

Incorporating Islamic Creed into Islamic Counselling Process: A Guideline to Counsellors

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Abstract This article is a concept paper that reviewed the main principles of Islamic creed (*aqidah*) related to counselling. Islamic creed has been regarded as the root of Islam; thus, it should be the fundamental composition of Islamic counselling. The objectives of this review are to demonstrate the relationship between counselling and Islamic creed and to establish a guideline for the practitioners of Islamic counselling when consulting with their clients in matters related to creed. The review was conducted by suggesting methods to incorporate Islamic creed into three stages of counselling process. The major references for this review were the verses in the *Qurān*, the Prophet Tradition (*hadith*) and literatures on Islamic counselling. This review revealed that there is a strong relationship between counselling and Islamic creed and there are six aspects of Islamic creed associated to counselling that should be observed by the Islamic counselling practitioners.

Keywords Islam · *Aqidah* · Creed · Islamic counselling · Multicultural · Guidelines

Introduction

Muslim scholars divided Islamic teachings into three main disciplines; *aqidah* (Islamic creed), *ibadah* or *fiqh* (rituals related to jurisprudence) and *tasawwuf* (science devoted to the nourishment of the soul); and these three main aspects should be the basis of all Muslims' affairs whether in their religious rituals or in their social, economic or political matters (Keshavarzi and Haque 2013). Hence, Islamic teaching should also be implemented in counselling practices.

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In view of this, Islamic creed has been regarded by most scholars as the root of the religion as asserted by Keshavarzi and Haque (2013): ‘If one imagines the ending destination of a road trip being the meeting of God and entering into Paradise, the vehicle used for transport in this case would be *aqidah*, the traffic rules and road signs would be *fiqh*, and the physical and psychological condition of the driver would be *taṣawwuf*’.

Thus, based on the premise that the Islamic creed is the most vital among all the three disciplines in Islamic teaching, it should also be regarded as the fundamental composition of Islamic counselling. Consequently, while instilling Islamic teaching in counselling, the counsellor should prioritize on encompassing the aspects of the Islamic creed especially in the middle and ending stage of counselling sessions with the clients.

Background of the Study

Based on the review on the literatures related to the Islamic creed and its relationship to counselling and psychotherapy, the concluding outcome could be divided into six themes as follows:

The Importance of Faith

Muhammad (2012), while discussing on the Islamic tenets that influences mental health, highlighted a few elements of faith that could help the clients in providing them meaning to their lives, in both good times and trying times, which are: (1) positive coping by referring to the *Qurān* for guidance, (2) religious conversion by realizing that one’s life is void of something without Islam, and (3) the relationship to God. Furthermore, Hamjah and Mat Akhir (2013) disclosed the Muslim counsellors’ perceptions regarding the Islamic creed that regarded having faith in Islam itself could give peace of mind, alleviate the difficulty in life and become a source of personal strength.

The Relationship of ‘Six Pillars of Imān’ with Counselling or Therapy

Hamdan (2007) highlighted the belief in the oneness of Allah, the purpose of creation, the concept of free will, and belief in the prophets and books, and their relationship with the counselling process. Later, Idris et al. (2013) elaborated the meaning of ‘Six pillars of *Imān*’ (i.e. believe in Allah, believe in angels, believe in the divine books, believe in prophets, believe in the hereafter, and believe in *qadr*—the divine decree) and discussed on the effects of these beliefs on behaviour. Likewise, Hamjah and Mat Akhir (2013) have examined the attitude of nine Malaysian Muslim counsellors in practicing Islamic counselling and discovered that all of the respondents admitted that they incorporated the Islamic creed in their counselling, especially those related to belief in the Divine Decree (*qadā*’ and *qadr*).

Jafari (1992) outlined a few basic creed mixed with rituals (*ibādah*) and ethic. However, the Islamic creed is vital as she proposed that the ultimate objective of Islamic counselling is to attain the pleasure of God. Among the ‘six pillars of *Imān*’, she stressed on encompassing the belief in the hereafter, to formulate the objective and other major concepts in counselling such as the concepts of well-being, satisfaction, salvation, self-realization, and achievement. She also discussed on the ability to reason, the freedom of choice and referencing to divine books to determine the right way of life.

Some researchers did not discuss on all the six pillars, but just focused on certain faith. Johansen (2005) tried to associate Adler's concept of teleology to the belief in Allah, Divine Decree and the Day of Judgement. In addition, Johansen regarded the faith in these creeds as 'psychologically healthy'. Some researchers preferred to discuss on belief in Allah, such as Inayat (2001), Yusoff (2011), Muhammad (2012), and Radzi's et al. (2014). On the other hand, there are a few studies that emphasized on the belief in the Divine decree. Scull et al. (2014), disclosed the Muslims' faith on their predetermined fates by Allah; thus, they tended to attribute their health problems to the 'will of God'.

Believe in the Existence of *shaitān* (demon), Jinn and 'evil eye'

Muhammad (2012) stated that some Muslim clients believed in supernatural beings called Jinn, which are 'made of fire and are able to take many shapes and forms'. Abdullah (2007) highlighted the traditional healing in Muslim community with their beliefs not only in the existence of jinn but also demon, the possibility of jinn's possession that caused illness, and the possibility of exorcism to free the person from an affliction. Keshavarzi and Haque (2013) accorded the same outcome in their research and added the Muslim clients' belief in the 'evil eye' (envious individuals who cast a hexing glance at the subject). Later, Scull et al. (2014) added in his research that some of the Muslim clients believed that 'satanic temptations are often considered the cause of obsessive and compulsive patterns of thought and behaviour'.

Believe in the Existence of Human Spiritual Elements

Jafari (1992) highlighted the concepts of *rūh* (soul), *qalb* (heart), *nafs* (self), and '*aql*' (intellect) that are originated in the *Qurān* and have been the Islamic basis of human psyche. Tengku Kasim and Che Husain (2006) wrote on the same concept, but translated the Arabic terms differently, as she decoded *al-rūh* as spirit and *al-nafs* as desire.

Additionally, some researchers pointed on the belief in the existence of human spiritual element that is termed as *fiṭrah*. Based on Keshavarzi's and Haque's (2013) research, it could be understood that the meaning of *fiṭrah* as 'all individuals are seen as intrinsically good and seek to actualize their identity on the path toward reaching God', and it 'is an inborn capacity to distinguish between right and wrong' but despite this capacity, human still 'have the potential and inclination to do wrong, despite their innate good tendencies'. Weatherhead and Anna Daiches (2015) acknowledged this *fiṭrah* and described it as 'a natural instinct for what is right and wrong'. Thus, on account of the belief in *fiṭrah*, the counselling activity is directed to 'innate innocence that needs to be preserved and enhanced' (Jafari 1992) and to enhance the potential of the *fiṭrah* (Keshavarzi and Haque 2013).

The Belief in Human's Duty as 'khalifah'

Tengku Kasim and Che Husain (2006) addressed that Islamic counselling stressed on the human's responsibility as *khalīfah* in this world and his understanding on the purpose of his life. Jafari (1992) translated the term *khalīfah* as 'vicegerent of God'. She concluded that it is the role of humanity, which has been declared in the *Qurān* (2:30); therefore, this *khalīfah* is accountable for its options, efforts, and behaviour.

Hence, in order to undertake the role as ‘vicegerent of God’ in this world, Jafari (1992) stressed that human should endure their life in a community, because they are not restricted to accomplish their duty just in the individual–God relationship, but also to fulfil their duty ‘to create a strong, healthy, and well-organized social life’. She also pointed that those duties have to be carried out by realizing the doctrine that ‘Muslim communal brotherhood is a vehicle’ to build a harmonious world.

Belief in the Causes of Problems and the Meaning of true Happiness

There are four major causes of problems that have been indicated in the literatures; firstly, problem is test from Allah (Hamjah and Mat Akhir 2013); secondly, human’s problem as a type of *kaffārah* or atonement of sins (Rassool 2000) or a ‘test of faith’ (Keshavarzi and Haque 2013), or a ‘punishment from Allah’ for not obeying His command (Scull et al. 2014). On the contrary, struggles and pain in this life also could provoke actions of good will and decrease sin (Muhammad 2012). Thirdly, Jafari (1992) stated failure to submit to will of Allah could be the cause of problem, whilst they ‘are in a state of conflict and their personalities begin to disintegrate’. Lastly, the conflict with *fitrah* could be the cause of problem, as Weatherhead and Anna Daiches (2015) acknowledged that ‘distress occurs through disharmony with this natural state, which distances us from God, and resolution results from reinstating closeness to God’.

In addition, the world is created by Allah as a place to experience Allah’s test. Thus, it is considered normal and fair for humans to always face difficulties and hardships. Humans should not expect true happiness on earth because if the world, by nature, is a place where they will be tested, it should be filled with various difficulties. This also indicates that true happiness can only be fully achieved by a human once he enters the heaven in the hereafter. (Ibn Jawzi 1425H).

To conclude, the literature review discloses that although there are studies on the relationship of the Islamic creed and counselling, most of the researches had been focusing on surveying the practices by Muslim counsellors and not a designation of a guideline to the counsellors.

Some Muslim counsellors shared the conviction that Islamic creed is vital in counselling practices. They might be well-versed in the principles of the Islamic creed that they should have strong faith in. However, some of them might not be knowledgeable on what or when or how to instil the Islamic creed in counselling during the counselling sessions.

Jafari (1992) had mentioned in her article the needs to develop models for integration of counselling and spirituality. Yet, Abdullah and Salim (2014) declared that ‘the module for the Islamic creed strengthening was still under the process. Hence, this article will try to impart that gap. It will discuss on the tenets of the Islamic creed that associate with counselling and suggest a guideline to counsellors in incorporating the Islamic creed in the counselling process.

Method

This article is a concept paper that reviewed the principles of Islamic creed that could be incorporated into counselling. The objective of this review is to establish an Islamic guideline to the practitioners of Islamic counselling while dealing with their clients in the matters related to creed. The review has been done by suggesting on the method to

incorporate the Islamic creed in the counselling process. Inayat's (2001) model of Islamic counselling is chosen to be the basis of the process. Among the literature in Islamic counselling, her model is the closest to the Islamic creed as she focused on spirituality and not to the aspect of jurisprudence. This model could be considered as integration of conventional-Islamic counselling, as she maintained the stages as suggested in conventional counselling.

The major references for this review are the verses in the *Qurān*, the Prophet Traditions (*Hadith*), and literatures on Islamic counselling.

Results and Discussion

According to Inayat (2001) the Islamic Counselling methodology should be done in three stages, which are beginning, middle, and ending.

Incorporating the Islamic Creed in the Beginning Stage

In the 'beginning' stage, Inayat suggested that the counsellor should 'prepare oneself (connection); explore concerns; focus on specific issues; and communicate core values'.

Initially, a Muslim counsellor should believe that faith in Allah is central to their occupational blueprint and all counselling and assisting processes provided to the clients have to be conducted in a sincere manner in order to seek for Allah's blessing (Raba and Othman 1998).

Thus, it is suggested that, to instil the Islamic creed in this stage, while preparing his self, the counsellor should believe that he is the servant of Allah and he is 'working with Allah' (Yusoff 2011). He thus, has to set his *niyyah* or internal intention in his heart (Alias 2009) focusing all his intention solely to Allah (*ikhlas*). The counsellor should also instil the concept of *ihsān* (faithfulness). According to the Prophet Tradition (Muslim, 1:6), *ihsān* means, 'that you worship Allah as if you are seeing him'. Thus, the counsellor should feel as if he is standing before and monitored by Allah, who can see him and what he does.

Before starting the counselling session, the counsellor has to believe that faith to Allah has to be considered as an important factor for a successful counselling (Muhammad 2012). He should also believe in his role as *khalīfah* or 'vicegerent of God' (Jafari 1992); thus, he is obligated to help the client, and believe that his work is actually based on the commandment in the *Qurān*.

Then, the counsellor has to set the purpose of his counselling. Yusuf (1992) asserted that the final goal in Islamic counselling is to achieve Allah's blessing and to gain happiness in the world and the hereafter. Additionally, the purposes of Islamic counselling are also to guide and direct the clients towards Allah's way through the principle of *al-amr bi al ma'rūf wa an-nahy 'an al-munkar* (enjoining what is good, and forbidding the evil) (Abdul Malek 1992), as well as to assist the clients in accepting their destined fate positively, making decisions that are not conflicting with the Islamic law, setting goals that are halal, and making decisions that can bring benefits to them, either in the world, or in the hereafter (Yusuf 1992).

Looking upon personality, Islamic counsellors should resemble the ways of Prophet Muhammad when solving problems and giving advice to his companions. His approach should be a vital guidance in their efforts to help the clients. The Holy Prophet himself

emphasized in the hadith, that he is the best example of an advisor to all of the Muslims (Al-Tirmidhi 2007).

Later, to be sincere and confirming to the counselling etiquette, before moving to the second stage, the counsellor should ask the client for consent to incorporate the Islamic creed in the counselling process, and brief him the beliefs that will be instilled in the session. If the client is a non-Muslim, the counsellor should clearly stressed that there is no forced conversions to Islam and rather it is something forbidden by the commandment in the *Qurān* (2:256).

In term of confidentiality, the counsellor has to bear in mind, that he is not just liable to the law but also to Allah, and belief that his actions will be recorded by the angels and eventually he will be accountable in the hereafter (Jafari 1992).

Incorporating the Islamic Creed in the Middle Stage

In the middle stage, Inayat (2001) proposed that the counsellor has to ‘reaffirm his own connection with the Divine; encourage client’s connection with the Divine; reassess problems; maintain a working relationship; work to the contract; and enable client to identify emerging virtue’.

Hence in this stage, once again, the counsellor reaffirms his *niyyah* (intention), *ikhhlās* (the purpose of counselling is solely for the blessing from Allah) and *ihsān* (feeling that he is monitored by Allah). Then, he could propose to the client to have the same connection to Allah. This could be done whether internally in the heart, or by the recital of certain *du‘ā*’ (prayer). Next, the counsellor might convey to the client the belief that the duty of the counsellor is just as human helper with the strength from Allah, but the real help is actually from Allah (*Qurān*: 33: 3).

While establishing rapport with the client, the counsellor should belief that his client is ‘a guest of God’ (Yusoff 2011) and try to establish a ‘client-counsellor relationship bounded by Allah’s mercy’ (Inayat 2001). He then has to belief in the concept of *fiṭrah* (Keshavarzi’s and Haque’s 2013), thus, free his mind from any negative judgement towards the client. Inspired with this belief, the counsellor has to try his best to open his heart fully and empathically listen to the client’s expression.

While the client divulging his problem, believing in the importance of faith (Muhammad 2012), the counsellor should diagnose the client’s level of understanding towards the basic principle of the Islamic creed and explore the client’s issues, whether they are related to enhancing the *fiṭrah*’s potential or solving his problem. If it relates to hindrances, the counsellor ought to classify the causes of the obstacles as described previously in the literature reviews regarding problems and their causes.

The client with anxiety should be helped to calm down by the explanations that Allah is the Most Merciful and Forgiving as stated in the *Qurān* (39:53): ‘O My servants, who have transgressed against their own souls, despair not of the mercy of Allah. Indeed, Allah forgives all sins. Truly, He is Most Forgiving, Most Merciful’.

He should then be guided to understand the nature of himself, a human, which has been prescribed in *Qurān* with certain positive and negative qualities. Thus, he should be encouraged to avoid himself from being despair (*Qurān*, 39:53).

In some cases, a client might demonstrate unexplainable actions, thus believing that the jinn or Satan could assault a human, the counsellor might analyse the client’s condition by reciting certain *Qurānic* verses (Abdullah 2007). If the client is positively possessed, he might refer the client to the *ruqyah* (Islamic exorcism) treatment (Dein and Illaiee 2013). Counselling session has then, to be terminated until the client is sound.

During the intervention session, the counsellor should prioritize the problem related to client's belief in Allah and his connection to the Divine, as it is regarded as the core solution to human's problems (Ibrahim 2001). The client also should be helped to realize the nature of his own self, the details about human creation and characteristics that even the human themselves do not realize. Then he should be guided to realize the purpose of his creation, his duty as *'abd* (the servant of Allah) and *khalīfah* (vicegerent of God).

If the client's issue is related to the enhancement of his personality and potential, the client could be convinced on the concept of *fiṭrah*. In addition, the personality, character, and life of Prophet Muhammad are to be seen as a model of an ideal human for the clients to emulate in the processes of self-development.

Committed to the belief that the counsellor's role as *khalīfah* and his obligation to practice *'al-amr bi al ma'rūf wa an-nahy 'an al-munkar'* (enjoining what is good and forbidding what is evil), if there is any sinful action that had been committed by the client (disclosed within his divulgement), the counsellor has to find out the best way to convince the client to repent and renounce the evil deeds or behaviour. *Tawbah* (repentance) should be the main therapy in counselling for client who had committed sinful action. According to the *Qurān* (39: 50–55), Allah decrees that humans must make the right and lawful choice that is not sinful or against what has been set in the *Qurān*, in order to solve their problems or to improve their lives.

Even though counselling is not an 'advice', in Islamic counselling, the counsellor has to reminisce that *al-naṣīhah* (sincere and advice) is compulsory (Al-Mas'ūd 1411H). Therefore, believing in this conviction, the counsellor has to creatively or indirectly advise the client. However, *al-naṣīhah* is compulsory only when the counsellor realizes that the client's thinking and behaviour do not follow the Islamic teachings. Clients should be counselled to adhere to the Islamic law even though they are encouraged to determine their own choices and ways to solve their problems. Clients who feel happy with their choices, but at the same time violate Islamic laws, should be counselled to understand the meaning of true happiness from the *Qurānic* view point. Verse 108 of *Surah Hud* indicates that true happiness can only be fully achieved by a human once he enters the heaven in the hereafter. Indirectly, this *Qurānic* verse elucidates that the happiness that can be realized by a human in this worldly life before he dies, is unreal, limited, and not absolute.

Other than *tawbah* (repentance), the main therapy that should be employed by a Muslim counsellor onto his or her clients is to build a strong faith and dependence to Allah as mentioned in the *Qurān* (48: 25–26). Faith in Allah, the God, brings calm and peace to humans and it could distance themselves from sorrow (*Qurān*: 41: 30–31) as well as to gain peace and happiness (*Qurān*: 58: 1).

Prayer is also a symbol of human's dependence on God when they are in sorrow, facing problems, or need to make changes in their behaviours. Prayer should also be the main therapy in Islamic counselling. Prophet Muhammad has taught the following prayer to his followers (Al-Bukhari 1997): 'O Allah, I seek refuge in You from grief and sorrow, and I seek refuge in You from weakness and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men'.

During the decision-making process and discussion on appropriate changes, the counsellor might inspire the client with the concept of *iḥsān* and reaffirm the client on the purpose of life according to the Islamic creed.

Table 1 Guideline in the insertion of Islamic creed in counselling process

| Inayat’s (2001) model of Islamic Counselling | | Islamic creed | | |
|--|---|---|---|--|
| Stages | Method | Beliefs | Method | |
| Beginning | Prepare oneself (connection) | Belief that “counsellor as a servant of God” who is “working for God” | Develop the counsellor’s <i>niyyah, ikhlās & ihsān</i> | |
| | | Belief in Allah | Consider faith in Allah as an important factor for a successful counselling | |
| | Connect client with the divine | Belief in Allah | <i>ikhhlās, ihsān & tawakkal</i> | |
| | | Belief in the duty as ‘ <i>khalīfah</i> ’ | Help the client wholeheartedly | |
| Middle | Explore concerns | Belief in the Quran | Belief the verse ‘ <i>wat’āwanuu ‘ala birra wa al-taqwa</i> ’ (the obligation of helping people) | |
| | | Communicate core values | Belief in the prophets | Resemble the ways Prophet Muhammad when solving problems and giving advice to his companions |
| | | | Belief in angels and hereafter | Ask the client for consent to incorporate <i>aqīdah</i> in counselling |
| | Reaffirm own connection with the Divine | Belief in Allah | Develop the counsellor’s <i>niyyah, ikhlās, ihsān & tawakkal</i> | |
| | | Belief that “client as a guest of God” | Build a client-counsellor relationship to be bounded by Allah’s mercy | |
| | Encourage client’s connection with the Divine | Belief in the innocent ‘ <i>fitrah</i> ’ | Free counsellor’s mind from any negative judgment | |
| | | Belief in Allah | Start the session with prayer to Allah. Convey that counsellor as human helper, but the real help is from Allah | |
| | Reassess problems | Belief that “client as a guest of God” | Belief in the importance of faith | Open the heart fully and empathically hearing to client’s complains |
| | | | Belief in the causes of problem | diagnose the client’s level of understanding towards the basic principle of <i>aqīdah</i> |
| | | Belief in the prophets | Belief in the existence of <i>fitrah</i> | Diagnose the cause of problem, prioritize the problem related to Islamic creed |
| | | | enhancing client’s ‘ <i>fitrah</i> ’ | Prophet Muhammad model of an ideal human to emulate self-development |
| | Maintain a working relationship | Observe <i>ikhhlās</i> and <i>ihsān</i> | | |
| Work to the contract | Belief in human’s duty as ‘ <i>khalīfah</i> ’ | Instilling the element of <i>nasīhah</i> and <i>da’wah</i> indirectly | | |
| | | Convince client to adhere to the Islamic law | | |
| Enable client to identify emerging virtue | Believe the Quran | Convey humans’ characteristics prescribed in the Quran | | |
| | | Belief in the existence of soul | Diagnose the client’s stage of <i>nafs</i> | |
| | | Belief in Allah’s mercy and forgiveness | Encourage client to repent | |
| | | Belief in the Islamic concept of happiness | Convey the concept of true happiness | |

Table 1 continued

| Inayat's (2001) model of Islamic Counselling | | Islamic creed | |
|--|---|--|--|
| Stages | Method | Beliefs | Method |
| Ending | Inspire the client to move towards 'growth' | Belief in Divine Decree | Instilling that Allah did not change oneself until he changes his 'self' |
| | Reaffirm own connection with the Divine | Belief in Allah | Encourage to not despair, convey that Allah always listen, Allah cures every illness |
| | Focus on emerging virtue | Belief in Divine Decree | Convince to return to Allah, be patient, be grateful, and practice righteous deeds |
| | Decide on appropriate change | Belief in the human role as 'abd and khalīfah, and the hereafter | Convey that humans will be accountable in the hereafter |
| | Transfer learning | | Instil <i>ihsān</i> |
| | Implement change | | Instil <i>ihsān</i> |
| End counselling relationship | | Belief in Divine Decree | Leave the client to the 'hand' of Allah and <i>tawakkal</i> |

Incorporating the Islamic Creed in the Ending Stage

Inayat (2001) indicated that during the ending stage, 'the client should be inspired to move towards 'growth'; the counsellor has to reaffirm his own connection with the Divine, encourage client's connection with the Divine, focus on emerging virtue, decide on appropriate change, transfer learning, implement change; and end counselling relationship'.

Therefore whilst empowering the client towards 'growth', the counsellor could instil the belief that a person has to take efforts to change himself before Allah helps him to change. The client should also be convinced to adhere fully to Allah and not to exasperate from the mercy and blessing from Him. The *Qurānic* verses pertaining that Allah will not break his promises (3:194) and He will always answers supplications (*Qurān*: 2:186) could be recited to embolden the client. The client with sickness has to be assured that Allah will cure every illness (*Qurān*: 26:80).

Finally, to end the session, the counsellor has to develop the concept of *tawakkal*, that means putting 'your trust in Allah, and sufficient in Allah, as the dispenser of the affairs.'*Qurān*: 4: 81) in the counsellor's inner self and convey the same belief to the client. Then he could instil *ihsān* by reminding the client that he will be left to Allah's 'hand' to fulfil all the plans of change that have been agreed together. The client should also be reminded to 'cling' to Allah, more than to the counsellor or any other creatures in the world, as Allah will always listen to him anytime and anywhere (*Qurān*: 2: 186). Nevertheless, the counsellor also ought to show his willingness to help the client whenever he needs counselling, as he reminds himself on the concept of *ikhhlās* and his duty as *khalīfah*.

Summarily, all the above mentioned foundations of the Islamic creed that should be abided by Islamic counselling practitioners could be referred in Table 1.

Conclusion

Counselling in Islam is established on the principles that religion is the basic needs of human beings, and the belief of God's existence as the creator, owner of each individual, determinant of fate, and regulator of missions or rules in the world. Hence, counselling cannot be separated from the aspects of the Islamic creed because of its close relationship with counselling theories, goals, functions, principles, and processes. It is discovered that there are six most particular aspects of the Islamic creed that is associated with Islamic counselling; firstly, belief in the existence of God and the 'six pillars of *Imān*'; secondly, belief in the Divine Decree as determining factor in humans' behaviours; thirdly, belief in the existence of humans' spiritual elements; fourthly, the Islamic doctrine of true happiness; fifthly, the Islamic belief in the root causes of problems and their solutions; and finally, belief in Holy Prophet Muhammad as the role model in counselling technique and superior human.

Therefore, the above related aspects of the Islamic creed should form the basis of Islamic counselling. In addition, it could also be the guideline to non-Muslim multicultural counsellors who are counselling Muslim clients. For further research, it is suggested that assessment on the effectiveness of counselling models that integrate Islamic creed in its processes to be carried out.

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Compliance with Ethical Standards

Conflict of interest Norazlina Zakaria declares that she has no conflict of interest.

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