

CODE OF ETHICS

TABLE OF CONTENTS

1	<i>Introduction</i>	4
2	<i>Definitions</i>	6
2.1	Foundations of the Code	6
2.1.1	The Qur'an	6
2.1.2	The Prophetic Sunnah	6
2.1.3	Islamic Jurisprudence (Fiqh) and Legal Maxims (Qawā'id Fiqhiyyah)	6
2.1.4	Maqasid al-Shariah (Higher Objectives of Islamic Law)	6
2.1.5	Classical and Contemporary Islamic Scholarship	6
2.1.6	Cumulative Wisdom of the Islamic Tradition	6
2.1.7	Empirical Research and Contemporary Scientific Knowledge	7
3	<i>The Ethical Principles and Code of Conduct</i>	7
3.1	The Code of Ethics	7
3.1.1	Intention (Niyyah) and Sincerity (Ikhlas)	8
3.1.2	The Tripartite Foundation: Islam, Iman, Ihsan (Submission, Trust, Excellence)	8
3.1.3	Beneficence (Maslahah) and Compassion (Rahmah)	8
3.1.4	Apply Prophetic Ethical teachings (Hadith Based Principles)	9
3.1.5	Apply Traditional Islamic Virtues	9
3.1.6	Draw from Divine Ethical Inspirations (Al-Asma ul-Husna – The Names of Allah): 9	
3.2	Core Attributes for an Islamic Psychologist or Psychotherapist:	10
4	<i>Ethical Conduct in Professional Practice</i>	10
4.1	Competence and Continuous Learning	10
4.2	Scope of Practice and Qualifications	10
5	<i>Ethical Foundations of Informed Consent and Confidentiality</i>	12
5.1	Guidelines for Obtaining Informed Consent	13
5.1.1	Clear and Comprehensive Disclosure	13
5.1.2	Client Autonomy and Right to Choose	13
5.1.3	Confidentiality and Ethical Boundaries	13
5.1.4	Considerations for Vulnerable Populations	13
5.2	Special Considerations for Supervised Therapies	14
6	<i>Ethical Guidelines in Therapeutic Settings</i>	14
6.1	Spiritual and Religious Considerations in Therapy	14
7	<i>Ethical Dilemmas and Religious Considerations</i>	14
8	<i>Ethical Guidelines for Working with Diverse Clients</i>	15

8.1.1	Muslim and Non-Muslim Clients	15
8.1.2	Vulnerable Populations (e.g., children, people with disabilities, elderly)	15
9	<i>Crisis Intervention and Emergency Situations</i>	15
9.1.1	Clients at Risk of Harm: Children, Victims, and Perpetrators of Harm	15
1.		17
2.		17
10	<i>Professional Accountability and Disciplinary Action</i>	18
10.1	Ethical Complaints and Reporting Procedures	18
10.2	Addressing Spiritual and Ethical Misconduct	18
10.3	Conflict Resolution and Ethical Mediation	18
10.4	Guidelines for Addressing Disciplinary Actions	19
11	<i>Ethical Considerations in Fees and Financial Transactions</i>	19
11.1	Fair and Ethical Fee Structures	19
11.2	Pro Bono and Affordable Care Mechanisms	19
12	<i>Final Provisions and Adoption of the Code</i>	20
12.1	Who may employ Islamic psychology-based approach/techniques?	20
12.2	Referral & Collaborative Practice Guidelines	20
13	<i>Traditional Islamically Integrated Psychotherapy (TIIP) Practitioner</i>	21
13.1	Core Competencies of a TIIP Practitioner	21
13.1.1	Therapeutic Expertise & Theoretical Knowledge	21
13.1.2	Islamic Spiritual Interventions & Traditions	21
13.1.3	Ethical & Character Development (Tazkiyah)	22
13.1.4	Comparison of TIIP Practitioners with Clinicians & Islamic Scholars	22
13.1.5	TIIP's Role in Mental Health & Spiritual Well-Being	27

1 Introduction

The International Association of Islamic Psychology (IAIP) is committed to advancing the development and application of Islamic psychology to enhance the understanding of human psychology and promote health and well-being for all people. As part of this mission, IAIP is dedicated to legitimizing and professionalizing Islamic Psychology (IP) as an internationally recognized field of study and practice.

Ethical practice is fundamental to this mission, drawing upon established frameworks such as the International Islamic Code for Medical and Health Ethics developed by the Islamic Organization for Medical Sciences (IOMS). This code emphasizes the sanctity of life, the imperative to prevent harm, the promotion of well-being, and the upholding of justice. It provides guidelines on patient rights, informed consent, confidentiality, and culturally sensitive care, ensuring that ethical medical and psychological practices align with Islamic principles while adhering to universal ethical standards. Furthermore, the ethical framework for Islamic psychology is deeply rooted in Maqasid al-Shariah—the higher objectives of Islamic law—which prioritize the protection of life, property, health, religion, and dignity. These guiding principles ensure that psychological interventions uphold human rights, safeguard individual well-being, and foster ethical integrity in professional practice.

In mental health practice, professionals often encounter ethical dilemmas where religious beliefs may conflict with clients' values. Elzamzamy and Keshavarzi (2019) highlight that Muslim mental health practitioners frequently face such challenges, particularly in contexts involving abortion, sexual orientation, gender identity, and substance use. These conflicts arise when religious mandates appear at odds with professional ethical codes, necessitating a nuanced approach to reconcile these differences. The authors advocate for integrating Islamic legal and ethical principles, such as the Maqasid al-Shariah and legal maxims, to navigate these dilemmas effectively. This integration ensures that practitioners uphold both their professional responsibilities and religious values, fostering an ethical practice that is both culturally sensitive and professionally sound.

Recognizing these complexities, we emphasize the need for a holistic, Islamically-sourced ethical code for Islamic psychologists, psychotherapists, and other mental health professionals working with Muslim populations. While ensuring adherence to Islamic foundations, this document defines parameters for achieving excellence in practice, education, and research. Rooted in an Islamic worldview, we strive to uphold the highest level of excellence in supporting and caring for the overall health and well-being of those under the care of Islamic psychology practitioners. Beyond the moral and societal imperatives of standard ethical behavior, this Code seeks to equip practitioners and researchers with the tools to make reasoned ethical judgments while fostering a continuous renewal of their intentions in serving as facilitators of healing.

In furtherance of these objectives, IAIP acknowledges the critical role of integrating contemporary advancements in psychology and mental health with Islamic ethical and spiritual principles. By bridging the gap between modern scientific methodologies and the wisdom of Islamic scholarship, IAIP aims to create a robust and holistic framework for psychological care that resonates with the needs of Muslim communities globally. This integration ensures that Islamic psychology remains a dynamic and evolving discipline, capable of addressing contemporary mental health challenges while staying firmly rooted in Islamic epistemology.

The aim of this document is:

- To define a broader understanding of the field of IP and qualifications for its practitioners
- To cultivate an ethical mindset in students, practitioners, and researchers of IP
- To enable appropriate ethical knowledge for IP practitioners to apply in existing practice and address ethical issues as they arise

2 Definitions

2.1 Foundations of the Code

In conceptualizing human psychology generally, and unfolding of healing specifically, Islamic Psychology builds its knowledge, ultimately drawing from multiple sources of knowledge that guide ethical and psychological practice. These foundations include:

2.1.1 The Qur'an

The primary and ultimate source of divine guidance, providing foundational principles on human nature, mental well-being, ethical behavior, and spiritual healing.

2.1.2 The Prophetic Sunnah

The teachings, practices, and wisdom of Prophet Muhammad (peace be upon him) as a model for ethical conduct, compassion, and psychological well-being.

2.1.3 Islamic Jurisprudence (Fiqh) and Legal Maxims (Qawā'id Fiqhiyyah)

Principles derived from Islamic law that govern ethical decision-making, ensuring alignment with divine intent while addressing contemporary mental health challenges.

2.1.4 Maqasid al-Shariah (Higher Objectives of Islamic Law)

A framework that prioritizes the protection and preservation of life, intellect, faith, lineage, and property, ensuring that psychological interventions align with overarching Islamic ethical goals.

2.1.5 Classical and Contemporary Islamic Scholarship

The contributions of past and present Muslim scholars in psychology, philosophy, and ethics, shaping a comprehensive understanding of mental health within an Islamic framework.

2.1.6 Cumulative Wisdom of the Islamic Tradition

Knowledge transmitted through centuries of Islamic thought, including Sufism, theology (Aqeedah), and philosophy, offering insights into human psychology and spiritual development.

2.1.7 Empirical Research and Contemporary Scientific Knowledge

While grounded in Islamic principles, the Code acknowledges the value of scientific advancements in psychology and mental health, integrating them where they align with Islamic ethics and holistic well-being.

This multi-faceted foundation ensures that the Code remains both authentic to Islamic teachings and relevant to the evolving needs of mental health practitioners and clients.

3 The Ethical Principles and Code of Conduct

3.1 The Code of Ethics

The IAIP Code of Ethics is founded upon Islamic principles and professional psychological standards. It establishes **six** core ethical principles that serve as aspirational benchmarks, guiding practitioners toward the highest ethical and professional standards relevant to contemporary practice.

The principles outlined in this Code are intentionally broad to accommodate the diverse roles of psychologists and Psychotherapist. The application of specific ethical guidelines may vary depending on the professional setting. However, the absence of a particular conduct within these guidelines does not inherently render it ethical or unethical.

This Code of Ethics applies exclusively to professional activities undertaken by psychologists in scientific, educational, and professional capacities. It encompasses areas including, but not limited to:

- Clinical, counseling, and school psychology
- Teaching
- Supervision of trainees
- Public service and policy development
- Social intervention
- Development and application of assessment tools
- Educational and organizational consulting
- Program design, evaluation, and administration

The Code applies across various professional contexts, including in-person interactions, postal communication, telephone consultations, digital communications, and virtual therapy platforms. It delineates professional responsibilities and ethical standards, distinguishing them from personal conduct, which remains outside the Code's scope.

Compliance with this Code is a fundamental commitment for IAIP members and student affiliates, ensuring alignment with ethical best practices in all professional engagements.

3.1.1 Intention (Niyah) and Sincerity (Ikhlas)

- Every action in Islamic Psychology and Psychotherapy begins with a sincere intention (Niyah) directed towards seeking Allah's pleasure and serving humanity.
- Practitioners must maintain Ikhlas (sincerity) in their work, ensuring their motivations align with ethical and spiritual integrity.

3.1.2 The Tripartite Foundation: Islam, Iman, Ihsan (Submission, Trust, Excellence)

- Submission (Islam): Accepting divine wisdom in therapy and interactions and honoring what Allah has placed before the practitioner, including the client and their circumstances.

- Trust (Iman): Trusting in divine wisdom while maintaining professional and ethical responsibility.
- Excellence (Ihsan): Striving for the highest ethical and professional standards in all aspects of practice.

3.1.3 Beneficence (Maslahah) and Compassion (Rahmah)

The Prophet (PBUH/*insert arabic*) said: “The most beloved people to Allah are those who are most beneficial to others.” (Al-Musjam al-Awsat)

- Practitioners must prioritize Maslahah (well-being and benefit) in their interventions, ensuring that the client’s best interest is always upheld.
- Rahmah (Mercy and Compassion): Therapy must be grounded in kindness, patience, and empathy, reflecting the divine attribute Ar-Rahman (The Most Merciful).

3.1.4 Apply Prophetic Ethical teachings (Hadith Based Principles)

Relief of suffering: The Prophet (*insert arabic*) said, “Whoever relieves a believer’s distress, Allah will relieve his distress on the Day of Judgment.”

- Ease of burden: Supporting clients in reducing psychological and spiritual hardship.
- Confidentiality: Respecting privacy and trust in professional relationships.
- Continued support: Encouraging consistent and compassionate care for clients.
- Maintaining client confidentiality unless disclosure is required to prevent harm.
- Safeguarding personal and sensitive information responsibly.

3.1.5 Apply Traditional Islamic Virtues

- Wisdom (Hikmah): Making ethical and reasoned decisions.
- Valor (Shaja'ah): Upholding justice and truth in professional practice.
- Temperance (Iffah): Maintaining moderation and self-restraint.
- Justice (Adl): Ensuring fairness and equity in all dealings.
- Spirituality (Ruhaniyyah): Integrating faith-based perspectives into healing.
- Integrity (Amanah): Upholding fairness, honesty, and professional integrity in all client interactions.

3.1.6 Draw from Divine Ethical Inspirations (Al-Asma ul-Husna – The Names of Allah):

- Al-Latif (The Subtle, Most Gentle): Approaching clients with gentleness and care.
- Al-Hakim (The All-Wise): Exercising wisdom in therapeutic interventions.
- Ar-Rahman (The Most Merciful): Practicing compassion and empathy in all interactions.

- Ar-Razzaq (The Provider): Supporting clients in recognizing divine sustenance and provision.

3.2 Core Attributes for an Islamic Psychologist or Psychotherapist:

- Presence: Being fully present with Allah, oneself, and the client.
- Witnessing: Observing and acknowledging the client’s experiences without judgment.
- Balance: Helping clients restore harmony in their mental, emotional, and spiritual well-being.
- Wisdom: Recognizing the deeper wisdom in life’s experiences and challenges.

4 Ethical Conduct in Professional Practice

Practitioners must adhere to the following professional and ethical standards:

4.1 Competence and Continuous Learning

- Practitioners must engage in lifelong learning and remain updated with Islamic psychology and mental health advancements.
- Regular training and certification are encouraged.

4.2 Scope of Practice and Qualifications

- Practitioners must only provide services within the scope of their training and licensure.
- Continuing education and professional supervision are encouraged.
- IAIP recognizes different qualifications for Islamic psychologists and psychotherapists.
- A clear distinction between Islamic psychology-based counseling and clinical psychological practice must be maintained to avoid misrepresentation.

Table 1. Qualifications of a Practitioner

Category	Islamic Psychologist	Islamic Psychotherapist
Education & Training	Bachelor’s in Psychology or related field; Master’s/PhD in Islamic Psychology or Clinical Psychology; Islamic studies training	Bachelor’s in Psychology, Counseling, or related field; Master’s/PhD in Clinical Psychology or Psychotherapy; Islamic studies training
	Courses in Maqasid al-Shariah, Islamic ethics, and spiritual counseling	Training in therapeutic modalities like CBT, Psychodynamic Therapy, and Islamic Spiritual Counseling

Limitations of Practice (Validity of practice)	May not diagnose or treat mental health disorders unless clinically licensed. Must be registered to provide mental health services in their respective role's capacity and limitations, in accordance to the regional and/or organizational laws specified by the practitioner's respective location	Islamic Psychotherapists who lack national licensure may be limited to spiritual counseling, faith-based interventions, and psychoeducation but cannot provide clinical diagnoses or prescribe medication.
Continuing Education (CE) Recommendations	30–50 CE hours every 2–5 years as per regional regulations, focusing on Islamic Psychology and ethics	30–50 CE hours every 2–5 years, covering psychotherapy techniques and faith-based mental health
	Islamic Psychology certifications from recognised institutions such as IAIP, Khalil Center, or accredited programs	Islamic Psychology certifications from recognised institutions such as IAIP, Khalil Center, or accredited programs
Supervision & Ethical Oversight	100–200 hours of supervised training with a licensed and experienced Islamic Psychologist	100–200 hours of supervised training with a licensed and experienced Islamic Psychotherapist
	Adherence to ethical guidelines set by their regional governing body (e.g., BPS, APA, ACA), integrating Islamic and psychological ethics	Ethical accountability via regional mental health boards and Islamic Psychology ethics
Competency in Practice	Demonstrate foundational knowledge and effective skills in applying therapeutic approaches rooted in Islamic Psychology within a clinical setting.	xxxx
Attitudes (Conduct/Character) for Practice	Embodiment of Islamic ethics & character and spirituality in their delivery	Embodiment of Islamic ethics & character and spirituality in their delivery
Consultation & Affiliations Recommendations	Membership in IAIP, Muslim Mental Health Consortium, and Islamic Psychology associations	Membership in IAIP, and Regional psychotherapy licensing bodies
	Engage in peer consultations, seek advice from scholars for religious-ethical	Participation in ongoing clinical peer discussions and case consultations. Collaboration

5 Ethical Foundations of Informed Consent and Confidentiality

Informed consent is a fundamental principle in Islamic Psychology, ensuring that clients enter the therapeutic relationship with full awareness and voluntary agreement. It is rooted in the Islamic ethical principles of justice (Adl), trustworthiness (Amanah), and respect for autonomy (Ikhtiyar). Practitioners must facilitate a transparent, respectful, and collaborative decision-making process that upholds client dignity and rights.

5.1 Guidelines for Obtaining Informed Consent

5.1.1 Clear and Comprehensive Disclosure

- Practitioners must provide clients with detailed information regarding the nature, scope, and objectives of therapy.
- This includes explaining the therapeutic approach, expected outcomes, limitations, and any associated risks.
- Clients should be given the opportunity to ask questions and receive satisfactory explanations before commencing therapy.

5.1.2 Client Autonomy and Right to Choose

- Clients must be granted the right to make informed choices regarding their treatment.
- Informed consent must be obtained before initiating therapy, particularly when utilizing new, experimental, or culturally adapted interventions.
- Special consent procedures may be required for sensitive interventions that involve religious, ethical, or moral considerations.

5.1.3 Confidentiality and Ethical Boundaries

- Confidentiality must be strictly maintained, with clear communication regarding its limits.
- Exceptions to confidentiality occur only when disclosure is necessary to prevent harm to the client or others.
- Practitioners should explain how and when confidential information may be disclosed, including legal obligations and ethical considerations.

5.1.4 Considerations for Vulnerable Populations

- When working with children, the elderly, individuals with disabilities, or clients from vulnerable populations, additional safeguards must be in place to ensure informed consent is both culturally and legally appropriate.

- For minors, parental or guardian consent may be required unless legally or ethically justified otherwise.
- Practitioners must ensure that clients with limited cognitive or decision-making capacity receive adequate support to understand and agree to therapy.

5.2 Special Considerations for Supervised Therapies

- Clients must be informed if their therapist is a trainee or under supervision, and the name of the supervisor should be provided.
- If the therapy involves techniques or procedures that are not yet widely recognized or established, clients should be made aware of the developing nature of the treatment, potential risks, and available alternatives.
- Participation in therapy remains voluntary, and clients should be aware that they can withdraw their consent at any time.

6 Ethical Guidelines in Therapeutic Settings

Practitioners must provide a safe, culturally sensitive, and professional environment. Ethical responsibilities extend to in-person, telehealth, and digital therapy settings. Boundaries in online counselling and social media interactions must be clearly defined to prevent ethical breaches.

6.1 Spiritual and Religious Considerations in Therapy

- a. Ethical Islamic psychotherapy involves integrating spiritual well-being into healing.
- b. Practitioners should align their work with Islamic moral frameworks.

7 Ethical Dilemmas and Religious Considerations

- a. Respect for Clients Dignity: Practitioners must respect clients' cultural and religious values.
- b. Ethical challenges may arise when religious beliefs conflict with psychological ethics.
- c. Practitioners should integrate Islamic jurisprudence and ethical principles to navigate dilemmas.
- d. Referral to qualified religious scholars may be necessary when addressing sensitive religious matters.
- e. Spiritual abuse or coercion is strictly prohibited, and practitioners must remain conscious of power dynamics in therapeutic relationships.

8 Ethical Guidelines for Working with Diverse Clients

General Statement: Practitioners of Islamic Psychology may work with a range for clients, depending on the practitioner's personality and competency (knowledge, experience, and expertise), including:

8.1.1 Muslim and Non-Muslim Clients

- a. Practitioners must respect religious and cultural diversity.
- b. Non-Muslim clients should not be pressured into Islamic interventions.

8.1.2 Vulnerable Populations (e.g., children, people with disabilities, elderly)

- a. Additional ethical safeguards are required when working with children, disabled individuals, or at-risk populations.

Early-career practitioners should ensure there is a channel of guidance and mentorship in the context of supervisions with senior practitioners to address any difficult issues with the various groups of clients.

9 Crisis Intervention and Emergency Situations

Practitioners must be trained to handle mental health crises ethically and professionally. Collaboration with legal and medical professionals is necessary when addressing high-risk cases.

9.1.1 Clients at Risk of Harm: Children, Victims, and Perpetrators of Harm

9.1.1.1 Duty of Care and Ethical Responsibility

Practitioners of Islamic Psychology have an ethical and moral obligation to intervene when a client is at risk of harming themselves or others. This duty extends to vulnerable populations, including children, victims and perpetrators of abuse, individuals experiencing suicidal ideation, and those involved in harmful activities. Suicide risk assessments and interventions must align with both clinical best practices and Islamic ethical principles, ensuring that responses are both effective and spiritually grounded.

Practitioners must operate within their boundaries of competence, recognizing their professional limitations and referring clients to appropriate specialists when cases exceed their expertise. While Islamic Psychology integrates spiritual guidance, practitioners must be cautious in addressing issues that require psychiatric or medical intervention, ensuring a multidisciplinary approach to care.

9.1.1.2 Ethical Position on Harmful Actions and Religious Integrity

Islamic Psychology practitioners uphold a zero-tolerance policy toward any form of harm, including:

- Physical, verbal, or spiritual abuse
- Harassment or exploitation
- Substance abuse and self-destructive behaviors
- Acts of violence or terrorism
- Engagement in morally and spiritually detrimental actions

While practitioners do not condone, advocate for, or facilitate harmful actions, they also recognize the need for compassionate and non-judgmental support. Clients struggling with morally and ethically problematic behaviors should not be abandoned but rather guided toward ethical and spiritual rehabilitation through *tazkiyyat al-nafs* (purification of the self) and gradual transformation.

9.1.1.3 Balancing Ethical Obligations and Legal Constraints

In situations where state laws conflict with Islamic ethical principles, practitioners may face complex dilemmas in upholding their moral responsibilities. The principle of "*Amr bil Ma'roof wa Nahi 'anil Munkar*" (commanding good and forbidding wrong) requires practitioners to encourage virtue and discourage harmful behavior in ways that are ethically sound, legally mindful, and spiritually beneficial. However, this does not translate into coercion or imposing religious rulings upon clients.

1.

Islamic psychologists, counselors, and Psychotherapists must:

- Advocate for justice and human dignity while respecting legal constraints.
- Provide ethically guided counsel without violating confidentiality or exposing clients to undue legal harm.
- Seek ethical consultations and interdisciplinary support when navigating sensitive cases involving legal, spiritual, and psychological considerations.

When faced with state-imposed restrictions that contradict core Islamic ethical mandates, practitioners must seek scholarly and legal guidance to determine the most ethical and responsible course of action. IAIP supports its members in upholding religious integrity while ensuring that professional practice remains ethical, compassionate, and aligned with both Islamic and psychological standards.

9.1.1.4 Continuity of Care and Support

Clients who engage in harmful behaviors must not be summarily dismissed but should be offered structured pathways to ethical and psychological rehabilitation. Practitioners should:

- Work within Islamic and therapeutic frameworks to support their transformation.
- Ensure that interventions are ethically responsible and clinically sound.
- Collaborate with relevant experts, including religious scholars, psychiatrists, and social workers, when needed.

2.

By maintaining ethical integrity, upholding Islamic values, and adhering to professional best practices, practitioners of Islamic Psychology can navigate complex ethical dilemmas while prioritizing the well-being, dignity, and spiritual growth of their clients.

10 Professional Accountability and Disciplinary Action

10.1 Ethical Complaints and Reporting Procedures

IAIP upholds the highest ethical standards and provides clear mechanisms for reporting and addressing ethical violations. Clients, practitioners, and relevant stakeholders can report concerns regarding professional misconduct, unethical behavior, or breaches of ethical practice. Complaints will be assessed within the framework of Islamic ethical principles, professional guidelines, and legal standards to ensure fairness and due process.

All practitioners are required to inform clients of reporting procedures during the informed consent process. Clients should have access to appropriate channels with relevant regulatory or licensing bodies for filing complaints. Any submitted to IAIP may be used as an additional resource.

10.2 Addressing Spiritual and Ethical Misconduct

Practitioners must not engage in any form of abuse, coercion, exploitation, or unethical spiritual intervention. Spiritual abuse—defined as the misuse of religious authority or guidance to manipulate, control, or harm clients—is strictly prohibited. Perpetrators of such misconduct will be held accountable, and appropriate actions will be taken to prevent, address, and rectify harm caused by such violations.

10.3 Conflict Resolution and Ethical Mediation

In the event of a dispute between a practitioner and a client, efforts must be made to resolve conflicts with humility, wisdom, and adherence to the Prophetic Sunnah. Practitioners must:

- Strive to harmonize conflicting interests while maintaining integrity in practice.
- Approach conflicts with humility, proper etiquette (Adab), and sincerity (Ikhlas).
- Ensure that professional integrity and adherence to Islamic ethical standards are never compromised.
- Seek counsel from senior professionals, ethics committees, or Islamic scholars when appropriate, ensuring that solutions align with both clinical and religious obligations.

IAIP encourages the use of Islamic ethical mediation as a primary approach to dispute resolution, promoting dialogue, reconciliation, and restorative justice where possible.

10.4 Guidelines for Addressing Disciplinary Actions

To maintain accountability and uphold professional standards, IAIP has developed a structured framework for addressing reported misconduct. Sanctions may include:

- Ethical retraining and mentorship for minor infractions.
- Supervised practice for serious ethical breaches.
- Suspension or revocation of IAIP membership for severe violations.

11 Ethical Considerations in Fees and Financial Transactions

11.1 Fair and Ethical Fee Structures

Practitioners of Islamic Psychology are encouraged to set fees that are reasonable, customary, and aligned with industry standards while ensuring accessibility to care. Fees should be:

- Transparent and Fair – Clearly communicated to clients at the outset of the therapeutic relationship.
- Consistent with Ethical Guidelines – Not exploitative or financially burdensome, ensuring that the cost of care does not become a barrier to receiving support.
- Adaptable to Client Needs – Practitioners should consider sliding scale fees, installment plans, or alternative support mechanisms where feasible, to accommodate clients with financial constraints.

While financial sustainability is necessary, Islamic ethical principles prioritize compassion, social justice, and accessibility. The preservation of human life and well-being supersedes financial considerations, and practitioners are encouraged to ensure that no client is denied essential psychological care solely due to financial hardship.

11.2 Pro Bono and Affordable Care Mechanisms

Islamic Psychology practitioners are encouraged to create mechanisms for affordable care, ensuring that services remain accessible to diverse socio-economic backgrounds. This may include:

- Pro bono or discounted services for clients in financial distress.
- Flexible payment options to ensure that essential care is not delayed or denied.
- Community-based support models, such as partnerships with mosques, charities, and mental health funds to subsidize care for those in need.

12 Final Provisions and Adoption of the Code

This Code is mandatory for all IAIP registered practitioners. IAIP members must formally commit to upholding these ethical standards.

12.1 Who may employ Islamic psychology-based approach/techniques?

Practicing Islamic Psychologists, Islamic Psychotherapists, Clinicians, and Counselors. This Code may also serve as guidance for non-Muslim professionals working with Muslim clients. Practitioners are encouraged to review and reflect on their ethical conduct regularly.

- a. Settings: Islamic psychology-based techniques can be applied in clinical environments such as hospitals, mental health clinics, rehabilitation centers, private practices, and academic institutions.

- b. Virtual Practice: With telehealth and digital therapy, Islamic psychology approaches are also utilized in online counseling platforms, virtual mental health services, and AI-assisted therapy models.

12.2 Referral & Collaborative Practice Guidelines

- a. Interdisciplinary Collaboration: Islamic psychology-based practitioners may work alongside medical doctors, psychiatrists, social workers, and religious scholars to ensure holistic care.
- b. Referral Guidelines: Clients requiring specialized care (e.g., severe psychiatric conditions, crisis intervention, or medication management) should be referred to licensed professionals with expertise in both conventional and faith-based treatment approaches.

13 Traditional Islamically Integrated Psychotherapy (TIIP) Practitioner

A Traditional Islamically Integrated Psychotherapy (TIIP) practitioner is a mental health professional trained in a therapeutic framework that harmonizes contemporary behavioral science with an Islamic epistemological and ontological perspective. This approach integrates evidence-based psychological interventions with Islamic spiritual traditions, ensuring that care is both clinically effective and culturally and spiritually congruent.

Originally developed by Keshavarzi and Haque (2013), TIIP has evolved through ongoing research, incorporating insights from psychologists, Islamic scholars, and interdisciplinary experts. Practitioners of TIIP work across various settings, including clinics, hospitals, private practices, academic institutions, and community-based initiatives, addressing the unique mental health needs of Muslim clients.

13.1 Core Competencies of a TIIP Practitioner

A TIIP practitioner must demonstrate proficiency in the following areas:

13.1.1 Therapeutic Expertise & Theoretical Knowledge

- a. Strong foundation in clinical psychology, psychotherapy techniques, and case conceptualization.
- b. Understanding of modern therapeutic modalities such as Cognitive Behavioral Therapy (CBT), Psychodynamic Therapy, and Humanistic Approaches, integrated within an Islamic paradigm.

13.1.2 Islamic Spiritual Interventions & Traditions

- a. Familiarity with core Islamic spiritual healing techniques, including tazkiyyat al-nafs (purification of the self), dhikr (remembrance of Allah), tafakkur (reflective contemplation), and muraqabah (spiritual mindfulness).
- b. Ability to align psychotherapeutic interventions with Islamic theological principles while respecting cultural sensitivities.

13.1.3 Ethical & Character Development (Tazkiyah)

- a. Commitment to embodying sincerity (Ikhlas), humility (Tawadhu'), integrity (Amanah), and patience (Sabr) in therapeutic practice.
- b. Personal investment in self-purification and ethical refinement, serving as a role model for moral excellence in professional and personal life.

13.1.4 Comparison of TIIP Practitioners with Clinicians & Islamic Scholars

Domains	Clinicians	TIIP Therapist (<i>Note: italicized text in red are suggestions for edits</i>)	Shaykh
Religious Authority	No	Some with formal education <i>Formal completion of the study of foundational creedal beliefs (aqeedah), as well as basic fiqh in at least one of the major Sunni schools. Competency in fiqh must include personally obligatory knowledge (fard al-'ayn) as well as basic awareness of what is encompassed under the communal obligations (fard al-kifayah).</i>	Yes
Credentials	State licensure	State licensure + TIIP Certification <i>State licensure + Any IP Certification approved by IAIP</i>	Ijzat
Problems Primarily Treated	Clinical	Clinical with appreciation of and understanding of spiritual problems <i>Depending on the spiritual state of the practitioner, the level of problems can range from targeting the clinical only to focusing on the clinical with occasional mention and</i>	Spiritual problems

		<i>appreciation of the spiritual dimension to treating the clinical through the spiritual dimension</i>	
Treatment Modality Utilized	Varies (biomedical, humanistic, psychodynamic, etc.)	Psycho-spiritual integrative approach <i>This needs further detailing or can simply reference what we define in the previous sections</i>	spiritual reformation
Goals	- Generally: reduce symptoms, increase functioning - Specifically: varies from orientation	- Reduce symptoms - increase function - travel together on the transcendental path through collective contemplation with a righteous Rafiq <i>Locate and subsequently relieve the source of the blockage in the heart by addressing each aspect of one's health from lifestyle habits to cognitive distortions to spiritual exercise</i> <i>Act as a mirror to reflect the manifestations of Allah's Attributes in the client's experiences</i>	- Journey towards the Creator through dhikr, suhbah, rabitah, and riyadat - Spiritual reformation - Reduction of spiritual symptoms
Style/Approach	Non-directive/directive based on orientation	Authoritative and collaborative <i>Dependent on the client's personality, ranging from non-directive witnessing to directive guidance, all in a collaborative and trusting environment</i>	directive/authoritarian
Developmental Focus	Increase functioning to	From pre-natal to post-mortem spiritual	Direct the focus to the

	normal within the context of worldly existence (i.e., birth to death)	existence with a focus on improvement of present functioning <i>Focus on what is unfolding for the client in the present moment while developing practices to empower an integrated healing and growth in the life with the goal of success in the hereafter</i>	primordial goal of attaining success in this life and in the afterlife
Interventions	Evidence-based behavioral science interventions	Adaptation of evidence-based interventions along with interventions drawn from the Sufi tradition with supportive evidence <i>Integration of evidence-based interventions with spiritual interventions drawn from the tasawwuf traditions</i>	- Inherently drawn from the Islamic intellectual heritage (i.e., Qur'an and Sunnah) - Based on experiential knowledge
Nature of Contract	Secular and fiduciary	Psycho-spiritual agreement upon an integrative treatment approach	- Master/disciple - Formal pledge (bay'ah) and discipleship
Required Indicators for Pathology	- Biomedical - Psychosocial functioning - Thought disorder - Emotional imbalance	- Psychological functioning along with attention to spiritual sicknesses that significantly impacts current functioning <i>Attention to all levels of functioning from physical to psychological to spiritual, and if needed, be able to refer the client to a more specialized professional depending on the emerging urgent need that</i>	- Covert indicators of spiritual illnesses - Overt concerns related to ritual and non-ritual behaviors

		<i>requires addressing</i>	
Types of Pathologies Addressed	Medical and psychological disorders within the context of functioning	Psychological disorders along with spiritual diseases of the heart within the context of mental health and well-being <i>Psychological disorders in connection with spiritual diseases of the heart within the context of well-being in its manifest wholeness and unity</i>	- Aspirations towards spiritual perfection (Kamal) - Sickness of the heart
Educational Prerequisites <i>How is this different from the section on "Credentials" above?</i>	Formal secular degree with licensure	Academic education as well as Islamic education	Islamic education and mentorship by a senior shaykh
Relationship and Boundaries	In most cases, formal relationship with strict boundaries	- Therapist serves as a murabbi (mentor) and tabib (clinical therapist), as well as an ustadh (teacher) - Mutual respect and authority <i>If needed, boundaries can be addressed in session</i>	- Formal relationship with strict boundaries - Respect and authority reserved for the Shaykh - Handing over self in totality to the Shaykh

13.1.5 TIIP’s Role in Mental Health & Spiritual Well-Being

TIIP practitioners serve as bridges between modern psychological practice and Islamic spirituality. They offer a unique approach that recognizes the interconnectivity of the mind, body, and soul, promoting holistic well-being. Key Responsibilities of a TIIP Practitioner:

- a. Provide faith-based psychological counseling while adhering to evidence-based clinical interventions.
- b. Integrate Islamic teachings with mental health strategies to enhance coping mechanisms and personal growth.



- c. Respect clients' religious values and cultural backgrounds, ensuring that therapy is ethically grounded and Islamically sound.
- d. Collaborate with Islamic scholars, religious institutions, and healthcare professionals to offer comprehensive care.