aqa'id (Islamic beliefs) will never be subject to change but ... Quran was not given straight away to the prophet we need to understand that the Quran was not revealed at once. It was revealed according to the context and the situations faced by the prophet and the companions, and you see the Ahkām commands (obligation) and prohibitions were revealed later. There are many things which should be understood taking context into account like selection of Khalifah (Muslim kingship), it may be using democratic approach or using the way of Shurah's (advisory council). It does not really matter.....the thing is the purposes behind the orders and prohibitions; however, we need to be aware of the fact that there is no change in the Iman (belief) aspects though. It is important to understand when a word is being used in the Quran in which context it was used.....was it used metaphorically or literally and this is the beauty of Islam.

He appeared to be unaware of the principle of exception when, due to certain conditions and compulsions, certain prohibitions even became lawful, neither was he expected to know this. Nonetheless, his response revealed his personal engagement and analytic, critical approach towards Islamic norms, reflecting the significant presence of an exploratory, religious life-world.

When he was asked about his favourite literature, he said he reads all sorts of books and liked discussion but he always analysed the studied literature before accepting or rejecting it:

“Well I read all sorts of books and you know I am quite influenced by Khalid Yaseen and Yousuf Qardawee and his books particularly, like approaching the Sunnah, but you know these are human beings’ efforts and it must be understood that are not the revealed books you see...”

When he was asked whether his understanding of Islam was different from other Muslim prisoners inside the prison, he said that it was and responded as follows:

Yes, it is.... but it is not harm to have a difference of opinion, people need to understand that there is a great deal of difference of opinions even amongst the early scholars like Abuhanifa and Shafi etc., but still they did show a great level of respect to one another...and you know yes of course I do not mind changing my opinion if there is a strong evidence but we should not be getting cross on trivial things. For example, celebrating the birthday of the prophet. I do not celebrate it but do not condemn those who celebrate this...

According to the researcher’s experience there are many Muslim prisoners who think of celebrating the birth of the prophet as Bid‘ah (innovation). Mostly this was due to the influence of strict interpretation (Wahabism). But in the case of Mubashar this appeared to be based on his personal reflection.

Well I would not class celebration of the birthday of the prophet as Bid‘ah (innovation) because this term (Bid‘ah: innovation) as you know mostly reflects a sort of negative connotation. You know the companions I think did not celebrate it, I personally do not celebrate but do not say that those who in love of the prophet with good intention are celebrating are doing the worse or wrong things as some of the brothers believe here, but I think it is kind of Ok although I would not celebrate because according to my knowledge the prophet himself never did it.

Although there is an authentic saying of the prophet which clearly indicates that the prophet used to observe the fast as a gesture of thanksgiving to Allah, explaining that he does so because he was born on Monday, Mubashar was not expected to know such sort of evidence, but

what appeared in his response was the presence of a critical approach towards Islamic norms which is one of the major features of the exploratory mode of religiosity.

Mubashar completed the Islamic Guidance Programme satisfactorily and did all the homework required for each of the session (e.g. reviewing Islamic concept of nature, process of self improvement in Islam, opportunities and threats during the process of self improvement etc: appendix 8 a-b for detail). His post-course MSIS showed the same results: a high level of self-exploration with an appropriate but comparatively lower level of commitment in a constrained prison environment. He said the programme helped him in improving his religious knowledge and he learnt from it. He was one of the participants who appreciated the rehabilitative aspects of the programme and thought that the course helped him in realising his religiously based responsibilities for self-development.

The course really helped me in understanding that we have a lot common on human ground, to be honest many things which were taught in psychology secular courses I learnt even better in this programme. Particularly the group discussion helped me a lot in how Islamic manners of disagreement can help to celebrate the common good.... The social aspect of Islam reassured my understanding ...I believe as a Muslim I am more confident in carrying out my duties towards myself and my fellow human beings. I should improve my potential to avoid wrong. The course reassured me that it is important to acknowledge my responsibilities to improve myself you know... ”

Case study fourteen- Tayeb

Another 30 years old Muslim prisoner, Tayeb, reflected significant characteristics of the exploratory mode of religiosity. Tayeb had been known to the researcher two years ago and had completed the Victim Awareness course and attended all the classes arranged by the Muslim chaplain. Tayeb's pre-course MSIS revealed a high positive attitude towards Islam and he mostly offered the daily obligatory prayers. His self-characterisation sketch showed that his family played a significant role in the construction of his exploratory mode of religiosity. He profiled his parents as middle class and fairly well-educated and they wanted him to be a successful person. They sent him to the after-school Islamic centre to attain a religious education; here he performed really

well, learning how to read the text of the Quran and attaining some basic education in Islam. During the interview, he explained that he was lucky to have a good teacher in the Mosque who was very diverse and taught his students Islam as a religion for all mankind. He said his teacher explained the Islamic beliefs system to his entire student group, where he would teach the comprehensiveness of Islam. Islam is the same religion which was provided to the first man Hazrat Adam, the first man on earth, as guidance. This diverse approach in his views was the result of a mosque education:

Well even before coming to the prison I did understand that Islam is for everyone and there is no discrimination on the basis of colour or race or language but my understanding were very simple and that is it like superficial. I was lucky enough to have a good teacher at the mosque who sort of planted the diverse seed in his students' minds about Islam.

In his view, although he had a basic understanding of Islam, he discovered his religion in prison in a true sense. Religion became a true part of his life and he was slightly regretful about his foreclosed religiosity outside of the prison where most of his religious activities had been carried out to make his parents happy:

Actually, I have discovered my religion in a true sense inside the prison. I used to go to a mosque but it was on a superficial level. For example, I would go to mosque to show my family that yes I am going like I was just fulfilling the criterion showing my face to elders in the community. If I would not go to the mosque for example on Friday, family or relatives would ask why did I not offer Friday prayer? You know I would go to mosque so my family would not be upset; I was like just fulfilling a criterion and showing my face to the elders in community,... but you see .. Now I understand this is personal relationship with God based on sincerity.

He explained how imprisonment helped him in improving his religiosity:

You know since I am being in prison this has completely changed my understanding of religion. Now Islam is the nucleus, the brain, the heart and soul of my life now! It helps me a lot. Without it I would have no guidance, just my own desires which can be negative and were negative before. Now I

understand Islam. Everything that motivates interest and excites me is to do with Islam. This has made my time peaceful in the prison. I feel like Islam is a journey that I am on that will have its own benefits one day, and I will learn from this, Islam has been my companion through my hardest time in the prison. ..

It appears as though he has improved the contextual basis for a lively relationship with Islam and it is embedded in self-exploration. He was able to distinguish not only his pre-prison mode of religiosity, but was also able to distinguish the differences between his understanding and the way his family and other Muslim prisoners at the establishment understand Islam. He was also able to spot the reasons behind these differences. His tone and appreciative style during the interview depicted a strong sign of the exploratory mode of religiosity:

I think most of mine and my family's understandings are quite similar, but I think there are some differences as well. For example, sometimes it is hard for my parents to differentiate between some of the cultural and religious issues, but look we need to understand their specific background. I was born in this country; my parents came from a different background although they were fairly qualified but still have their own cultural background you know I think I can see religious things in more rational manners now.

When he was asked to provide some examples of where religious and cultural issues had become mixed and needed to be distinguished, his response was very clear:

Yes you know for example most of the people of my community are most likely to get marriages within their own tribe, but now I understand that people should be thinking more widely and it is OK to get marriage with any one and even we are allowed to get marriages with people of the Books (Christian and Jews). These sorts of things are mixed up and people think of them as religious issues, these are definitely cultural based, aren't they?. But it is important to consider why people have a different understanding of Islam you know?..... I think a cultural background appears playing a great role here as well but I think culture should be ignored and religion should be given the priority; and not the other way round!

When he was asked about any difficulties in practicing Islam in a multi-cultural British prison environment, he mentioned some significant issues which may affect the Muslim community inside the prison:

I think leading life in line with Islam seems to be getting more difficult nowadays.... I think it is media which is depicting a negative picture about Islam.... If some negative thing is attached to Muslims it is at high profile, but the positive things has not been highlighted. People talk what is headline on the papers all day and this is increasing a big problem.... People always due to media have negativity about Islam, for example when some people see a woman wearing a scarf they automatically think this woman has been enforced to do this, even it might be her own choice,.... the newly converting to Islam are perceived in the same manners!

He pointed out that this negative attitude towards Islam is one of the big hindrances in improving the multi-faith, dialogical process inside the prison. For this reason, not only him but many other prisoners are reluctant to discuss religious issues with others (non-Muslims).

....Well, outside prison I had many non-Muslim friends and have had so for a long time. However, inside the prison I have only one or two.... There is a certain stigma attached to making non-Muslim friends and even for them to make a Muslim friend.... I think because of the large number of people converting to Islam (in and out of the prison) it has attracted the attention of the authority figures inside and outside the jail. This has brought about certain misconceptions such as people being pressured to become Muslims by fellow Muslims... Obviously with this being the case I personally stay safe and not involve myself too much with non-Muslims... You could be having a normal conversation with a non-Muslim and later staff may ask the non-Muslim that, if he is being pressured into certain religious beliefs and this is a really annoying stigma attached to this type of relationship. Equally, on the other hand with all the media hype and government figures giving their opinion on the religion of Islam this have brought about a phobia for Islam...

Tayeb completed the Islamic Guidance Programme attentively and carried out all the required homework, obtaining a certificate from the Open College Network. He provided very positive feedback towards the course and said that the course had helped him in understanding his

religion. In the feedback session his comments have been recorded as follows:

Well I always evaluated my own actions and consider the consequence of my actions before jumping to blame somebody else, the course strengthen further this thinking style to be honest... sometimes I felt very negative due to some of the officers bad attitude but I do not need to bother anymore you see. The course taught me the fact that it is a Muslim's religious responsibility to think positively about others, act properly and discharge his duty for the sake of God... it really helped me in coping with my situation!

Case Study fifteen- Tamiz

Tamiz, another 33 year old Muslim prisoner, expressed the same feeling regarding the impact of the Islamic guidance programme. He said that the Islamic concept of wisdom and predestination as explained in the course really moved him and provided him with the confidence to improve his style of thinking. In the final lesson, he offered his feedback in these words:

The programme really made me aware of the fact, you know, that Taqdeer (predestination) actually are the abilities that had been granted to you by God and he also had blessed you with the power and ability to use this to be honest.... Imam it was amazing and I really enjoyed that session.

Tamiz's pre-course interviews and performance on the attitude questionnaire revealed his multi-layered Islamic subjectivity. He graduated from one of UK's universities and it was during his university time that he really became very committed to Islam due to his Muslim peers:

My parents were not sort of committed Muslims in a true sense. My mum and dad would not read prayer regularly... my father sometimes go to read Friday but would definitely read Eid prayers... myself and my brother would go with my father, it was really the time when I joined the university where I would read prayer Some brothers would invite me in such a way that I could not resist and I would go and read prayer with them.

However, it seemed that in the beginning the university's liberal environment appeared to impact his lifestyle and he chose to enjoy his

life, and then on the death of one of his friends he diverted his attention to religious rituals:

Well.. I was on and off towards my religion yes sometimes I read prayer and the other time I missed it and then slowly, slowly I went too far and done every single thing you know which is not allowed in Islam I mean Haram but you know then I went in a Pub and got a phone call from one of my friends that our best friend had died in a car accident ... I could not believe this and the first thing what came in my mind was that enough is enough and I seriously think about death and religion you know....

The death of his friend had been the source of awakening for his religiosity and led him to study and practice Islam seriously.

When he was asked about his understanding of Islam, he clearly indicated that his understanding of Islam was quite different from the one he had in his time out of the prison:

My understanding had been improved inside the prison due to my own experiences and reading of the books etc I think, Islam is a way of life, religious guidance which directs you how to lead life in this world in harmony with our surrounding nature and those around us. This guidance comes from God in the form of the Quran and through his messengers. This message is universal to the people of differing languages and nations for all time.

His understanding of Islam revealed that he had been able to engage in an exploratory process and this was the result of his personal experiences and his personal studying of Islam. He appeared strongly critical towards a traditional understanding and style of propagating of Islam. This had been a learning curve for him; he thought that a moderate and wisdom-embedded view-point should be adopted to attain the fruits of Islamic guidance:

Imam I think Islam is not based merely on emotion, it is very easy to be trapped in a lot of silly things in the name of Islam, because religion is a very powerful tool but I think a Muslim must be wise.... and moderate..... and must be keeping the consequence of the actions in his mind. I was told by my peers to keep myself away from the cheat of Satan so I must get

married I got it under my emotions during my studying time and what happened I had to leave my university and then commit more sins because I could not fulfil my duties as a husband and you know ... that is why I am here in the prison.

This shows that he has gone through the moratorium stage which enabled him to adopt the exploratory mode of the religious life-world. This was further reflected when he was asked about Islamic guidance in dealing with contemporary issues in a multi-cultural, secular environment.

I believe the fundamentals of Islamic law are not subject to change, it is universal for any time or place, as far as I know. However, our scholars and those who are people of knowledge are able to extrapolate rulings and advice for new or modern situations.

This shows that he did not know the clear difference between the permanent resources and the secondary resources involved in Islamic law. He was also not fully aware of the fact that Islamic law can be established in changing situations in line with the fundamental principles described in the Quran. The researcher did not expect him to be aware of this scholarly debate. Nonetheless, the analysis along with his tone and facial expression reflected that he was fully aware of the diverse and culturally related aspects of Islam. He also seemed aware that the interpretation of Islamic law in line with the changing situation is a job for those who have the required skills. Nonetheless, he appeared quite keen on the diverse aspect of Islam; when he was asked about how he improved his understanding about Islam, he said he studied Islam with an open mind to get the benefits from it:

Yes.. I do study a lot of books on Islam ... I think we need to study religion without having any bias, we should not be picking and choosing, just taking our benefits into account, but we need to take religion as a whole and we need to pray and seek Allah's guidance in this respect!

When he was asked about how the Islamic Guidance Programme provided him with any help, he said it had helped him in enhancing his religious knowledge as well as confirming and assuring him that he was on the right track:

To be honest, I sometimes miss the prayer particularly the Morning Prayer ... but I think my understanding of religion has been improved during my time in custody and particularly during these sessions. I have done many psychology courses and what the course actually confirmed is that I am on the right track and it provided me confidence in dealing with many issues using my religion.

When he was asked to comment on how religion helped him in coping with his prison related issues, he was very exploratory and positive, but he also expressed his regret toward his victims, recognising and appreciating the religiously based restorative need for his wrong.

Imam I think the prison had been a gift from God, the programme helped me in understanding my responsibilities. I know it is my fate but I am responsible to choose inappropriate actions and thus facing the consequences. The course encouraged me to analyse the ripple effects of my wrong actions and encouraged me to move on, at least through repentance I can cure myself. Course really helped me in understanding the social aspects of Tawba - you cannot spiritually move unless seek forgiveness from the people to whom you offended or harmed as your religious responsibility.

Case Study sixteen- Amanat

Pre course test of a 31 years old Pakistani origin Prisoner Amanat reflected the probable picture of the exploratory mode of religiosity. His performance on the attitude questionnaire showed a high positive attitude towards Islam. This positive thinking about Islam had been informed with his religious commitment, as he normally offered his five times daily obligatory prayers on a regular basis. He was quite clear about the different aspects of religious guidance like beliefs, worship and the social aspects of Islam. He described Islam in the following words:

Islam is guidance from God and it has different aspects like five pillars of Islam and Islamic beliefs and then you know the public relations etc..... well my understanding of Islam may be a little bit different or more relaxed as compared to my parents or many brothers (Muslim prisoners) but you know we never forget that the basic principles of Islam are the same for every one you cannot say I believe in Tawheed (oneness of God's

Lordship) and my parents do not I mean there is no difference in fundamental principles.

He thinks that his religiosity has been improved during his custodial time inside the prison. Although he used to study books and would offer the Friday prayer regularly outside of the prison, he never felt as close to God and his religion as he now feels inside the prison:

Well, even when I was studying at University I used to go to offer Friday prayer but this was just as routine, you know, going with friends because they are going you see ... but inside the prison I studied many books and exegesis of the Quran like Tafseer Ibne Katheer ... and shared information with other brothers and had opportunity to reflect. People have a lot of knowledge but what is lacking is self-study and self-experience. Experiencing religion provided me hope! My religion is my hope, this is my shelter, when I make Du'a (supplication) I feel comfortable and peace and feel as I am very close to God. I feel somebody is listening to me who is loving God and very sincere with his servants...

It appeared that Amanat's religiosity helped him in improving many desired and positive qualities. His understanding of religion and his commitment appeared to help him in analysing his situation in line with the parameters provided by Islamic guidance. The most important element, which was highlighted during the interview by his tone and facial expression, was that his religious commitment was embedded in exploration and seemed to be a sort of subject-orientated and self-focused process which provided him with help in self-evaluation and to cope with the prison-related pain.

Well when I compared my state inside and out of the prison I can see a big difference in a positive wayto be honest out there I never pay a lot of attention to my religion. I had been involved in all sorts of Haram (religiously prohibited) things but then I realised that religion is not only to help myself but to share with others How important it is to be thankful to God on the things what he blessed us, to be honest this thanks giving attitude has affected my entire personality you know! I try my best to be helpful for others to my parents at least writing to them and paying them respect and showing that I am suffering here but they are suffering because of me as well To be honest I feel the real relationship with God you know

because whenever I would like to do something which is not appropriate in line with Islam, I immediately am helped by God and either I remember what I have read or just think whether My God likes this or notand this is how I control myself.. I cannot explain but you know I can feel this kindness of my Lord you know (He was full of emotion).

When he was asked about how he created this relationship with God, he said it was due to the hardship of imprisonment. He suffered a great deal and faced many issues inside the prison. Then he studied Islam and started reading and understanding the translation of the text of the Quran and making supplication to God, and he was actually blessed with the patience:

Actually, when you face hardship and nobody is trusting you, the system is treating you like a number, the family thinks negatively about you then automatically you tend to worship God and then this is the beginning of your journey... the more sincere you are with God the blessing of God will be showered upon you and then you will really not expect from the creation and will all the time think about the creator, the worship will really give you peace, comfort and trust....

Although his concept of worship was quite similar to the traditional concept of worship, it appeared that in his understanding the results of worship were not merely confined to the day of judgement. This appeared to include the issues of this world and their resolution as well:

I think worship is the carrying out of five pillars of Islam and seeking guidance and help from God, and if you do this you can see that God is helping you in different ways to resolve the issues of this world.

He explained that in many of his self-experiences he had been helped by God due to his sincere supplication. It appeared that the process of self-exploration enabled him to construct a moderate and balanced emotional attachment to his religion. When he was asked whether Shariah was subject to change to fulfil contemporary requirements, it appeared that he could distinguish, though at a minimal level, the difference between the basic and secondary resources of Islam. He appeared to understand the legal procedures that should be considered in order to produce any legal codification in line with the basic resources of Islam:

I do not think that Shariah as a whole is subject to change, yes Fiqh (Islamic ruling) may be subject to change. But there is a legislative procedure which involves expertise..... isn't it..? And it is not only within Islam, but all country's legislation and constitutions have a set way to produce legal codes in connection with the situation. For example, in a modern contemporary country, the experts discuss and forward the required change to the legislative assembly, they discuss and then change occurs, even then if there is a new situation the judges look into the previous examples and then decide what can be done in the given situation. I think in religious matters even for minor things, passing the verdict is the responsibility of the scholars and capable peoples. Fundamental principles are very obvious and unchangeable in any situation. You cannot say if alcohol is mixed with water it will become permissible. I am not a scholar but Imam I think this is not every one's task though! As far as the Shariah is concerned I do not think it is subject to change. Look if you read the Quran you will find that even all of the previous prophets did not nullify divine law but confirmed what has been conveyed by the previous prophets in connection with the people of the book i.e. to whom book had been revealed.

When he was asked about his view of the people of the books (Christian and Jews), whether a Muslim should interact with them and whether he would greet them, he appeared very open and positive in this respect demonstrating a significant picture of the exploratory mode of religiosity:

Yes I think there is no problem in exchanging greetings. If somebody is giving a message of peace to you by greeting, then you are supposed to reply in equal or better manners. I do understand some people may argue that the prophet said just say 'wa alaikum' to non-Muslims and appeared a bit reluctant in exchanging greetings with the Jews of his time. But we need to see the context of course. Such people would not say Salam alaikum (be peace upon you) to the prophet but would say saam alaikum (May you be destroyed) to the prophet, that is why the prophet said say 'wa alaikum' (upon you the same). They intended to curse the prophet not greeting by moulding the pronunciation of Arabic word (Salam). I do not have any issue saying salaam to non-believers.

He participated actively in the whole Islamic Guidance Programme; his attendance record shows a hundred percent attendance. He carried out all the required homework and actively participated and assisted in the teaching sessions. His post-course MSIS showed the same result - a high level of exploration with a moderate but lower level of commitment as compared to exploration, categorising him with the exploratory mode of religiosity. When he was asked about how the course helped him, he said the course had helped him in improving his knowledge of Islam and provided him with the opportunity to share this in a friendly and open environment. He liked group discussion and said it was really informative. In his feedback, he said that the course really helped him in improving his knowledge about the Islamic concept of human rights and believers' responsibilities towards Gods' creation:

It was really moving and when you understand that how the prophet himself emphasised the social aspect of Islam for example, as we discussed that the prophet said that God advised me for good treatment regarding the neighbour so much so that I feared that they might be having part of inheritance. To be honest it was really moving when in the session it was discussed that it was not only for Muslim neighbours it was for any of the neighbours!! It was really cool!

Conclusion

The analysis of data collected through M.S.I.S revealed the layers of religiosity within the study participants' three major modes of Islamic subjectivity: the diffused, foreclosed and exploratory modes of religiosity. Each of the modes together with impact of the Islamic Guidance Programme on their transition in the life of study participants were discussed in detail. The general features of the diffused mode of religious subjectivity have been observed among 4 out of the 16 participants. These participants' pre-course tests revealed their detached relationship from Islam, with no sign of serious engagement. They reflected very little knowledge of Islam. However, they showed high positive scores on the attitude scale but their score on the prayer frequency scale was either very low or completely zero. Nevertheless, none of them appeared to be developing atheistic or agnostic tendencies in their religious thinking. The post-course test revealed that the Islamic Guidance Programme had helped them in improving their knowledge of Islam and also helped them to understand the rehabilitative aspect of Islamic guidance. The signs of the moratorium mode have been

observed, which means the process of self reflection has emerged to a minimum level in these participants.

The most commonly observed mode of religiosity within the study participants was foreclosed. Eight out of the 16 participants' pre-course tests reflected a high level of commitment with a significant lack of exploration. The participants with a foreclosed mode of religiosity appeared to struggle with integrating themselves into secular British society. The interaction with non-Muslims was perceived as a threat towards their culturally transmitted values with such participants. Their post-course tests revealed the same results: a high level of commitment and low or absence of exploration. Nonetheless, the comparison of the pre- and post-course tests of these participants highlighted that the course had helped them in reviewing their understanding of Islam.

Four of the study participants' MSIS results reflected an overall exploratory mode of Islamic subjectivity. Their pre-course test revealed that they were committed to Islam and they attained a high score in the attitude questionnaire showing a personal engagement in enhancing their knowledge about Islam. Their post-course test indicated that the course helped them in understanding different aspects of Islamic guidance and how to use Islam to improve a positive lifestyle. The participants with the exploratory mode clearly appeared to acknowledge self-responsibilities for their crimes, unlike many foreclosed individuals who seemed to blame the environment, or people with a diffused mode of religiosity showed the least interest in this respect. However, due to the confined prison environment, the obvious characteristics of the achieved mode of religiosity were not observed within the study participants as such. The empirical case study has been a wonderful learning experience for the researcher as well. The next chapter will summarise the discussion of the findings.

CHAPTER NINE

Discussion of Findings

Introduction

The chapter offers a critical reflection on some of the key findings of the study. The chapter will compare the overall findings of the study with the findings of the previous research that conducted different aspects of Muslim inmates within the UK prison service particularly the studies focusing on religious lives of Muslim prisoners. The role of Islamic guidance in facilitating, contributing and attaining the rehabilitative agenda of British penal system, particularly in relation to Muslim prisoners, will also be reviewed.

A critical review of the findings

The study found that religion (Islam) plays an important role in the lives of many Muslim inmates within the prison service. However, lack of empirical research makes it difficult to find out how religion impacts in the lives of Muslim inmates. The available literature carried out in connection with Muslim prisoners mostly highlights general issues, concerns, difficulties, crimes that had been expressed towards members of an ethnic minority inside the prison (Spalek, and El-Hassan, 2007; Quraishi, 2005). The other type of literature highlights only the negative aspect of Muslim prisoners' religiosity (The Guardian Newspaper, May 25, 2008; Macy, 2007; Philips, 2006; Time online, July 30, 2005; The Times Newspaper, September 28, 2008;). This last group of studies often depict Islam and Muslims to be a danger to the safety of the societies in the West. This may be based on naivety, lack of information, media's Islamophobic reaction or hatred towards Islam but somewhat appears to be producing counter-productive results in prison settings (Marranci, 2009; appendix 8a-b). It has been experienced as such uncritical approach towards Islam and Muslims seemed as a best tool, to be used by the extremists, in facilitating hatred oriented self-imposed isolated

mode of religiosity and negative attitude towards the whole West, using peer pressure in prison constrained environment (Chapter 8.2). Proportionately only a small amount of literature focuses on Muslim prisoners' religiosity and issues related to their ideology and faith embedded identity. Such type of research does not attempt to study formation religious belonging within the prison context by using empirical research designs (Sahin, 2005, 2013). There are some general studies such as the work by Marranci (2009) that only focuses on the general social issues of ex-prisoners and does not engage with how Muslim prisoners interpret and utilise Islam within the challenging and sensitive context of prison service.

It must be stressed that many courses have been arranged for Muslim prisoners which are really of a great value. As will be discussed shortly, most of the courses are the results of individual efforts and do not involve empirical measures to assess the impact of the taught courses like psychology-embedded intervention programmes. Recently, a collective effort appeared to be made in establishing some well organised programmes for Muslim prisoners. But most of them seem to, focusing on how to diffuse what they take to be the 'extremist ideology' radicalising Muslim prisoners. Only legal aspects of Islamic guidance (Fiqh) appeared to be the main focus in such courses. As will be discussed in detail, similarly, there appear to be a negative and stereotypical approach from the part of the Muslim prisoners towards such well organised programmes.

The study suggests that there is an urgent need to establish a broad Islamic based rehabilitation that makes use of learner-centred teaching and learning strategies that involves Muslim participants and enables them to engage with a process of self-reform and positive change. The study offers such a programme and reports on its first proper implementation within the UK prison service. Having Islamic intervention programmes will help to reduce the stereotypical view established already within some of the Muslim prisoners due to a variety of reasons (including influence of right wing Muslim prisoners) towards the prisons establishment. It must be stressed that the researcher designed Islamic Guidance Programme (level 1 and level 2) which initially have been taught to the Muslim prisoners but are available to anyone who wants to take part as they have been accredited with OCN (Open College Network). The Islamic Guidance Programme values the participants' personal experiences of faith and helps them how faith can be used as a rehabilitative tool inside the prison.

As noted above, there have been few attempts to develop empirical research designs to explore the construction of religious identity within diverse contemporary populations. The existing few scales suggested to measure attitudes and religiousness within certain Muslim population (Abu Raiyah, 2008) appeared somewhat lacking proper understanding of the key components of Muslim religiosity. However, some of the models designed by Muslim theologians do offer a constructive empirical measurement scale that contains both theological and psycho-social dimensions such as Sahin's Muslim Subjectivity Interview Schedule (MSIS). This model originally was developed within the minority Muslim context of Britain and also applied within the majority Muslim context of Kuwait (Sahin, 2005, 2013). The initial applications of this model by different researchers suggest positive results. However, the model has not been used within the context of prison service thus needs to be used critically in connection with the research context. Nonetheless, the current study offers the first critical application of the MSIS with a selected group of Muslim prisoners and reports the overall suitability of the model to be used with this group of Muslim population. The study while applying the MSIS revealed different dimensions of each mode of Muslim religiosity and subjectivity and that will be discussed below.

It must be stressed that in this study the Subjectivity (understanding of something based on personal experience) is being used critically. The study does value the impact of culture on an individual's religiosity, but unlike contemporary approaches (Sahin, 2005) this is not the fundamental aspect or standard in the case of Islam. The fixed, universal and unchangeable aspect of Islamic values (intrinsic values) play a significant role in shaping a Muslim's identity and mode of religiosity which sometime is seem to be ignored by some of the Muslim educators and theologian.

One of the most significant findings of the study suggests that most of the participants' religious identity exhibited a foreclosed type of religiosity reflecting the influence of the traditional interpretations of Islam in their lives. As such the study demonstrated that the majority of the study participants showed interest in Islam indicating an overall presence of religious commitment in their lives. However, the high interest in religion did not suggest presence of an exploratory mode of religious subjectivity. It was interesting to note that the current research has found quite similar findings with the results of study by Sahin (2002, 2005) who first applied the MSIS among British Muslim youth. It is clear that both attitudes towards Islam scale as well as the semi-

structured interview framework for assessing Islamic religiosity suggested by Sahin did prove to be suitable for use among Muslim prisoners. However, the Muslim prisoners' religiosity appeared to be reflecting multi- layers and often elements from each mode could be present within the religious subjectivity of the same participants. This multi-layered character of modes of Muslim religiosity is also reported by Sahin when he applied the model within the Muslim majority context of Kuwait. His study revealed presence of different shades of foreclosed religiosity among Kuwaiti youth. Sahin interprets this phenomenon with prevalence of Islamic legal concept of 'taqlid' i.e. the following of distinct, well-established legal schools of law. He suggested that 'taqlid' could be performed and practiced at different levels. The current study suggests that Faruqi's objective based approach can be used as a theoretical foundation in order to reinterpret Islamic text and rituals for Islamic teaching programmes. This can help and facilitate in improved moderate and exploratory mode of religiosity within the study participants and the role of this spiritually embedded approach can empirically be measured by using MSIS.

Similarly the current study revealed that some participants often showed few signs of exploration in relation to one aspect of religion and also signs of diffusion in connection with other aspects of religion (such as rituals and social relationship). Similarly a great deal of pragmatism appeared to be shaping the religious world view in some of the cases. It is argued that participants' wider context i.e. the prison context, had important bearings upon the religious interpretation and practice of the participants.

The study findings are also relevant to some recent concerns about the rise in religious conversion within the prison service and the possibility of radicalisation among the Muslim prison (Beckford, 2005). During the delivery of the Islamic Guidance Programme an effort has been made to discuss such issues with the participants. Incidentally it is important to note that a power point presentation has been delivered to the staff by the researcher where the summary of Islamic Guidance Programme was discussed briefly. The staff was given the opportunity to raise their concerns and the questions have been appreciated. This experience revealed that Islamic Guidance Programme can be quite helpful in removing such barriers at both staff as well as prisoners' levels.

Another important point that the study explored was the overall concern over the style of teaching and learning of Islam among the Muslim prisoners which reflected that the traditional pedagogy prevailed in the

Muslim community which is teacher/text- centred. Most of Islamic based courses taught inside the prison reflect the same rote learning and teaching strategy. The study found a close relationship between the style of learning and teaching and the modes of subjectivities observed among the study participants. It was clear that the foreclosed subjectivities were largely formed through the impact of the rigid teaching and learning styles employed within the madrassa and the mosques. It is argued there is a clear lack of empirically based assessment to measure the impact of Islamic based courses inside the prison context.

The research found that in order to design faith-based courses, there is a significant need to re-study the religious text in connection with the prison context so that the theological dimension of the intervention programme appeal to the Muslim inmates. However, this requires a professional and balanced approach to avoid any counter- productive results. It is felt that to attain the said objective the participants are made an active part of the learning process; their understandings, experiences and ideas are valued during the process of faith based rehabilitation in order to achieve productive results. The interpretation of the fundamental resources of Islam, established by classical and modern scholars should also be reviewed critically in order to approach contemporary issues. The study found that Faruqi's objective based spiritually embedded approach can be tried in this respect. However, the study argues that the objective highlighted above requires a professional and cohesive approach, as well as co-operation from both the prison authorities and Muslim scholarship.

The study highlights the importance of adopting multi-disciplinary approaches while designing the intervention materials to be used with the rehabilitation of the Muslim prisoners in connection with the objective of life set in Islam. It is suggested that the current courses and material available to be used by the Muslim chaplains is limited in scope and does not reflect utilisation of an interactive and learner –focused teaching methodology inside the prison. Nonetheless, as prisons are windows on normal society, thus such a teaching style should actually reflect the traditional, pedagogical approach utilised at most of the religious institutions (Madrassa) and after-school Islamic teachings in the mosques in the UK. The teaching system at the mosque and Muslim institutions requires improvement in connection with the environment. This way the skills and abilities of great scholars at the said institutions can be utilised effectively. However, this requires reinterpretation of religious norms in connection with spiritually oriented objectives of life and cooperation from mosques, religious institutions and the Muslim

scholars highlighted above. Having the same background and working at the mosque as a senior Imam the researcher found that such effort has not been made yet to a considerable and to a level of satisfaction. Due to the fact highlighted the researcher found several difficulties during the teaching of Islamic Guidance Programme.

During the delivery of Islamic Guidance Programme the learner-centred teaching approach has been adopted. However, most of the students particularly with the foreclosed mode of religiosity expected teacher/text-centred approach and felt initially uncomfortable with the said approach for a while. Nonetheless, it has also been interesting to note that some Muslim prisoners, particularly the British born individuals with an exploratory mode of religiosity really appreciated learner-centred approach. Such students appeared to feel that the teacher/text-centred learning process prevailing in the UK mosques/prison did not play a significant role in their faith development. Due to such mixed attitudes of the participants the researcher faced some difficulties and challenges during the teaching process, particularly in the first few sessions. Due to the role of the researcher as a chaplain gradually a mutual trust was established between the researcher and the participants. It was interesting to note that most of the students expected me to deliver the sessions without their active participation and personal involvement. This again, later was resolved by creating a friendly environment and making them understand the value of their participation.

The research found that the spiritual aspects of Islamic guidance, as interpreted by the Muslim Sufis (Saints), can appropriately be utilised to bring about positive change in the participants' personalities. However, the research found that during the journey of the research, using such an approach was disrupted due to the direct or indirect influence of a strict, traditional interpretation of Islam in prison settings (particularly Salafi/Wahabis's). It has been experienced that even some of the Imams inside the prison consider Sufism as innovation in Islam which should not be taught. And the impact of such uncritical theology has been well observed and challenged throughout the journey of the research. In the beginning, the researcher found it was hard even to mention the name of Sufism at the research context. This again re-ensured the impact of a strict faith embedded ideology in the prison context. It has been interesting to find that most of the participants with the 'Foreclosed Religiosity' mode believed Sufism to be as an un-Islamic and an innovation opposite to the spirit of Islam. Those who followed the Sufi tradition had been perceived as non-Muslims in their eyes. The study

found that this antithetical approach towards Sufism improved during the participants' custodial period. Peer pressure appeared to contribute a significant role in this respect. Most of these views seemed directly or indirectly influenced by Imam Ibne Taymiya's (d.1328) critique of Sufism, without them analysing its implications. During Islamic Guidance Programme this barrier has been removed through the students' participation, though to a minimal level.

It is interesting to note that spiritual aspects of Islam have been recognised by the prison authority to tackle extreme ideology. But the required training and appropriate style of delivery has not been focused yet. It has also been noted that most of the Muslim prisoners are quite suspicious towards broad psychological embedded rehabilitative courses. They felt that in these courses religion and religiosity, particularly in the case of Muslim prisoners are considered as one of the risk factors rather than the supportive one. The available Islamic courses inside the prison do not appear to be focusing on this issue. However, the study found many similarities between the spiritual interpretation of Islamic guidance and the broad theoretical framework of rehabilitation utilised at HM Prisons. This can be used to help the prison services wider rehabilitative agenda by using Faruqi's objective based spiritually embedded approach. But this requires a careful and critical professional attitude. A comparative study of available broad rehabilitative programs had been carried out in order to explore the similarities between contemporary rehabilitative theories and the Sufi's notion of self-development to respond the need highlighted above (see Chapters 5 and 6).

The study evaluated two rehabilitative programmes and one Christianity based victim awareness and restorative justice programme widely run at the British prison in order to review the scope of Islamic Guidance Programme in the process of prisoners' rehabilitation. The study analysed some of the issues with such programmes drawing upon personal professional experiences and the concerns raised by the Muslim prisoners in this respect. The study found that some of Muslim prisoners appeared to be reluctant to attend such courses. The Islamic Guidance Programme made the participants aware of the fact that participating in positive activities and using the available resources to improve the self are part of a Muslim's religious responsibilities. The study found that a religious based programme can actually promote, indirectly, a rehabilitative prison regime by encouraging the prisoners to take part in such activities to attain religious based objectives. The comparison of the participants' pre- and post-course administration of the MSIS

revealed that the Islamic Guidance Programme had helped them to review their understanding of Islamic norms. However, the study found that there was a great need for Islamic-based rehabilitative programmes to nurture a moderate mode of religiosity within Muslim prisoners. The study suggests that religious-based rehabilitative programmes (like the Islamic Guidance Programme) should be established by the prison Imams in connection with the environmental needs rather than being imposed or imported from outside.

As a learning point it has been noted that the Islamic Guidance Programme helped in improving good relationship with Offending Behaviour Programme Units and helped in attaining the rehabilitative objectives by encouraging Muslim prisoners to avail all opportunity for self improvement in the prisons as their religious responsibility. Many Muslim students who appeared quite reluctant to participate in broad rehabilitative programmes, after having gone through Islamic Guidance Programmes took part in them willingly. Many victim awareness days have been arranged through the collaboration of Chaplaincy and Offending Behaviour Units.

The study found that in order to avoid counterproductive results peculiarity of Islamic faith is not compromised at any stage. In the Islamic Guidance Programme, the Quran and the tradition of the Prophet have been set as the standard of validity and reliability for the spiritually based material taught in the program's sessions. Faruqi's critical objective-based approach can be utilised in scrutinising and organising the material for the Islamic-based, spiritually embedded rehabilitative courses as well as in actual learning process (see Chapter 7).

The study found that half of the study participants (8 out of 16) had a Foreclosed Religious Subjectivity. Some of them appeared to show an improvement with regards to their extreme and self-imposed isolated mode of religiosity which appeared to have been internalised by their peers in the prison environment. The study found that the participants with a foreclosed religiosity seemed to be struggling to integrate themselves into secular society. Lack of exploration in religious matters, along with other contextual factors, such as some of the prison staff's stereotypical views towards Islam, the media's negative propaganda about Islam etc., is promoting this sort of attitude. The pre-course and post-course application of MSIS revealed that the religious understanding of such study participants was different from the one they had outside of the prison. They felt more religious inside the prison as compared to their parents. The study findings suggest that religion

(Islam) in custody appears to play a significant role in shaping Muslim prisoners' identity at a high security British Prison. This process needs to be carefully nurtured, assessed and measured to widen and improve the mature, religious life of Muslim prisoners. It is interesting to note that religious guidance, particularly Islamic creeds such as fate, had been used to cope with the guilt of their crimes. For example, many Muslim prisoners, particularly at pre-course test, expressed their views about the crime saying it was written by God and was an inevitable experience. It has been interesting to note that this issue has not been made the main focus in Islamic based courses taught inside the prison. In Islamic Guidance Programme this topic has been covered with its practical implications in detail.

Twenty-five percent of the study participants (4 out of 16) reflected a diffused mode of Religiosity. This mode is characterised by a lack of religious knowledge along with the lowest level of interest, and no (or low) commitment to religious issues. Nonetheless, the pre-course test highlighted that a great majority of the study participants, including those with a diffused mode of religiosity, had a high positive attitude towards Islam. However, the participants with a diffused mode of religiosity showed no significant interest in the ripple effects of their crimes or in acknowledging any need for reparation or restoration. In their view, they had been punished by the court which had judged their crimes and this was all that was necessary. The analysis of their post-course MSIS revealed that the course appeared to help them to commence the journey of mature faith to some extent. At the post-course test, most of these participants reflected the clear signs of the Moratorium Mode of Religiosity, whereby a person starts questioning the norms they have previously uncritically accepted. Nonetheless, the study suggests that extra attention needs to be paid towards such participants. If these participants (in the diffused mode) are not educated properly, it is likely that they will move towards an extreme, foreclosed mode of religiosity: i.e. move from one extreme to another. The Islamic Guidance Programme helped some of these participants to improve their faith and their understanding of the rehabilitative aspects of Islam. One-to-one follow up sessions were the most useful strategy in this respect. However, a proportionately small number (1 out of 16) decided to leave the programme, showing no interest in it.

Similarly 4 out of 16 of the study participants' pre-course implication of MSIS indicated the obvious features of the exploratory mode of religiosity. Their personal engagement with Islam appeared to help them to contextualise Islamic guidance in resolving many prison related

issues, such as talking to non-Muslim prisoners and staff. The study appreciates the exploratory mode of religiosity within the Muslim prisoners but finds that in such prisoners, due to the constrained environment, their mode of Islamic subjectivity remained emergent. It was interesting to note that there was a clear lack of understanding of the Islamic creed of *Taqdeer* (Fate), even within the exploratory mode of religiosity. However, all those who held an exploratory mode of religiosity appeared to condemn an immoderate interpretation of Islam (extremist views). They appeared well aware of the diverse and relaxed features of Islamic guidance. They enjoyed the Islamic Guidance Programme and wanted such programmes to be run at all of the Prisons for Muslim prisoners. Nevertheless, most of them raised their concerns that the rehabilitative role of Islamic guidance was not appreciated and recognised by the prison authority. The others criticised some of the so-called Modern Muslim Scholars' uncritical approach to establishing reasonable debates.

Nonetheless, as the Achieved Mode of Religiosity symbolises a higher level of confidence and maturity in connection with the religious life-world, due to contextual limitations, it was not actually observed within the study participants.

The study suggests that the faith communities working inside the prison must be conscious that the prison atmosphere totally differs from a normal educational environment at a mosque. The study found that the impact of the constrained custodial situation appeared to contribute a great deal to the construction of the participants' static understanding of faith and their foreclosed, rigid religiosity. This requires a sincere effort and professional religious support from faith-communities in order to facilitate the emergence of a mature faith within the study participants. Rigid understanding of religious guidance, along with a suspicious attitude towards Islam and Islam-related activities from some of the prison staff, appeared to be one of the major obstacles in this respect. The research suggests that its resolution requires team work with mutual support and active cooperation from both the prison authority and Muslim scholarship. The study suggests that if the highlighted issue is ignored, it is most likely that a small group with a rigid ideology will be given the opportunity to fill the gap, which will bring only counterproductive results. The research proposes that the faith communities should accept this as a challenge and reinterpret religious norms in connection with the rehabilitative needs / objectives of society. The study found that there is a great need for mutual cooperation between the chaplaincy department and the psychology service as well

as the Offending Behaviour Unit. These departments should learn from one another to attain the Prison Services rehabilitative agenda. Religious guidance, particularly in the case of Islam, presents much to share at both the theoretical and practical strategic level in order to establish an effective, cohesive rehabilitative strategy. The Islamic Guidance Programme can be used as a complement and support for offending behaviour programmes to attain the broad rehabilitative agenda of the British penal system.

There appears to be a great deal of focus and interest in Muslims and Islam due to the threat posed by a small group which affiliates itself with the Muslim faith. The research suggests that to counter any religious-based, extreme ideology, education should be the best option to move forward. However, just designing courses is not enough, significant attention needs to be paid to those who are involved in the delivery of such courses. The study suggests that Muslim scholars with a spiritual background can play a significant role in this respect.

The study found that the contribution of faith to the prisoners' rehabilitation was appreciated in principle. Nonetheless, at a practical level the role of faith needs to be further acknowledged, particularly in the case of Muslim prisoners. Invitation towards faith and conversion is considered as an act of sincerity within most of the religious communities. However, there are strong feelings amongst the Muslim prisoners that in the case of the Muslims this act is mostly perceived as enforcement and part of a proselytization process by the prison authority. Islam is mostly considered as a risk factor rather than a supporting element. The study found there is a great need for exploring and understanding therapeutic aspects of Islam. To avoid counterproductive results, the positive impact of Islamic guidance needs to be explored, acknowledged and appreciated. As such there is an important role to be played by the Muslim chaplains within the prison context. The study by empirically assessing the impact of Islamic-based rehabilitative measures on the religious identity of the Muslim prisoners offers a practical research for the theory and practice of Muslim chaplains. The study suggests how an Islamic based chaplaincy course can be designed to improve insight within the Muslim chaplains in connection with their statutory, generic and faith based duties in order to attain / facilitate the objective highlighted above. The study also recommended how this objective be achieved by building bridges between Muslim scholars with spiritually embedded theology and Prison authority of Britain.

The study recommends that the prisoners who are reformed or appear to be in an emerging exploratory mode of religiosity through faith-based courses can be used as role models for others. This technique can be tried to diffuse extremism ideology. Again this requires critical and careful planning and the involvement of Muslim scholars with a spiritual, theological background. Religious guidance, particularly in the case of Islam, can be used as a catalyst for real change for many different Muslim prisoners, whether they practice religion or not. For example, the study found that more than half of the total study sample holds that the prison environment is a helpful factor in improving their religiosity as they have ample opportunity to reflect and study Islam. But it appears that the faith factor, particularly in the case of Muslims, has not been recognised as an important aspect during the process of many Muslim prisoners' rehabilitation. The Islamic educational principle of *al-Ta'aruf* getting to know each other (the Quran 49:13) encourages Muslim educators to nurture an inter-cultural, inter-religious openness. Faruqi's methodology of reform can be used to improve the consciousness of life objectives and the importance of attaining them as a religious responsibility in order to nurture a healthy identity. The research suggests that the relationship between the general Muslim community in British society and the Prison authority needs to be improved further in order to create a mature understanding of the faith both inside and out of the prison. It is important that the services, skills and knowledge of prominent scholars within the Muslim community, particularly from Spiritual background, be acknowledged, supported and appropriately utilised. Significant training needs have been identified for the leaders of ethnic faith communities inside the prison as well as out, particularly in the case of Muslims. This requires a careful research journey and collaboration from all faith and non-faith stake holders of rehabilitative agenda. This research is one of its steps. The next chapter will present the overall conclusions and recommendations of the study.

CHAPTER TEN

Conclusions and Recommendations of the Study

This study explored the Islamic concept of rehabilitation and its role in attaining the rehabilitative agenda of the British Penal system, analysing both the opportunities and threats involved. The study suggests that the spiritual aspects of Islamic guidance, as interpreted by Muslim Sufis, can be appropriately utilised to bring about a positive change in a participant's personality.

The Islamic Guidance Programme has been designed for Muslim prisoners' rehabilitation using a spiritual approach. The empirical Case Study Research Methodology has been utilised to measure the impact of the Islamic Guidance Programme on the religiosity of the learners.

The empirical case study revealed that 50% of the study participants (8 out of 16) had clear features of a foreclosed religious subjectivity. Some of them appeared to be coming to terms with a static approach internalised by their peers in the prison environment. The Islamic Guidance Programme helped some of the participants in improving exploratory mode of religiosity.

Four out of 16 study participants reflected clear signs of a diffused mode of religiosity at their pre-course test. The post-course test revealed that the Islamic Guidance Programme appeared to have helped them in reviewing their situations by helping them to commence the journey of mature faith by questioning the uncritically accepted norms internalised by their parents or peers.

Similarly, 4 out of 16 of the study participants (25%) showed obvious signs of the exploratory mode of religiosity. Their personal engagement with Islam appeared to help them to contextualise Islamic guidance in resolving many prison related issues. Their post-course tests revealed that the Islamic Guidance Programme had helped them in improving

their religious-based insight by clearly accepting that they had committed wrongs (crimes) and should seek repentance for their crimes.

As the achieved mode of religiosity symbolises a higher level of confidence and maturity in connection with the religious life-world, due to the contextual limitations of the study, it had not been observed within the study participants.

In the light of the research findings, the study has made following recommendations and suggestions to the related professional bodies and communities of practice in the Chaplaincy and in Education:

1. Further research should be conducted to explore the rehabilitative aspects of religious guidance. This research must pay significant attention to the personal experiences of Muslim prisoners in order to interpret religious guidance in connection with the contemporary issues faced by the participants. Islamic guidance/ text needs to be reinterpreted in line with the objectives of life set in the fundamental resources of Islam (the Quran and the tradition of the prophet) for British Muslim prisoners.
2. A critical and empirical approach needs to be adopted in establishing, as well delivering, Islamic-based programmes in prison settings as part of Muslim chaplains' work. The research highlighted several professional, theological and environmental related difficulties both at the learners' as well as teachers' levels inside the prisons. These should be understood, recognised and resolved by mutual cooperation from Muslim chaplains as well as the prison authority.
3. The prison authority needs to build a supportive relationship with the mosques and particularly those Muslim scholars with a spiritual background, who due to their lack of communication skills (English language barrier), appear to be ignored. This barrier, according to this research, can be easily resolved through building bridges and using appropriate mediation.
4. Same sort of programmes suggested by this research can be used in the prison as well as out in the community to nurture a mature understanding of Islam. Faruqi's methodology of self reform can be utilised as a theoretical framework in this respect.
5. The services of religious leaders at mosques and Madrassa (religious institutions) should be recognised and they should be

supported to improve their teaching and professional skills in connection with the contemporary British environment. This will help in producing appropriate imams not for prison services but whole of the British community. However, the research strongly emphasises that a critical approach should be adopted to measure the impact of Islamic based programmes.

6. The role of Islamic guidance as a protecting factor should be explored, acknowledged and supported. The participants with exploratory modes of religiosity should be encouraged and appreciated. It will be beneficial to use such prisoners as role models for others to attain their rehabilitative objectives using religious guidance effectively. These participants can discuss and explain the importance of faith in recognising self-responsibilities and restoring the harm caused by their crimes.
7. Spiritually embedded educational rehabilitative programmes should be encouraged and resourced. However, the Quran and the sayings of the Prophet should be the criterion of validity and reliability for any selected resources or text to avoid counterproductive results. To avoid any counterproductive result, appropriate scholars should be selected to design and deliver such programmes.
8. There is a great need for a learner-centred methodology in the delivery of Islamic based courses in the prison settings as well as in wider Muslim community of the UK. The dialogical approach should be adopted in teaching and learning sessions in order to enable the participants to develop a more adequate personal understanding of Islam.
9. It is important to prioritise different aspects of Islamic guidance during the teaching sessions at prison settings. It should be stressed that the Islamic legal aspects is only an aspect of Islamic guidance and not the totality of it.
10. There should be a close collaboration between the Psychology Department, the Offending Behaviour Unit and the Chaplaincy. The similarities between faith-based, spiritually-embedded, theological theories and the Modern rehabilitative approach should be explored and shared to attain the objective of rehabilitation. However, this requires proper professional training.

11. The role of Muslim Chaplains should be further explored and enhanced by establishing a multi-faith forum and by sharing common faith values and norms, inside and outside of prison settings. Significant training needs have been suggested to attain this objective.

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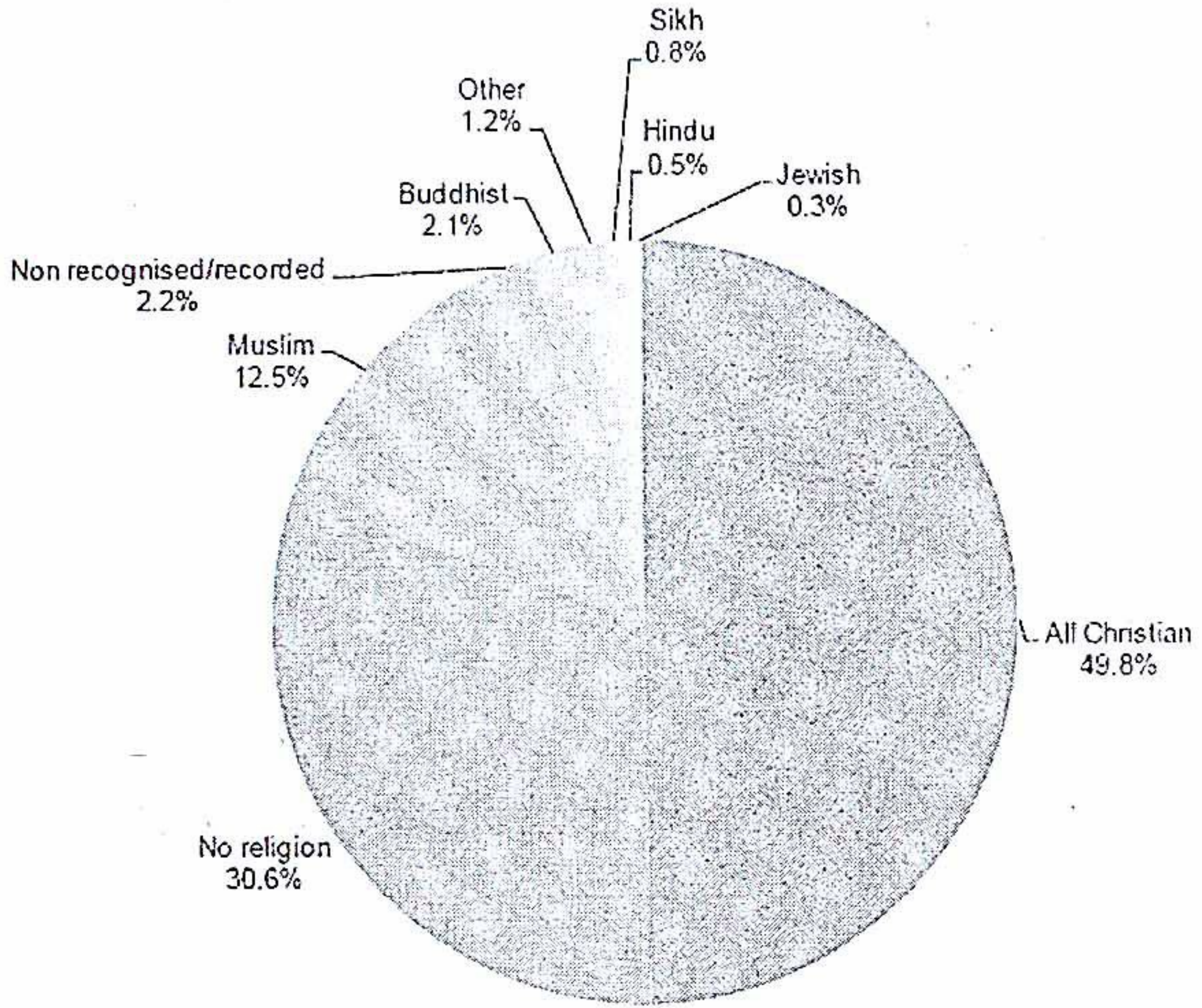
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Appendices

Appendix 1 a

Chart 10 - Prison population by religious group, 30 June 2011

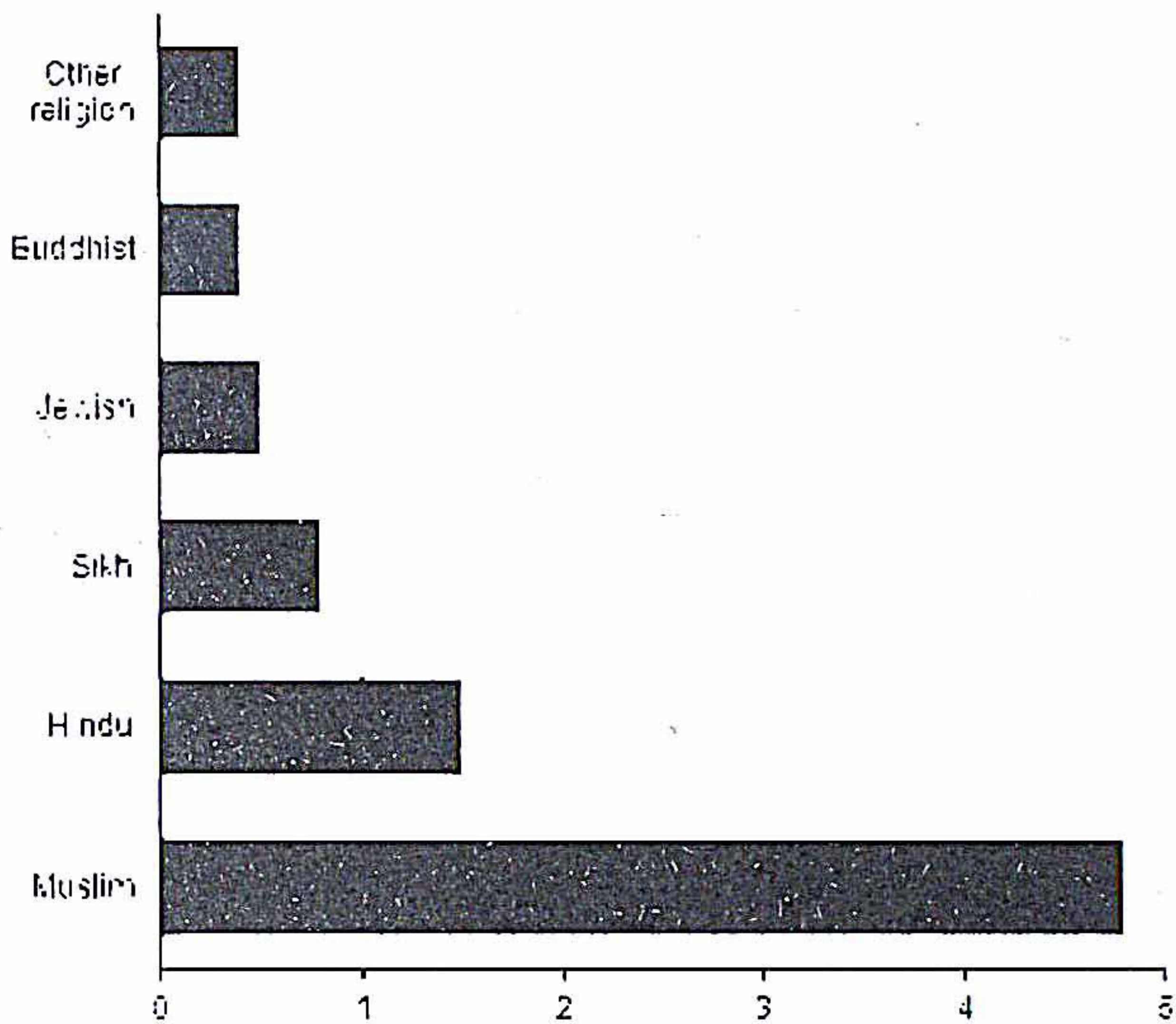


Prison population statistics	
Last updated:	24 May 2012
Author:	Gavin Berman

Appendix 1 b

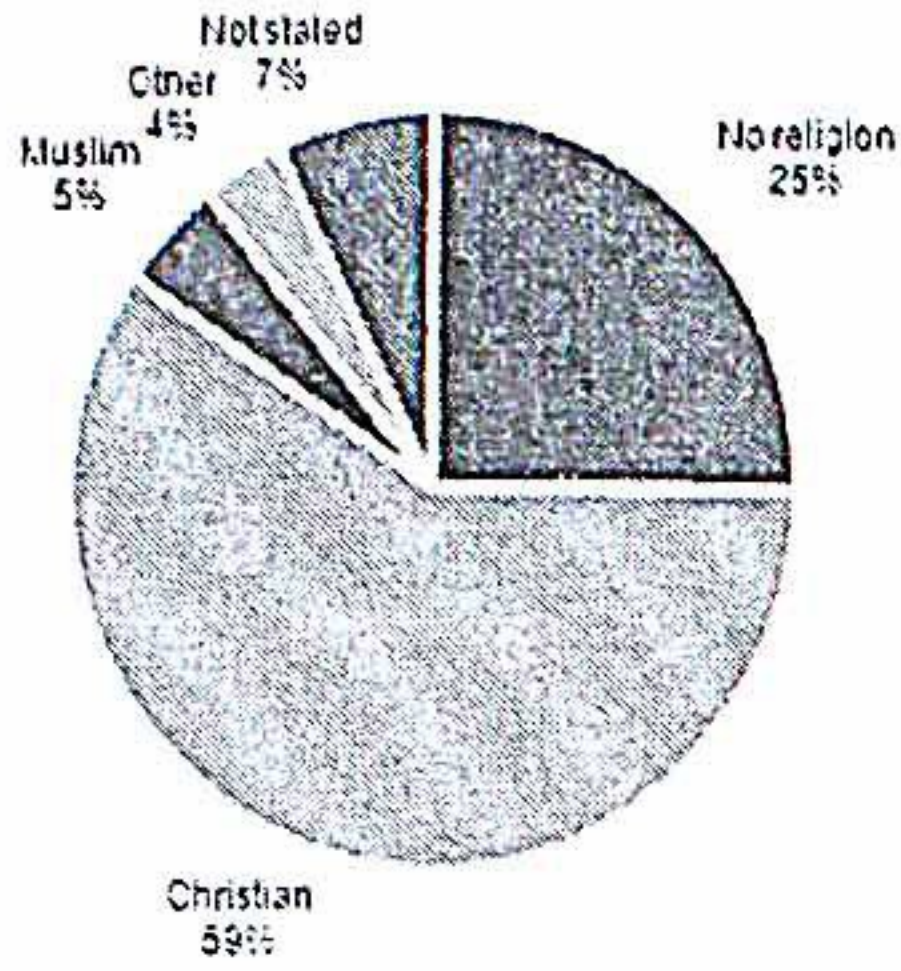
Figure 2: Minority religious groups, England and Wales, 2011

Percentage of population



Source: Census - Office for National Statistics

Figure 1: Religious affiliation, England and Wales, 2011



Source: Census - Office for National Statistics

Religion in England and Wales 2011 – Office for National Statistics -
Date: 11 December 2012

Appendix 1 c-Religious registration at research context

Religion	Number	Percentage
Buddhist	21	4.6
Christian		
• Church of England	82	
• Methodist	1	
• Orthodox		
• Pentecostal	1	
• Quaker	1	
• Roman Catholic	60	33.5
Hindu	2	0.5
Jehovah's Witness	1	0.2
Jewish	10	2.0
Mormon	1	0.2
Muslim	186	41.6
No religion	60	13.4
Pagan	10	2.0
Rastafarian	3	0.7
Sikh	4	0.9
Spiritualist	1	0.2
Taoist	1	0.2
Total	447	100.0

Chaplaincy report 14th March 2013

Appendix 2 a -The Thinking Skills programme (TSP)

The thinking skills programme is designed to support the prisoners in improving their positive thinking skills enabling them to look for different options when faced with a problematic issue. The main focus is to equip the participants with rational tools and skills for dealing with difficult situations and making appropriate decisions, without rushing or taking the possible outcome into consideration. This course is considered as the first step on the ladder in Cognitive Behaviour Therapy based offending behaviour programmes. However, not everyone can be invited into the course. A strict assessment process, just as in other offending behaviour accredited courses, is involved to check the suitability of the candidates. Nonetheless, at a practical level, the criterion for the Thinking Skills Programme is not as strict as in many other offending behaviour accredited programmes. This has been summarised in the following words:

The selection assessment involves a semi-structured interview that looks at the way you think now. No links need to be made to your offending directly. So, the programme can be completed by anyone, regardless of admission of guilt (Accredited Offending Behaviour programme, 2008).

The TSP consists of 19 sessions, 15 group sessions and 4 individual/one-to-one based sessions. The arranged group sessions consist of around 10 participants called 'Group Members'. Everyone in the group is expected to fulfil the criterion set for the group and have a desire for self-improvement and a desire not to come back to prison again through committing further crimes (Consent to the thinking skills programme, 2009).

Programme aims and objectives

The Thinking Skills Programme focuses on the following objectives:

- Developing participants' thinking skills.
- Coaching participants to apply new and existing thinking skills to identify and manage their risk factors.
- Coaching participants to apply new and existing thinking skills to develop personally relevant protective factors. These include

accommodation, employment, pro-social networks (including family, community, and faith), and educational opportunities.

- Coaching participants to apply new and existing thinking skills to achieve a pro-social goal that supports relapse prevention (The Thinking Skills guide book, 2009:79-89).

Procedure/methods to attain the objectives

The course utilised multiple approaches to attain its targets and there is no fixed method to be considered strictly. Several exercises can be adopted in connection with the highlighted risk factors, or for developing protective factors, or for establishing pro-social goals linked with relapse prevention. However, the following strategies are considered to be helpful methods to attain the objectives of the course (ibid).

Procedures for developing/helping to improve positive thinking skills

The following steps are considered as milestones in the process of improving positive thinking skills in the participants:

- Stop and think – at this point the emphasis is to recognise the short term and long term consequences of an action.
- Emotional awareness – this is used to help the participants in making effective and controlled decisions.
- Problem solving – this is considered an essential element to develop a systematic approach in dealing with a problematic situation where an improved attitude is required.
- Perspective taking – this involves developing the skill of seeing a situation from a different point of view.
- Offence free relationship - this helps the participants in developing the required skills to resist the pro-criminal or unhelpful influence of other people.
- Goals and values - goals and objectives are considered very important elements in bringing positive change in thought. Target setting is considered as a helpful strategy to assist the participants in organising them to lead law abiding lives.
- Seeing the whole picture - The course seeks and sets the scenario to develop positive thinking skills. The participants are encouraged to reflect on and talk about the thoughts, feelings, experiences and circumstances covering every aspect of the scenario.

The importance of the above mentioned procedures/methods in bringing positive changes in offenders' personalities has been appreciated in the following words:

“Throughout the programme the facilitator’s main focus is always on helping participants to develop the skills listed above” (The Thinking Skills Programme, 2009, p. 10)

Managing personal risk-factors

The main purpose of the thinking skills programme is to manage risk factors related to thinking negatively that may lead to the committing of crimes. The following strategies describe the main methods to manage such factors. The tutor facilitates a series of exercises which are designed to help the participants become aware of the factors that may put them at risk of re-offending. These factors are referred to as red flags. During these exercises the facilitator works with the participants to identify their red flag thinking, red flag emotions, red flag situations and red flag people. After having worked out different red flags the facilitator will coach participants to apply their thinking skills in managing their red flags (Ibid. p. 11)

Developing protective factors

After having identified the risk factors (red flags) the other major aspect of the course involves improving protective factors i.e. how to avoid or deal with identified red flags. In order to attain this objective, the programme suggests exercises that help the participants in applying their thinking skills to develop protective factors. These are referred to as green flags and consist of those exercises and elements that help people to stop or desist from offending. However, the green flags and red flags (threats and opportunities) may be different for different people (Farrall, et al, 2006).

The other well recognised CBT-based course run at HM prisons is called CALM. This has been reviewed to improve/adapt a cohesive rehabilitative approach in designing, delivering and assessing its impacts on the participants.

Appendix 2b- CALM Programme (Controlling Anger and Learning to Manage It)

The CALM programme has been developed for the management of anger and other emotions that can cause problems. It is prescribed for those prisoners who have offended due to poor emotional management skills like anger, jealousy, depression etc. The programme works by developing insight into and understanding of how anger and emotions are experienced, and the factors that can arouse or increase problematic emotions. Practical skills are then developed in order to assist the participants in increasing or organising self-regulation, problem solving and communication. The CALM programme (in the research context) consists of 24 sessions. Each session takes 2.5 hours, mostly of 2-4 sessions per week. Both the CALM and the Thinking Skills Programme are managed by the Offending Behaviour Programmes unit (HM Prison, 2008).

Target Groups and selection criterion of CALM

The CALM programme is designed for the people who are classified as being of a medium to high risk of reoffending. The CALM programme can also help those prisoners who offended because they had strong emotions at the time of the offence or after. Similarly, if the origin of the anger is the prison environment, a semi-structured interview will be arranged to assess the suitability of the prisoner and the course can be recommended to resolve such emotional issues (Consent to the CALM programme, 2008).

Pre-enrolment selection Criterion

To benefit from the CALM course is not easy; it involves a complicated criterion of selection. Due to the strict criterion many prisoners are deprived of the programme. The normal procedure of selection involves submitting a general application for the course. A member from the CALM team responds to the application and then the initial risk assessment takes place to check the suitability of the candidates.

The risk assessment involves analysis of the history of the crime to check whether the offender falls into the low, medium or high risk category of re-offending. If the prisoner falls into the approved category

of risk, only then are the semi-structured interview and questionnaires carried out. Many psychologically-based assessment methods (e.g. anger and management questionnaire; criminal attitudes and sentiments scale; the Barrett Impulsive Scale; The rationality-Emotional Defensive scale; State Trait Anger Expression Inventory), along with intelligence test (e.g. Ravens, the wais etc.) are utilised to check the suitability of the candidate for the course (Ministry of Justice, 2008).

Aims and objectives of the course

The course can help the participants in:

- Understanding the differences between anger and aggression.
- Identifying personal beliefs about anger and aggression.
- Understanding personal arousal and how it might have been part of the offending.
- Understanding participants' own irrational thinking distortion and how it was part of their offending.
- Learning how participants can monitor their personal arousal.
- Understanding the other emotions that may have played a part in the offending.
- Exploring a better way to solve the problems.
- Learning how to communicate more effectively when the emotions have been, or are likely to be, running high.
- Recognising the risk situation of the participants (Consent to the CALM Programme, 2007:3-11).

Procedures / guiding principles

In the light of the consent to the CALM programme introductory leaflet (2007-8), the following are the major procedures and guiding principles utilised in the programme to achieve its rehabilitative objectives as highlighted above.

Self-evaluation by keeping a Personal record

All of the participants are asked to evaluate themselves by keeping an eye on their daily activities. They are asked to write down the details about when they encountered a disliked situation in the prison where they felt their arousal was increased. They are asked to write down the changes that happened in their body and thought when they experienced a negative or unhelpful emotion. They are required to identify what they were able to do in managing their emotions successfully.

Small group-discussion

The other strategy to control anger, as suggested in the programme, is to discuss a question about the subject under discussion and the participants are asked to offer their ideas back to the main group.

Sharing individual experiences

At times, participants are given the opportunity to share their individual feelings, thoughts and understandings related to their offences, or that in their view has led them to have the problems. In this way, both the individual and the rest of the group may increase their insights concerning why things happened.

Role-play or Skills practice

This is one of the most difficult methods utilised in the programme. The basic objective behind the application of this method is to facilitate and encourage the participants in demonstrating the skills that they have learned. It provides an opportunity to use the skills that were taught in the programme. But the facilitators and the participants reported that it tended to make many people feel nervous, worried and shy.

A critical evaluation of the courses highlighted above re-ensured the scope for an Islamic based course to attain the rehabilitative objective and set targets for rehabilitative courses using cohesive religious / Islamic text.

Appendix 2c - Sycamore Tree Programme (STP)

The Sycamore Tree Programme is a Christian faith-based victim awareness programme established by 'Prison Fellowship', which is a Christian organisation. It is a six session programme taught in prisons to groups of up to 20 learners (Prison Fellowship, 2009).

Theological/religious background of the course

The course is based on the Biblical (Luke 19: 1-10) story of Zaccheus. Zaccheus is a man living in Jericho who becomes a hated tax collector for the Roman Empire's occupying forces. Not content with his wages he demands extra money from his own taxpaying people which he keeps for himself. This leads him to being rejected by his own people. His meeting with Jesus and their subsequent conversation becomes the turning point of his life, and his subsequent generosity in sharing his ill-

gotten gains with his own people heals the hideous wounds he had created within his society. He is re-accepted into the community and becomes an honest and respected member once again. The past is forgiven and everyone is able to live in peace and happiness with each other (Stoker, 2005). The story demonstrates how Jesus helped the community affected by Zaccheus's offending behaviour in understanding the reconciling power of Biblical justice (Prison-Fellowship 2009:5). The story of Zaccheus, as described in the Bible (Luke 19: 1-10) is the main and simple reference which is considered during each session and also during the process of the assessment.

Stoker (2005), one of the senior tutors of the Sycamore Tree programme, explains the contextual aspects of the programme in the following words:

The participants are invited, through the course work, to take on first the role of Zaccheus and then that of the victim to discover for themselves the 'mind set' of Zaccheus and his victims; This is re-enforced by a video called 'the ripple effect' which graphically explains how the offence has travelled beyond the victim and his family into the community, striking fear into every one. The basic purpose of the course is to raise victim awareness among the offenders and to demonstrate the principles and application of restorative justice. The prisoners enrolled in the programme are encouraged and assisted to understand, feel and explore the ripple effects of their crimes on their victims, on themselves and also on the community as a whole. The course encourages discussion about what it would mean to take responsibility for personal actions (Stoker, 2005).

The Sycamore Tree Programme encourages the diverse faith communities inside the prisons to explore their theological foundations to fit the rehabilitative needs of their respective faith communities. All major faiths have several resources which should be re-interpreted in connection with custodial situations to help the member of a faith community in the restoration of justice as well as in faith-based personal growth.

Objectives and structure of the course

The programme consists of a maximum of 2.5 hours in the morning or afternoon with six – seven teaching sessions based on structured discussion, lectures and expressions of a victim's feelings. A victim from the community is invited to express his or her experience of forgiving a

direct or indirect offender. Activities and tasks help the participants in understanding and improving a positive view point regarding the following areas:

1. To demonstrate an understanding of a crime and the processes of restoration in line with the story of Zaccheus and Jesus as described in the Bible.
2. To understand the wider impact of the criminal behaviour and the personal responsibility of restoration.
3. To understand a victim's experience of crime and the need for the victim's forgiveness.
4. To understand the personal and practical response as an essential requirement for restitution and reconciliation.
5. To assist participants in demonstrating a symbolic act of restitution for their offending behaviour.
6. To demonstrate the positive change in their lives (Prison Fellowship, Learners Book 2009).

Method of Teaching, Assessment and evaluation

The programme is taught using a variety of methods: large and small group discussions, tutor presentations, DVD clips, drama, and personal study time. In the final session people are free to say what they have learned throughout the course. A multiple choice based questionnaire is also given to the participants to evaluate the course (Prison Fellowship). The participants are invited from all faith affiliations; even those who have no faith affiliation may attend the course. The course caters for the needs of all prisoners irrespective of their cultural, religious or racial background. The programme can contribute a significant role in improving positive attitudinal changes in the prisoners (ibid). The course evaluation highlighted positive prisoners' responses towards the course, particularly those who are serving their sentences in Her Majesty's Prison. A prisoner of Her Majesty's Prison states the effects of the Sycamore Tree on his thoughts, feelings and behaviour as follows:

The Sycamore Tree Project really makes you think. It's not like any other course I've been on. It makes you think about feelings. It's about what's inside. It changes how you feel about victims and that. I've done the ETS (Enhanced Thinking Skills) and that's easy. You know all the answers before you go in there. That doesn't change anything. STP (Sycamore Tree Project) is

different because it's about what's in here (in the heart) (Prison Fellowship International, 2009).

This shows the importance of the Sycamore Tree programme for this particular person.. However, it is important to acknowledge and explore the potential and therapeutic aspects of all major religions to promote the rehabilitative agenda from the platform of a multi-faith prison chaplaincy. This may not be attained unless all faith communities are equally respected and given equal opportunities and support in this respect. Equally it is important to acknowledge that a faith-based course might be very effective for some people from different faith communities and may not be effective for a member of the same faith community and vice versa. The course has been critically analysed in order to review and represent a Muslim perspective. This highlighted the need for an Islamic-based rehabilitative programme for Muslim prisoners that has been responded by establishing Islamic Guidance Programme using Islamic text just like STP.

Appendix 3:1: MSIS: Sahin-Francis Attitude towards Islam

Please complete part one by placing a tick (✓) in the box which is true for you. When you come to part two, please remember that there are no right or wrong answers, we just want to know your honest opinion. Your answers will be confidential.

Part One

1. What is your sex? Male Female

2. How old are you? 16 17 18 19

Older than 19

3. How often do you perform prayer/*salah*?

Five times a day every day

Several times a week

Every Friday

Sometimes

Never

(Appendix 3:Part Two)

INSTRUCTIONS: Read the sentence carefully and think, 'Do I agree with it'?

If you *Agree Strongly*, put a ring around(AS) A NC D DS

If you *Agree*, put a ring aroundAS (A) NC D DS

If you are *Not Certain*, put a ring aroundAS A (NC) D DS

If you *Disagree*, put a ring aroundAS A NC (D) DS

If you *Disagree Strongly*, put a ring around .AS A NC D (DS)

1. I find it inspiring to listen to the Qu'ran.....AS A NC D DS
2. I know that Allah/God helps me.....AS A NC D DS
3. Saying my prayers/*du'a*' helps me a lot.....AS A NC D DS
4. Attending the Mosque is very important to me.....AS A NC D DS
5. I think going to the Mosque is a waste of my time.AS A NC D DS
6. I want to obey Allah/God's law/*shari'ah* in my life.....AS A NC D DS
7. I think Mosque sermons/*khutbah* are boring.....AS A NC D DS
8. Allah/God helps me to lead a better life.....AS A NC D DS
9. I like to learn about Allah/God very much.....AS A NC D DS
- 10.Allah/God means a lot to me.....AS A NC D DS
- 11.My understanding of Islam is the same as that of my parents.....AS A NC D DS
- 12.I believe that Allah/God helps people.....AS A NC D DS
- 13.Prayer/*salah* helps me a lot.....AS A NC D DS
- 14.I feel that I am very close to Allah/God.....AS A NC D DS
- 15.I think praying/*salah* is a good thing.....AS A NC D DS
- 16.My understanding of Islam is not the same as that of my parents.....AS A NC D DS
17. I think the Qu'ran is out of date.....AS A NC D DS
- 18.I believe that Allah/God listens to prayers/*du'a*'..AS A NC D DS
- 19.Allah/God doesn't mean anything to meAS A NC D DS
- 20.Allah/God is very real to me.....AS A NC D DS
- 21.I think praying/*du'a*' does no good.....AS A NC D DS
- 22.Belief in Allah/God means much to me.....AS A NC D DS
- 23.I find it hard to believe in Allah/God..... AS A NC D DS
- 24.I am happy to be a Muslim AS A NC D DS
- 25.I love to follow the life/*sunnah* of the Prophet.....AS A NC D DS
26. my faith gives me life-lifting objectivers..... AS A NC D DS

27. fate/ Taqdeer means human have no choice ... AS A NC D DS

28. I can lead a religious life in a secular environment..... AS A NC D DS

Appendix 4- Criteria/ guiding principles for scoring the psycho-social processes of exploration and commitment

(Taken from Sahin, 2013; 90-91)

Criteria / guiding principle for understanding the process of exploration include:

1. Active interest in seeking to increase one's knowledge and understanding of Islam.
2. Activity directed towards information-gathering about various alternative choices to becoming a Muslim, including the possibility of becoming non-religious and openness to the ambiguities associated with being a young Muslim in a multicultural context.
3. The weighing of advantages and disadvantages in appropriating a certain interpretation of Islam in one's life.
4. The emotional tone with which one expresses attachment to Islam and how one articulates the ambiguity in one's religious life.
5. Whether or not the participant wishes to make an early decision about commitment to or engagement in religious practices;
6. Willingness to reflect and reconsider an early commitment emerged under the influences of parents, peer group or significant others.
7. Attitudes towards different historical and contemporary interpretations of Islam and degree of awareness and acknowledgement towards the religious, cultural and ideological-political diversity within the wider society.

Guiding principle / criteria to determine the character of a participant's commitment:

1. Personally appropriated relevant information concerning aspects of Islamic religiosity.
2. Activity directed towards implementing the chosen elements of Islamic religiosity in one's life; the actual effort of practising the teachings of Islam.
3. The emotional tone of Islamic self-expression and the desire to reach a resolution of ambiguities in one's religious life.
4. Identification with core values of Islam and being able to project

these values into one's personal future.

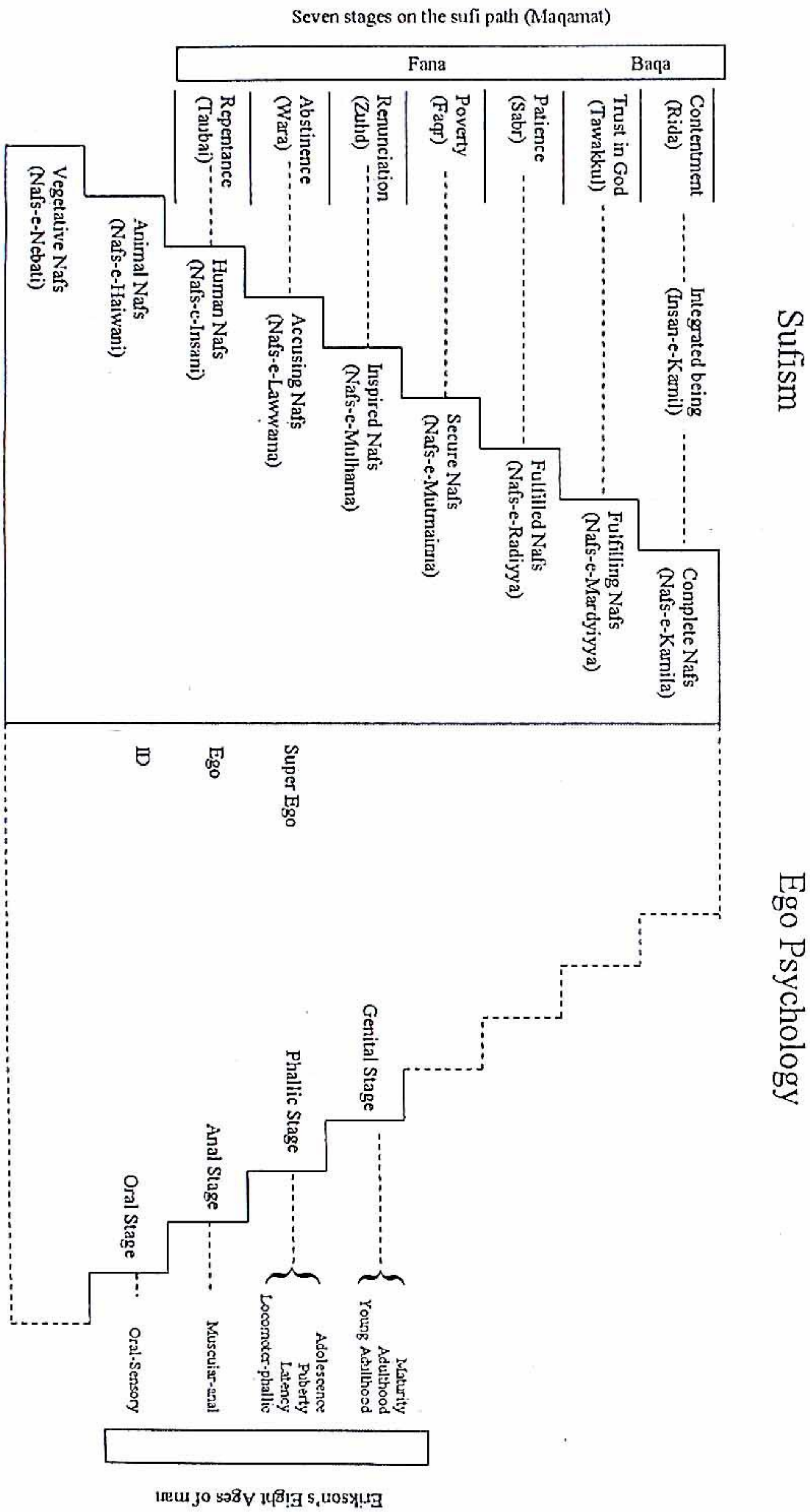
5. Resistance to being easily swayed from being Muslim; bringing to a closure the process of weighing alternative lifestyles and coming to a decision about one's position towards Islam.

It is interesting to consider that Sahin's MSIS model constitutes a nominal-typology accepting the combination of placement on the dimensions of exploration and of commitment. Although each mode possesses a relative independence but they do not fall into a simple developmental sequence. A mode is defined within a flexible framework which does not possess strictly defined qualities associated with the idea of structure; invariable, fixed hierarchical regularities. Thus it is possible, as stated earlier, that some features of the four modes can be observed with varying degrees of significance in one's overall religious life - world. Nevertheless, the fourfold model acknowledges the flexible aspect of religious subjectivity, but it asserts, at the same time, that each of the modes can help to define overall character and features of being religious in relation to a specific person (Sahin, 2005, pp. 1, 224)

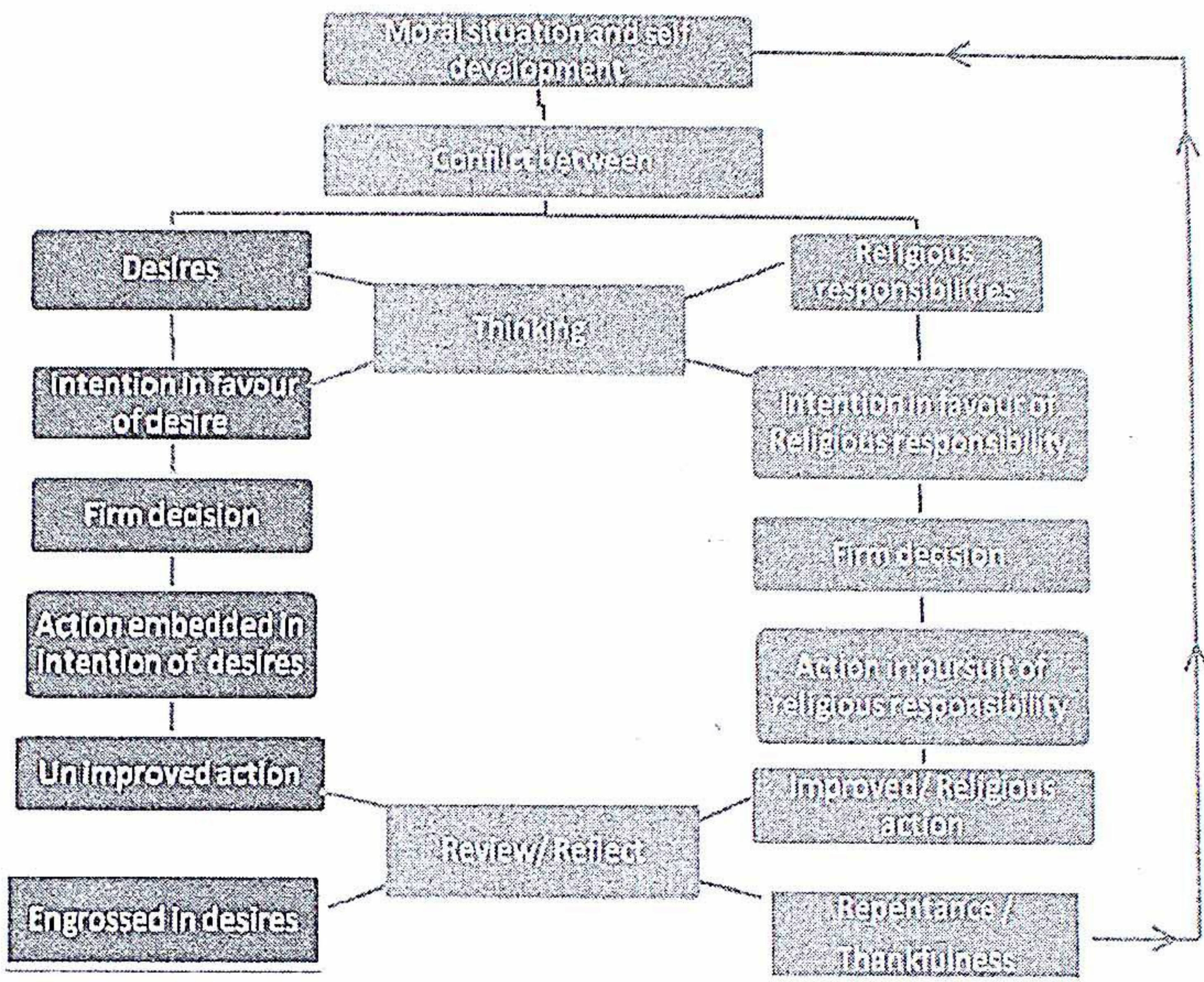
Appendix 6: Rehabilitative and spiritual theoretical approaches of self reform

Appendix 6: personality development comparison between Sufis and modern psychology—adapted from Al-Sarraj 1914

Stages of Human Development



Appendix 6 – Summary of Faruqi's psycho spiritual process t of thought purification



Appendix 7a

Islamic Guidance Level 1



Course Hand/Study book

Student Name:

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Student Number:

.....

Unit Title: **Islamic Guidance**
Level: **One**
Credit Value: **2**
GLH: **18**
OCN Unit Code: **DD3/1/BB/001**

This unit has 4 learning outcomes.

LEARNING OUTCOMES	ASSESSMENT CRITERIA
The learner will:	The learner can:
1. Understand basic Islamic terms, rituals and beliefs.	1.1. Outline basic Islamic beliefs. 1.2. Identify Islamic terms. 1.3. Name the five pillars (rituals) of Islam.
2. Know the importance of, and how to perform, daily obligatory prayer.	2.1. Identify the times during the day for obligatory prayer. 2.2. Demonstrate the correct method to perform obligatory prayer 2.3. Outline the benefits of daily obligatory prayer for a Muslim. 2.4. Outline the importance of prayer as stated in the Holy Quran.
3. Understand the basic religious responsibilities of a Muslim.	3.1. Outline the basic religious responsibilities of a Muslim.
4. Understand the importance of self purification according to the Quran and Sunnah.	4.1. Outline the basic moral etiquettes. 4.2. Outline the importance of positive thinking in Islam. 4.3. Outline the importance of inner/self purification in Islam

Islamic Guidance Programme(project)

Islamic Guidance Programme is based on the fundamental teachings of Islam to help those who want to use Islamic guidance and its therapeutic aspects to improve self spiritually. The project (programme) consists of two courses: Islamic Guidance level 1 and Islamic Guidance level 2. Student- centred learning strategies are mainly utilized together with lectures, group discussions and reflection sessions throughout the course. The facilitator and the students share their ideas, experiences and learning to improve matured identity and religiosity in connection within the custodial environment. Participation is an essential part of the course. The students are encouraged and expected to plan and implement learnt lessons to improve a positive life style. To achieve this objective the Islamic Guidance Programme involves pre and post course semi-structure interviews to assess the areas of improvement and to check the progress made through the course. In other words, an evaluation will be carried out to review the empirical impacts of Islamic guidance on the participants' understanding, attitudes and behaviour: religiosity. The process of interview and all ethical issues will be explained and discussed prior to commencement of the courses. Taking part in research to measure the impact of Islamic Guidance Programme on the participants' religiosity is absolutely optional. The participants can withdraw from the research at any time without giving any explanation. Confidentiality, mutual respect, integrity are essential principles of the course which will be observed by all participants. However, any security related issue will be reported. Following topics will be discussed in the course:

Basic Islamic beliefs and their impact on a believer's life; Tawheed and its different aspects; Formal and informal worship; the impact and blessings of prayers; Fasting and its blessings; understanding religious based responsibilities; A believers' responsibilities, towards neighbours, friends and rest of Allah's creation; Self purification its aspects and importance

The following activities will be taking place in each session.

- A topic will be introduced and discussed
- General understanding of the topic will be shared relating to the actual life situation of the participants
- Each session has a reflection slot where the whole group will be divided into sub groups and they will reflect on a topic / issue sharing their understanding and experiences. Mostly a reflection session involves a moral story, verse from the Quran, saying of the prophet; a story of pious personality or a theory of self improvement. The participants share their ideas focusing on the given text or scenario and discuss how to implement lesson learnt during the discussion in real life situations.
- Sub groups will share their ideas with the whole group
- A lecture will be delivered through power point presentation. The major part of the lecture will involve questions answers and the sharing of ideas
- Each session has its home work

The Level one programme focuses on basic information about basic resources of Islamic guidance, Islamic beliefs, rituals and social values. This course leads to Islamic Guidance level 2 programme where therapeutic aspects of Islamic guidance will be explored in detail, using the same learning strategy

Session 1: Basic Islamic beliefs and their impact on a believer's life

Aims: Discussing basic Islamic beliefs

Objectives: By the end of the session the participants will be able to:

1. Understand basic Islamic beliefs
2. Discuss how following faith impacts on a Muslim's personality
3. Sharing personal knowledge and experiences about the following Islamic beliefs: To believe in Allah; to believe in the angels; to believe in the prophets of Allah; to believe in

the divine books; to believe in the day of judgement; and to believe in destiny

Assessment criteria: 1.1; 1.2 &1.3

General discussion

What is Islam? And what does Muslim mean?

Which are the foundations of Islam?

How does a person become a Muslim?

Reflection

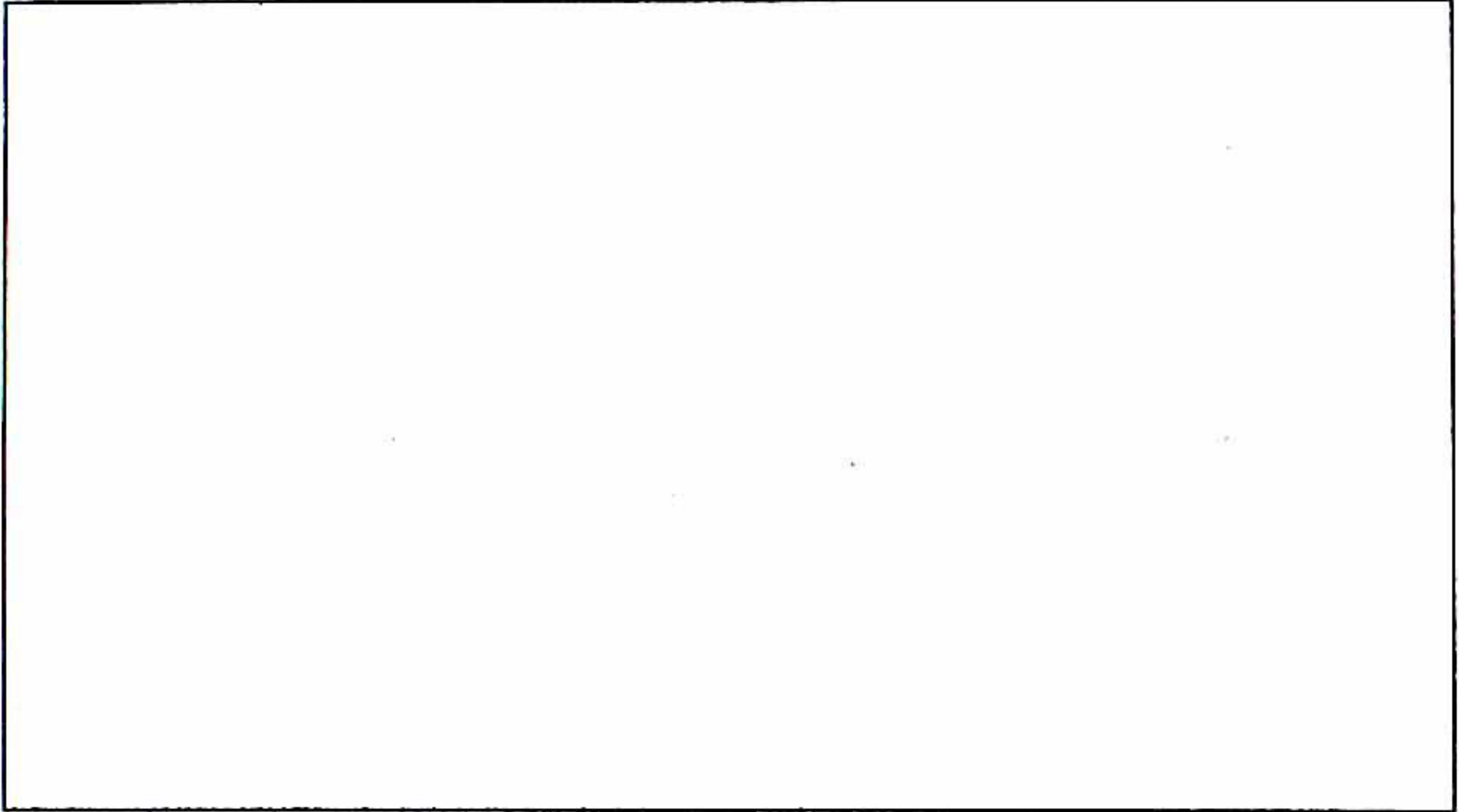
Hazrat Jabir ra narrates we were with the holy prophet in the campaign of Zū al reqa‘ We came to a shady tree and left it for the prophet to rest. A man came and seeing the sword of the prophet which was hanging from the tree, drew this, and said to him “Are you not afraid of me”? He answered; "No", then the man asked: "Who is there to save you from me"? The prophet answered: "Allah." Thereupon the sword fell from the man’s hand and the holy prophet having secured it asked him: "Who will now save you from me?" The man said: "Be a good captor." The holy prophet asked him, "Will you affirm that there is no God save Allah, and that I am His messenger?" The man refused and said: "But I do promise you that I will not fight against you, nor will I join those who do so." The holy prophet let him go free. He went back to his people and told them "I have come to you from the one who is the best of mankind." (Riāz al ṣāleḥīn:78)

Discuss the lessons learnt from the Ḥadith above

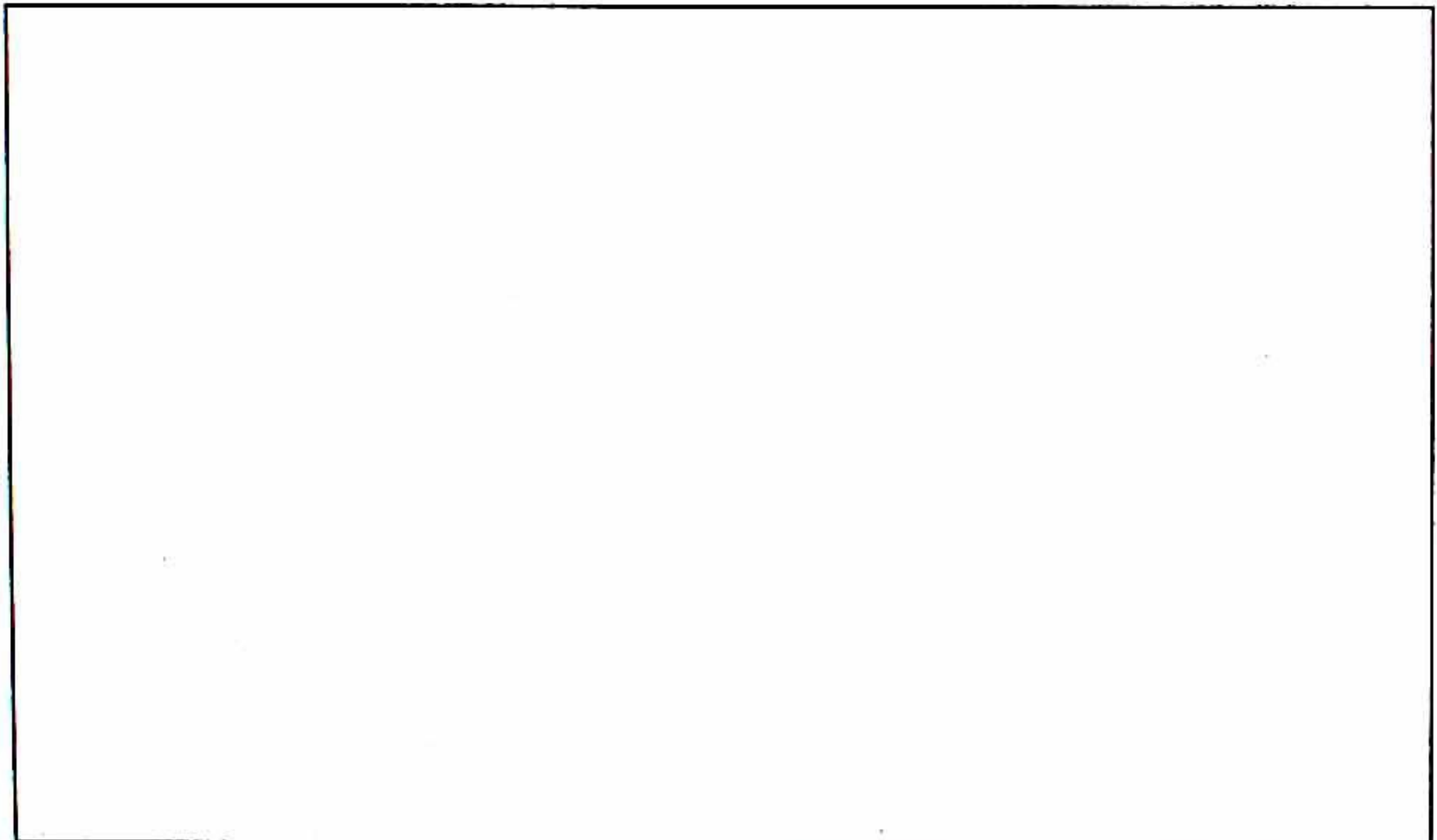
Does believing in Allah firmly give confidence and sense of protection against worries? How? Please share your ideas.

Home work

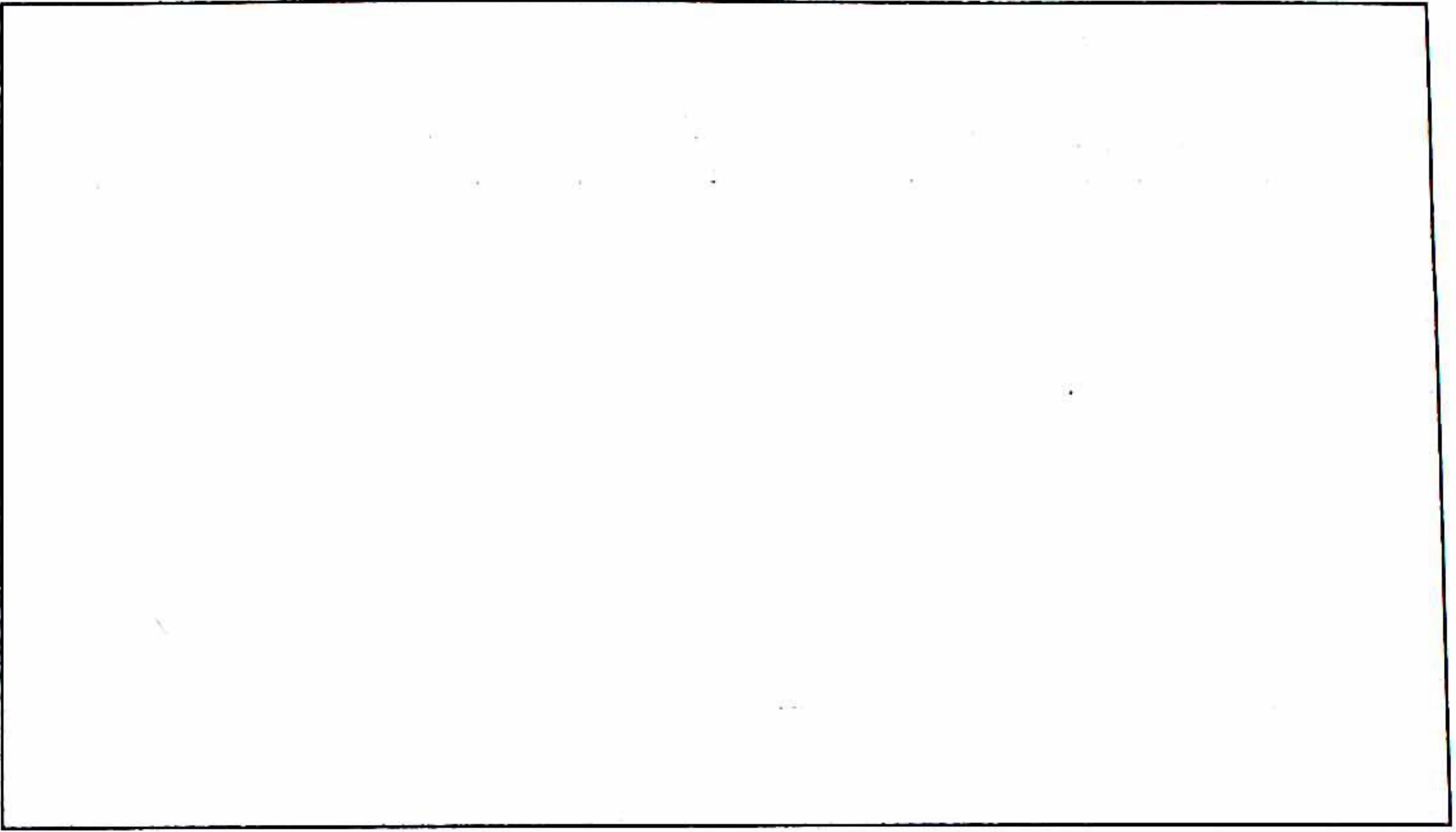
1. List essential aspects of Islamic faith.



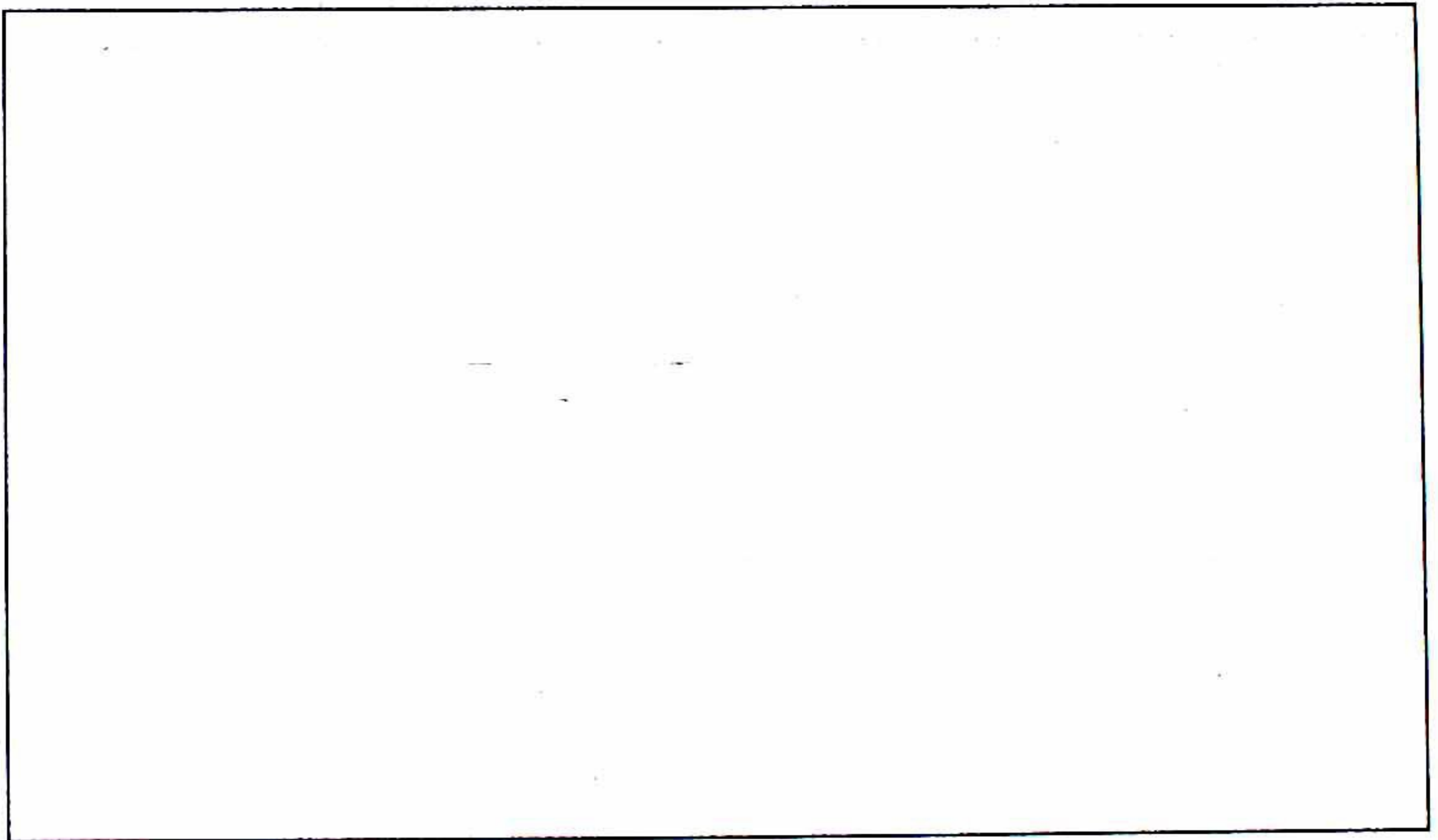
2. Can Islamic beliefs help in being positive and optimistic? How?
Please share your personal ideas.



3. Do Islamic beliefs help in organising life positively? How? Please explain your ideas and experiences.

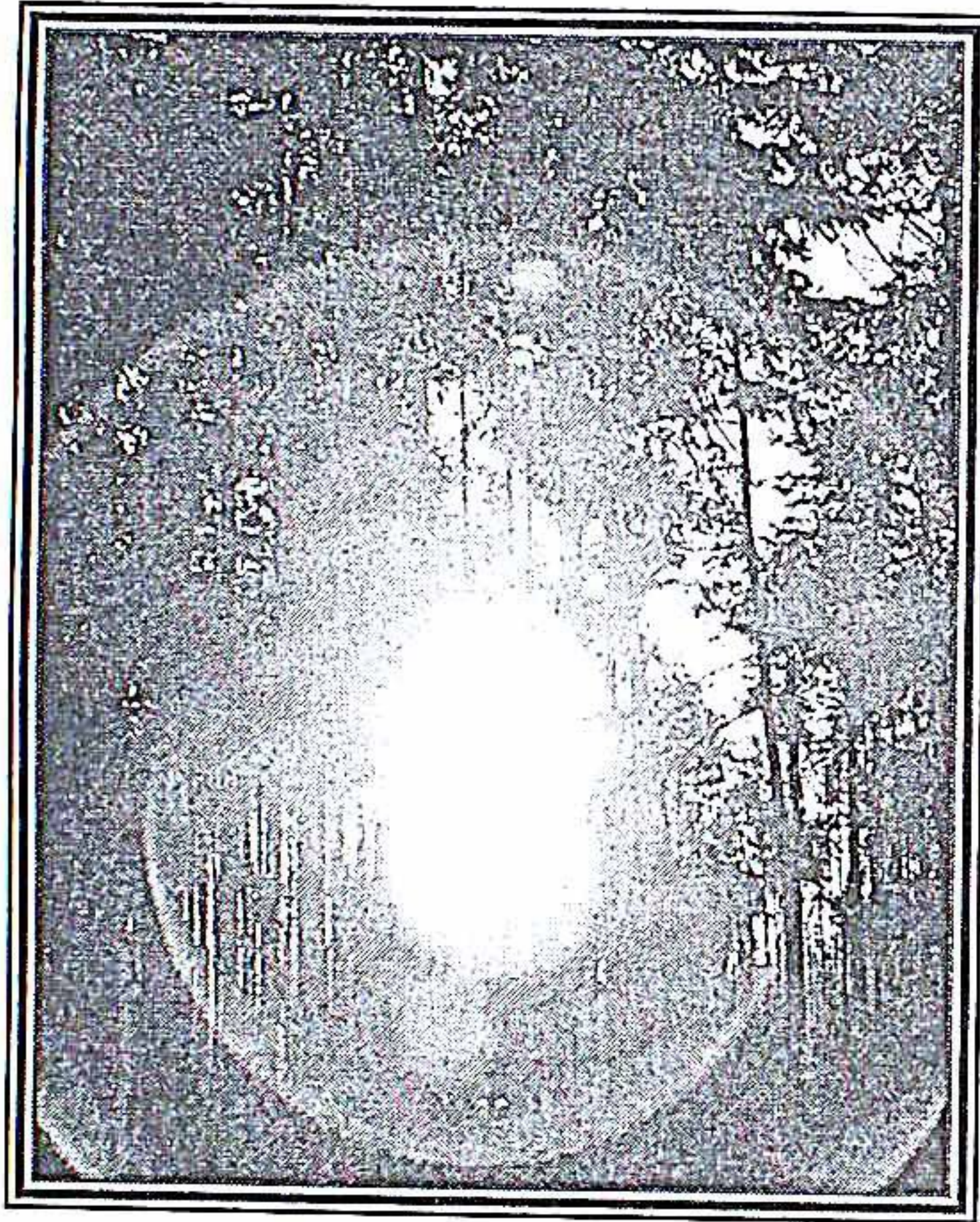


4. Can Islamic beliefs be utilized in improving self in custody? How? Please explain your ideas and experiences.



Islamic Guidance Project

Islamic Guidance Level 2



Course Hand/Study book

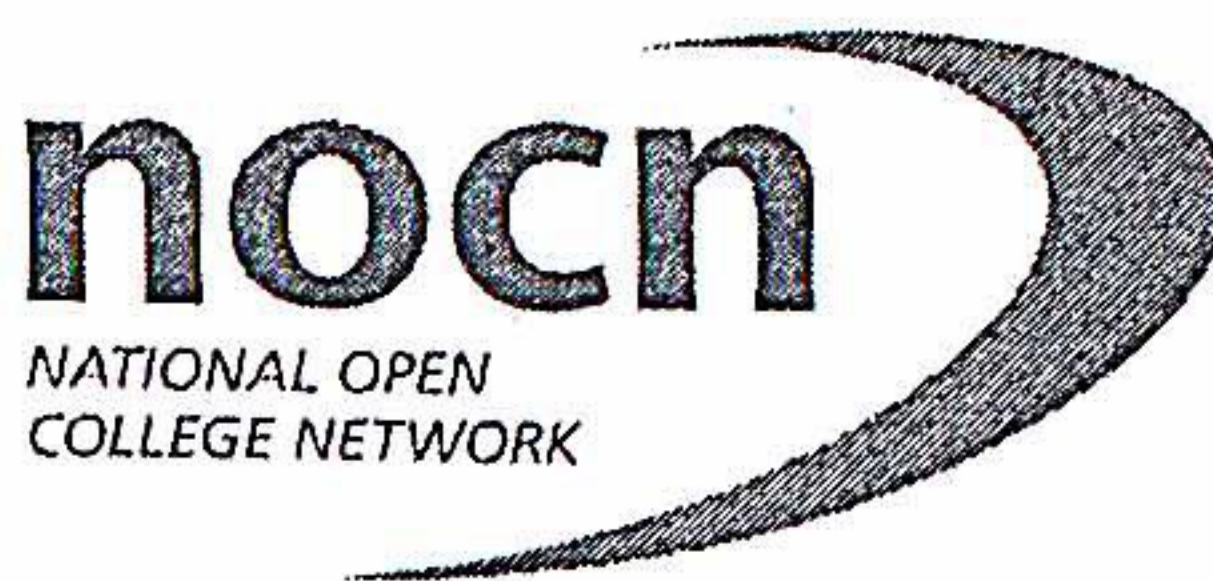
Student Name:

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Student Number:

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Unit Title: Islamic Guidance
 Level: Two
 Credit Value: 3
 GLH: 24
 OCN Unit Code: DD3/2/BB/001



This unit has 6 learning outcomes.

LEARNING OUTCOMES	ASSESSMENT CRITERIA
The learner will:	The learner can:
1. Understand Islamic Guidance	1.1. Describe the meaning of Islamic Guidance 1.2. Describe three situations in Islamic guidance that may be beneficial in daily life.
2. Understand the concept of 'meaningful life' in Islam.	2.1. Assess own understanding of a 'meaningful life'. 2.2. Describe the importance of a 'meaningful life' in Islam.
3. Understand the Islamic perspective in positive thinking skills.	3.1. Describe the importance of thinking positively about themselves and others. 3.2. Describe religious based stories that convey the Islamic perspective on positive thinking.
4. Understand the social aspects of Islamic guidance.	4.1. Describe the social values of Islamic life. 4.2. Comment on the social human values in the Quran and the tradition of the prophet. 4.3. Describe ways to enhance social values in line with Islamic guidance.
5. Understand the concept of Islam about human nature.	5.1. Comment on the Islamic concept of Sin and Virtue. 5.2. Describe how to activate human potential to avoid immoral activities.
6. Know how to use Islamic guidance to develop a balanced personality.	6.1. Discuss the concept of a balanced personality. 6.2. Discuss how to use Islamic guidance to develop a balanced personality.

Islamic Guidance Level Two Course

'The Islamic Guidance Level Two' course is an essential part of the Islamic Guidance Programme. The Islamic Guidance project/ programme is a gradual process to help the participants in commencing / helping spiritually embedded journey of self- improvement.. Islamic

Guidance Level Two Course is based on the fundamental teachings of Islam, aiming at to explore the therapeutic aspects to Islamic guidance.

The course consists of ten sessions and the following topics will be discussed in the course:

Understanding self / reviewing Islamic concepts of human nature and its different aspects; Understanding the meaning of Islamic Guidance; reviewing its core foundations (the Quran and tradition of the prophet), aspects and their therapeutic role in human reformation; analysing fundamental aspects of Individual life and their Islamic based reformation; opportunities and threats during the process of self development; A balanced and mature life in Islam; connection between individual and social life; Tawba and Wara (repentance and being God conscience; renunciation and poverty as process of self development; patience and trust in God; Love of Allah and its blessings;

The following activities will be taking place in each session.

- A topic will be introduced
- General understanding of the topic will be shared
- Each session has a reflection slot where the whole group will be divided into two sub groups and they will reflect on a topic and share their understanding and lessons learnt. Mostly a reflection session involves a moral story, verse from the Quran, saying of the prophet; a story of pious personality or a theory of self improvement. The participants share lessons learnt from the given text or scenario and discuss their implementation in their real life situation.
- Both groups will share their ideas
- A power point presentation will be shared with the participants in each session where students involvement through questions/answers and sharing ideas will be appreciated.

Each session requires home work which will be assessed in connection with the assessment criterion set by Open College Net Work

Example of session, home work and handouts

Session 7: Tawba and Wara (repentance and God's conscience)

Aims:

To explore the Islamic concept of repentance and Wara and their importance in improving self

Objectives: By the end of the session the participants will be able to

1. Understand the meaning of Tawba (repentance) and Wara (God's consciousness) and will share personal ideas in this respect
2. Analyze different aspects of repentance and Wara studying the verses of the Quran and the sayings of the prophet
3. Reflect on the conditions and social / collective aspects of repentance and Wara during the journey of spiritual personal reform
4. Discuss how Tawba and Wara can be used as a religious based process of resistance against inappropriate thought and actions

Assessment Criteria: 6.2

Reflection for group 1

Thabit, the father of Hz. Abu Hanifa, when he was yet young and a bachelor, stopped at the banks of a river and took ablution. He saw a beautiful apple floating in front of him and without thinking; he picked it up and bit into it. He realized that the apple was not his and felt terribly guilty that he may have indulged in haram. He walked upstream seeking the orchard where that apple may have come from. Finally he found it. He looked for the owner and found Hz. Salih, and asked him if he may pay for an apple which he found down the stream and bit into, or may he

please make it lawful to him. Hz. Salih wanted to test the young man, whether he was showing off to be so pure and so keen upon halal and haram, or whether he was sincere. He said “No. You have eaten something which did not belong to you and the price of that is very dear. You will have to work for me for a whole year to pay for it.” Hz. Thabit accepted his condition and worked for him a whole year. At the end of that period Hz. Salih told him that he had one last condition which he had to fulfill to make this apple lawful. He would have to marry his daughter who is blind and deaf and dumb, whose hands cannot hold, and whose feet cannot walk. Hz. Thabit accepted that condition also. On the night of the wedding Hz. Thabit found in his room a most beautiful girl, who could see and hear and talk and walk. He immediately left the room and went to his father-in-law and said: “This marriage is not right. You did not tell me the truth about your daughter.” Hz. Salih responded: “Indeed I told you the truth. Her eyes did not look at haram, her ears did not hear the haram, her tongue did not speak the haram, nor did she hold or go to any place where there was haram.”

- Reflect on the story above and analyse what attracted Hazrat Thabit to eat the apple. List some of the attractive things that may lead to commit inappropriate thinking and action (impurity of perceptual and driving forces)
- Discuss the condition of repentance analyse Hazrat Thabit’s response.

Reflection for group 2

Imam Abu Ḥanifa was born in Kufa, Iraq in the year 80A.H. He was the son of a Persian merchant and his full name is Nu’mān bin Thabit ibn Zauti (more famously known in Islamic History as ‘Imam Abu Ḥanifa’ and ‘Imam A’zam’). Imam Abu Ḥanifa (R.A.) had joined his father’s business wherein he showed scrupulous honesty and fairness. Once his agent had sold a consignment of silk cloth on his behalf but forgot to

mention a slight defect to the customers. When Imam Abu Ḥanifa learnt of this, he was greatly distressed because he had no means of refunding the customers; so he immediately ordered the entire proceeds of the sale (30,000 Dirhams) to be given in charity.

Please discuss your understanding of Wara/ being careful / fearful in religious matters.

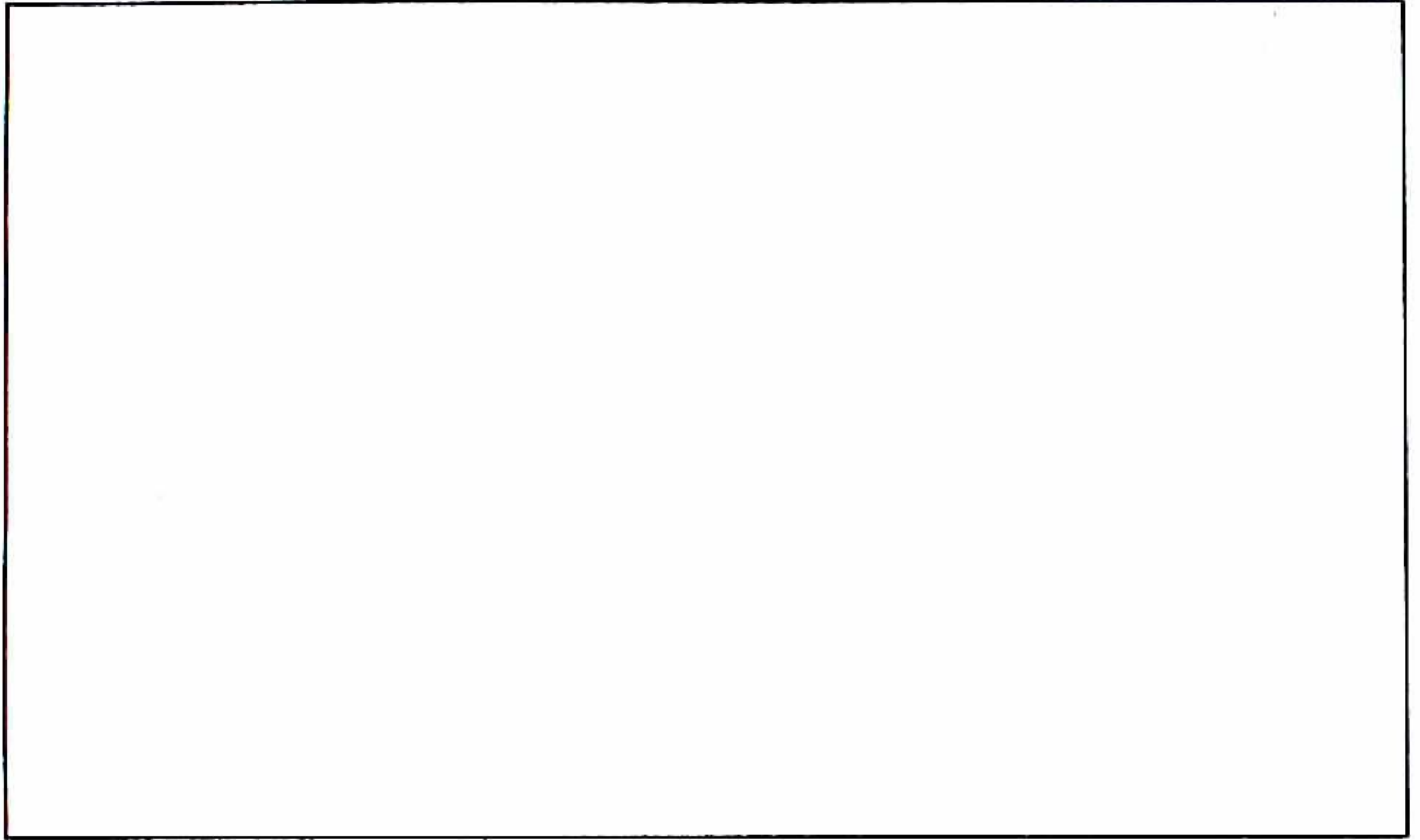
What can be done to repair the loss caused by thinking or acting wrongly?

Discuss your understanding, share your ideas with the other group.

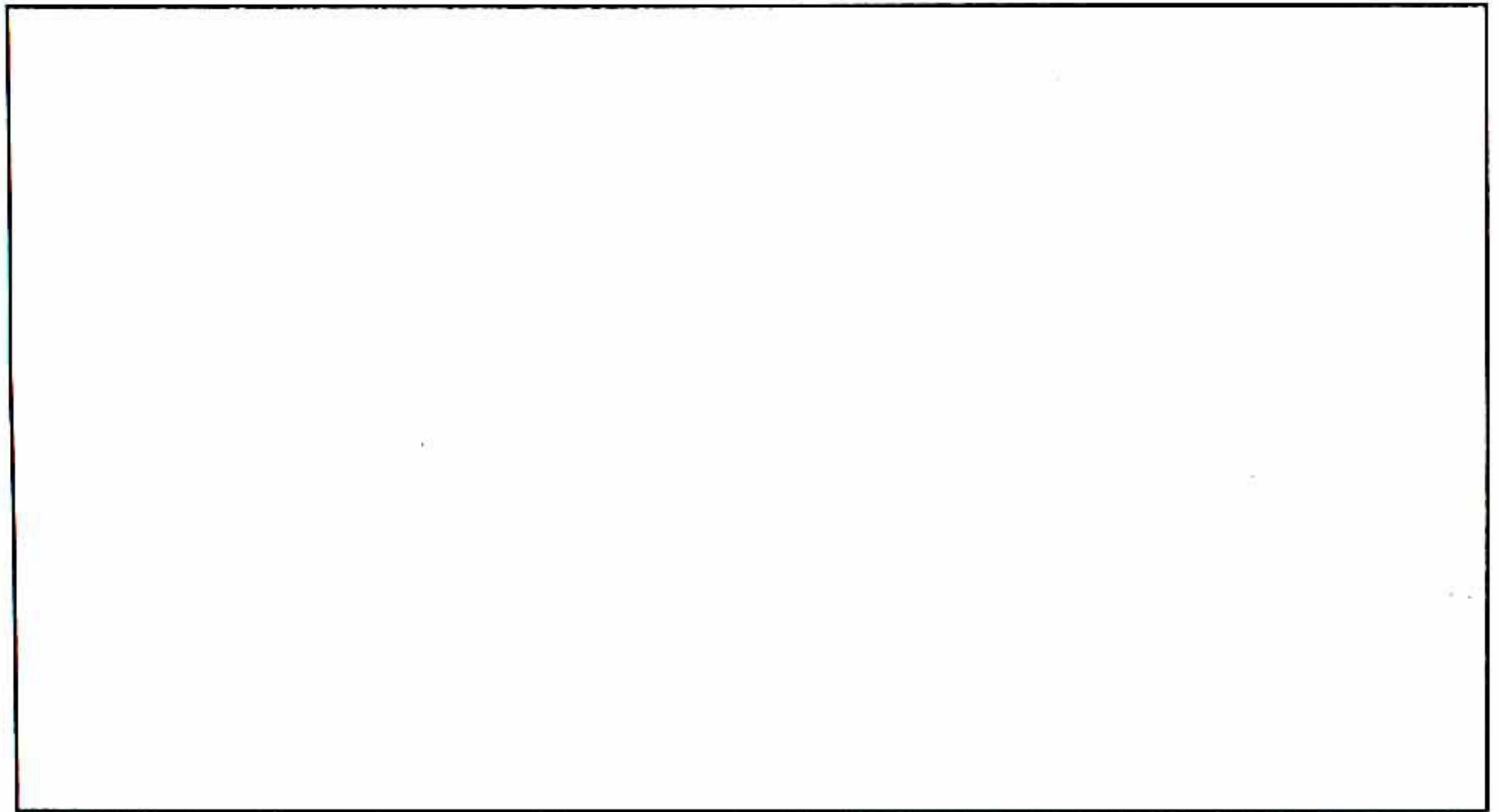
Homework

1. What is your understanding of repentance? Why sincere repentance (Tawba Nasuha) is important during the journey of self development? Can the process of repentance and Wara help us in moving on and commencing a fresh life style? How please explain

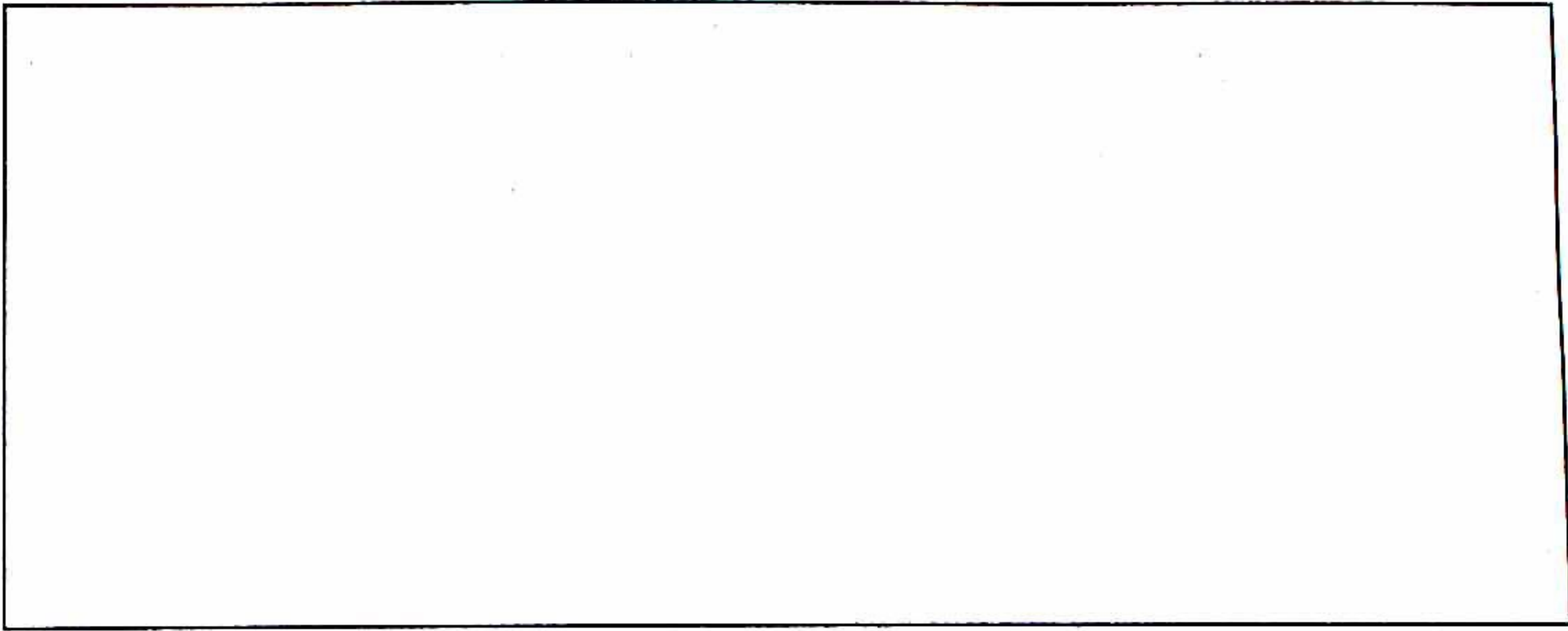
2. Analyse the condition of Tawba in Islam. How can these conditions be fulfilled during the time in custody?



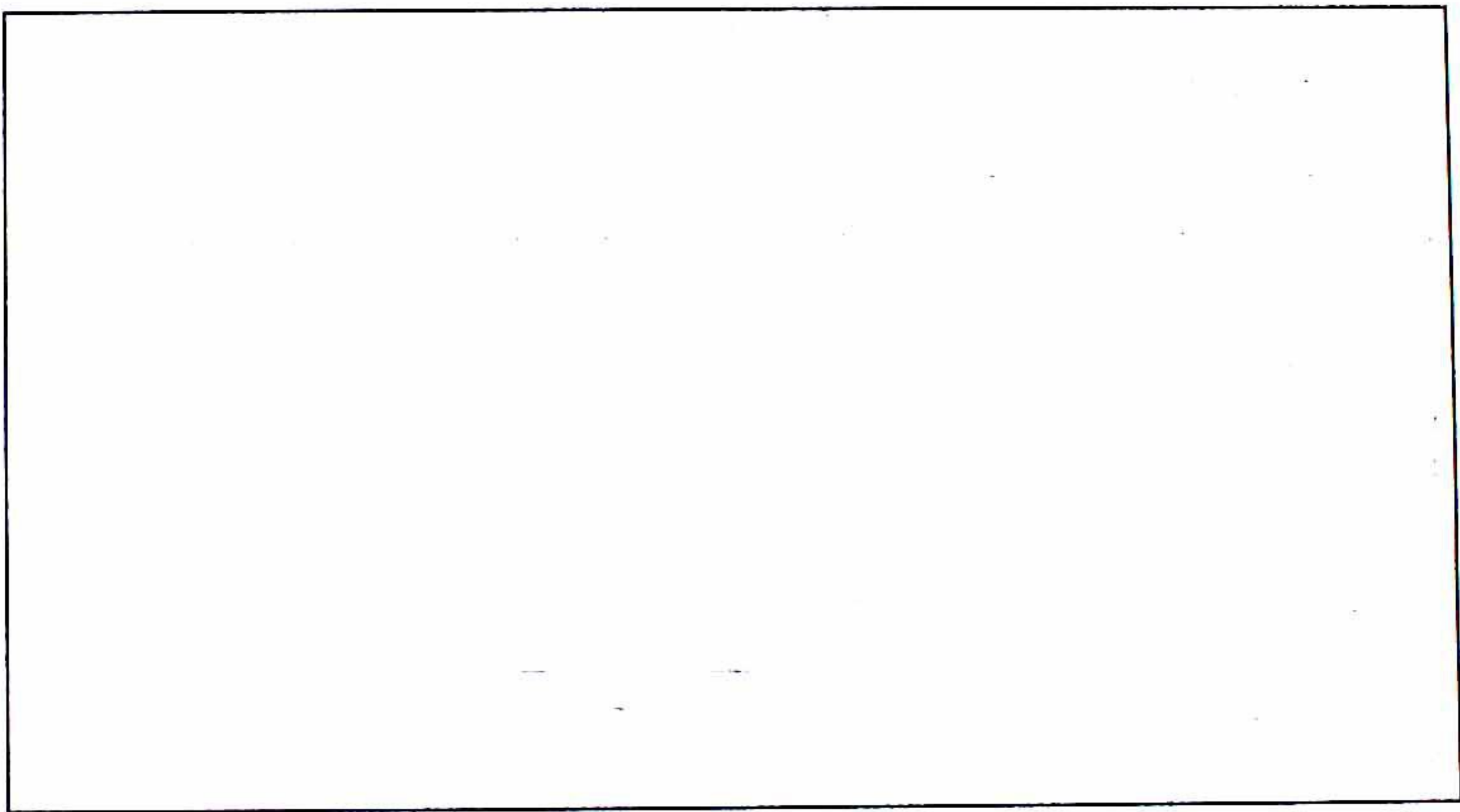
3. What is Wara (being God conscious) in your view?



4. How can the process of Wara (being God conscious) help in restoring justice and repairing self? Please share your own ideas and experience



5. Can the process of repentance and Wara help us in moving on and commencing a fresh life style? How? Please explain



Appendix 7 c – examples of a session’s power point (handouts)

Session 7 : Tawba and Wara

Aims: To explore Islamic concept of repentance and Wara and their importance in improving self

Sincere tawba and its importance

يا أيها الذين آمنوا اتوبوا إلى الله توبة نصوحا عسى ربكم أن يكفر عنكم سيئاتكم ويخلكم حيث يشاء ولا يخفى الله على الذين آمنوا عدة نورهم يومئذ إنهم يمشون على نورهم وهم يقولون ربنا آتتنا لنا نورنا واغفر لنا إنك على كل شيء قدير (66:8)

Meanings and objectives of repentance:

The Quran asked us to purify ourselves through توبة نصوحا

So What is Tawbah Nasuha?:

a) Literal meanings of Tawbah Nasuha:

1. Arabic Word توبة (Tawbah) is rooted from Taba yatoobu which means To return to, to come back, to go to opposite side
2. نصوحا (Nasuha) means to make something perfectly pure, so Towabah Nasuha is repenting in such a way that it is free from any showing off or personal gain. It is made purely to Make Allah happy.

is Tawba a process or event? Sharing ideas

There are different views but all agree that its commencement is realising the wrong that had been committed

What is the importance of remembering/ recognising the sin?

Some scholar advise that it should be remembered all the time so there is no self importance due to good actions.

Some say that it is not fair that a seeker has wasted half of the life in committing sins and rest in remembering. So just move on

Objectives: The Participants will be able to:

1. Understand the meaning of Tauba (repentance) and Wara (God's consciousness) and will share ideas in this respect
2. Analyze different aspects of repentance and Wara studying the verses of the Quran and the saying of the prophet.
3. reflect on the conditions and social / collective aspects of repentance and Wara during the journey of spiritual personal reform
4. discuss how can Tauba and Wara be used as religious based process of desistance against inappropriate thought and actions

Translation

Believers turn to Allah in sincere repentance; maybe your Lord will expunge / wipe out your evil deeds and admit you to the Gardens beneath which rivers flow. This will be on the Day when Allah will not disgrace the Prophet and those who have embraced faith and are with him; their light will be running before them and on their right hands, and they will say: "Our Lord, perfect for us our light and forgive us. Surely you have power over everything

3. Scholars say نصوحا can be from Nasaha which means to repair the clothe. This means the process of Tawbah is actually to sew or repair the dress of Taqwa (piety) that has been torn by disobeying God
4. نصوحا can be from from nasaha yashoo meaning advice . So Tawba Nasuha is actually taking God's advice on board

As a religious term it sincere repentance means To leave the prohibited life style and return back to Allah, however, when the word Tawba is used In relation to Allah it means to returning with mercy or accepting the repentance of believers

Tawbah: Repentance

Some say forgiveness and forgetting are two separate things, you should seek forgiveness but should not forget your mistakes. However you need to review the way you remember your sin. If you feel lust or pride you need to repent from such remembrance, if you feel regret then carry on remembering them

What is your view?

Elements of Tawbah Nasuha: sincere repentance

Hazrat Ali Ra said following are the essential elements of Tawba (repentance):

- Regret for previous sins
- Try to make up what has been missed/ committed
- Give back what is taken away
- Seek forgiveness from others for your bad doings
- Make promise with Allah that you will not be doing the same (mqalat Gailaniya p145; 146-148)

Importance of repentance

On the authority of Hazrat Abu Hurairah the prophet said, the almighty Allah says "I deal with my servant according to his conception (dhan) about me. I am with him where he remembers me". The holy prophet continuing said that: 'By Allah! Allah is more pleased with the repentance of a servant of His than one of you who finds out something (camel) lost by him in the desert. Allah says: the one who advances towards me by a hand's breadth, I advance towards him by an arm's length, and he who advances towards Me by an arm's length, I advance towards him by tow arm's length. If a servant of mine comes to me walking, I go to him running (Riaz: 52/440).

Social aspect of Tawbah

Sheikh Sadee narrates that An Ill king came to a pious man and asked him for Dua. The pious person said "you need to seek forgiveness from those you oppressed because they are cursing you and one person's dua (supplication) can not overcome the curses of a of a group of people. So go seek their forgiveness first make them happy and then come to me you then my supplication will go up and you may be cured

Exploring Different aspects of Wara (being God conscious in all matters) and treatment of ignorant attitude

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الْعُدُورُ (40:19)

Allah knows even the stealthiest glance of the eyes and all the secrets that hearts conceal

وَمَا تَعْلَمُوا مِنْ خَيْرٍ نَعْلَمُهُ اللَّهُ وَتَزِدُّوا عَلَيْ خَيْرَ الْإِنْسَانِ الْقَلْبُ وَأَنْتُمْ يَا أُولِي الْأَلْبَابِ (2:197)

Allah knows whatever good you do. Take necessary provisions for Hajj, and piety is the best of all provisions: so refrain from disobeying Me, O men of understanding

This style of thinking needs to be improved for Wara

Importance of Tawbah and Wara

The holy prophet peace be upon him said "fear Allah, wherever you may be; do a virtuous act after an evil act as former will undo the latter, and behave well with the people (Riaz: 5/61).

The prophet said it is the part of the excellence of a person's Islam that he should discard that is of no benefit to him (Riaz: 5/67).

The reason for committing sins and Wara (being conscious of God)

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكُلُّ اللَّهِ عَلِيمًا خَكِيمًا (4:17)

The repentance, acceptance of which Allah has undertaken is of those who commit an evil out of ignorance and then soon repent. It is towards such persons that Allah turns graciously. Allah is All-Knowing, All-Wise.

According to the Quran jihala (ignorant attitude) causes committing mistakes/ sins

(Jihalat; means ignorance as well being unaware of or ignoring the sub sequences of sins. In this case a doer must know what is wrong but does not consider the results of his actions at the time of committing it or does not take the displeasure of Allah into account)

The process of wara (being God conscious) can be used to cure the disease of ignorant . So what is Wara

What is Wara?

Wara is an Arabic word and is used in following meanings

- Fearing/ careful attitude
- Taqwa
- Being conscious of religious responsibilities
- Conscious of consequences/ objectives
- Love of Allah
- Being God conscious and being conscious of self
- Being able to Prioritise and organise self in connection with God's pleasure (Al Asfahani)
- What else?

From the authority of Hazrat Abu Saïd al Khudaree the prophet said: the world is green and fertile. Allah has made you his deputy and representative on earth, so that He might watch you as to how you behave in this world. So beware of the attraction of the world and the (mischief resulting relationship with) women. Bani Israil had their first mischief on account of woman (opposite sex) (Riaz 5/70).

The prophet said: if a person undertakes oath to do a thing and then discovers something else which may be better than the first, he should do the better one" (Riaz: 5/72).

The Scholars think that Tawba and Wara can help in improving many good traits in a believer such as quality of renunciation and love for poverty. Both of these qualities can be used to treat several diseases of self such as envy, lust for worldly desires and enmity which are hindrances on the of spiritual based personal development. We will discuss renunciation and the process of poverty in our next session.

Topic of reflection for group 1

Hz. Thabit k.s., the father of Hz. Abu Hanifa, k.s., when he was yet young and a bachelor, stopped at the banks of a river and took ablution. He saw a beautiful apple floating in front of him and without thinking, he picked it up and bit into it. He realized that apple was not his and felt terribly guilty that he may have indulged in haram. He walked upstream seeking the orchard where that apple may have come from. Finally he found it. He looked for the owner and found Hz. Salih, k.s., and asked him if he may pay for an apple which he found down the stream and bit into, or may he please make it lawful to him.

Hz. Thabit accepted his condition and worked for him a whole year. At the end of that period Hz. Salih told him that he had one last condition which he had to fulfill to make this apple lawful. He would have to marry his daughter who is blind and deaf and dumb, whose hands cannot hold, and whose feet cannot walk. Hz. Thabit accepted that condition also. On the night of the wedding Hz. Thabit found in his room a most beautiful girl, who can see and hear and talk and walk.

Hazrat Ana RA said "You (very often) commit acts which you consider as less important than a hair (lesser evil), whereas during the days of the holy prophet we used to consider them as fatal (serious evils or great sin) (Riaz: 5/63).

The prophet said "protect yourself against the fire (of Hell), even by giving away half piece of date (in charity) (Riaz:13/139).

Hazrat Anas RA narrates that the holy prophet peace be upon him saw a dry date lying on the thoroughfare (public road) and said: Had I not been afraid, that it might have been earmarked for charity, I would have eaten it (Riaz: 68/589).

Importance of Tawbah and Wara

From Hazrat Aysha Hazrat Abubakr servant offered him something to eat what he accepted and ate.

Afterward the servant said 'In the time of ignorant I used to act as a fortune-teller for a person. Really speaking it was no fortune telling but a fraud. Now when I met him, he presented me this thing (what Abubakr just had eaten)" Hazrat Aysha said on hearing this Abu Bakr thrust his hand (fingers) into his mouth and vomited all that was in his stomach (Riaz:68/594).

Reflection

The whole group will be described into two small groups, each group will reflect its on story and then share the outcome of their reflection with the other group

Hz. Salih wanted to test the young man, whether he was showing off to be so pure and so keen upon helal and haram, or whether he was sincere. He said "No. You have eaten something which did not belong to you and the price of that is very dear. You will have to work for me for a whole year to pay for it."

Reflection for Group 2

Imam Abu Hanifa was born in Kufa, Iraq in the year 80A.H. He was the son of a Persian merchant and his full name is Nu'man bin Thabit ibn Zauti (more famously known in Islamic History as 'Imam Abu Hanifah' and 'Imam A'zam'). Imam Abu Hanifah (R.A.) had joined his father's business wherein he showed scrupulous honesty and fairness. Once his agent had sold a consignment of silk cloth on his behalf but forgot to mention a slight defect to the customers. When Imam Abu Hanifah learnt of this, he was greatly distressed because he had no means of the refunding the customers; so he immediately ordered the entire proceeds of the sale (30,000 Dirhams) to be given in charity.

Share your understanding of Wara/ being careful / fearful in religious matters?

What can be done to repair the loss caused by thinking or acting wrongly

Share the outcome of your reflection with group 2

Read the following books from the chapel library

Ihya al Uloom (T217); Kitab al Ima'ah (T211), Kashf al Mahjub (T209); Kashf al Mahjub (T207); Mukashift al Qulub (T201); Kita al Risalah (T205)

After Session Work

1. What are your understanding of repentance ? why sincere repentance (Tawba Nasuha) is important during the journey of self development?
2. what are the condition of Tawbah in Islam? How these condition be fulfilled during time in custody?
3. What is Wara (being God conscious) in your views?
4. How can the process of Wara (being God conscious) help in restoring justice and repairing self? Please share your own ideas and experience.
5. Can the process of repentance and Wara help us in moving on and commencing fresh life style? How please explain

Appendix 8a

Interview title: Islamic mode of religiosity

Type: semi structured interview

Nature: pre- course

Date: 01/02/2011

Time specified: 45-55 minutes

Interviewee: Tayeb

Interviewer: T

(Results of Analysis: exploratory mode of religiosity with some signs of foreclosed)

T: thank you very much for completing the questionnaire and self-characterisation sketch. In this interview I would like to discuss a little bit further about you and your faith. As I have explained that you can leave whenever you wish to and you are free not to reply to any of the questions.

Tayeb: No problem

T: Would you tell me about your faith and a little bit about your family background?

Tayeb: I am a Muslim by birth and my family is from Pakistan originally.

T: Where were you born?

Tayeb: I am a British born Muslim.

T: Ok and do you class yourself as a practicing Muslim?

Tayeb: Al Íamdu lillah (praise be to God!) I think I do practice my religion.

T: OK and did you come from a religious family background i.e. your parents would practice religion just like you?

Tayeb: To be honest, not really.

T: And would you practice your religion outside of the prison?

Tayeb: Not really, and you know it is only prison where I read five times daily obligatory prayer you see!

T: Alright and is there any other activity or action other than prayer that you think of as religious?

Tayeb: Well there must be many, prayer is one of them such as reading of the Quran etc and I read the holy Quran on regular basis and feel sakĒn (comfort) you know!.

T: Alright so prison has been one of the resources for faith improvement for you!

Tayeb: O yes! That is right I think I really improve my understanding of faith insider the prison!

T: Good! And how would you explain your present understanding of Islam?

Tayeb: Well I read five time daily prayers read the Quran and attend Islamic studies classes. If I evaluate my present life comparing it outside I feel it is far more better and you know most importantly I would like to understand my faith you know! Yes I have enthusiasm and interest to understand you know! I would like to explore how religious guidance can help me to overcome my personal issues you see such as depression etc you know!

T: OK so would you share your personal experiences with me?

Tayeb: What do you mean by this?

T: I mean have you had any experience where faith helped you at all to overcome the issues you just mentioned or any other related to environment? I mean as you mentioned depression. You know where I am coming from?

Tayeb: O yes! Prayer and reading of the Qur'an really helped me when I am down, upset and distressed to be honest!

T: Alright! And do you understand the meaning of the prayers and the Qur'an?

Tayeb: No, not really just a little bit but I think it is important to understand the meaning of the Arabic text you know! It is not right that you are doing supplication to God and do not know what are you asking for (laughing!) I think I have been a little bit lazy but you know I have started to understand the text of the prayer a bit!. And it does make difference to be honest! This is my personal experience and understanding though! Many brothers may have different understanding as I never paid any significant attention at all to know the meaning of the religious text I mean it had not been important for me for a while particularly outside the prison!

T: Really! And do you think other brothers inside the prison think the same!

Tayeb: What do mean by that?

T: I meant is this you or the prison environment that is helping to improve this understanding? You know what I mean!

Tayeb: O yes! Well I am not thinking due to the influence of anybody it is my own view to be honest. And you know I don't think most of the brothers think as I think you know and we cannot blame them you know! People are from different cultural background where such things are at the bottom of the priority list! You know what I mean! It is upside down (laughing!) I personally think there is no real benefit carrying out the rituals without understanding them. Well my parents never focus on this and I cannot blame anyone! I think now people started to realise the importance of education but still a lot to learn you know! May Allah grant us Tawbah and guide us towards the right path! Amen!

T: Amen! What is Tawbah and guidance to you?

Tayeb: You are very clever man! Well I am not a scholar but Tawbah according to my understanding is seeking forgiveness from God for the wrong actions but first of all you have to understand that you are wrong and then regret and then make promise with God that you are not repeating this! Is not it? And guidance is acting according to the Quran and the Sunnah (the tradition of the prophet) it is not easy but with the help of Allah you know!

T: That is right. Is it easy or difficult to act according to the Quran and Sunnah inside the prison as compared to outside the prison? I mean what is your opinion?

Tayeb: Well I don't know! I think prison environment has both pros and cons you know! Constrained environment can divert your attention toward God but there are many obstacles as you know more than I know inside the prison!

T: OK so what are the challenges leading life in line with Islam in prison environment?

Tayeb: I bet there are; for example due to this constrained environment you cannot get enough resources a great deal of books or scholars open discussion as you have access outside the prison. However on the same token there are less destruction and your life is well organised due to the strict prison regime you see! I personally think I improve my faith inside the prison you know and would like to explore further you know!

T: OK so do you discuss your ideas with others as well I mean do you have opportunity to do so?

Tayeb: Well! I must say to a certain level but you know I am OK I think I myself need to learn a lot first!

T: Good! So what would you like to learn/ improve?

Tayeb: Well I need to learn basic things you know and their proper and deep understanding you see- I mean the essential aspects of Islam and I hope this course (IGP) will help me in this respect

T: In sha Allah (God willing)!

Tayeb: Thanks a lot for giving me opportunity to take part in the course!

T: Thanks a lot for your time.

Tayeb: No problem at all!

Appendix 8b

Interview title: Islamic mode of religiosity

Type: semi structured interview

Nature: post course

Date: 11/12/2011

Time specified: 45-55 minutes

Interviewee: Tayeb

Interviewer: T

(Results of Analysis: exploratory mode of religiosity)

T: Thank you very much for completing the questionnaire and self characterisation sketch. Well you have completed the course. I would just like to check whether IGP helped you in improving your personal understanding of faith. Just like pre- course interview you can leave whenever you wish to and you are free not to reply any of the questions.

Tayeb: I believe you will not be very hard with me (laughing!)

T: No, Not at all! (Laughing) just the similar informal sort of discussion do not worry!

Tayeb: I know I was only joking Imam please go ahead!

T: So you are a Muslim with Pakistani family background and read five times daily obligatory prayers, read the Qur'an every day, have you improved your faith inside the prison?

Tayeb: I must say Alhamdu lillah (praise be to God) yes! and I want to explore Islam in depth.!

T: Good and how would you explain your present understandings of Islam?

Tayeb : Well before coming to the prison I did understand that Islam is for everyone and there is no discrimination on the basis of colour or race

or language but my understanding were very simple and that is it like you know superficial, but my present understanding are far more better you know particularly after having gone through the course!

T: Good in which sense your understanding of faith are better then? Would you share with me?

Tayeb: Of course Imam you know actually I think I have discovered my religion inside the prison. I used to go to mosque outside the prison but it was on superficial level, but this is not the case anymore.

T: For example?

Tayeb: For example I would go to mosque to show my family that yes I am going like I was just fulfilling the criterion like showing my face to elders in the community. If I would not for example go to Friday prayer my family or relative would ask why I have not offered Friday prayer you know. I would go to mosque so my family would not upset I was like just fulfilling a criterion and showing my face to the elders and family you know. Performing faith not sincerely I must say!

T: And did prison help in improving this?

Tayeb: O yes! Since I am in the prison this has completely changed.

T: In which sense?

Tayeb: Well I believe that religious activities have their own benefits. Islam has become the nucleus, the brain, the heart and soul of my life now. It helps me a lot at personal level. Without it I would have no guidance just my own desires which can be negative and were negative before. Now I understand Islam and the wider meaning of worship particularly having gone through the course. Everything that motivates interest and excites me is to do with Islam. This has made my time peaceful in the prison. I feel like Islam is a journey that I am on that will have its own benefits one day, and I will learn from this, Islam has been my companion through my hardest time in the prison. Understanding religion as a mean to overcome the issue has really been a fantastic experience!

T: Good and do you think that your understanding are different from your parents' understanding or the brothers inside the prison?

Tayeb: I think most of my understanding are quite similar to theirs but some of them are different.

T: For example?

Tayeb: For example sometimes it is hard for my parents to differentiate between some of the cultural and religious issues you know, but look we need to understand their specific background, I was born in this country my parents came from a different background although they were fairly qualified but still have their own cultural background. I think I can see religious things in more rational manners now. My parents' understanding and of most of the brothers' (Muslim prisoners') understanding particularly those who newly embraced Islam seems quite simple. They are sincere with faith but are most likely to see the things in black and white form. But Alhamdu lillah (praise due to God) in basic principles our understandings are quite same.

T: Excellent! And would you give a sort of example where you think your understanding of faith/ religion are more rational in your views?

Tayeb : Yes many, you know! for example most of the people of my community are most likely to get marriages within the people of their own tribe but now I understand that people should be thinking more widely and it is OK to get marriage with any one and even we are allowed to get marriages with people of the books (Christian and Jews) These sorts of things. But it is important to consider why people have different understanding of Islam etc, and now I understand this fully. If we are aware of our mistakes we should seek Tawbah (repentance) and forgive others as well isn't it?

T: That is right! you mentioned forgiveness and Tawbah (repentance) would you share your understanding of them with me?

Tayeb: Well this has been the main focus in our course and now I am quite clear about them. I think Tawbah means to return back isn't it but I think it is returning back to Allah by recognising your sins, mistakes and crimes feeling regret for them and making promise with God not to repeat the same sins!

T: OK and what are your understanding of sins and mistakes?

Tayeb: Well sins can be individual and collective is not it? I mean if you rob somebody this is a sin, if you do not read prayer this is sin as well because in both situation you are violating the order of Allah. To be

honest Islamic Guidance Programme really helped me in understanding the wider aspects of sins and how Tawbah can help to remove the guilt of sins and to move on. According to my understanding regret and restoration of wrong according to your ability is the part of Tawbah (repentance). However, I must say it is really hard and bold step particularly to restore and paying back and acknowledging your own mistakes. Here we need Guidance and help from God and I learnt that the supplication is also part of Tawba! But it may be difficult for many people particularly inside the prison!

T: OK do you think there are some difficulties/ challenges in leading life according to Islam in prison environment?

Tayeb: I do not want to blame anyone I think we need to carry out our religious responsibilities first rather blaming others! This is what reaffirms to me by the Islamic Guidance Programme. However, as a matter of fact I think leading life in line with Islam seems to be getting more difficult now a days. Imam as you know I have done degree and do not want to adopt a stupid blaming attitude but I think it is media which is depicting a negative picture about Islam. but it is not completely wrong that if something happen negative to Muslim it is at high profile but the positive things have not been highlighted.

T: What is the point you want to make?

Tayeb: Imam as a matter of fact people talk what is headline on the papers all day and this is increasing a big problem particularly inside the prison. People always due to media have negativity about Islam, for example there are some people when they see a woman wearing scarf they automatically think this woman has been enforced to do this even it might be her own choice. Some people appear judging Muslims without even discussing the issues properly you know, I am not saying all Muslim are good or all non Muslim are bad but everyone should not be coated with the same brush isn't it? I think we also have responsibility to clarify the Islamic position you see!

T: OK and do you discuss religious issues with other to clarify Islamic view point?

Tayeb: Well if you want to hear the honest answer, outside prison I used to have many non Muslim friends and have had so for a long time. However inside the prison I have only one or two. There is a certain

stigma attached to making non- Muslim friends and even for them to make Muslim friend.

T: And in your view why is this for?

Tayeb: I think it is because of the large number of people converting to Islam (in and out of the prison) and it has attracted the attention of the authority figures inside and outside the jail. This has brought about certain misconceptions such as people being pressured to become Muslims by fellow Muslims. Obviously with this being the case I personally stay safe and not involve myself too much with non Muslims. You could be having a normal conversation with a non- Muslim and later staff may ask the non- Muslim that, if he is being pressured into certain religious beliefs and this is a really annoying stigma attached to this type of relationship. Equally on the other hand with all the media hype and government figures giving their opinion on the religion of Islam this have brought about a phobia for Islam. I think equally it is important for Muslims to improve their knowledge of different aspects of Islam to make others aware of the real picture, isn't it?

T: That is right and from personal perspectives, which aspect of religion/ Islam you would like to improve?

Tayeb: I would like to learn and understand the Quran and the tradition of the prophet in depth and may do my Master in Islamic studies!

T: Good and thanks a lot for your time

Tayeb: No problem at all!

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An Empirical Case Study



Dr. Tariq Mahmood Awan

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