

PRINCIPLES OF ISLAMIC COUNSELLING AND PSYCHOTHERAPY

Salmi Ahmad Sudan

Faculty of Education, International Islamic University, KL,
MALAYSIA.

salmisudan@iiu.edu.my

ABSTRACT

Counselling and psychotherapy are parts of the modern discipline of psychology related to the study of human mind and behaviour. Islamic counselling is a method to infuse values and spirituality into the process of therapy and treatment as well as to overcome various difficulties through religious teachings which will in turn help in balancing the physical and the spiritual needs of an individual. To avoid failures, it is crucial to accomplish a balanced life; as spirituality creates inner peace. Therefore, the main sources of Islamic counselling are the Qur'an, the book of God and the hadith of the Prophet. Both of these sources emphasise on the well-being, satisfaction and the salvation of the individual. During the medieval period, extensive study on human psychology had been undertaken by Muslim scholars such as Al-Razi, Ibn Sina, Al-Balkhi, and Al-Ghazali. These scholars have laid the foundations and principles of Islamic counselling. Some of the key principles of Islamic counselling are: confidentiality, autonomy, beneficence, justice, motivation, multicultural counselling, and personality development. It is important to relate that spirituality has its own coping strategies.

Keywords: counselling, psychotherapy, Islam, spirituality, principles, Muslim scholars

INTRODUCTION

Islamic counselling is the incorporation of Islamic values, teachings and spirituality into the therapeutic processes, mechanisms and approaches. Islam is a comprehensive religion and sees the person from all aspects including mental, physical and spirit. The wellbeing of these three aspects is vital to Islamic counselling. Hence, incorporating the Qur'an, the hadith, and other facets of Islamic ethos into the techniques of psychotherapy is necessary. Similarly, Muslim physicians and mental health professionals should incorporate the Islamic ethics and other virtues in their treatment. No one has so far claimed of any model of Islamic counselling and there is no governing body to be universally referred to, therefore, Islamic counselling remains widely open subject. This paper analyses selected principles of Islamic counselling and psychotherapy, as it also traces Islamic counselling to the medieval period. The main objective of the paper is to evaluate the principles of Islamic counselling for better understanding. It discusses the contributions and views of Muslim scholars such as Al-Razi, Ibn Sina, Al-Balkhi, and Al-Ghazali on counselling and its principles. The significance of the research is that it simplifies our understanding on the principles of Islamic counselling and psychotherapy. The paper offers assistance to the younger Muslim counsellors on the role of religion and spirituality as they prescribe treatment for their patients. We have employed a library based method in our data collection.

The Nature of Islamic Counselling

Human lives are exposed to numerous predicaments and complications. Mainly, these problems are related to the life style of the modern man. Ultimately this life style leads to stress, depression, anxiety, and other forms of disorders. Hence, to overcome humans seek counselling and psychotherapy (Akhir, 2014). Counselling and psychotherapy are two different disciplines but closely interrelated with each other. Customarily, these two disciplines are universally known as a healing and helping where counsellor will interact with the patient in order to deal with their environment, assist them to learn about themselves, as well as to understand their role and responsibilities in the community. On the whole, all counselling and psychotherapy theories emphasises on the importance of a healthy therapeutic connection between the patient and the counsellor. Nevertheless, there are two approaches to counselling; the Western approach and Islamic approach of counselling (Al-Thani, 2010; Abdullah; 2009).

Western approach of counselling as defined by the British Association for Counselling (BAC), also known as British Association for Counselling and Psychotherapy (BACP), is "...to facilitate self-knowledge, emotional acceptance and growth and the optimal development of personal resources". It further elucidates that: "... the overall aim is to provide an opportunity to work towards living more satisfyingly and resourcefully". At the same time, BAC agrees that "Counselling relationships will vary according to need but may be concerned with development issues, addressing and resolving specific problems, making decisions, coping with crisis, developing personal insights and knowledge, working through feelings of inner conflict or improving relationships with others" (Sheppard, 2004). The above definition was recently improvised by BAC. Note that, this definition consists of three essential elements namely, therapeutic relationship, the counsellor's attitude towards the clients, and the atmosphere of the counselling (Al-Thani, 2010). Thus, they contend that: "counselling takes place when a counsellor sees a client in a private and confidential setting to explore a difficulty the client is having, distress they may experiencing or perhaps their dissatisfaction with life, or loss of a sense of direction and purpose" (Al-Thani, 2010). It was further argued that "Counselling is a way of enabling choice or change or of reducing confusion. It does not involve giving advice or directing a client to take a particular course of action (Al-Thani, 2010). The dictionary of counselling's definition is closely similar to the above. It denotes that: "Counselling is a principled relationship characterised by the application of one or more psychological theories and a recognised set of communication skills, modified by experience, intuition and other interpersonal factors, to clients' intimate concerns, problems or aspirations" (Dictionary of counselling). The Governing Council of the American Counselling Association (ACA), sees counselling as "the application of mental health, psychological or human development principles, through reasoning, sentimental, behavioural or systemic interventions, strategies that address wellness, personal growth, or career development as well as pathology (Sheppard, 2004).

Islamic counselling, on the other hand, is the application of a set of religious values. According to Mohamed Sharif "Islamic counselling refers to a given process to help resolve any problems regarding the existence of psychological stress such as fear, sadness, and anger as well as identify and develop their potential and change their attitudes towards the direction of a more appropriate behaviour, and achieve prosperity in the world and the next with happy and grateful patient when in difficulty" (Mohamed Sharif, 1998). It is however, paramount to note that Islamic counselling is part of Islamic psychology; a field that examines the Islamic perspective on health and illness and compares it to the Western perspective. In fact, Islamic

psychology is growing in the Muslim world, aiming at integrating the findings of Western psychology with Islamic views (Ashy, M. A., 1999). Nonetheless, the subject matter of Islamic psychology remains like that of the West although; the application, approach, implementations, and mechanisms, as well as, the tools and techniques are dissimilar. Islamic psychology therefore, is the study of the soul; the ensuing behavioural, emotional and processes; and both the seen and unseen aspects that influence these elements (Utz, A. 2011). Islamic psychology, like any other field related to health issues, is the scientific study of how a person's thoughts, feelings and behaviour are influenced by the real and imagined presence of others (Franzoi, 2006). In other words, is the study of how presence of others can affect human feeling, thinking and behaviour in social setting (Morris, 2005). It is the science of mind and behaviour (Passer, M. W., & Smith, R. E. 2004), and it refers to the medical and philosophical study of the psyche from an Islamic perspective and addresses topics in psychology, neuroscience, philosophy of mind, and psychiatry as well as psychosomatic medicine (Haque, 2004).

In professional terms, Islamic counselling is a confluence of counselling and psychotherapy with the central tenets of Islam (S. Abdullah, 2009). Unlike the western approach to counselling, as highlighted earlier, Islamic counselling emphasizes spiritual solutions, based on love and fear of Allah and the duty to fulfil one's responsibility as the servants of Allah on this earth (Baqutayan, 2011). To put it differently, it is an effort to help individuals to prevent deviation and connecting the individuals with their strong social support systems or empowering them through healthy integration into environments that are nurture the mind and the spirit (Khalil Foundation, 2017). This may take place through the exhibition of spirituality and religiosity as a way of life (Lubis, 2011). Islamic counselling does not subject a person based on his or her social expectations and norms, rather, it instils standards that are to be internalized (Badri, 1996). The aim is to achieve human mental wellbeing (Tareq MZ, 2014). Besides, Islamic counselling emphasizes the biological, social, and spiritual aspects of the individual; it is a reflective, directive, and critically supportive, as it incorporates religious and cultural values Al-Thani (2012). In line with this, the focus of professional counselling in Islam is not on the individual, or the client, rather the society as a whole (Tareq MZ, 2014).

The epicentre of Islamic counselling is that it provides balance between physical and spiritual needs of a human being in order to attain happiness and comfort. It is significant to achieve this balance in order to avoid failures (Hamjah and Akhir, 2014). Spirituality and religion are interconnected with each other; nonetheless, there are some counsellors who think that religion and spirituality are two different values. They contend that religion is a structure which involves belief system including moral values, believe in God, whereas spirituality is an internal set of values which includes a sense of meaning, inner wholeness, and connection with others. In Islam, religion and spirituality are inseparable; both aim to achieve inner and outer peace. The Qur'an is the source of all aspects of a Muslim life. It reads: "O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe guidance and a Mercy" (al-Qur'an, 10:57). In another verse the almighty Allah says: "Those who believe, and whose hearts find satisfaction in the remembrance of Allah do hearts find satisfaction. For those who believe and work righteousness, enjoy every), blessedness and a beautiful place of final return" (al-Qur'an, 13:28).

Muslim Scholars Contributions to Psychological Therapy and Counselling

Early Muslim scholars, during the medieval period, wrote comprehensively on human psychology or 'ilm nafs. They employed the concepts, such as, Nafs (self or soul) for the

individual personality which includes the qalb (heart), the ruh (spirit), the ‘aql (intellect), and the irada (will) as well as fitrah (human nature). During this time, studies related to ‘ilm nafs (Psychological science), refers to the study of nafs (self, soul or psyche) and covers the psychology, psychiatry, and neurosciences (Mohamed, 2008). Meanwhile, ‘ilaj an-nafsy (psychological therapy), was, as it is today, the studies related to mental illness and psychotherapy which also deals with the treatment of soul, and mind. This was the era where the first mental hospitals, the development of the first clinical approach to mental illness, and unique experimental studies on mind were established (Deuraseh and Abu Talib, 2005; Khaleefa, 1999; Mohamed, 2008).

Mohammad bn. Zakariyya al-Razi, (854-925) was a Muslim physician, alchemist and imperative scholar in the history of psychotherapy. Al-Razi was the first scholar who implemented the use of psychotherapy based on the combination of psychological methods together with psychological explanations. Besides, he used the psychotherapy method to heal the caliph by deliberately provoking him in order to give strength. In his various works on the subject he explained various mental diseases based on the observations of patients (Mohamed, 2008).

Another famous Muslim scholar who also contributed in psychotherapy was Ibn Sina. Abu ‘Ali al-Husayn ibn Sina (980-1037), better known in the west Avicenna, is one of the greatest scholars in ‘ilm nafs. He employed psychological method to treat his patients. Prince of Persia with melancholia used to be one of his patients. The prince suffers from the delusion where he thinks he was a cow, act as one, and would never eat anything. He would cry: “Kill me so that a good stew may be made of my flesh” (Mohamed, 2008). When the prince was being treated by Ibn Sina sent a message to the patient that he should be happy because the butcher was coming to slaughter him. His patient was delighted upon hearing the message. Then, Ibn Sina cleverly resolves the problem:

“When Avicenna approached the prince with knife in his hand, he asked “where is the cow so I may kill it?” The patient then lowed like a cow to indicate where he was. “By order of the butcher, the patient was also laid on the ground for slaughter.” When Avicenna approached the patient pretending to slaughter him, he said, “the cow is too lean and not ready to be killed. He must be fed properly and I will kill it when it becomes healthy and fat.” The patient was offered food which he ate eagerly and gradually “gained strength, got rid of his delusion, and was completely cured” (Haque, 2004; Mohamed, 2008)

Ibn Sina was well known for his physiological psychology in treating illness of patients which involves emotions. He developed a system for associating changes in the pulse rate with inner feelings that has been viewed as sign of the word-association test of Jung. He had treated a very ill patient by feeling the patient’s pulse and reciting aloud to him the names of provinces, districts, towns, streets, and people. Ibn Sina detected that the patient was in love with a girl; when her hometown was mentioned, the patient’s pulse quickened. As a treatment, Ibn Sina advised the patient to get married with the girl and later, his illness recovered (Mohamed, 2008).

Abu Zayd Ahmed ibn Sahl Balkhi (850-934) was a Muslim physician, psychologist and scientist. As a medical psychologist, Al-Balkhi had clearly differentiated between neuroses and psychoses. He elucidated neurotic disorders and shows detail on how rational and spiritual cognitive therapies can be used to treat patients based on his classified disorders. There are four emotional disorders classified by him; fear and anxiety, anger and aggression,

sadness and depression, and obsessions. He also clarified the causes for psychosomatic disorders can be due to the interaction of physical and psychological disorders (Haque, 2004).

“He suggested that just a healthy person keeps some drugs and First Aid medicines nearby for unexpected physical emergencies, he should also keep healthy thoughts and feelings in his mind for unexpected emotional outbursts. Al-Balkhi said that it is the balance between the mind and body that brings about health and the imbalance will cause sickness. Furthermore, al-Balkhi said that the treatment of a body follows opposite and reciprocal approaches with respect to the imbalance, e.g., fever-cold surface, chill-heat” (Haque, 2004).

According to Al-Balkhi, depression can be divided into three categories which are everyday normal huzn or sadness also known as normal depression, endogenous depression, and reactive depression that are originated from outside of human body (Haque, 2004).

Abu Hamid Muhammad ibn Muhammad al-Ghazali (1058-1111), was a medieval theologian, psychologist and mystic. Al-Ghazali classified diseases into two categories: physical and spiritual diseases. According to him ignorance and deviation from God is the most dangerous spiritual disease. Some of the spiritual diseases are self-centeredness, addiction to wealth, fame and social status, ignorance, cowardice, cruelty, lust, doubt, malevolence, calumny, envy, deception, and greed. In order to overcome these diseases, he suggested using therapy of opposites for instance, ignorance and learning, or hate and love. He believed that closeness to God is an equivalent to normality while distance from God leads to abnormality (Skellie, 1978).

In the 8th century, sanctuaries were built for the mentally ill patients at Fez, Morocco as well as in Baghdad in 705 A.D., Cairo in 800 A.D., Damascus and Aleppo in 1270 A.D. Other treatment given to the mentally ill patients were baths, drugs, kind and benevolent treatment as well as music and occupational therapy. These therapies help the patients to recover quickly especially when the patients were treated using the music which involve singing, musical performances, and comic performers (Mohamed, 2008).

Principles of Islamic Counselling and Psychotherapy

Islamic counselling is based on the Qur’anic teachings and on the hadith of Prophet Mohammed; and therefore, it is strong method with clear and solid basis. Nonetheless, the ability of the counsellor to comprehend the essence of the text and interpreting it, during the process of treatment, and according to the case at hand, remains vital in the implementation of Islamic counselling. The principles of Islamic Counselling aim at the well-being and satisfaction of the individual. For the purpose of this paper we discuss seven prominent principles of Islamic counselling.

Confidentiality

Confidentiality is a prime principle in Islamic counselling where a set of rules or promise that limits the access or places restrictions on certain evidence. It is related to the communication between a counsellor and a patient. The best word to describe confidentiality is respect. The counsellor should respect the privacy of their patient. They should preserve the privacy of information that is acquired in their field of work. Besides, confidentiality is also interconnected with trust. Trust is equally important in order to treat a patient. Hence, it could be argued that trust is the backbone of the therapy (Kohli and Das, 2008; Ullah and Anwar, 2014). The Qur’an teaches us confidentiality. It reads: “O ye who believe! Shun much suspicion; for lo! Some suspicion is a crime. And spy not, neither back-bite one another. Would one of you love to eat the flesh of his dead brother that ye would abhor it? And keep

your duty (to Allah). Lo! Allah is Relenting, Merciful” (al-Qur’an, 49:12). In another verse the almighty educates: “O ye who believe! Enter not houses other than your own without first announcing your presence and in voking pease upon the folk there-of. That is better for you, that ye may be heedful.” (al-Qur’an, 24:27). Therapy is actually meant to be a safe place for people to address their concerns that they could not speak elsewhere. The patient needs to trust the counsellor in order for them to speak openly and honestly so that an effective therapy can be executed. Hence, by keeping confidentiality, it can lead to a good relationship between mankind (Ullah and Anwarii, 2014).

Autonomy

Is the idea of being independent for one’s will and actions; the condition of being autonomous, self-government; or the right of self-government. Autonomy “...stands for personal liberty where the individual is free to choose and implement his own decisions, free from deceit, duress, constraint, or coercion. This concept serves well when securing the rights of patients against paternalistic infringement” (Mohammad Yousuf Rathor, 2011). Autonomy in Islamic counselling is defined to mean respecting the patient’s right to be self-governing. It is a principle which emphasises on the significance of the ability of the patient to be more self-directing during the therapy in all aspects. The counsellor should ensure the accuracy in any information given in advance before the treatment, seek freely given and sufficient information on agreement, highlight the value of voluntary participation in the treatment and avoid conflicts of interest (British Association for Counselling and Psychotherapy, 2002; Kohli and Das, 2008). It is prohibited for the counsellor to manipulate the patients against their will although it is for the social benefit (Kohli and Das, 2008). In Islam no one is allowed to dispose of the right of another individual without their permission. In fact, Islamic counselling is based on the obligations and societal accountability of those who adhere to. The Qur’an teaches us all humans are responsible for their actions, deeds and speeches. Allah says: “Every soul will be (held) in pledge for its deeds” (al-Qur’an, 74:38). In another verse the Qur’an reads: “(Yet) in each individual in pledge for his deeds” (al-Qur’an, 52:21).

Beneficence

It is a commitment in promoting the patient’s welfare. This principle means to act in the best interest of the patient based on the professional assessment. Systematic monitoring of practice can ensure the patient’s best interest to be accomplished. In order to enhance the quality of the treatment given to the patient, the counsellor is advice to continually update his knowledge for professional development. This is because the patient may have a time where his autonomy lessened based on immaturity, distress, psychological disturbance, emotional imbalance or nervous breakdown (British Association for Counselling and Psychotherapy, 2002; Kohli and Das, 2008). As mentioned in the Qur’an, “O ye who believe! Profane not Allah’s monuments, nor the Sacred Month, nor the offerings, nor the collared (animals of sacrifice), nor those repairing to the Sacred House, seeking the grace and pleasure of Allah. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the Inviolable Place of Worship seduce you transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment” (al-Qur’an, 24:27).

Justice

Justice is a principle which requires the counsellor in being just and fair to all his patients as well as bestow respect to the patient's human rights and dignity (British Association for Counselling and Psychotherapy, 2002). In the Qur'an Allah says: "O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). Do follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do" (al-Qur'an, 4:135). In another verse the Qur'an reads: "Lo! Allah enjoineeth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed" (al-Qur'an, 16:90). In a related verse, Allah says: "Lo! Allah commandeth you that ye restore deposits to their owners, and if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you" (al-Qur'an, 4:58). Hence, a counsellor should provide just and equal chance, ignoring their personal and social characteristics which might cause discrimination or oppression. In this field of work, respect for human rights and dignity should be reflected (British Association for Counselling and Psychotherapy, 2002; Kohli and Das, 2008).

Motivation

Motivation is a basic helpful principle which has deterministic view of human enthusiasm. Most of the time, an individual act is usually outside of their control due to the unconscious, environmental conditions, or evolutionary considerations. This concept is implemented in Islam where the religion itself considered taking deterministic view of human life. For an example, Allah knows what will happen in a person's life since he was an infant including his birth time as well as his death time (Smither and Khorsandi, 2009). The Qur'an states: "Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude" (al-Qur'an 3:145).

Multicultural Counselling

In Islam, religion should not be forced unto people (Hassan and Shuen, 2014). As mentioned in the Qur'an: "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things" (al-Qur'an, 2:256). Muslims are required to deliver the message of Allah to mankind regardless of backgrounds, places, and colours but that does not the mean we can force them (Hassan and Shuen, 2014). The Qur'an on this reads: "So remind them (O Muhammad) You are only a one who reminds. You are not a dictator over them" (al-Qur'an, 88:21-22). Therefore, when all the counsellors sustain the global standard of professionalism of counselling, there should not be any interference in seeking help from any counsellors regardless of religions and ideologies. However, since there are forbidden things related to faith in Islam, it is advisable to choose counsellor who is a Muslim for a Muslim patient. This is because once the patient takes the counselling sessions seriously, then it is no longer an ordinary life but that of salvation. As an example, in Islam, it is prohibited for a Muslim to commit premarital sex. So, when the counsellor himself is a Muslim, he would be able to guide the patients according to the Islamic teachings (Hassan and Shuen, 2014).

Personality Development

According to some researchers, before reaching maturity, people will go through a number of psychological stages. The Qur'an on human development, mentioned three periods of weakness, strength, and infirmity which is clearly stated: "It is Allah who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you) weakness and a hoary head): He creates as He wills, and it is He who has all knowledge and power" (al-Qur'an, 30:54).

The time of weakness is during childhood. It is a stage where parents are charged with ensuring the physical care of their children. Parents also act as a role model in spiritual practice to promote moral development. In Islam, children under the age of 7, they are recognized as an important age in terms of children's reasoning abilities. At this point of age, they do not have the ability to understand the consequences of their actions and their actions are simply based on imitating their parents. But, at the age of 7, parents are encouraged to teach children the Islamic teaching such as participating in the fasting. When the children reach puberty, normally at the age of 15, the child becomes legally responsible for his actions. Around the age of 40, refers as the time of strength, is when an individual achieve their fullest physical and mental capacities (Smither and Khorsandi, 2009) as mentioned in the Qur'an: "We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam" (al-Qur'an, 46:15).

As for the old age, it is known as the time of infirmity; where individual tend to forget what they know (Smither and Khorsandi, 2009). It is also mentioned in the Qur'an: "O mankind! If ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, the (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)" (al-Qur'an, 22:5).

REFERENCES

- [1] Abdullah, S. (2009). *Islamic counselling and psychotherapy trends in theory development*. Retrieved from <http://www.islamicity.org/3549/islamic-counseling-psychotherapy-trends-in-theory-development/>.
- [2] Al-Thani, A. (2012). The person-centred approach and the Islamic view of counselling. *Healthcare Counselling & Psychotherapy Journal*, 12(1).
- [3] Al-Thani, A. S. J. (2010). *Introducing a modification of person centred counselling for depressed clients in the state of Qatar*. Anglia: University of East Anglia.
- [4] Ashy, M. A. (1999). Health and illness from an Islamic perspective. *Journal of Religion and Health*, 38, 241-257.
- [5] Badri, M. (1996). Counselling and psychotherapy from an Islamic perspective. *Al-Shajarah*, 1(1&2).
- [6] Baqutayan, S. M. S. (2011). An innovative Islamic counselling. *International Journal of Humanities and Social Science*, 1(21), 178–183.
- [7] Deuraseh, N., & Abu, T. M. (2005). Mental health in Islamic medical tradition. *The International Medical Journal*, 4, 76-79.
- [8] Franzoi, S. L. (2006). *Social psychology*. New York: McGraw Hill.
- [9] Hamjah, S. H., & Akhir, N. S. M. (2014). Islamic approach in counselling. *Journal of Religion and Health*, 53, 279-289.
- [10] Haque, A. (2004). Psychology from Islamic perspective: contributions of early Muslim scholars and challenges to contemporary Muslim psychologists. *Journal of Religion and Health*, 43, 357-377.
- [11] Hassan, S. A., & Shuen, P. K. (2014). An Islamic perspective on multicultural counselling: a Malaysian experience of triad training model (TTM). *Middle-East Journal of Scientific Research 19 (Innovation Challenges in Multidisciplinary Research & Practice)*, 54-60.
- [12] Hussein, R. G. (2015). *Islamic counselling: An introduction to theory and practice*. USA: Taylor & Francis Group.
- [13] Jafari, M. F. (1993). Counselling values and objectives: a comparison of western and Islamic perspectives. *American Journal of Islamic Social Sciences*, 10(3), 326.
- [14] Khaleefa, O. (1999). Who is the founder of psychophysics and experimental psychology? *American Journal of Islamic Social Sciences*, 16(2).
- [15] Khalil. (2017). *Foundation*. Retrieved from <http://khalilcenter.com/islamically-integrated-counselingpsychotherapy/>.
- [16] Khalili, S. (2001). Religion and mental health in cultural perspective: observations and reflections after the First International Congress on Religion and Mental Health. *International Journal for Psychology of Religion*, 12(4), 217-237.
- [17] Khan, S. H. (1996). Islamization of knowledge: A case for Islamic psychology. In Husain, M. G. (Ed). *Psychology and society in Islamic Perspective* (pp.41-52). New Delhi: Genuine Publications & Media Pvt. Ltd.
- [18] Kohli, A., & Das, K. (2008). Ethical principles of counselling. *Counselling Theory, Research and Practice*, 49.

- [19] Lubis, S. A. (2011). Islamic counselling: The services of mental health and education for people. *Religious Education*, 106(5), 494-503.
- [20] Mohamed, S. B. M. (1998). *KAUNSELING ISLAM*. Retrieved from <http://www.islamiccounselling.co.uk/index.php/what-is-islamic-counselling.html>.
- [21] Mohamed, W. M. (2008). Arab and Muslim contributions to modern neuroscience. *IBRO History of Neuroscience*, 169(3), 255.
- [22] Mohammad Yousuf Rathor, MD (2011). The principle of autonomy as related to personal decision making concerning health and research from an 'Islamic Viewpoint'. *JIMA*, 43.
- [23] Morris, C. G., & Maisto, A. A. (2005). *Psychology: An introduction*. Upper Saddle River, NJ: Pearson Prentice Hall.
- [24] Nickles, T. (2011). *The role of religion and spirituality in counselling*. USA: California Polytechnic State University.
- [25] Passer, M. W., & Smith, R. E. (2004). Psychology: The science of mind and behaviour. *Contemporary Educational Psychology*, 28, 129-160.
- [26] Salleh, S., Embong, R., Noruddin, N., & Kamaruddin, Z. (2015). *Spiritual coping strategies from the Islamic worldview*. USA: International Conference on Empowering Islamic Civilization in the 21st century (ICIC2015).
- [27] Sandarwati, E. M. (2013). *The implementation of Islamic guidance and counselling model (case study on the process of Islamic guidance and counselling for the beneficiaries of Mardi Utomo social rehabilitation centre Semarang)*. Retrieved from <http://eprints.walisongo.ac.id/207/>.
- [28] Sheppard, G. W. (2004). Notebook on ethics, legal issues and standards for counsellors. *COGNICA*, 36, 1-2.
- [29] Skellie, W. J. (1978). The religious psychology of Al-Ghazali: a translation of his book of the Ihya on the explanation of the wonder of the heart. *University Microfilms*.
- [30] Smither, R., & Khorsandi, A. (2009). The implicit personality theory of Islam. *Psychology of Religion and Spirituality*, 1(2) 81-96.
- [31] Tareq, M. Z. (2014). Conceptual and practical understanding of counselling in Islam. *Malaysian Online Journal of Counselling*.
- [32] Ullah, F., & Anwarii, S. (2014). The importance of confidentiality: from Islamic and psychological perspective. *Acta Islamica*, 2(2), 5-10.
- [33] Utz, A. (2011). *Psychology from the Islamic perspective*. Riyadh: International Islamic Publishing House.