

ROUTLEDGE FOCUS

Advancing Islāmic Psychology Education

Knowledge Integration, Model,
and Application

G. HUSSEIN RASSOOL



Advancing Islāmic Psychology Education

This book provides academic and clinical institutions for developing their educational programmes in psychology, psychotherapy and counselling from an Islāmic paradigm.

Examining the educational approach in the decolonisation of psychology curricula, the book proposes a vertically and horizontally integrated, embedded curriculum model. This model meets the changing needs of practitioners, incorporating indigenous cultural aspects and emerging technologies to reflect new and creative ways of thinking about delivering education in the post-Covid-19 era. The chapters also demonstrate how curriculum development, based on the principles of Islāmic education, helps institutions to establish purpose, define activities and guide decision-making in educational development. A series of steps for implementing this need-driven educational programme has been suggested.

This practical, concise and evidenced-based text will be a key resource for educators and trainers. It will help them understand how to redesign or suggest changes to curriculum structure, shape and content in Islāmic psychology, psychotherapy and counselling for undergraduate, postgraduate and continuing professional development levels of education.

G. Hussein Rassool, PhD, is a professor of Islāmic psychology and an Islāmic psychotherapist. He is involved in the development of Islāmic psychology and psychotherapy as a discipline and is a pioneer in the theoretical and conceptual development of Islāmic psychology education. He is a consultant at the Department of Psychology at Riphah International University, the chair of Al-Balkhi's Institute of Research and Education and a director of studies at the Department of Islamic Psychology, Psychotherapy & Counselling, Al Balagh Academy.

Focus Series on Islāmic Psychology

Series Editor: Professor Dr. G. Hussein Rassool,
Professor of Islāmic Psychology

About the Series

In contemporary times, there is increasing focus on the need to adapt approaches of psychology, counselling psychology and psychotherapy to accommodate the integration of spirituality and psychology. With the increasing focus on the need to meet the wholistic needs of Muslims, there was a call to adapt approaches to the understanding of behaviour and experiences from an Islāmic epistemological and ontological worldview.

The aim of the Focus Series on Islāmic psychology and psychotherapy is to introduce a range of educational, clinical and research interventions relating to Islāmic psychology and psychotherapy that are authentic, practical, concise, and based on cutting-edge research. Each volume focuses on a particular aspect of Islāmic psychology and psychotherapy, its application with a specific client group, a particular methodology or approach, or a critical analysis of existing and emergent theoretical and historical ideas.

Each book in the Focus Series is written, in accessible language, with the assumption that the readers have no prior knowledge of Islāmic psychology and psychotherapy.

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**Dedicated to Idrees Khattab ibn Adam Ibn Hussein
ibn Hassim Ibn Sahaduth Ibn Rosool Ibn Olee
Al Mauritiusy, Isra Oya, Asiyah Maryam, Idrees
Khattab, Adam Ali Hussein, Reshad Hassan, Yasmin
Soraya, BeeBee Mariam, Bibi Safian and Hassim, Dr
Najmul Hussein and Mohammed Ali.**

Abu Hurayrah reported the Prophet Muhammad
 **as saying: “*If anyone pursues a path in search of
knowledge, Allāh will thereby make easy for him a path
to paradise; and he who is made slow by his actions will
not be speeded by his genealogy*” (Sunan Abu Dâwud).**



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Preface

During the past four decades, there has been a reawakening of Islāmic psychology and appearance, albeit limited, of a growth in the literature on Islāmic psychology and psychotherapy. With the increasing focus on the need to meet the holistic needs of Muslims and to adapt approaches to the understanding of behaviour and experiences from an Islāmic perspective, the books from the Focus Series on Islamic Psychology are short, practical, concise, no-nonsense and evidenced-based literature on Islāmic psychology and psychotherapy. This series of books examine psychology, psychotherapy and counselling from an Islāmic paradigm and its applications in education and clinical practice.

With the proliferation of courses, formal and informal, in Islāmic psychology, psychotherapy and counselling at undergraduate, postgraduate and continuing professional development levels, there is an increasing need to offer a conceptual framework to those responsible for educational and curriculum development. This book is part of the Focus Series on Islāmic Psychology that explores educational and curriculum development from an Islāmic paradigm. It examines the educational approach in the decolonisation of psychology curricula and proposes a conceptual framework: a vertically and horizontally integrated, embedded curriculum model. There is a need to adapt educational and training programmes to meet the changing needs of practitioners, to incorporate indigenous cultural aspects and emerging technologies and to reflect on creative ways of thinking about delivering education in the post-Covid-19 era.

The contents of the book also demonstrate how curriculum development, based on the principles of Islāmic education, helps institutions to establish purpose, define activities, and guide decision-making in educational development. The purpose of the book is to provide some general instructions to academic and clinical institutions to develop or revise their educational programmes in Islāmic psychology, psychotherapy and counselling and suggests a series of steps to follow in creating need-driven educational programmes.

There is a dearth of relevant literature on curriculum development in Islāmic psychology, psychotherapy and counselling and suitable handbooks that cover the proposed content of the book. Currently, most texts on Islāmic psychology do not cover the nature and content of the proposed book. The

book is, at least in part, a response to the questions posed by researchers, academics and clinicians, concerning the nature and focus of educational programmes in this field of knowledge. This book makes a pioneering contribution to the integration of the Islāmic sciences in the curriculum of educational programmes in psychology, psychotherapy and counselling. It will be a key resource for those responsible as educators and trainers to understand how to integrate knowledge and redesign or make changes to curriculum structure, shape and content in Islāmic psychology.

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I am thankful to my beloved parents, who taught me the value of education. I owe my gratitude to Mariam, Idrees Khattab Ibn Adam Ali Hussein Ibn Hussein Ibn Hassim Ibn Sahaduth Ibn Rosool Al Mauritiusy, Adam Ali Hussein, Reshad Hasan, Yasmin Soraya, Isra Oya, Asiyah Maryam, Nabila Akhrif, Nusaybah Burke, Musa Burke, Dr Najmul Hussein, and Mohammed Ali for their unconditional love and who provided unending inspiration.

I would like to acknowledge the contributions my teachers who enabled me, through my own reflective practices, to understand authentic Islām and, from their guidance, to follow the right path of the creed of *Ahlus-Sunnah wa'l-Jama'ah*. Finally, whatever benefits and correctness you find within this book are out of the grace of Allāh alone, and whatever mistakes you find are mine alone. I pray to Allāh to forgive me for any unintentional shortcomings regarding the contents of this book and to make this humble effort helpful and fruitful to any interested parties.

Whatever of good befalls you, it is from Allāh; and whatever of ill befalls you, it is from yourself.

(An-Nisā' [The Women] 4:79)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allāh, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray, no one can guide. I bear witness that there is no god but Allāh, and I bear witness that Muhammad is His slave and Messenger (*Sunan al-Nasa'i: Kitaab al-Jumu'ah, Baab kayfiyyah al-khutbah*).

- *Fear Allāh as He should be feared and die not except in a state of Islām (as Muslims) with complete submission to Allāh (Ali-'Imran 3:102).¹*
- *O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allāh is Ever an All-Watcher over you) (Al-Nisā' 4:1).*
- *O you who believe! Keep your duty to Allāh and fear Him and speak (always) the truth) (Al-Ahzāb 33:70).*
- *What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself (An-Nisā 4:79).*

The essence of this book is based on the following notions:

- The fundamental of Islām as a religion is based on the oneness of God.
- The source of knowledge is based on the Qur'ān and Hadith (*Ahl as-Sunnah wa'l-Jamā'ah*).
- Empirical knowledge from sense perception is also a source of knowledge through the work of classical and contemporary Islāmic scholars and research.
- Islām takes a holistic approach to health: physical, psychological, social, emotional, and spiritual health cannot be separated.
- Muslims have a different worldview or perception of illness and health behaviour.
- There is a wide consensus amongst Muslim scholars that psychiatric or psychological disorders are legitimate medical or psychiatric conditions that is distinct from illnesses of a supernatural nature.
- Muslims believe that cures come solely from Allāh (God), but seeking treatment for psychological and spiritual health does not conflict with seeking help from Allāh.

It is a sign of respect that Muslims would utter or repeat the words “Peace and Blessing Be Upon Him” after hearing (or writing) the name of the Prophet Muhammad ﷺ.