

SAIIW ISLAMIC PSYCHOLOGY EDUCATION CAMPAIGN



The South African
Institute Of
Islamically
Integrated
Wellness

SALIIW Islamic Psychology Education Campaign

The South African institute of Islamically integrated wellness (SALIIW) notes with extreme concern the inappropriate use of the term "Islamic Psychology" by some individuals including coaches within the mental health space. As the only accredited body specialising in Islamic Psychology in South Africa, it is our Islamic, ethical, and moral responsibility to educate the public and clarify what Islamic Psychology is and what it isn't, to get a better understanding and to avoid confusion.

Very briefly, the addition of the word Islamic before the word psychology signifies the Islamic perspective within which the study of the soul is being approached. This is important because it distinguishes itself from philosophical applications of secular psychology which does not always align with Islam. This does not imply that all conventional/western approaches are contradictory or have no benefit, but there are certain theories and applications which go against the core principles of Islam. The term Islamic Psychology refers to the understanding of the soul (which includes the mind (Aql), heart (qalb), self (nafs) and spirit (Ruh)) as informed by the Quran, Sunnah and works of early Muslim scholars.

Since a Muslim's Aqeedah and primordial inclination (fitrah) is intrinsically linked to their psychology and the way they understand themselves and their relationship with Allah, it is indeed a serious matter when this concept is given meanings that are antithetical to this fitrah and in turn their religious beliefs.

As trained and accredited practitioners within the field of Islamic Psychology, one of our overriding duties is to protect and ensure the safety of our clients and to create awareness with regards to the above-mentioned concerns.

Below is a list describing instances which we have identified in the community where the term "Islamic Psychology" has been used INCORRECTLY.

- If a person has not completed a course and been certified in Islamic Psychology from one of the recognised colleges and institutions that offer them and has not had mandatory supervision working within the field, it is dishonest for them to claim to be practitioners of Islamic Psychology or that they possess knowledge of something they haven't studied.
- A secular psychologist who happens to be Muslim, independently researches Islamic Psychology and claims to be a practitioner of Islamic Psychology.
- A person who believes they can Islamise the godless theories of secular psychology by applying Islamic terminologies.
- A person who has studied Deen, and has a qualification in psychology, by cutting and pasting snippets of both fields to create what they term Islamic Psychology or the "Islamic perspective" on psychology, may give unnecessary privilege to certain theoretical foundations of western psychology (although we maintain that not all of western approaches are antithetical in application, but many established approaches certainly are).



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- Individuals who are practitioners of modalities rooted in paganism, Hinduism, Buddhism, kabala, cosmic healing therapies and vedantic philosophy, who adapt terminologies to Islamise the approaches. The problem with this approach however, is that if the foundations of these modalities are rooted in shirk, Islamising it will not bring any goodness. Shirk and Tawheed can never coexist within the same application.
- A person who believes that the psyche is limited to id, ego, super ego, or conscious mind, subconscious mind and unconscious mind. The “Muslim Freud approach” and comparing it to the 3 levels of the Nafs.
- Individuals who may have studied Islamic Psychology but practice outside the scope, incorporating modalities that promote philosophies that are not in alignment with Islam.
- Life coaches using the term "Nafs" incorrectly. Making claims of "nafs transformation".

We understand that Islamic Psychology appears to be an emerging approach to intervention and treatment in our community and as such there is much confusion and misinformation regarding its definition and application. The application of Islamic Psychology however has existed for centuries.

It is critical and highly recommended for all clients to research the modalities that are used as part of their treatment approach, to understand the ontological and epistemological underpinnings of these therapies and to be very cautious in terms of accepting any treatment without fully engaging, researching, and asking relevant questions to your selected life coach or any health care practitioner.

We at SAIIW commit to an educational campaign to highlight the principles, importance, and benefits of adopting ISLAMIC PSYCHOLOGY.

We ask Allah to accept our humble efforts and to put barakah in our work and to use us in the service of His Deen.

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