



ISLAMIC PSYCHOLOGY SYMPOSIUM

ADVANCING THE CLINICAL PRACTICE OF
ISLAMIC PSYCHOLOGY THROUGH
EDUCATION AND RESEARCH

Conference Booklet

February 7–8, 2024 | 8:30 AM – 4:00 PM

Auditorium, Minaretein Building,

College of Islamic Studies, Hamad Bin Khalifa University

ORGANIZER PROFILE

About Hamad Bin Khalifa University

Hamad Bin Khalifa University (HBKU), a member of Qatar Foundation for Education, Science, and Community Development (QF), was founded in 2010 as a research-intensive university that acts as a catalyst for transformative change in Qatar and the region while having a global impact. Located in Education City, HBKU is committed to building and cultivating human capacity through an enriching academic experience, innovative ecosystem, and unique partnerships. HBKU delivers multidisciplinary undergraduate and graduate programs through its colleges and provides opportunities for research and scholarship through its institutes and centers.

About College of Islamic Studies

HBKU's College of Islamic Studies (CIS) was founded to become a beacon for contemporary Islamic scholarship and thought, and a platform for meaningful intellectual and cultural dialogue on Islam and Muslims. Through its diverse academic offerings and three research centers, the college seeks to address some of the most pressing questions facing Muslim communities today, both locally and globally. Through its offerings, the college strives to advance a better understanding of Islam and its social dimensions and to produce graduates who can contribute to a rapidly changing world.

About Khalil Center

Khalil Center is a psychological and spiritual community wellness center advancing the professional practice of psychology rooted in Islamic principles. The center's approach emphasizes psychological reconstruction, behavioral reformation, and spiritual elevation. It utilizes faith-based approaches rooted in Islamic theological concepts while integrating the science of psychology towards addressing psychological, spiritual, and communal health. Presently, Khalil Center has emerged as the largest provider of Muslim mental health services across North America.

About International Association of Islamic Psychology (IAIP)

The International Association of Islamic Psychology (IAIP) was established out of a growing need to legitimize and standardize the emerging field of Islamic psychology. Founded in 2017 with its inception going back to the early 1970s, its strategic goals include expanding Islam's role in advancing health and human understanding and increasing recognition of Islamic psychology as a theoretical orientation to understanding the human being and approaches to clinical psychology. The IAIP mission is to advance the development and application of Islamic psychology to enhance the understanding of human psychology and promote health and wellbeing for all people.

About International Students of Islamic Psychology (ISIP)

The International Students of Islamic Psychology (ISIP) as a movement and organization provides a platform to enable further development of people's personal and professional interests, studies, research, application, and understanding of Islamic Psychology within their communities and/or countries of origin. Since its inception in 2020, ISIP members across 90 countries and nationalities, have established close to 30 local/regional chapters all over the world, and initiatives have been developed in dozens of languages, including English, Arabic, Turkish, Urdu, Bosnian, Bahasa, and Malay. ISIP mission also includes envisioning the normalization of Islamic Psychology throughout the world and eliminating stigma addressing mental health issues, by networking and building alliances with diverse stakeholders, including universities, colleges, civil society organizations, grassroots movements, and policy makers.

INTRODUCTION

Over the past decade, there has been widespread interest and a growing number of publications on topics related to the clinical practice of Islamic Psychology. Alongside the growth in the literature, this trend has also witnessed the increased establishment of organizations, clinics, conferences, symposiums, and courses within this nascent field. Such an interest in Islamically-oriented mental health services continues to grow alongside the interest in the new generation of Muslim practitioners to be trained in Islamically integrated methods of psychotherapy.

Muslims have become dissatisfied with merely importing Western ideas and models to their countries and communities and are in search of truly integrative and religiously aligned solutions to their mental health concerns. Furthermore, the broader field of psychology is looking to add diverse voices and perspectives to the discourse as evidenced by the American Psychological Association's featuring of Islamic psychology in their conferences and publications over the past few years. To meet this current demand, Muslim scholars have been publishing and offering training to equip practitioners with the skills to serve the Muslim population.

The field is witnessing several IP training programs coming together, courses added to existing universities worldwide, and recent diplomas in Islamic Psychology being established. Now, the first international graduate MA in Counseling Psychology is to be offered in 2024 at Hamad Bin Khalifa University (HBKU) housed within the College of Islamic Studies (CIS). In order to help inform these current and future programs of training and education in Islamic Psychology, the theme of this symposium is focused on Education, Training, and Research in Clinical Islamic Psychology. Topics discussed in this symposium will help inform the development of Islamic Psychology education and enrich programs in the field by bringing together leading scholars in the industry to discuss approaches to training and education.

CHAIRMAN'S MESSAGE

I am thoroughly excited to announce this first symposium in a series of upcoming academic activities on Islamic Psychology at Hamad bin Khalifa University. We pray that HBKU will serve as a leading center for research and education in Islamic Psychology worldwide. This symposium is very timely given the current state of the field of Islamic Psychology. Given the abundance of interest in Islamic Psychology and the emergence of programs internationally, this symposium will be the first to focus on education in the clinical applications of Islamic Psychology. As an educator of Muslim mental health professionals and researcher in the field, I personally look forward to benefiting from the contributions of the scholars who will make up the symposium. I anticipate deriving many insights and directions regarding the philosophies, objectives, deliverables, and approaches to nurturing and training the next generation of practitioners and scholars in this field.

Dr. Hooman Keshavarzi

Founder and Executive Director
Khalil Center

Program Director, MA in Counseling Psychology
College of Islamic Studies
Hamad Bin Khalifa University

To get in touch with the symposium committee, please email at islamicpsychology@hbku.edu.qa.

AGENDA

DAY ONE Wednesday, February 7, 2024

8.30 am – Registration
8.45 am

8.45 am – **Opening Remarks**
9.15 am Dr. Recep Şentürk, Dean, College of Islamic Studies, Hamad Bin Khalifa University
Dr. Michael J. Benedik, Provost, Hamad Bin Khalifa University
Dr. Hooman Keshavarzi, Founder and Executive Director, Khalil Center

9.15 am – **Panel 1: Foundational Concepts**
10.30 am Moderator: Dr. Fahad Khan, Khalil Center, USA

An Islamic Framework for Research Methods in Psychology

Shaykh Amin Kholwadia, Darul Qasim, USA
Dr. Hooman Keshavarzi, Khalil Center, USA

Treatment of Psychological Disorders: An Islamic Ontological Approach

تدبير العصابات: مقارنة إسلامية تراثية

Dr. Mahmud Masri, Dar al-Makhtūtāt, Sultan Ahmet & Fatih Sultan Mehmet Vakif University, Türkiye

Drawing Lines in the Sand: Delineating the Scope, Roles, and Qualifications of Islamic Psychology Practitioners from Religious Consultants

Dr. Rania Awaad, Stanford Muslim Mental Health and Islamic Psychology Lab, USA

Q&A

10.30 am – Refreshments Break
10.45 am

10.45 am – **Panel 2: Program Development**
12.00 pm Moderator: Dr. Abdallah Rothman, Cambridge Muslim College, UK

A Survey of Islamic Psychology Programs: Missions, Objectives, Curricula, and Outcomes

Dr. Amber Haque, Cambridge Muslim College, UK, and ICNA Relief USA, USA
Dr. Zoubir Benmebarek, International Students of Islamic Psychology (ISIP), Algeria
Ustadh Seyed Jamaluddin Miri, International Students of Islamic Psychology (ISIP), Sweden

The Academic Discipline of "Islamic Psychology": An Initiative in Education in Iran's Graduate Education

Dr. Masood Azarbajani, Research Institute of Hawzeh and University, Iran

Program Development in Malaysia for Registered and Licensed Counselor: Enablers and Barriers for Islamic Psychology Approaches

Dr. Muhammad Asyraf Che Amat, Universiti Putra Malaysia, Malaysia

Q&A

12.00 pm – Prayer and Lunch
1.15 pm

1.15 pm – **Panel 3: Curricular Approaches**

2.30 pm Moderator: Dr. Khalid Elzamzamy, Johns Hopkins University School of Medicine & Khalil Center, USA

Teaching Islamic Psychology: Analysis of Recent Programmes and Curriculum Proposals

Dr. Ali Habibbi, Islam & Psychology Academy & International Students of Islamic Psychology (ISIP), France

Foundational Principles for the Construction of an Instructional Curriculum for Teaching Islamic Psychology

المبادئ التأسيسية لبناء منهج تعليمي لتدريس علم النفس الإسلامي

Dr. Muhammed Mahmud Mustafa, Islamic Psychology College, Türkiye

Housing an Applied Islamic Psychology Program at the Faculty of Islamic Studies in Sarajevo: Opportunities and Challenges

Dr. Aid Smajić, University of Sarajevo, Bosnia and Herzegovina

Q&A

2.30 pm – Refreshments Break
2.45 pm

2.45 pm – **Panel 4: Ethical and Professional Issues**

4.00 pm Moderator: Dr. Venus Mahmoodi, Columbia University and Khalil Center, USA

Ethical and Professional Considerations for the Clinical Practice of Islamic Psychology

Dr. Khalid Elzamzamy, Johns Hopkins University School of Medicine & Khalil Center, USA

Ethical Considerations and Islamic Psychology: An Overview

Dr. Mutiu Olagoke Salami, Universiti Pendidikan Sultan Idris, Malaysia

The Sunnah-Based Practice Framework

Dr. Mahdi Qasqas, Qasqas & Associates (Q&A) Psychological Services, Canada

Q&A

4.00 pm End of Day 1

DAY TWO	Thursday, February 8, 2024
8.30 am – 8.45 am	Session Opening
8.45 am – 10.15 am	<p>Panel 5: Applied Educational Perspectives Moderator: Dr. Hamada Hamid Altalib, Yale University, USA</p> <p>Application of a Model of Knowledge Integration Mechanism for the Decolonisation of Western, Secular Psychology Knowledge Dr. G. Hussein Rassool, Centre for Islamic Studies & Civilisations, Charles Sturt University, Australia</p> <p>Bridging Perspectives: Integrating Contemporary and Islamic Psychology in University Curricula Dr. Muhammad Tahir Khalily, Shifa Tameer-e-Millat University, Pakistan</p> <p>Examining Practitioner’s Educational Experience in an Islamic Psychology Training Program: A Mixed-Methods Feasibility Study Dr. Abdallah Rothman, Cambridge Muslim College, UK</p> <p>Islamic Insights in Developmental Psychology: Enriching the Framework for Human Growth Dr. Vahdet Görmez, Istanbul Medeniyet University, Türkiye</p> <p>Q&A</p>
10.15 am – 10.30 am	Refreshments Break
10.30 am – 11.45 pm	<p>Panel 6: Clinical Supervision and Career Development Moderator: Dr. Vahdet Gormezi, Istanbul Medeniyet University, Türkiye</p> <p>Career Prospects in Islamic Psychology: Opportunities, Challenges, and Future Directions Dr. Fahad Khan, Khalil Center, USA</p> <p>Establishing Standards and Core Competencies for Clinical Supervision of Trainees in Applied Islamic Psychology and Counseling Dr. Omar Mendoza Mahmood, Bayan Islamic Graduate School, USA</p> <p>Clinical Supervision in Islamic Psychology: Philosophies, Competencies, and Goals, With a Suggested Model الإشراف السريري في علم النفس الإسلامي: الكفاءات والفلسفات والأهداف، مع نموذج مقترح Dr. Yousef Musalam, Kalema CBT Center, Jordan</p> <p>Q&A</p>
11.45 am – 12.00 pm	Conference Closing Remarks
12.00 pm – 1.15 pm	Prayer and Lunch

1.15 pm	End of Day 2
1.15 pm	SPEAKERS SESSION – BY INVITATION ONLY
1.15 pm – 2.45 pm	Roundtable Discussion: Session 1 – Conference Room 1 Moderator: Dr. Mahdi Qasqas, Qasqas & Associates (Q&A) Psychological Services, Canada
2.45 pm – 3.00 pm	Refreshments Break
3.00 pm – 4.30 pm	Roundtable Discussion: Session 2– Conference Room 1 Moderator: Dr. Mahdi Qasqas, Qasqas & Associates (Q&A) Psychological Services, Canada
4.30 pm	End of Roundtable Sessions

ABSTRACTS & BIOS

PANEL ONE: FOUNDATIONAL CONCEPTS

An Islamic Framework for Research Methods in Psychology

Hooman Keshavarzi, Shaykh Amin Kolwadia, Kanwal Dallas, and Sara Alattar

Abstract

Historically, Muslims have pioneered scientific exploration, uncovered numerous medical interventions, and cultivated a vibrant Islamic healthcare tradition. Furthermore, a growing interest in Islamic psychology is reflected in the expanding body of literature in this field. However, the research methodologies utilized by classical Muslim scholars to guide their investigations have received limited attention. This paper aims to explore an Islamic epistemology that examines the nature, scope, and acquisition of knowledge in Islam. It will also evaluate each knowledge source based on its evidential strength and provide approaches for the reconciliation of apparent contradictions between faith and science. Additionally, this paper seeks to investigate the intersection of traditional quantitative and qualitative modalities of understanding human psychology and spirituality with contemporary empirical methods in psychology. It also aims to examine the convergence and divergences between modern and classical approaches, in order to inform the development of a more comprehensive and expanded methodological framework for psychological research. Most notably, Islamic epistemology introduces a significant element absent in the modern framework: the acceptance of divine inspiration as a method of acquiring knowledge as well as Islamic methodological approaches to verifying and evaluating self-report evidence. This inclusion fosters a more holistic and flexible methodology, enriching modern research methods beyond reductionism, and ultimately influencing both clinical research and practice.

Presenter Bio

Shaykh Amin Kholwadia, Dr. Hooman Keshavarzi, and Dr. Kanwal Ahmed

Shaykh Amin Kholwadia is the Founder and Director of the Darul Qasim Institute in Chicago. He is a scholar and theologian of global repute, with specializations in Islamic spirituality, Islamic legal theory, and Islamic finance from well-established religious institutions in India and Pakistan; received an *ijazah* in *Tasawwuf* (Islamic Spirituality) from Bangalore. He also serves as an Advisor at the University of Chicago, University of Michigan, and the Initiative of Islam & Medicine. Shaykh Amin Kholwadia serves as a community leader and has been advising Islamic schools in America for three decades. He is the son of one of the closest disciples of the well-revered Hadrat Mawlana Hussayn Ahmad al-Madani.

Shaykh Kholwadia has co-authored *Islamic Finance: What it is and what it could be*, translated Mufti Muhammad Taqi Usmani's *The Legal Status of following a Madhhab* and the first volume of the magnum opus *Tafsir ibn Kathir* in English, while also authoring other notable publications. Shaykh Kholwadia is currently working on a book on Ghazalian Eschatology. He has also contributed greatly to the field of Islamic bioethics and is considered a leading thinker in the fields of Islamic legality, spirituality, theology, and philosophy and more. In the United Kingdom, he met with the revered Allāmah Khālid Maḥmūd', who held him in such high regard for the sheer knowledge he

possessed that he said; “I have written a book of knowledge. If you would like to read it, it is Shaykh Amin.”

Hooman Keshavarzi is a licensed clinical psychologist in the state of Illinois. He holds a Doctorate and Masters in Clinical Psychology, and a Bachelors of Science—specialist psychology track/minor in Islamic Studies. He currently serves as the program director for the Masters in Counseling Islamic Psychology Program in Doha, Qatar; is a visiting scholar for Ibn Haldun University (Istanbul, Turkey); and adjunct faculty at the Hartford Seminary. He is the founding director of Khalil Center—the first Islamically oriented professional community mental wellness center and largest provider of Muslim mental healthcare in North America. He is also a senior fellow at the International Association for Islamic Psychology (IAIP), conducting research on topics related to Islam, Muslims, and Mental Health. Hooman Keshavarzi is an international public speaker and trainer providing education on the intersection of Islamic studies and behavioral health.

Hooman Keshavarzi has also authored several published academic papers in recognized peer-reviewed journals on integrating Islamic spirituality into modern psychological practice. In addition to his academic training, Hooman Keshavarzi has studied Islamic theology both formally and informally. He is a student of Shaykh Muhammad Zakariya from Toronto, Canada, where he attended his hadith and spiritual discourses for a number of years. After moving to Chicago, he studied informally with Shaykh Azeemuddin Ahmed, later formally enrolling in Darussalam Academy for 4 years. During this time, he also did some specialized coursework with Shaykh Amin Kholwadia in Islamic counseling. He then transferred to Darul Qasim where he is continuing his higher Islamic education.

Kanwal Ahmed, M.D., was born in New York and raised in Texas. She completed her medical training at UT Southwestern Medical School. She is currently a psychiatry resident at UT Southwestern and has been a student of Shaykh Amin Kholwadia since 2023. Her academic interests include holistic and Islamically-integrated medicine, interventional psychiatry, medical ethics, and addressing mental health disparities on a global scale.

Treatment of Psychological Disorders: An Islamic Ontological Approach

تدبير العصابات: مقارنة إسلامية تراثية

Mahmud Masri

Abstract

نُفِخَتْ اللطيفة الروحانية في الجسد البشري المادّي، فلمّا دَبَّرَتْ كونه وحَصَّلت له شهوته لبست وصف (النفس)، وحين أدركت البسائط فرَكَّبَتْ منها الأحكام والنتائج لبست وصف (العقل)، ونزل خبر الوحي بأنباء الغيبِ فانقلبت وجهتها من الحسنِ إلى عوالم الغيب فلبست وصف (القلب)، وتخفَّفت من أعباء المادّة وطلبت ربّها فتلَطَّفت ورجعت إلى وصف (الروح)، فلما منّت عليها حضرة الجود بالشهود أسكرها جماله، وغَيَّبها جلاله، فلم تعد تقبل وصفًا، ولا تناسب اسمًا، فاصطلحوا لها في حالها ذاك نعت (السرّ).

كان هذا خلق الله الذي ائتمن الإنسان عليه؛ لكنّ كثيرًا من البشر سلخوا سبل الهوى فاضطربت لطائفهم وتسلّطت عليهم هواجس نفوسهم ووساوس شياطينهم.

وقف علم النفس الحديث عند النفس الأمّارة محاولاً حلّ مشكلاتها، لكنه لم يلحظ ترقّياتها لتنتقل إلى لؤامة فملهمة فمطمئنة فراضية فمرضية فكاملة. وقد تردّد هذا العلم بين مدارس التحليل، وتفسيراتها الغريزية، ومدارس الترويض السلوكي التي تعتمد مبدأ التكرير للتغيير، دون أن تمسك بأصل الأوصاف المعنوية، أو تعرّج على أسباب التغيّرات المزاجية التي تنبعث من العقل والنفس والقلب.

ولو أدرك أطوار النفس ومعارجها، وأوصاف العقل والقلب وتبدّلاتها لكانت له منازلٌ في ميدان السباق، ولكنّ أكثر أساطينهم كانوا (يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا) وَحَالَهُمْ أَنَّهُمْ (عَنِ الْآخِرَةِ هُمْ غَافِلُونَ).

أعان الله تعالى عبده على نفسه بضبطٍ شرعيٍّ للسلوك يُنتجُ فيها الاعتدال والاقتصاد ويصرفها عن الإفراط والتفريط، ولا يخفي ما في هذا التوازن والاعتدال من استقرار الصّحة النفسية ومقاربتها حدّ الاعتدال، ومكّنه من تنوير العقل ليصطحب فيه الإدراكات المعرفية التي تُقوّم انحرافه وتصرف عنه الشكوك، وأمده في قلبه بطمأنينة إيمانية لا يأسى فيها على ما فات، ولا يفرح بسببها بما هو آت، بل يرضى بالقسم، فلا يملكه اضطراب أو قلق، ولا يلتهم سكينته توحّش الهَمِّ والغَمِّ، وشوّق روحه إلى جمال ربّها وكماله، فاستصغرت لنوال ذلك أكبر الأهوال، فلم يقع في زهابٍ قاتل ولا هلعٍ نازل، وعلق سرّه بتجليّاته فعلم أنّ الأغيار ملك مولاه، فلم يلتفت في حضرته إلى ما سواه.

تلك هي أصول الرعاية الروحية والإدراكية والنفسية لفروع الأسقام المعنوية -عُصباتها وذهاناتها- فإنّها ما برزت في قيعان العلل وآكامها إلا عن خلل في الكسب البشري (ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ) (الروم: 41).

يعالج هذا البحث أصول التدبير العلاجي لعلل النفس من منظور يجمع بين معارف التراث وفنون التربية الروحية المعاصرة، ويستعرض أمّهات الأسقام النفسية، وأسس التدبير لاسترجاع صحتّها بوسائل:

1. التربية والإرشاد، التي يندرج فيها دور الشيخ المري، والعالم الفقيه، والمُرشد المُتَقَف.
2. الاستبصار، لا سيّما ما يعتمد منه على الحيل النفسية التي تندرج تحت المعالجة السلوكية والمعالجة المعرفية، وكان أول من تحدّث عنهما في تاريخ الطب العالم المسلم أحمد بن سهل أبو زيد البلخي (ت: 322هـ).

هذه الوسائل سوف نقوم بإبراز دورها في تدبير أمّهات العصابات Neurotic diseases:

- القلق
- الاكتئاب
- الوسواس القهري
- الرُّهاب

Presenter Bio

Mahmud Masri is a faculty member of the College of Islamic Sciences at Fatih Sultan Mehmet Vakif University, Türkiye. He holds a PhD in History of Medical Sciences from the University of Aleppo, and academic degrees in Prophetic Hadith Sciences as well as Sharia Sciences from the University of Damascus.

Drawing Lines in the Sand: Delineating the Scope, Roles, and Qualifications of Islamic Psychology Practitioners from Religious Consultants

Rania Awaad, Talha Topcu, Ammaar Kazi, Kubra Tor-Cabuk, and Danah Elsayed

Abstract

The polymathic scholars of the Islamic past (e.g., al-Ghazālī, al-Balkhī, and ibn Miskawayh) integrated their knowledge from diverse disciplines such as medicine, *usūl al-fiqh*, philosophy, *tafsīr*, and *tasawwuf* with ease. Because of their immense qualifications, they often straddled

diverse roles, also, including: physician, *faqīh* (Islamic jurisprudence expert), philosopher, *mufasssīr* (Qur'ānic exegete), and spiritual and psychological counselor. Today, instead of one scholar-practitioner seamlessly integrating knowledge from multiple fields to perform multiple roles, collaborative efforts between singularly trained community servants (e.g., psychotherapist, *rāqī*, psychiatrist, *faqīh*) have become necessary in Islamic psychological practice. With these collaborations—and often, solo missions—come shifting lines drawn in the sand defining the boundaries of who should treat what and how. With the current burgeoning interest and uptake of Islamic psychotherapy, this practice and research gap could threaten the integrity of the field, if left untended.

This project seeks to solidify the contours and collaborative opportunities between qualified Islamic psychology practitioners (see Keshavarzi et al., 2021) and those who often serve in a religious consultancy role (i.e., a trusted, Islamically knowledgeable figure in the Muslim community who is asked to provide counsel on matters related to mental health, despite minimal or no mental health training).

To do this, we are conducting individual, online qualitative interviews with leading Islamic psychologists and formal (i.e., working within a formal, structured team that includes a mental health professional at their place of employment) and informal religious consultants as well as in-person focus groups with lay members of the Muslim community in the United States. Specifically, two vignettes about Muslims with mental health problems will be presented to participants. The vignettes consist of hypothetical scenarios that include cultural and religious dilemmas without mentioning a certain mental health diagnosis or event as the cause. Participants will be asked questions such as: “Should someone be doing something to help here? Who would that be?” and “What do you think this person needs at this time?”

For those participating in the individual qualitative interviews, a series of additional questions will be asked, including: What aspects of mental health support can an imam, *ustatha*, *murshid*, *murabbi*, *faqīh*, Islamic studies scholar, or *raqī* provide? What are situations and/or general red-flag symptoms (e.g., suicide, gender ideation, hallucinations) that an imam should refer to a psychological professional? Should lines be drawn between IP practitioners and: other similar roles in the Islamic tradition such as *murshid*, *murabbi*, *faqīh*, Islamic studies scholar, *raqī*, shaykh, etc.? If yes, how?

Data will be analyzed using content analysis to identify themes regarding the scope, roles, and related qualifications of Islamic psychology practitioners and religious consultants from each of the stakeholder types interviewed. Results can shed light on converging and diverging understandings of the lines that should not (and may often) be crossed by each of the stakeholders, which can inform the development of formal, unifying, professional guidelines for practice and collaboration in the Islamic psychological therapeutic encounter.

Presenter Bio

Rania Awaad, M.D., is a Clinical Professor of Psychiatry at the Stanford University School of Medicine where she is the Director of the Stanford Muslim Mental Health & Islamic Psychology Lab as well as Stanford University's Affiliate Chaplain. She also serves as the Associate Division Chief for Public Mental Health and Population Sciences as well as the Section Co-Chief of Diversity and Cultural Mental Health. In addition, she is a faculty member of the Abbasi Program in Islamic

Studies at Stanford University. She pursued her psychiatric residency training at Stanford where she also completed a postdoctoral clinical research fellowship with the National Institute of Mental Health (NIMH). Prior to studying medicine, she pursued classical Islamic studies in Damascus, Syria, and holds certifications (*ijaza*) in Qur'an, Islamic law, and other branches of the Islamic sciences.

Dr. Awaad is particularly passionate about uncovering the historical roots of mental health care in the Islamic intellectual heritage and has an upcoming book on the topic, as well as on Islamic contemplative meditation. Dr. Awaad has pioneered the first Muslim Mental Health Community Advisory Board (BAMMH CAB) in the US. She has also established multiple Muslim mental health clinics as well as custom-tailored clinical and educational training programs for clinicians, religious, and community leaders to address the mental health needs of Muslim communities. Dr. Awaad has been the recipient of several awards and grants for her work. She is a nationally recognized speaker, award-winning teacher, researcher, and author in both the Islamic and medical sciences.

PANEL TWO: PROGRAM DEVELOPMENT

A Survey of Islamic Psychology Programs: Missions, Objectives, Curricula, and Outcomes

Amber Haque, Seyed Jamaluddin Miri, Aziza Di Bello, Shireen Ismail, Yousra Elhawary, Zarina Hassem, Razia Bey, Sara Aboobaker, Nurul Hamifa Saragih, Mohamed Hoosein Salee, Aliya Akram, Zakiyus Shadicky, Duaa Saber, Raheel Mugal, Fatemeh Fayyaz, and Zoubir Benmebarek

Abstract

In recent decades, Islamic Psychology (IP) has emerged as a formal program in many parts of the world. However, no previous research has evaluated the comprehensiveness and quality of such programs. Using inclusion-exclusion criteria and mixed-method research design, the study surveyed and analyzed well-known IP programs globally, outlining core missions, learning objectives, curricula, and outcomes. The study extracted major themes and analyzed program strengths and weaknesses using focus groups of program administrators and students. A significant component of the study was exploring how each program addressed the mental health needs of Muslims. While information was gathered from several countries based on set criteria, only the top ten programs were analyzed in greater detail for brevity. The paper concluded with limitations of research and recommendations for program enhancement, global/local accreditation procedures and further investigation of more IP related curricula.

Presenter Bios

Amber Haque earned his PhD in Psychology from Western Michigan University and Master of Science in Clinical Psychology from Eastern Michigan University. He worked as a psychologist for various mental health institutions in the US (Michigan and NY State) for over 12 years and then switched to academia in 1996. Dr. Haque taught in the Department of Psychology, International Islamic University Malaysia (IIUM) for eight years and Department of Psychology, UAE University (UAEU), UAE for 14 years. He also served as Visiting Professor at National University of Malaysia (UKM), International University of Sarajevo (Bosnia) and Visiting Scholar at Cornell University (Ithaca) and University of Pennsylvania (Philadelphia).

Dr. Haque has served in various administrative roles including Department Chair in Malaysia and Director of Clinical Psychology Program at UAEU. He has published numerous articles in the areas of mental health and indigenous psychology in international refereed journals, edited four books and served as board member on four journals. He served as a reviewer for more than 30 international journals. Dr. Haque is currently Professor in Clinical Psychology at the School of Psychology and Social Work, Doha Institute for Graduate Studies, Qatar.

Dr. Zoubir Benmebarek is head of the Arabic Chapter of the International Students of Islamic Psychology (ISIP) and graduated from Constantine Medical Faculty in Algeria as a general practitioner in 1996, and then as a psychiatrist in 2005. He worked in a public hospital for ten years where he held several technical positions (head of medical council, chief of physicians). He holds a diploma in comprehensive psychiatry from Lorraine university (France) and in forensic psychiatry from Paris University. Since 2020, he is working in private practice. His academic interests include Islamic psychology, cross cultural psychiatry, forensic psychiatry, mental health legislations, and history of psychiatry.

Ustadh Seyed Jamaluddin Miri is a licensed Counselor from Sweden (GPI - Gothenburg Psychotherapy Institute) with studies in Psychodynamic Therapy (PDT), Psychoanalysis, Cognitive Therapy (CBT), Acceptance and Commitment Therapy (ACT), and Compassionate Focused Therapy (CFT; CFT Institute, Malmö); and has a previous background within culture, media, and arts. He has a Postgraduate Diploma in Islamic Psychology from Cambridge Muslim College (CMC), UK. He is also a certified IAIP (International Association of Islamic Psychology) Islamic Psychology practitioner, and has *ijazah* (certification) in practicing Traditional Islamically Integrated Psychotherapy (TIIP) from the Ibn Haldun University/Khalil Center (Türkiye/US). He has previously studied the traditional Islamic Sciences and Theology at Islam Academy (Malmö, Sweden). Seyed Jamaluddin is co-founder and executive director of International Students of Islamic Psychology (ISIP); as well as the co-founder of Al-Balkhi Institute of Islamic Psychological Studies and Research, Rafeeq Counseling, Futuwwah Academy of Sacred Manhood, Shifaa Institute Scandinavia, and the Nasheed Academy of Sacred Arts.

Seyed Jamaluddin Miri is a dynamic speaker and lecturer and has throughout the years served as advisor, counselor, teacher, board member, project manager, and chair for many different civil society initiatives, NGOs, think tanks, and governmental initiatives, both locally and internationally. His interest and work area expands from Islamic Psychology and Decolonial Psychology, to Futuwwah (sacred manhood) and how to use Futuwwah to bring young boys and men into sacred manhood (using Futuwwah as street gang interventions), trauma works, alternative pedagogy, drama pedagogy, intercultural communication, strategic communication, grassroots organizing, history, tarbiya, akhlaq and Islamic ethics.

The Academic Discipline of "Islamic Psychology": An Initiative in Education in Iran's Graduate Education

Masood Azarbajani, Masood Janbozorgi, and Hamid Rafiei-Honar

Abstract

Some of meta-synthesis studies (Rafiei-Honar, 2021) among Islamic psychological works from 1910 to 2010 has classified the process of developing of Islamic psychology (IP) into four phases which includes the Preparation period, the Refining period and first wave of Establishment, the Comparison period, and the second wave of the Establishment. In the Islamic Republic of Iran, with the provision of necessary arrangements and the formal gathering of a number of Muslim psychologists with common goals and policies, the establishment of scientific associations such as the Islamic Psychology Association (IPA, Qom's Hawzah, 2004); formal academic disciplines was started practically as second wave of the Establishment of IP. According to the Higher Education Planning Office of the Ministry of Science, Research and Technology of Iran (<https://prog.msrt.ir>), there are currently 6 disciplines in the field of Islam and psychology; that is, 1 bachelor's degrees, 4 master's degrees, and 1 doctoral degree. This discipline includes: 1. Islamic Teachings & Psychology (Approved in 2004), 2. Quran & Science with Psychology oriented (2007), 3. Positive-oriented Islamic Psychology (2010), 4. Islam & Social Psychology (2011), 5. Islam & Personality Psychology (2011), 6. Religious Culture with Counseling oriented (2012), and 7. Psychology of Religion (2016).

As can be seen, the mentioned courses are interdisciplinary; they are not an independent discipline. Therefore, researchers and academicians (with the role played by the authors of this paper) decided in 2018 to design a discipline with the pure and explicit title of "Islamic Psychology" and propose to the Ministry of Science of Iran that after the formation of working groups and the holding of various meetings in the council Supreme Cultural Revolution (as the supreme headquarters in Iran to decide on new academic fields); the field of "Islamic Psychology" was approved in 2020 and was notified to universities for implementation in 2021. The purpose of this discipline is understanding the Islamic perspective in the field of human psychological issues and topics, and developing psychological knowledge from Islamic perspective. This curriculum is for the master's degree, and has 32 specialized and elective syllabus units in for 4 semesters. The present authors intend to describe the features of this curriculum and its syllabi for those interested in the field of new and creative education.

Presenter Bio

Masoud Azarbajani is a Professor of the Research Institute of Hawzah and University (RIHU; <https://rihu.ac.ir/en>), and former President of the Islamic Psychology Association (IPA) in the Islamic Republic of Iran. He graduated from Hawzah Elmiyyah of Qom in Fiqh, Tafsir, Philosophy, and Mysticism; and holds an MA in Islamic Theology, MA in Clinical Psychology from RIHU, and a PhD in Philosophy of Religion from Tarbiat Modares University, Iran. He has authored or co-authored 25 books and 60 articles in Psychology of Religion and Spirituality, Islamic Psychology, Philosophy of Psychology, and Islamic Ethics and Education. He has also supervised 50 master's and doctoral dissertations and has contributed to developing three educational programs in psychology and Islam. He is a contributor in two recent books: *Islamic Psychology around the Globe* (Hague & Rothman, 2020) and *Clinical Applications of Islamic Psychology* (Hague & Rothman, 2024).

Program Development in Malaysia for Registered and Licensed Counselor: Enablers and Barriers for Islamic Psychology Approaches

Muhammad Asyraf Che Amat and Siti Aishah Hassan

Abstract

This research investigates the program development for registered and licensed counselors in Malaysia, specifically focusing on enablers and barriers associated with the integration of Islamic psychology approaches. The field of counseling in Malaysia has witnessed a growing emphasis on incorporating cultural and religious perspectives, particularly within the framework of Islamic psychology. Using a qualitative study method, this study aims to shed light on the factors that facilitate or hinder the implementation of such approaches in counselor training programs.

From 22 higher education institutions that offer 34 undergraduate and postgraduate accredited counseling programs in Malaysia, 3 respondents from undergraduate and 3 respondents from postgraduate programs were purposely selected. Data was collected and triangulated through in-depth interview, document analysis and peer- members checking.

Findings revealed that, one significant enabler in the development of programs for counselors is the increasing recognition of the importance of cultural sensitivity in mental health services. Malaysia, with its diverse population, has seen a rising demand for counselors who can effectively address the unique needs of individuals within a cultural and religious context. The integration of Islamic psychology approaches becomes crucial in this scenario, allowing counselors to better understand and support clients whose mental health is influenced by Islamic principles and values.

However, alongside these enablers, several barriers challenge the seamless integration of Islamic psychology into counseling programs. Finding showed that one notable hurdle is the lack of standardized guidelines and curriculum frameworks for Islamic psychology in counselor education. The absence of a cohesive structure may lead to inconsistencies in training, making it difficult to ensure that counselors receive a comprehensive understanding of Islamic psychology and its applications in mental health counseling.

Findings also indicated that, another significant barrier is the potential resistance or hesitation among educators and professionals within the counseling field to fully embrace Islamic psychology approaches. This resistance may stem from a variety of factors, including unfamiliarity with Islamic principles, concerns about the secular nature of counseling, or perceptions of a potential clash between religious and therapeutic principles. Understanding and addressing these concerns is vital for the successful implementation of programs that incorporate Islamic psychology.

Furthermore, the availability of qualified trainers and educators well-versed in both counseling practices and Islamic psychology is crucial for the effective development of these programs. The shortage of professionals with expertise in both areas poses a challenge, as it may limit the capacity to deliver high-quality training that integrates Islamic psychology seamlessly into the counseling curriculum.

Implications of this study are suggested, in navigating these enablers and barriers, policymakers and educational institutions play a pivotal role. Establishing clear standards, guidelines, and accreditation processes for counselor training programs that incorporate Islamic psychology can

provide a structured framework. Additionally, fostering collaboration between counseling professionals and Islamic scholars can contribute to a more comprehensive and nuanced understanding of how Islamic psychology can be effectively woven into counseling practices.

In conclusion, this research explores the dynamic landscape of program development for registered and licensed counselors in Malaysia, with a specific focus on the enablers and barriers associated with the integration of Islamic psychology approaches. By understanding these factors, stakeholders in the field can work towards enhancing counselor education programs to meet the diverse and evolving needs of the Malaysian population and Muslims around the globe, ensuring that mental health services are culturally and religiously sensitive.

Presenter Bio

Muhammad Asyraf Che Amat serves as a Head at Department of Counsellor Education and Counselling Psychology, Faculty of Educational Studies, Universiti Putra Malaysia (UPM). Dr. Muhammad has a PhD from Texas A&M University-Commerce USA, and a Master's and Bachelor's degrees in Guidance and Counselling.

Dr. Muhammad has taught seven undergraduate and postgraduate courses and supervised more than 30 Master's and PhD dissertations as well as more than 25 practicum and internships students. He has also overseen a special group of master's students who specialize in the field of drug prevention and rehabilitation. He often accompanies students to undergo mobility programs abroad such as in Indonesia, Thailand, and South Korea. Under his current role, he has developed a new programme Ed.D in Counselling, which currently is under UPM evaluation for approval. He is also a registered counsellor with the Board of Counsellors (Malaysia). He has experience working as a counsellor at a clinical mental health clinic in Texas, and as an addiction counsellor at a drug rehabilitation centre in Malaysia.

PANEL THREE: CURRICULAR APPROACHES

Teaching Islamic Psychology: Analysis of Recent Programmes and Curriculum Proposals

Ali Habibbi

Abstract

Islamic psychology, as a field of study and practice, has undergone significant growth and development over the past two decades. This research aims to explore two interrelated aspects of this development: the evolution of educational programmes in Islamic psychology and the development of effective and relevant curricula in the field.

The first part of the study focuses on the evolution of educational programmes in Islamic psychology. The aim is to map the current landscape of Islamic psychology education, focusing on recently developed initiatives and programmes. This includes an analysis of the missions, learning objectives, curricula, and key outcomes of these programmes. This analysis aims to understand how these programmes meet the specific needs of students interested in Islamic psychology, while integrating the principles and teachings of Islam. Issues such as the effectiveness of these

programmes in preparing students for professional challenges and their impact on the practice of psychology in an Islamic context will be explored.

The second part of the research looks at curriculum development in Islamic psychology. This section addresses the issue of essential ingredients and curriculum outlines for the teaching of Islamic psychology, both theoretical and applied, for undergraduate and postgraduate study. The study aims to propose curriculum frameworks that are not only academically sound, but also deeply rooted in Islamic principles. The focus will be on identifying the key skills, knowledge, and learning experiences needed to produce competent and ethically aware psychologists in an Islamic context. Issues such as how Islamic principles can be integrated into teaching and learning methods, and how curricula can be adapted to meet the diverse needs of students will also be addressed.

Overall, this research aims to provide a comprehensive understanding of the current state and future prospects of education in Islamic psychology. By examining both existing programmes and potential approaches to the development of new programmes, the study aspires to contribute to the development of a well-trained generation of psychologists capable of successfully integrating Islamic teachings and modern psychological practices. This involves not only rigorous academic exploration, but also deep reflection on how Islamic psychology can continue to develop and flourish as a distinct and relevant field.

Presenter Bio

Ali Habibbi is a French-Moroccan national with a Ph.D. in Clinical Psychology and Psychopathology from BIU (Bircham International University), Madrid, Spain. He is a researcher in clinical psychology and psychopathology, a clinical psychologist, and a couple and family therapist. He began his career as an independent couple and family therapist, then as a clinical psychologist in a psychiatric hospital in France, where he worked until September 2023. His passion for research led him to undertake a post-doctorate at ISTAC in Malaysia, specializing in Islamic psychology. He was also a researcher in psychology and psychopathology at SFU Paris, taking part in the 'Deviance, Psychopathology, and Religion' project in collaboration with ISERL-Lyon 2 and LabEx COMOD. His research interests include Islamic Psychology, Islamic Psychotherapy, Philosophy, Anthropology, Dreams (Psychology), Medieval Islam, Psychology, Clinical Psychology, Psychology and Islam, Psychopathology, Psychopathologie, Marriage & Family Therapy, Sexologie, and Addictologie. Dr. Ali Habibbi is also the head of the French-Speaking Chapter of the International Students of Islamic Psychology (ISIP).

Foundational Principles for the Construction of an Instructional Curriculum for Teaching Islamic Psychology

المبادئ التأسيسية لبناء منهج تعليمي لتدريس علم النفس الإسلامي

Muhammed Mahmud Mustafa

Abstract

إن هذه الورقة العلمية تهدف في المقام الأول لإظهار الفاعلية والنفعية والأهمية لمفهوم علم النفس الإسلامي، واعتماد المناهج العلمية التدريسية في كلية علم النفس الإسلام على الأسس العلمية لوضع المناهج، كما هدفت إلى الكشف الواضح عن الأهمية المعرفية والأكاديمية لعلم النفس الإسلامي بكل فروع وأقسامه.

كما هدفت الورقة إلى التركيز على التجربة النظرية والعملية العلمية لكلية علم النفس الإسلامي من حيث نشأتها وطبيعة البرامج الأكاديمية المطروحة فيها لطلاب ما قبل التخرج وما بعده، وطرائق التدريس والبحث العلمي المطبق في المواد الراقية المختلفة. مع نقل تجربة مقارنة التدريس المشترك لمواد شرعية إسلامية مع مواد نفسية تربوية أصيلة ومراقبة المنتج العلمي المتحقق لدى الطلبة والخريجين.

ولعمق البحث وأهميته وللإستفادة من المرونة المتاحة في مناهج البحث تم استخدام مناهج الاستقراء والوصف، وكذلك المنهج النقدي المقارن للوصول للنتائج الشاملة.

وخلصت الورقة إلى عمق وأصالة المنهج في الإسلام، وأن النظرية المعرفية الإسلامية متينة الأصول، قوية القواعد، واضحة الثمرة والفروع.

وأن واضح المنهج في كلية علم النفس الإسلامي قد اعتمد على المكونات الأساسية للمناهج النافعة؛ العقدية، والفلسفية، والاجتماعية، والنفسية.

كما تدل الورقة على ما سبق وقام به رواد هذا العلم كمالك بدري وعثمان نجاتي حيث نقلوا اعتراضات مؤسسات بل ودول على هيمنة المفهوم الأمريكي لعلم النفس، وتعميمه على العالم، وكأنه (باراديم) يلزم تتبع خطواته، والله يقول: "قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ" {البقرة:60}، فيقبل من الأوروبي المسيحي والصيني والوثني والهندي المتحير دينيًا الاعتراض على هذه النظريات، ويجب على المسلم التسليم الكامل لهذه النظريات!

وعلى العقل العلمي الإسلامي أن يتخلص من وهم الانتظار وضعف المبادرة التي جعلت من مجال علم النفس العام بفروعه علمًا خاصًا بأهله، ولسنا إلا ناقلين له ولنظرياته وممارساته، بقطع النظر عن موافقة هذه النظريات والممارسات مع الإسلام أو مخالفتها في بعض تفاصيلها، أو حتى معارضة له ومصادمة لقواعده وهادمة لبنيناه.

إن هذه الورقة أثبتت نجاعة مفهوم علم النفس الإسلامي، وقوته، وقوة الحاجة إليه للمسلم وغير المسلم، وأن المناهج الشارحة له والمفسرة يجب أن تلتزم بالمناهج العلمية المتبعة.

أَحْرَامٌ عَلَى بَلَابِلِهِ الدَّوْحُ * حَلَالٌ لِلظَّيْرِ مِنْ كُلِّ جِنْسٍ
سألوا هل يصلح؟ فأجبنا ولم لا؟

Presenter Bio

Muhammed Mahmud Mustafa is a licensed psychotherapist practicing in Egypt, the United Arab Emirates, and Turkey. He holds dual doctoral degrees in psychology and the fundamentals of Islamic religion. With an authorship of over 40 books focusing on the establishment of Islamic psychology and leveraging Sharia principles in the field, he has contributed significantly to the literature. Additionally, he has published numerous articles in reputable peer-reviewed journals and provided supervision for numerous master's and doctoral theses. Founder and director of a psychological counseling center in Istanbul, he also serves as the founder and dean of the Islamic Psychology College. Furthermore, he oversees the Psychological Research, Support, Humanitarian and Rehabilitation Association (PADIR) in Turkey.

Housing an Applied Islamic Psychology Program at the Faculty of Islamic Studies in Sarajevo: Opportunities and Challenges

Aid Smajić

Abstract

For the last several years we have been witnessing an explosion of interest in the theory and practice of Islamic Psychology in the world. These developments have not gone unnoticed and unattended to in Bosnia and Herzegovina either (Smajić and Draganović, 2021). However, there is much more to be done in order to give a proper due to the idea of systematic integration of psychology theory and practice into the Islamic worldview and implementing the project in this part of the world. As rightly observed by the late Prof. Malik Badri (may Allal s.w.t. Bless his soul) in the very title of one of his papers (2020), the question of who is going to undertake this challenging endeavor is crucially important. The answer to this dilemma nowadays is perplexing the Bosnian Muslims as well given that the idea of applied Islamic psychology has attracted a significant attention of the local people but sporadically also triggered public debates about possibility of its misuse and abuse.

The author argues that the Faculty of Islamic Studies at the University of Sarajevo in various ways provides promising opportunities for hosting a program of Islamic Psychology and carrying out this much needed project in the country and broader region of South-Eastern Europe. The Faculty, first of all, has historical legitimacy and responsibility. Today Faculty of Islamic Studies at the University of Sarajevo is the successor of the famous Shari'ah School for Muslim Judges. The latter was established in 1887 by the new religious administration of the Islamic Community in an attempt to fill in the religious authority gap created by the migration of the Muslim scholars after the withdrawal of the Ottoman state and to, among others, provide an interpretation of Islam hopefully contributing to reconciliation between the modern achievements of the secular West and the religious outlook of the Muslim East. For its excellence in integrating traditional and modern sciences in the curriculum, the School was recognized by the Egyptian scholar Muhammad 'Abduhu (d.1905) as an exemplary of successfully reformed educational institution of Islamic higher learning (Karčić, 2004). Secondly, although the School was closed down and its premises confiscated in 1945 by the Socialist authorities of Yugoslavia, in 1977 the Faculty witnessed the renewal of its work, earning in days to come the epithet of the most prestigious institution of Islamic higher learning in Europe and eventually becoming the full member of the public University of Sarajevo in 2013. Its faculty members, including those educated under the supervision of the pioneers of the Islamization movement, proved to have intellectual vigor and capacity to discuss the most complex issues related to Islam as a religion, culture and worldview. Thirdly, significant part of the Faculty curriculum is reserved for the courses related to the Islamic practical theology, including psychology, pedagogy, sociology, spiritual care and conflict resolution, with the study program giving a special attention to the applied knowledge and skills of future Muslim theologians, Imams and religious teachers.

As result, the curriculum structure and cross-discipline orientation, together with the plans for establishing the Students Counselling Center, has capacity to make the Faculty a living laboratory for developing the theory and practice of Islamic Psychology. If undertaken in this majority but secular Muslim country in the South East Europe, the initiative of housing an applied Islamic Psychology program at the Faculty, however, will not go unchallenged. On the contrary, in order to succeed it will have to face with antimodernist trends among local Muslim clergy, their distrust

towards modern psychology, prevailing theological and juristic approach in dealing with societal issues, tendency of oversimplification in accounting for the idea of Islamic Psychology to the masses, and a potential suspicion of colleagues from the mainstream psychology departments towards religious psychology. Nevertheless, if these challenges are properly managed, the Faculty has all prospects to become an exemplary educational institution of applied Islamic Psychology.

Presenter Bio

Aid Smajić is a full professor of psychology at the Chair of Religious Pedagogy and Religious Psychology at the Faculty of Islamic Studies (University of Sarajevo). He completed his undergraduate studies at the Department of Qur'an and Sunnah Studies as well as the Department of Psychology at International Islamic University Malaysia (IIUM). His MA thesis, completed under supervision of the late Prof Malik Badri at the International Institute of Islamic Thought and Civilization (ISTAC), was on "Behavior Therapy in the Works of Selected Early Muslim Scholars" (2003). He received his PhD (20110) at the Department of Psychology at the University of Sarajevo. He has authored several books and studies, including *Work Stress among Bosnian Imams: Prevalence, Causes and Coping* (2022), *Religiosity and Ethnic Tolerance in Bosnia and Herzegovina* (2016) and *Values and Value Orientations of Muslim Youth in Bosnia and Herzegovina* (2015). The areas of his academic and research interest include psychology of religion, group dynamics and intergroup relations, organizational psychology, systemic family therapy, Islamic spiritual care, and indigenous Islamic psychology and psychotherapy. Dr. Aid Smajić is also head of the Bosnia & Herzegovina Chapter of International Students of Islamic Psychology (ISIP).

PANEL FOUR: ETHICAL AND PROFESSIONAL ISSUES

Ethical and Professional Considerations for the Clinical Practice of Islamic Psychology

Khalid Elzamzamy, Rumia Owaisi, and Musa Zafar

Abstract

The last few decades have witnessed the emergence of various clinical models that integrate the Islamic tradition within mental health practice. Integrating religion and spirituality into mental health practice raises a wide range of potential ethical dilemmas and challenges, including violations of client autonomy, boundary issues, and value conflicts. Despite the growing interest in Islamically-integrated psychotherapy, little attention has been directed towards developing ethical guidelines and frameworks rooted in the Islamic tradition. Although existing codes of ethics and the ethical literature pertaining to religion in clinical practice may broadly apply to the clinical applications of Islamic Psychology, they do not fully address the unique needs of Muslim clinicians and clients and fail to incorporate the contributions of Islamic scholarship to the ethical discourse. By exploring the foundations and limitations of existing codes of ethics and ethical frameworks, this paper is a step towards developing an Islamically-grounded code of ethics for the clinical practice of Islamic Psychology. Major ethical considerations for the practice of Islamic Psychology will be proposed under the following domains: Competence, Roles and Responsibilities, Values and Autonomy, Personal Ethics, and Legal and Professional Contexts.

Presenter Bio

Khalid Elzamzamy, MD, MA, is an Assistant Faculty and Clinician-Educator Fellow at the Johns Hopkins University School of Medicine. He also serves as a faculty member at Khalil Center and at the Alkaram Institute, and as a research fellow with the Family and Youth Institute, USA. He completed his child and adolescent psychiatry fellowship at the Institute of Living, Connecticut. He received his medical degree from Ain Shams University, Egypt, and completed his adult psychiatry residency at Hamad Medical Corporation in Qatar. He also completed a Master's degree in Islamic Studies at Hamad Bin Khalifa University in Qatar. He previously served as a research assistant at Yale University. His research interests include the integration of religion and spirituality in clinical practice, suicide prevention and postvention, contributions of Muslim intellectuals to psychology and mental health, and Islamic ethics in clinical practice.

Ethical Considerations and Islamic Psychology: An Overview

Muti Olagoke Salami

Abstract

Generally, mainstream ethics in mental health has its roots in philosophy and morality. This is inherent in the principles, standards, and other areas of ethical professional issues. Additionally, the morality dimension to virtue ethical considerations as evident in American Psychological Association (APA) code of ethics and other bodies, is largely a function of the cultural orientation of the therapist and the patient. Besides, the various perspectives on ethics like the deontological, utilitarian, consequential, and cultural relativism among others, unravel the non-universal nature of these theoretical ethics precepts. This is in addition to the vast areas of challenges and conflicts reflecting from the therapist-client relationship due to several grey areas inherent in ethical practice.

This paper seeks to formulate an ethics framework on the basis integrating Islamic principles and values with the APA ethics code. Referenced from the Quran and hadith, this ethics framework is designed to serve as a mechanism for practice in establishing revealed virtue ethics. As the blessed Prophet narrates; "the most perfect of the believers in faith is the best of them in conduct" and "the best among you are the best in character", the goal here is for both the therapist/client attain the peak of professional practice in service delivery, as well as spiritual and psychological refinement. Moreover, this paper also illustrates some practical aspects of the works of Al-Ghazali and Miskaway that incorporates the mechanism for therapist/client spiritual rejuvenation, self-monitoring and evaluation, and character reformation. This ethical framework is designed to serve as training material that promotes faith-based knowledge acquisition, supervised training, and a means for continuous education among Muslim experts in the helping professions and beyond. Furthermore, it is expected this training material target some number of domains which includes but not limited to cognitive, affective, and psychomotor aspects of its learning outcomes. In all, the psycho-spiritual nature of this ethics framework is expected to serve as a reference to every helping professional that deals with Muslim clients and others.

Presenter Bio

Muti Olagoke Salami is currently a Senior Lecturer of Clinical Psychology at Universiti Pendidikan Sultan Idris (UPSI), Malaysia. Born in Lagos, Nigeria, Dr. Salami bagged his first degree from

University of Ibadan Nigeria in Psychology with honours. After spending a year in the National Youth Service, Dr. Salami attended the International Islamic University Malaysia, gaining his master's degree in Clinical and Counselling Psychology. He later proceeded to UPSI where he obtained his doctorate degree in Psychology before embarking on an academic career. Dr. Salami is currently a faculty member in UPSI with responsibilities ranging from teaching undergraduates and postgraduates to conducting clinical supervision and embarking on research, among others. He possesses over 7 years of experience as a facilitator in Leadership and Management & Community Service among undergraduate students in IIUM. His professional teaching and research have been in the areas of Clinical Psychology, Positive Psychology and Islamic Psychology. Among some list of publications, Dr. Salami has published his writings on Islamic Psychology in Australasian Muslim Times (AMUST), and has delivered a number of virtual talks with the International Students of Islamic Psychology (ISIP) over the last two years.

The Sunnah-Based Practice Framework

Mahdi Qasqas

Abstract

The *Sunnah*-Based Practice Framework is an Islamically infused ethical and practice framework. It has been designed for seamless integration into a counselling Psychology curriculum, facilitating the education of undergraduate students in Psychology and the supervision of graduate-level practicum students in Alberta, Canada. In this presentation, the focus will be on demonstrating how it can enhance clinical practice through education and supervision with implications for policymaking, governance, research, and curriculum development.

The *Akhlaq* minus *Nifaaq* ethical framework consists of eight comprehensive standards derived and operationalized from five Prophetic (PBUH) *ahadith* providing an aspirational level of 'being'. Furthermore, practical examples of resolving unique ethical dilemmas are presented, showcasing the application of the ethical framework along with hospitality as a guiding principle. This approach, inspired by the *fiqh* of Hospitality, not only fosters healthy boundaries, respect, and self-care but provides a bridge between Islamic ethics and alignment with the core ethical competencies in health service psychology.

The *Qabool*-Alliance practice model is structured into three phases of 'doing', each guided by a facilitative mindset: (1) *Sallam*, (2) *Taaruf* (understanding), and (3) *Shura*, facilitated by the *Shukr*, *Tawbah*, and *Sabr* mindsets respectively. Despite this presentation consisting of many Islamic concepts, the need for constant translation of *Quranic* Arabic terms into limited English translations, a challenge often faced by presenters and researchers, is mitigated when housing a counseling psychology program in an Islamic sciences department that encourages the fluid use of language (also known as dynamic bilingualism). By doing so, we can unleash the richness of Islamic terms as they can be and have been used in therapy and better examine their therapeutic impact on health, well-being, and healing. To further illustrate this point, concise transcripts from real therapy sessions utilizing these key concepts (mapping them onto conventional counselling processes) will be presented for practical application and theoretical exploration, shedding light on how these concepts enhanced the therapeutic relationship, informed the case conceptualization, and moved the therapeutic process forward.

Establishing credibility and fostering a high level of *Qabool* (acceptance) with all stakeholders (especially clients/guests) is a crucial aspect of this framework, highly relevant to matters of accreditation and research. Thus, despite philosophical and paradigmatic arguments around what constitutes evidence (i.e. an aspect of knowing), through a localization methodology, every aspect of this framework is systematically grounded in Islamic and Psychological bodies of knowledge to enhance the *Qabool*/credibility quotient. The dynamic bilingualism principle also posits that the evidence for the underlying mechanisms of how an intervention works (a current challenge in the field of psychology) should be able to be explained in language that is credible (and commensurable) to both worldviews. For instance, the justification for SABR therapy can be articulated either from a purely Islamic perspective or through an integrated approach. In the latter, SABR would serve as an acronym for Spiritually Adapted Behavioral Response Therapy, marshalling evidence from the biological, cognitive/affective, and/or social/cultural bases of behavior.

While some may argue against seeking acceptance from the West, given the historical precedence of Islamic counseling predating the English language, there is a compelling case to enhance *Qabool* and contemporariness. Integrating coursework and supervision within a *Sunnah*-Based practice framework (or an alternative applied Islamic Psychology paradigm) heightens the likelihood of cognitive development, internalization, and dual domain mastery. A concluding point in this presentation will emphasize the importance of systematically and mutually agreeing on specific behavioral anchors for core competencies. This will be followed by a brief overview of the 20 essential counseling Psychology principles that guide the development and maintenance of all American Psychological Association accredited counseling psychology programs.

Presenter Bio

Mahdi Qasqas is a registered Psychologist with a PhD in Social Work from the University of Calgary in Canada. He has been a Khateeb and community educator since 1999. For a significant period of time, he was one of the only Arabic-speaking Muslim psychologists in private practice in his province, competent in culturally adapting and localizing evidence-based practices to Arab and Muslim clients. Since then, he has supervised many graduate students during their final practicum before graduation, including two full-time imams who transitioned into becoming licensed mental health professionals. He is passionate and committed to filling the gap in research, practice, and training of competent helpers in general and future Muslim mental health professionals in particular. This lengthy serious leisure pursuit has facilitated the architecture and design of the Psycho-Spiritual First Aid® mental health consultation framework, which has led to many interventions, modules, and models presented or published; including but not limited to the Sunnah-Based Practice Framework, Islamic Counselling Psychology, the Counselling Sahabi, Islamic Organizational Psychology, and Islamically Modified Cognitive Behavioural Therapy (in Press).

PANEL FIVE: APPLIED EDUCATIONAL PERSPECTIVES

Application of a Model of Knowledge Integration Mechanism for the Decolonisation of Western, Secular Psychology Knowledge

G. Hussein Rassool

Abstract

The Islāmisation of Knowledge movement, which gained momentum in the late twentieth century, has prompted Muslim academics and psychologists to critically examine the integration of Islāmic traditions into various fields of study. This movement calls for the intentional implementation of Islamic values into academic fields, with a special emphasis on decolonising knowledge and questioning the lack of the spiritual dimension and Eurocentric attitudes that have traditionally dominated educational institutions. Psychology is one of the primary areas where this trend has found resonance and necessity. Psychology departments around the world have been grappling with a fundamental issue: the prevalent lack of the spiritual dimension, secularisation of psychology and Eurocentric slant of their curricula. Both undergraduate and postgraduate psychology programmes exhibit these tendencies. Thus, the need for knowledge integration in psychology entails a deliberate attempt to include Islāmic psychology and its accompanying ethical and epistemological norms into the existing curriculum.

In the context of Islāmic psychology, decolonising psychological knowledge entails more than simply incorporating Islamic content into the existing curriculum framework. Islāmic epistemologies, knowledge systems, theories, research methodologies, and clinical practices must be deeply embedded with evidenced-based psychology. The goal is to find a balance between well-established, evidence-based psychological knowledge and the breadth of the Islāmic intellectual traditions. The integration of Islāmic studies in the field of psychology is an area that requires further development and attention. Currently, there is a lack of established models and approaches for effectively integrating Islāmic principles and teachings into psychological practice. This gap poses a challenge for psychology educators who aim to decolonise secular psychology and hope to integrate an Islamic perspective into the psychology curriculum.

To address this challenge, the author proposes six distinct knowledge integration mechanisms. These mechanisms are part of a comprehensive, process-driven model of curriculum integration, unfolding in six stages. The stages include planning, mastering, deconstructing, curriculum mapping, determining the scope and level of integration with Islāmic studies and psychology, and finally, knowledge transfer. Each stage contributes to a systematic and logical development within the realm of psychology knowledge. The aim of the presentation is to introduce this model in order to provide a structured approach to the decolonisation of psychology, emphasising the importance of incorporating Islamic perspectives and values into the mainstream psychological discourse. This comprehensive approach seeks to enrich the field by embracing diverse epistemologies and fostering a more inclusive understanding of human behaviour and mental processes from an Islāmic perspective.

Presenter Bio

G. Hussein Rassool is Professor of Islāmic Psychology, Centre for Islāmic Studies & Civilisations, Charles Sturt University, Australia. He was previously Professor of Islāmic Psychology; Consultant and Director of the Riphah Institute of Clinical and Professional Psychology/ Centre for Islāmic

Psychology; Director of Studies, Department of Islāmic Psychology, Psychotherapy & Counselling, Al Balagh Academy; and Chair of Al Balagh Institute of Islāmic Psychology Research. He also formerly worked for International Open University (Islāmic Online University) as the first of Head of Department of Psychology and later became the Dean of the Faculty of Liberal Arts and Sciences. He is a Fellow of the International Association of Islāmic Psychology (FIAIP) and the Royal Society of Public Health (FRSPH). He is one of the leading academics in the areas of Islāmic psychology and psychotherapy and involved in the development of the first BSc Islāmic psychology at International Open University. He also developed a first university-accredited certificate course in Islāmic Psychology launched in Pakistan in October 2019. A new course on Advanced Diploma in Islāmic Psychology and Psychotherapy was launched in January 2022—the first globally advanced course in Islāmic psychology and psychotherapy. His research interests include psychosocial and spiritual problems in relation to mental health, psychosocial and spiritual interventions, indigenous psychology, Islāmic counselling and psychotherapy, and Islāmic ethics in psychology. He has published over 22 books and over 120 papers and reviews in peer-reviewed journals. He also works as a part-time Islāmic psychotherapist.

-Bridging Perspectives: Integrating Contemporary and Islamic Psychology in University Curricula

Muhammad Tahir Khalily, Fatima Khuram, Syeda Ayat-e-Zainab Ali, Shahid Ijaz, Wardah Ishfaq, Museera Aiman, and Tamkeen Saleem

Abstract

Introduction: The dynamic field of psychology has undergone significant expansion, embracing diverse theories to fathom human behaviours and mental processes. Despite its invaluable insights, contemporary psychology often operates within a Western-centric paradigm, overlooking the profound influence of culture and religion on individuals. This oversight hinders effective application and understanding, especially in non-Western societies. Recognizing this gap, there is a growing call for a more inclusive approach that incorporates alternative perspectives, notably Islamic psychology. Rooted in Islamic traditions, this approach offers distinct principles and practices, presenting a holistic view of human behaviours that seamlessly integrates cultural and religious contexts. So this research aims to emphasize the significance of integrating contemporary psychology with Islamic psychology in university curricula. By doing so, the study seeks to unravel the potential benefits of this fusion, advocating for a more comprehensive understanding of human behaviours. The endeavour is to bridge the gap between the Western-centric lens and diverse cultural perspectives, particularly in Muslim societies. The exploration of this integration promises a more inclusive and practical approach, fostering a nuanced comprehension of human behaviours within its cultural and religious framework. Ultimately, this research strives to contribute to the development of a curriculum that reflects the diversity of human experiences and provides a richer, more contextually relevant education in psychology.

Incorporating Islamic psychology into university curricula will be a vital step toward creating more inclusive and culturally sensitive educational environments. The harmonization of contemporary psychology with Islamic psychology not only enriches the field by providing alternative perspectives but also contributes to the development of well-rounded, culturally aware, and ethically responsible psychologists. By implementing inclusive course offerings, hiring faculty with expertise

in Islamic psychology, fostering interdisciplinary collaboration, and promoting research in this field, universities can play a pivotal role in advancing this important integration.

Objective: This research explores the importance of integrating contemporary psychology with Islamic psychology in university curricula, highlighting the potential benefits of incorporating diverse viewpoints, and proposing ways to achieve this integration.

Method: This study uses a qualitative exploratory approach to conduct semi-structured, in-depth interviews with 15 academic (teaching) faculty members working at department of psychology, International Islamic University (n=8), and Shifa Tameer-e-Millat University (n=7), Islamabad, Pakistan using purposive sampling. The interview guide was prepared by the data collected from two main source: Literature review and pilot interviewing. Four interviews were conducted to extract the meaningful data for interview guide. A comprehensive semi structure questions were formulated and the participants were requested to answer these questions in the context of integration of Islamic and contemporary psychology, the demographic information including their qualifications and experience were recorded.

Results: Thematic analysis using NVIVO-12 plus revealed six principal themes and corresponding sub-themes.

1. Islamic Psychology as Described by Academicians
2. Contemporary Psychology as Recognized by Academicians
3. Islamic Psychology in Relation to Contemporary Psychology
4. Path Forward to Islamic Psychology
5. Barriers and Facilitators to Integration
6. Future Recommendations to relate Islamic Psychology with Contemporary Psychology

Conclusion: This study explored the perspective of academicians from two universities of Pakistan which have experience an integration of Islamic psychology with contemporary psychology which provides a valuable insight. Ultimately, a more diverse and inclusive psychology curriculum benefits both students and society by fostering a greater understanding of the human mind and behaviours within a global context.

Presenter Bio

Muhammad Tahir Khalily is Professor of Clinical Neuropsychology and Dean Faculty Social Sciences, Shifa Tameer-e-Millat University. Formerly, he was Chair of Psychology & Vice President of Academics in International Islamic University Islamabad, Pakistan. He has more than thirty years of national and international teaching, research, clinical, supervisory, academic, administrative, and service development experience. Moreover, he worked as Director of Academics, Director of Quality Enhancement Cell (QEC), Students Advisor, and Director of ORIC in International Islamic University Islamabad; and was a Head and Senior Clinical Psychologist in the Psychology Department, Roscommon Mental Health Service, and Clinical Supervisor of the School of Psychology, National University of Ireland, Galway, Republic of Ireland. He did his Master's study in drug addiction and alcohol treatment policy from the Addiction Study Centre at Trinity College, Dublin University; a Higher Diploma in Mental Health Care Management from Health Care Management Centre, Royal College of Surgeons Dublin, National University Ireland Galway; and Postdoctoral research fellowship from the University of Edinburgh, UK.

Furthermore, throughout his higher education (Post Doc, PhD, M.Phil), his concentration and focus of research remained in the field of psychology in general, which includes a specialized experience and research on addiction, psychometrics, post-traumatic stress disorder, organizational psychology, action research, collaborative integrating current psychological approaches with the cultural and religious milieu, inter-professional learning, and clinical and neuropsychology. He did an advanced course in Neuropsychology from the Psychology Department at Beaumont Hospital Dublin. Moreover, to add further to his interest in neuropsychology, he successfully qualified for the Siegfried Othmer Neurofeedback accredited (Noninvasive treatment for a range of psychiatric disorders) advance course in Norway, accredited by APA.

Examining Practitioner’s Educational Experience in an Islamic Psychology Training Program: A Mixed-Methods Feasibility Study

Abdallah Rothman, Zulkayda Mamat, Shaystah Dean, and Imran Khan

Abstract

This paper presents the findings of the Research in Understanding the Heart in Islamic Psychology (RUH-IP) study, an investigation into the transformative potential of Islamic psychology education programs. As the field of psychology increasingly acknowledges the value of indigenous modes of healing, this research focuses on the unique contributions of Islamic Psychology (IP), as taught in the Diploma in Islamic Psychology at Cambridge Muslim College (CMC). This academic program offers a deep exploration of human nature and psychology grounded in Islamic tradition, combining theoretical knowledge with practical application to foster a transformative learning journey for practitioners.

The RUH-IP study aims to empirically measure and articulate the practitioner experience of this indigenous approach to psychology, with a particular emphasis on self-reflection and personal growth. Practitioners of this model are positioned to continually engage in their own psycho-spiritual development as a vehicle for facilitating therapeutic growth for their clients. Given the scarcity of research in this specific area, this study is significant in its effort to identify the active elements of transformation inherent in Islamic psychological practices. By doing so, it lays the groundwork for understanding the important factors in developing educational programs for training practitioners of IP that orient students to a heart-centered approach to personal development.

Furthermore, this study provides insights into the experiences of participants in the CMC diploma, offering valuable insights into their personal and psychological development throughout the program. The involvement of these participants, being a pioneering cohort in a formal education program in IP, is vital, not only in enriching the current research in IP education but also in shaping future studies. The implications of our findings extend beyond the Muslim community, offering insights and approaches that could enrich psychological practice in diverse cultural contexts. This paper delineates the methodology, results, and potential impact of the RUH-IP study. This highlights the challenges and strengths of the research design, and significance of findings, in shaping the developing field of IP education and in the broader landscape of psychology and indigenous healing practices.

Presenter Bio

Abdallah Rothman is the founder of Dar al-Shifaa and co-founder and Executive Director of the International Association of Islamic Psychology (IAIP), working at the intersection of Islamic spirituality and mental health practice. He is a Licensed Professional Counselor (LPC) and a Board-Certified Registered Art Therapist (ATR-BC), licensed in the United States and currently living abroad in the UAE. Dr. Abdallah earned an M.A. in Psychology from Antioch University and earned his Ph.D. in Psychology from Kingston University London. He is a student of Professor Malik Badri in Islamic psychology and in addition to his academic training has studied privately with a number of traditional Islamic scholars throughout the Muslim world.

Dr. Abdallah's clinical practice as well as his academic research focus on approaching counseling from within an Islamic paradigm and establishing an indigenous theoretical orientation to human psychology that is grounded in the knowledge of the soul from the Islamic tradition. He is visiting professor of psychology at Zaim University Istanbul, International Islamic University Islamabad, and Al-Neelain University Khartoum, and is currently the Head of Islamic Psychology of Cambridge Muslim College. Dr. Abdallah has over 15 years' experience as a counseling psychologist working with individuals, couples, families, and youth in a variety of settings. Dr. Abdallah trains psychologists, counsellors, coaches, and healers in his therapeutic approach within the Islamic Psychology Diploma at Cambridge Muslim College and is currently writing a book about it expected to be published in 2024.

Islamic Insights in Developmental Psychology: Enriching the Framework for Human Growth

Vahdet Görmez

Abstract

Heavily influenced by Western theories such as Piaget's stages of cognitive development and Erikson's psychosocial stages, developmental psychology has historically overlooked the cultural and religious contexts that are vital in shaping developmental processes. Islamic Psychology, a developing field, offers an insightful perspective in the reinterpretation of these traditional theories by focusing on the spiritual and moral dimensions emphasized in Islamic teachings.

This introduction aims to explore how Islamic Psychology can reshape the understanding of human development. Western theories such as Bowlby's Attachment Theory and Freud's Psychoanalytic Theory have formed the basis in developmental psychology. However, cultural and religious factors that are critical to individual development are often not taken into account, especially in Islamic contexts. The need for an Islamically integrated developmental psychology curriculum is imperative. Such a curriculum would not only create a more concise and culturally responsive developmental theory, but would also equip clinicians, educators, and researchers with a broader understanding of developmental processes across diverse cultural backgrounds. This integration will ensure that developmental psychology is not merely a reflection of Western perspectives but also includes the diverse worldviews that shape human development.

Incorporating Islamic principles into developmental psychology provides an alternative perspective for understanding growth and development. In today's globalized society, it is crucial that psychological theory and practice accept and integrate different cultural and religious perspectives. This effort will lead to a more holistic understanding of human development, allow practitioners to

provide more culturally competent and empathetic care, and promote a more inclusive and comprehensive field of developmental psychology.

Presenter Bio

Vahdet Görmez graduated from Istanbul University, Cerrahpaşa Faculty of Medicine, Department of English Medicine in 2002. Subsequently, he spent 12 years in England, completing his general psychiatry training in London and specializing in child psychiatry in Oxford. After obtaining his Cognitive Behavioral Therapy (CBT) diploma and master's degree at Oxford University, he received accreditation from national and international institutions as an instructor and supervisor in the field of CBT. Dr. Görmez continues to offer therapy training to mental health professionals, including psychiatrists, psychologists, and guidance and psychological counseling experts specializing in Cognitive Behavioral Therapy. Currently, he is engaged in academic pursuits at Istanbul Medeniyet University, Faculty of Medicine, Department of Child and Adolescent Psychiatry.

PANEL SIX: CLINICAL SUPERVISION AND CAREER DEVELOPMENT

Career Prospects in Islamic Psychology: Opportunities, Challenges, and Future Directions

Fahad Khan

Abstract

The field of psychology has gained significant attention in recent times due to its expansive application across various sectors like medicine, technology, and business. The multifaceted nature of psychology, its convergence with other fields and its importance in understanding human behavior in diverse settings has become increasingly evident. Psychologists are pioneers in formulating theories and conducting research to enhance knowledge and practice in interactions with clients, patients, and communities. The demand for psychologists is projected to grow, with particular emphasis on clinical and counseling psychology. Various career paths within psychology exist, ranging from clinical and counseling roles to specialized areas like school, forensic, health, and sports psychology. Research and applied research careers, including cognitive, neuropsychological, and industrial-organizational psychology, are also important.

Islamic Psychology is a field that not only provides a comprehensive epistemology and ontology, but also integrates spirituality and religion into psychological practice. The modern field of Islamic Psychology, though in its infancy, draws from the rich Muslim traditions. It emphasizes the integration of spirituality in psychology, recognizing its importance in theoretical foundations and practical applications.

This paper provides an overview of the careers in psychology along with integration of Islamic spirituality. Furthermore, recommendations for education and training programs in psychology are provided. The paper argues for a comprehensive approach to psychology education, blending traditional knowledge with innovative approaches to address contemporary challenges. This approach aims to prepare competent practitioners and researchers who can contribute to the field's development and apply psychology's principles effectively in various societal sectors.

Presenter Bio

Fahad Khan is a Licensed Clinical Psychologist with a Doctorate in Clinical Psychology and a Master's degree in Biomedical Sciences. He has also been a student of religious studies, beginning with his memorization of Qur'an at the age of 16. He currently serves as the Deputy Director at Khalil Center, providing psychological services while supervising clinical and research work. He teaches undergraduate as well as graduate courses in various academic institutions. His research and writing interests include Muslim mental health and Islamic psychology. He is a fellow of the International Association of Islamic Psychology (IAIP) and serves as a reviewer and editor for various peer-reviewed journals in the United States and Pakistan. He is actively involved in professional organizations and has served on many committees and divisions of the American Psychological Association (APA) as well as Illinois Psychological Association (IPA). For his work and dedication, the APA awarded him the 2021 Early Career Psychologist Champion and 2020 Early Career Achievement Awards.

Establishing Standards and Core Competencies for Clinical Supervision of Trainees in Applied Islamic Psychology and Counseling

Omar Mendoza Mahmood

Abstract

Along with building a knowledge base of theory and philosophy relevant to Islamic Psychology, a graduate trainee who aspires to become a practitioner in an applied area of psychological intervention (e.g., clinical psychology, counseling psychology, clinical social work) will need appropriate supervision from a qualified advisor in order to acquire the necessary skills to be an effective clinician. The prospective clinician-in-training would require not only skills and experience that are informed by internationally accepted clinical practice guidelines; additionally the trainee would also need to develop an awareness of how to integrate Islamic Psychology concepts in their clinical work. The transfer from theory to practice in any clinician's journey is only facilitated by a competent mentor, especially for mental health practitioners. This is further emphasized in the context of Islamic tradition, whereby a faith-based approach to clinical intervention would value an authentic transmission of knowledge. This paper will describe some of the challenges to providing clinical supervision for trainees in Islamic Psychology academic programs.

The following questions and issues will be explored:

1. What are the academic qualifications and appropriate experiences to establish that a faculty member is an appropriate supervisor? Discussion will cover:
 - a. The supervisors' awareness of Islamic scholarship relevant to mental health, or how such knowledge can be augmented by consultation with Islamic scholars.
 - b. The importance of the supervisor's role in preparing the trainee for licensure and readiness to function in local and international settings where patients can be treated (e.g., clinics, hospitals, schools, etc.).
2. What are the guiding principles to create an optimal relationship between the supervisor and supervisee? Discussion will cover:
 - a. The similarities and differences between typical secular models of supervision and mentorship versus a context in which the supervisor and the supervisee are both Muslims.

- b. The supervisor's role in developing the supervisee with a balance of professionalism, personal and spiritual goals.
- c. Navigating situations when there is incongruity between the religiosity or religious practice of the supervisor and supervisee.
- d. "Supervision of supervision": Could mean helping trainees to eventually develop their own supervision skills by mentoring students who are earlier in their professional journey; or could mean supervisors seeking peer consultation from senior clinicians in the field.

Presenter Bio

Omar Mendoza Mahmood is currently a neuropsychologist at Executive Mental Health, in Los Angeles, CA. Previously, he was the Acting Clinical Director of Psychology and a clinical neuropsychologist at Sidra Medicine, the largest women's and children's hospital in Qatar. He is licensed to practice psychology in California and in Qatar. He has conducted numerous neuropsychological evaluations of children and adults. He is also experienced in providing evidence-based psychotherapy. Dr. Mahmood graduated from UCLA in 1999 with a double-major Bachelor of Science degree in Psychobiology and Arabic. After his undergraduate studies, he traveled to Hadramawt, Yemen, where he studied Arabic and Islamic Studies at Dar al-Mustafa. He then completed a MA degree and a Ph.D. degree in Clinical Psychology from Wayne State University in Detroit, Michigan. Dr. Mahmood completed his clinical psychology internship (2007-2008) and his postdoctoral neuropsychology fellowship (2008-2010) at the University of California, San Diego, and the VA San Diego Healthcare System. He frequently gives community lectures on topics of mental health, brain development, and psychology from an Islamic perspective. In addition, he has served as an ad-hoc reviewer for various peer-reviewed scientific journals in the fields of substance use, psychology, neuropsychology, and neuroimaging.

Clinical Supervision in Islamic Psychology: Philosophies, Competencies, and Goals, With a Suggested Model

الإشراف السريري في علم النفس الإسلامي: الكفاءات والفلسفات والأهداف، مع نموذج مقترح

Yousef Musalam

Abstract

تأتي هذه الورقة العلمية استجابة لما شهدته العقد الماضي من ازدياد ملحوظ في الاهتمام بمجال الممارسة العلاجية لعلم النفس الإسلامي وصدور عدد كبير من الأبحاث والدراسات في هذا الشأن، كما تأتي استجابة لقيام كلية الدراسات الإسلامية بجامعة حمد بن خليفة بتقديم برنامج الماجستير في تخصص الإرشاد النفسي، وحاجة البرنامج العلمية لأوراق بحثية متخصصة تثير المتطلبات العلمية التي يراد تحقيقها ضمن أي برامج أكاديمية وعلمية معتبرة.

تتطرق هذه الورقة لموضوع الإشراف السريري، ويحاول الباحث الإجابة عن الأسئلة الجوهرية بما يخص نطاق الإشراف، وأهمها تحديد ما هي الكفاءات الجوهرية المطلوب توافرها لدى المشرفين في علم النفس الإسلامي، إضافة إلى تحديد طبيعة الفلسفات التي تشكل طبيعة العلاقة ما بين المُشرف ومُتلقّي الإشراف وتحدد الأهداف.

تقوم منهجية البحث على مراجعة أهم أدبيات الإشراف بحسب المدارس النفسية المختلفة، إضافة إلى ما ورد في التراث الإسلامي مما تيسر حول تزكية النفس والعلاج والسلوك، واستنباط المحاور والمعايير والمحكات للممارسة الإشرافية.

حدد الباحث أهم الكفاءات الجوهرية المطلوب توافرها لدى المشرفين في علم النفس الإسلامي بتتبع التقسيمات العلمية في تحديد الكفاءات للمعالجين بدايةً، حيث يتم تقسيم الكفاءات الى محور الكفاءات المعرفية والتي تختص بالمعارف العلمية اللازم توفرها لدى المعالج، ثم محور الكفاءات المهنية الأدائية والتي تكفل قدرة المعالج على استخدام المهارات والتكنيكات العلاجية، وأضاف الباحث بعد النظر محورين أساسيين هما الكفاءات التطبيقية والتي ترصد القدرة على الجمع بين الكفاءات المعرفية والمهارة ضمن السياقات العلاجية التطبيقية العملية المختلفة للتعامل مع المشكلات على اختلافها بحسب الجنس والمراحل العمرية، إضافة الى محور الكفاءات الحُكمية والتي تعكس قدرة المعالج على إصدار حكم سريري وقرار علاجي مناسب بحسب الأوضاع العلاجية المختلفة وسياقاتها.

إن طبيعة كفاءات المعالج تعكس بدورها محاور كفاءات المشرف لكن ضمن الدور الإشرافي وليس الدور العلاجي، فالمدارس العلاجية النفسية تعمل باتساق واضح ضمن مجال الإشراف والذي يعكس فلسفة وفنيات الطريقة العلاجية ضمن نطاق العلاقة الإشرافية وأهدافها، فمحاور الكفاءات الخاصة بالمشرف يجب أن تكون ضمن المحاور الأربعة المذكورة سابقاً، وهي محور الكفاءات المعرفية والذي يختص بالمعرفة الوافية للمدرسة العلاجية وإطارها الحاكم ومفاهيمها التي تقوم عليها ونماذجها العلمية وما يخص المعارف في الإشراف، ومحور الكفاءات المهنية الذي يختص بوجود الخبرة المهنية والمهارة الكافية في ممارسة العلاج بحيث يستطيع المشرف تعليم المهارات العلاجية الدقيقة، وفحص كفاءة المعالج في فهم وأداء المهارات، والحكم على تطوير المهارات وتوسيع نطاق أدائها بشكل سليم ومناسب، ومحور الكفاءات التطبيقية الذي يستطيع المشرف من خلال خبرته الواسعة التعامل مع المعالج لدعمه وتطوير أدائه في السياقات التطبيقية المختلفة بحسب الجنس والمرحلة العمرية، وأخيراً محور الكفاءات الحُكمية الذي يعكس قدرة المشرف على توسيع مدى إمكانية إطلاق الأحكام السريرية والقرارات العلاجية بحيث يستطيع متلقي الإشراف التعامل مع الأحكام بمنهجية واسلوب تفكير سريري، وتحت كل محور تقع بنود أساسية، بحيث تحدد هذه البنود المحكات الأساسية للقدرة على معرفة درجة استيفاء المشرف لمتطلبات كل محور كماً ونوعاً.

ان الفلسفات التي تحدد طبيعة العلاقة ما بين المُشرف ومتلقي الإشراف وتحدد الأهداف الإشرافية يجب أن تكون منسجمة مع المدرسة العلاجية التي يتمتع المشرف بالقدرة على الإشراف فيها، وهذا يعني أن الإطار الحاكم للمدرسة العلاجية وتحويله بشكل إشرافي يكفل ممارسة المشرف للإشراف بما لا يتعدى حدود المدرسة العلاجية فيحدد طبيعة علاقة المشرف بمتلقي الإشراف، كما يحدد الأهداف الإشرافية التي تكمن في تحقيق محكات الكفاءات الأربعة، إضافة للكفاءات القيمية والأخلاقية والعناية بالذات المنسجمة مع الإطار الحاكم للمدرسة العلاجية.

Presenter Bio

Yousef Musalam holds a doctorate in psychological counseling with distinction, presenting a thesis titled 'The Effectiveness of a Cognitive Supervision Program for the Model of Reporting Bad News in the Mental Health Sector.' He has a master's degree in clinical psychology, in which he explored 'Self-harm and its Relationship to Borderline Personality Disorder and Depression Among a Sample of Prison Inmates.'

Dr. Musalam has been actively involved in psychological support since 2000 and began working in psychological treatment in 2002. During this time, he provided clinical psychological evaluation services and specialized psychological treatment. He has held various positions in prominent treatment centers, including the Al-Amal Center for Psychiatric Sciences, and collaborated with international organizations such as Doctors Without Borders. In 2009, he was seconded by the United Nations Office for Crisis and Critical Situations Intervention, serving as an external consultant for psychological care for its staff in Jordan.

Dr. Musalam holds accreditation as a trainer in the field of psychological and cognitive-behavioral treatment for addiction from the United Nations Office on Drugs and Crime. He received training in psychotherapy from the Albert Allis Institute, the Aaron Beck Institute, and the Oxford Institute. Currently, Dr. Musalam serves as the General Manager and Clinical Supervisor at the Kalima Center for Cognitive Behavioral Sciences. He is a researcher in the field of Islamic psychology and the founder of the School of Islamic Psychological Concepts. His innovative methods, 'Psychological

Safety' and 'Treatment Based on Psychological Resilience,' reflect his commitment to advancing the understanding and application of psychological concepts within an Islamic framework.

A series of 30 horizontal dashed lines spanning the width of the page, intended for writing or drawing.

cis.hbku.edu.qa

Admission inquiries:

admissions.cis@hbku.edu.qa

P.O. Box: 34110

Doha – Qatar



HBKU_CIS



hbku_cis



College of Islamic Studies - HBKU



HBKU College of Islamic Studies



**College of Islamic Studies (CIS)
at HBKU**