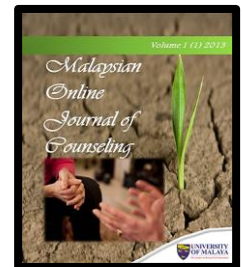# CONCEPTUAL AND PRACTICAL UNDERSTANDING OF COUNSELING IN ISLAM

Tareq M Zayed

ABSTRACT

Counseling generally aims to realize sound mental health and personal well-being that leads to personal change. Similarly, Islam tells its followers to attain personal well-being through its system of spirituality and religiosity. In this context, this paper explores the significance of counseling in Islam, the mechanisms through which Islam pursues personal and social change, and the manner in which professional counseling should be practiced in Islam. The author concludes that the Islamic system is preventive rather than curative and consists of a mature integration of mental and physical aspects with the spiritual dimensions of man.

Keywords: Counseling in Islam, QREBT, personal change, Muslims

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INTRODUCTION

Counseling is concerned primarily with the wellbeing of mental health and the ability to enact personal change. As a complete system of life, Islam does not disregard mental health issues; rather it encourages the attainment of personal wellbeing through its system of spirituality and religiosity. There can be no meaningful change if spirituality and religiosity are excluded in the process of personal transformation. Islam categorically rejects the separation of spirituality and religiosity.

In Islam, both spirituality and religiosity are indicators of a person's social engagement, association, and interaction. This means that a person's social engagement, association, interaction, and relationship are articulated in line with the person's belief, spirituality, and religiosity. Studies that measure the effect of spirituality and religiosity on personal wellbeing find that both are good predictors of personal wellbeing and mental health (Hadzic, 2011; Jankowski, 2002; Levin, 2010; Lines, 2006; Nickles, 2011).

Although some Western counseling approaches such as cognitive behavior therapy (CBT) and rational emotive behavior therapy (REBT) include spirituality and religiosity (Hadzic, 2011), western counseling differs from counseling in Islam in three ways. Firstly, Islamic counseling exhibits Islamic spirituality and religiosity as a way of life (Lubis, 2011). Secondly, Islamic counseling does not condition a person based on social expectations and norms, rather, it instills standards that are to be internalized, and which later serve to condition society (Badri, 1996). Thirdly, Islam disagrees the underlying philosophical principles of all approaches of counseling is individualism, relativism, and humanism, which essentially follow constructivism in behavior modification i.e. a person conditions himself with what is going on in his surroundings, environment, and society (Abdallah, 2011; Badri, 1996).

Essentially, Islam instructs a person to attain the highest state of morality through its comprehensive system of living, which includes not only a set of beliefs, but also a course of action. Both in theory and practice, a person with high morality must be mentally sound. Islam's approach to mental wellbeing is not a separate discourse; it is part of its overall discourse on the betterment of man through (Abdallah, 2011). In contrast, in western counseling personal well being is the most imporatant thing and it can be spoiled and disturbed by the interference of religion and religious beliefs (Bernard, 2011). With this in mind, the paper explores the significance of counseling in Islam, the changes undergone by the individual and its impact on society, and the ways in which counseling should be practiced professionally in Islam. This is approached by contrasting Islamic counseling against western counseling due to it being the better and more commonly understood of the two approaches.

CONCEPTUALIZATION OF COUNSELING IN ISLAM

There are differences in the conceptualization of counseling from Islamic and Western viewpoints. Islam conceptualizes counseling in different way for example the Islamic system is essentially preventive rather than curative (Abdallah, 2011; Watanabe, 1998). On the other hand the Western approach to counseling is completely curative. This, according to Jafari (1993),

emerged in the context of a decaying western society. To him the multiple effects of socio-economic, occupational, and technical changes necessitated the emergence of counseling. Therefore, the term 'Islamic counseling' is not well suited in Islam as it carries with it a curative emphasis, which is rather incorrect. In its place, the term 'counseling in Islam' better encapsulates the Islamic approach to achieving human mental wellbeing.

In furtherance of the fundamental trajectory of the two approaches, Jafari (1993) disagrees with the notion of Islamizing the prevalent secular-materialistic counseling theories and practices as they arise from a western form of psychotherapy that is based on secularism, empiricism, and parochialism. These basic foundations indicate that western counseling along with its underlying principles is not applicable and cannot be generalized to other cultural setting like Islam (Al-Thani & Mooreb, 2012; Badri, 1996; Khalid, 2006; Lubis, 2011). Islam is based upon ideological beliefs and value systems, therefore applying western theories of counseling to an Islamic setting would be like 'assembling a jigsaw puzzle from the pieces of two different puzzles' (Jafari, 1993).

To differentiate between the two approaches, Abdullah (2007) examines the meeting point of Islam and counseling to discover comparable interventions to western counseling which is ultimately a guide to dealing with Muslim clients in a multi-cultural society. Furthermore, Al-Thani (2012); Khalili, Murken, Reich, Shah, and Vahabzadeh (2001) assert that counseling in Islam emphasizes the biological, social, and spiritual aspect of individuals. This approach is reflective, directive, and critically supportive. It emphasizes religious and cultural values. It also emphasizes the importance and beneficial effects of the family and social bonds against all-out individualism and selfish concerns.

Therefore, it can be argued that counseling is an essential part of Islam. Spirituality incorporated within its therapeutic process. Western counseling except REBT, and CBT looks at the mental and physical wellbeing but does not include the spiritual aspects, which all Muslims, regardless of how religious they are, agree to. It is worth mentioning that many studies, for example, Abdallah's (2011) study analyzed the central beliefs and practices of early Muslim psychologists, such as al-Balkhi (934 AD), Ibn Miskawayh (1030 AD), al-Kindi (873 AD), Al-Ghazali (1111 AD), Ibn Taymiyyah (1328 AD), and Ibn Qayyim al-Jawziyyah (1350 AD) who emphasized on a preventive strategy in preventive and developmental settings with Muslim clients.

SPIRITUALITY AND RELIGIOSITY IN WESTERN COUNSELING

Although it is not the aim of this paper is to explain the spirituality and religiosity in Western counseling, the author thinks this paper will be incomplete if he does not answer of how western counseling integrate religiosity and spirituality in their profession. Historically spirituality and religiosity were identified as fantasies, unscientific, and unrealistic thing by the most prominent psychologists and psychotherapists for example Sigmund Freud (D. 1939), John Broadus Watson (D. 1958), Albert Ellis (D. 2007). According to Albert Ellis the belief in religion, god, and supreme authority is the source of mental health problems (Bernard, 2011). Gradually, things have started to be changed recently, even Corey (2013b) commented in his book:

'It is essential to assess the whole person, which includes assessing dimensions of mind, body, and spirit. Therapists need to take into account the biological processes as possible underlying factors of psychological symptoms and work closely with physicians. Clients' values can be instrumental resources in the search for solutions to their problems, and spiritual and religious values often illuminate client concerns' (p.-46).

Besides G. Corey mentioned in his another book the importance and significance of integrating spirituality and religiosity in the multicultural framework (Corey, 2013a). Finally, clients' religiosity is observed now in order to establish a freindship with the client, to advance the therapeutic change, to better understand the clients' implicit problem, and there are many other targets of understanding the client's religiosity (Khalif, 2012). We argue in this paper that the way Islam observes a client's problem is different from what is mentioned above.

SOCIAL CHANGE THROUGH COUNSELING IN ISLAM

Social change is a requisite for civilization (Bariun, 1991). It begins when significant adaptation of behavior patterns and norms occur. Besides, the thought process of human beings and the foundations of their beliefs are fundamental agents of social change. As society is a system, every person is a member of a certain society. Societal progress is conditioned upon collectivity and interconnectivity among all individual members of a certain society, thus personal change of a group of individuals is the core of social change.

Though the theoretical approach in counseling practice is diverse, it can be simplified by considering the degree of generality and specificity of goals (Corey, 2013b). After studying the goals of therapy proposed by Corey (2009), the principal mantra that emerged is to benefit an individual in changing his mind, belief, personality, social setting, and worldview.

Islam conceptualizes the goal of counseling as an agent of personal change, which aims at both the wellbeing of human beings and society. Conversely, social change also influences personal affairs and social structure (Vago, 2003).

INTEGRATION OF SPIRITUALITY AND RELIGIOSITY

Many researchers accept the significant role of spirituality in the lives, thoughts, and behaviors of people (Abu Raiya, Pargament, Mahoney, & Stein, 2008; Hadzic, 2011). At the same time, researchers separate spirituality from religiosity because of the influence of a materialistic lifestyle whereby God is either denied, or restricted to limited functions. In Islam, spirituality is synonymous to religiosity because the goal and scope are the same. Thus, spirituality in Islam transcends all area of human activity. It engages an individual to worship Allah, the Supreme Creator, to purify the 'self' from internal diseases, and to work hard for the emancipation of the common people. Islam denies individualistic spirituality that glorifies personal closeness to God. Rather, Islam advises its followers to practice '*Ihsan*'.

'*Ihsan'* is an Arabic term meaning 'perfection' or 'excellence'. It covers one's inner faith (i.e. *Iman*) and both deed and action, a sense of social responsibility borne from the Islamic faith system. In Islam, the essence of *Ihsan* is to worship Allah as if the performer sees Him, and although he cannot see Him, then to bear in mind that He is constantly watching over him. So, *Ihsan* constitutes the highest form of worship which is not limited to worship but extends to excellence in work and in social affairs. *Ihsan* includes sincerity during prayers as well as to be grateful to parents, family, and to strive to improve the social condition. In this way, spirituality in Islam differs completely to the ways it is understood in the west.

THE GOALS OF COUNSELING IN ISLAM THROUGH AND WESTERN COUNSELING

Every school of counseling has its own therapeutic goal, which is an influential factor in successful outcomes. Corey (2013a) provides an overview of goals from various theoretical perspectives:

> '*Goals include restructuring the personality, uncovering the unconscious, finding meaning in life, curing an emotional disturbance, examining old decisions and making new ones, developing trust in oneself, increasing social interest, becoming more self-actualizing, reducing anxiety, shedding maladaptive behavior and learning adaptive patterns, gaining more effective control of one's life, designing creating solutions to life's challenges, reauthoring one's life story, finding exceptions to problems, finding inner resources, acquiring emotional competence, reducing ambivalence to change, becoming aware of and reducing the influence of gender-role socialization, acquiring personal empowerment, and creating new patterns of relationships within a family system.*'

In the context of counseling, goals are aimed towards changing an individual's thought, feelings, and behavior (Corey, 2013b). Khalid (2006) argues that 'counseling and psychotherapy theories have tended to focus on individual aspects of self'; for example cognitive psychology focuses on thoughts, psychoanalysis on the unconscious and behavioral psychology on behavior.' Unlike other approaches to counseling, Islam does not view the 'self' at the micro level in isolation of the social system rather; it considers a person as a member of a system. In this way, it does not ignore the wellbeing of the society and does not emphasize personal or individual well-being over society.

Although there are various types of counseling practices like community counseling, group counseling, psychosocial counseling, they all share in their microscopic rather than macroscopic approach to wellbeing. For example, community psychology has been a division of the American Psychological Association since 1966. It does not see the problem from macro level. It tries to emphasize on individual solution so the problem is here the practice emphasizes on prevention rather than treatment (Orford, 2000).

In regards to behavior modification, counseling in Islam approaches through *Amr bil Maruf and Nahi anil Munkar* (ordering for acknowledged virtues and forbidding from sin; Al-Quran: Ale-

Imran, 03: 104) and it is based on community psychology approach but with an essence of prevention rather than curative approach.

Given that counseling in Islam is macroscopic in nature, as a religion, Islam seeks to construct the entire society in compliance with the Will of Allah. In Islam, no fundamental worship can be performed outside the sphere of society (Moten, 2007). Therefore, a careful look into its comprehensive worship system revels that the objective of religiosity and spirituality is social interaction and cooperation.

There is a resemblance between religio-spirituality and counseling as both offer solutions to the struggles of man (Corey, 2013b). The Islamic way of life is beneficial to personal wellbeing as well as social wellbeing. As such, counseling in Islam is part of an Islamic way of life. For Muslims, the question of counseling is a matter of living in accordance with the Islamic vision. In other words, the objectives of counseling in Islam and Islam as a religion are one and the same.

RECIPROCAL AND SIMULTANEOUS CHANGE PROCESS IN ISLAM: AN ISLAMIC MODEL

The shari'ah (Islamic Law) prescribes directives for the regulation of our individual as well as collective lives. These directives concern religious rituals, personal character, morals, habits, family relationships, social and economic affairs, administration, the rights and duties of people, the judicial system, the laws of war and peace, and international relations among others.

Islam also controls the motives of man's deeds towards himself, his fellow people, and the Creator. The love and fear of God is the real motive that drives man to obey the moral law without external pressures. Thus, through belief in God and the Day of Judgment, Muslims are motivated to behave morally with earnestness and sincerity (Mawdudi, 2000). This spirit helps followers of Islam to oblige the cooperative social system where all human beings are equal and constitute one single fraternity. It institutionalizes the family system and establishes rights and duties of relatives and neighbors. It declares the cooperation as essential practice in order to maintain the virtual mechanism for personal and social defense.

The Prophet of Islam (PBUH) once said that the rights of the neighbor were so strongly emphasized by the angel Gabriel that he thought neighbors might even share one's inheritance. (Bukhari and Muslim)

In one Hadith the Prophet (PBUH), said: Anyone whose neighbor is not safe from his misdeeds is not a true Believer (Bukhari and Muslim). Again, he said: A person who enjoys a meal while his neighbor is starving is not a true Believer (Ahmad, Baihaqi). The Prophet (PBUH), was once asked about the fate of a woman who performed many prayers and fasted extensively and who was a frequent almsgiver, but whose neighbors complained of her abusive tongue. He said: Such a woman shall be in the Hell-Fire. He was then asked about another woman who did not possess these virtues but did not trouble her neighbors either, and he said: She would be in Paradise (Ahmad, Baihaqi).

The Prophet (PBUH) has laid so much emphasis on being considerate to neighbors that he advised that whenever a Muslim brings home fruit for his children, he should either send some to his neighbors as a gift, or at least take care not to offend them by throwing the peelings away

outside their door.' On another occasion he said: A man is really good if his neighbors regard him as such, and bad if they consider him so (Ibn Majah).

> According to (Mawdudi, 2000):
> *Islam, therefore, requires all neighbors to be loving and helpful and to share each other's sorrows and happiness. It enjoins them to establish social relations in which one can depend upon the other and regard his life, honor and property safe among his neighbors. A society in which two people, separated only by a wall, remain unacquainted with one another for years, and in which those living in the same area of a town have no interest or trust in one another, can never be called Islamic.*

The following quotations taken from the tradition of the Prophet also help to understand the essence of the social bond: 'One's friendship should be only for seeking the pleasure of God: whatever you give should be given because God likes it to be given, and whatever you withhold should be withheld because God wishes so (Tirmidhi).' 'You are the best community ever raised among man- kind; your duty is to command people to do good and prevent them from committing evil (Al `Imran 3:110).' 'Do not think evil of each other, nor probe into each other's affairs, nor incite one against the other. Avoid hatred and jealousy. Do not unnecessarily oppose each other. Always remain the slaves of Allah, and live as brothers to each other (Muslim).' 'Do not help a tyrant, knowing him to be such (Abu Da'ud).' 'To support the community when it is in the wrong is like falling into a well while catching the tail of your camel which was about to fall into it (Abu Da'ud; Mishkawt).' 'No one among you shall be a true Believer unless he likes for others what he likes for himself (Bukhari and Muslim).'

The above-mentioned Islamic injunctions encourage the pursuit of a society with members who are friendly, cooperative, and complement each other. The absence of such a desired society is not the result of the times, but the people forming societies that lack the virtues prescribed by Islam. Islam's revolutionary concept of the change process through the change of societies can be outlined as social change that emanates from personal transformation. The essence of personal change is psychological fitness. In the process mentioned above, a person can easily acquire mental fitness because of socio-defensive processes as a man living inside such a society never experiences 'learned helplessness'. This ensures sound mental health. Those who embrace the Islamic way of life enjoy this opportunity of being changed. The social system in Islam guards a person from being attacked by any traumatic situation. This is explained by Abdallah (2011) as the 'psychological immunity' of Islam. His following comment supports the necessity of a caring society and community for individual mental health:

> *Contemporary approaches to the development of resilience typically address one or more of the protective factors. Some focus on creating a positive environment through providing a system of support through mentoring and other community level initiatives. Other interventions focus on individual level variables by trying to enhance the person's reasoning ability, thinking and problem-solving skills and increasing the capacity for rational thinking. Today there is a growing number scholars engaged in what one would call "preventive psychotherapy" or what Professor Martin Seligman*

aptly called "Neuropsychological Immunology" referring to immunization by psychological means as opposed to physical immunology. According to this school of thought, the goal of psychotherapy should be not only to alleviate the clients' suffering but to "immunize" them against future suffering. In other words, we have to develop resilience among them so that they can successfully withstand whatever challenges that might come their way.

In preventive approach of counseling, the means to preserve an individual is cognition and belief. Abdallah (2011) identified that early Muslim psychologists like al-Balkhi, Ibn Miskawayh, al-Kindi, Al-Ghazali, Ibn Taymiyyah, and Ibn Qayyim al-Jawziyyah had incorporated essential Islamic theological and psycho-spiritual beliefs and practices holistically. This is the point which distinguishes the Islamic approach to counseling from western counseling whereby Islamic principles of counseling enable a client overcome his problems as well as to engage him in changing the society which in turn fortifies him.

WESTERN COUNSELING FROM AN ISLAMIC VIEW POINT

Islamic therapists argue that the assumptions of Western psychotherapy are not universal and cannot be generalized to non-Western cultures (Corbin, 2004). It is not fair to say about Islamic counseling that it should not interfere with the spirituality and religiosity of clients, as much research indicates that Asian and Arab clients are more opt to religion, spirituality, and scripture as remedies to personal and social problems (Hanna, Bemak, & Chung, 1999; Khalid, 2006). Malik Badri asserted in his prominent book 'The AIDS Crisis: An Islamic Socio-Cultural Perspective' how Western scholars deceive themselves by not focusing on the real issues. Rather, they allow society to continue operating on whim. This is illustrated in their approach to AIDS whereby they do not promote preventive approaches other than encouraging the adoption of 'safe sex' (Watanabe, 1998).

In contract, the Western approach to value and practice is constructivism. It is as if they do not know which value and practice is commendable and which one is blameworthy. This principle allows member of society to adopt whatever value that pleases them, ignoring the social and higher values. They view that every action is justified by the amount of pleasure derived thereof. This type of individualistic practice creates some unavoidable problems. Westerners take curative steps to solve problems often through psychological counseling of individuals thereby overlooking the root cause of the problems. This is why the sufferings of Westerners from psychopathological issues endure as clients never get rid of encompassing problems.

SCOPE OF PROFESSIONAL COUNSELING IN ISLAM

Whatever is obligatory on Muslims in general to protect man and society is obligatory on a professional Muslim counselor. The best approach to counseling in Islam is the inclusion of good aspects of western counseling and incorporating the Quran and Sunnah of the Prophet (PBUH).

Muslim physicians and mental health professionals should incorporate the Islamic values and ethics in techniques of psychotherapy. Therefore, the goal and activities of a professional counselor does not differ from the aspirations of Muslims in becoming better human beings. The only difference between a Muslim professional counselor and a Muslim is that a professional counselor can apply sophisticated methods of dealing with the mentally disturbed. However, both are obliged to help people to cope with worldly problems. This way of coping with the world is not merely person centered or individualistic in nature, although in Islam a person is highly appreciated viewing as a distinct creature (Al-Thani, 2012), man is also a part of a social system. Therefore, a counselor must observe that only religious and spiritual upbringing of a person can help to interact with the society religiously and spiritually. Personal religiosity and spirituality in turn become collective and social religiosity and spirituality when many of the society start to adopt it. In other words, social religiosity and spirituality is very strongly correlated with personal religiosity and spirituality. It is a reciprocal system whereby a person and society influence each other equally.

In line with this, the focus of professional counseling in Islam is not on a person, individual, or a client, rather the society as a whole. The ultimate solution of a client lies in a healthy and sound society. Thus, Islam conceptualizes the professional of counseling as an agent of social changes not only an agent of personal change. One may observe in Islam that counseling is mostly psychosocial and not psychological.

Counseling must possess human qualities of compassion, caring, good faith, honesty, presence, realness, and sensitivity. If a counselor lacks these qualities, he is likely to be a technician. His efforts and engagement as a psychotherapist will be in vein. Therefore, effectiveness of counseling depends on one's personal characteristics (Corey, 2013b).

APPLYING QREBT BY MUSLIM COUNSELORS FOR MUSLIM CLIENTS

The basis of Quranic rational emotive behavior therapy (QREBT) is the assumption that human beings have the potential for both rational or straight thinking and irrational or crooked thinking. Therefore, people contribute to their own psychological problems by their beliefs they hold about their experiences. Cognition, emotions, and behaviors are not independent of each other, rather they interact significantly whereby one is the result of other.

This idea has been derived from the idea of REBT proposed by Albert Elis (Corey, 2013b). If this idea of human nature is compared to the idea laid down in Islam, though nothing is mentioned in the scriptures of Islam, a careful look reveals that the Islamic system of belief is set in such a scientific method that addresses the root of human irrational, rigid, extreme, and crooked thinking. It can therefore be considered as a "psychological immunization" and preventive measure of Islam to save the people from being exposed to psychological problems.

Because of the partial and slight similarities with counseling in Islam and rational emotive behavior therapy, it (REBT) is the most popular form of therapy in the Middle East and is widely regarded as being the therapeutic intervention. For example, like REBT, counseling in Islam also encourages clients to change unwanted thoughts and behaviors (Al-Thani & Mooreb, 2012).

SELF-ACTUALIZATION IN COUNSELING: ROLE AND GOAL OF THE COUNSELOR IN ISLAM

Client's 'self-actualization' is an important issue in Western counseling whereby client's 'self' must not be directed by the counselor. The duty of the counselor is to help him not to influence him. This principle is supported by secularist humanism while in Islam, the idea of self-actualization differs completely. In Islam, the counselor has to play a direct role using their own manual and code of conduct.

The goal of the counselor is to help the client by making him understand the beliefs prescribed in Islam. In addition, the counselor has to immunize the client's mindset from being attacked by further psychological problem. Even the client must be inspired to change his surrounding to ensure that others do not suffer from any psychological problem. Clients are encouraged to work towards realizing a supportive and cooperative society that ultimately facilitates a better life. In this way, in counseling in Islam personal and social change go together.

CURRENT PRACTICES OF COUNSELORS IN MALAYSIA

As Baqutayan (2011) mentioned that there are some skills and techniques for counseling in Islam. Moreover, Haque & Masuan, (2002) found that religious psychology is growing among Malay people and therefore, the author interviewed a group of counselors practicing in Malaysia in order to know their practice in incorporating Islamic principles into counseling. The author summarizes their practice in assessment, therapeutic function etc. below:

Assessment. A therapist must assess the problem with a certain psychometric instrument. Assessment will be based on two parts of a problem: the immediate and social cause of a problem, i.e. primary and secondary causes. Often, the secondary causes are likely to be social.

Therapist's functions. The following are the functions of the professional therapist:
1. To make the client speak about cause;
2. To let him explain the cause;
3. To ask him about someone else who has a similar problem;
4. To let him think about secondary causes of the problem;
5. To explain the standard lifestyle to avoid this sort of problem; and
6. To propose a short term personal solution for client and long term solution for society.

Intervention. The possible interventions include:
- Fasting;
- Watching normal and real life video clips which show the picture of expected personal and social life; and
- Listening and watching lectures.

Clients' experience and role. Clients will learn how to apply the standard living style in their own life. This is a learning process. Clients are expected to actively work outside the therapy sessions. The client must be put within a circle which will be supportive and cooperative. The client must take part in social activity for his recovery.

Outcomes. Outcomes are immediate, intermediate, and ultimate. Immediate outcomes include thinking correctly, rationally, differently, and getting relief from mental disturbance. Intermediate outcomes include getting the whole picture of the problem and the complete solution for the problem he has suffered. Ultimate outcomes are as follows: to achievea normal life, to be protected from being attacked in future, to have resilience, to participate in social reformation.

Quality of therapists. Therapists must have knowledge of local dialects as medium of communication. He must acquire the knowledge to formulate solutions that solve personal and social problem.

CONCLUDING REMARKS AND RECOMMENDATION

It can be concluded from the above discussion that a client's problem is always a part of a social problem. Modern practice in psychotherapy solely focuses on the solution of clients' problems and fails to consider the broader picture. The remaining part of problem is related to his or her environment. In contrast, the Islamic model of counseling solves the client's problem while it does not ignore the source and origin of the problem, namely his society and surroundings.

The Islamic approach to psychological immunization protects rational thinking of human beings. The concept of a cooperative society prevents man from thinking he is helpless. In order to incorporate the philosophy and practice of counseling in Islam into professional counselors, Muslim counselors must have an association and universal consensus for their practice guideline. There must be well-equipped books full with case studies of Muslim clients.

LIMITATIONS AND FUTURE RESEARCH

The author will partially agree if any reader argues that the process of counseling in Islam has no immediate solution and outcome while at the same time the author also suggests that it needs much research to explore the effective skills and techniques in order to apply counseling in Islam professionally. However, this paper is conceptual in nature. An empirical study should be conducted to measure the mental health of Muslims, especially to measure the relationship between mental health of Muslims and socio-defensive processes.

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