



***The Role of Religious Counseling in Depression Treatment: A Descriptive
Analysis of Islamic Contemplation Psychology***

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ABSTRACT

Like various other mental diseases, depression prevails throughout the world and is increasing rapidly among all genders, classes and ages. Besides psychiatric treatment and counseling, religious and spiritual factors have a part to play in its treatment. Researchers have found that religion is an important element the daily lives of the clients; hence it should be included during counseling. This research has been done with the purpose of identifying different aspects of the Islamic perspective with regard to counseling. This research also seeks to analyze the Islamic perspective when it is applied in terms of counseling. This article will discuss how religious life, in particular Islamic life style, affects the physical and emotional well-being of an individual dealing with the mental disorder of depression. Our research is based on descriptive methodology of discussion regarding Islamic belief system, morality and worship as a means of addressing and treating depression. Literature review and methodology demonstrate that individuals who are practicing religion have a stronger sense of wellbeing. They are also able to manage their marriages and families in a more stable manner. People who are strong in their faith are likely to have healthy habits, have less trouble coping with stress, and may not struggle with depression as much as others. They also have healthy immune systems and low levels of diastolic blood pressure, so are less likely to be hospitalized and have healthy lifestyles. Religious practices and faith play an important role in people's lives that are full of difficult emotional and physical problems. Conclusions along with recommendations have been provided on how health benefits can be achieved through faith for one's own self or for a loved one who is ill, for all individuals, whether religious or otherwise.

Keywords: *Ṭalāq, Non-Maintenance, Dissolution of Muslim Marriage Act 1939. MFLO 1961.*

Introduction:

Word Depression brings idea of Anxiety, State of mental disorder, and increased levels of adrenaline in to mind. But point here is how this state of mind called depression can affect and related to social life. Depression is not only a psychological disorder but a leading factor towards some social issues may lead to many illegal acts like suicide and domestic violence. Major depressive disorder (MDD) in last decade is one the major mental issues throughout the globe and considered most dangerous due to the increased rate of suicide as a result, also most widespread among psychiatric disorders. Recent facts on psychiatric issues identify 264 million populations, including women and youth are likely to experience a clinically important episode of depression at least once their lives.¹In recent report called Global Burden of Disease Study by the WHO, depression was ranked as most troublesome disease around the globe may lead towards total disability and temporary or partial mental disability due to high rates of depression among youth and middle aged men and women.²Recent studies on indicative configurations among community samples some extensive lifetime and episode co morbidity between depression and other mental disorders and constituent disorders (Kessler, Berglund, et al., 2003). Depression is one of the predominant mental disorders yet to be increased during next few years. There are many factors that contribute to its rise, among them social and moral life style may be the prominent features needs to be addressed.

Objectives of Study

This research has been carried out for the identification of different features of the Islamic perspective when it is applied to the process of client counseling suffering with depression. Furthermore, this research aims to analyze features of the Islamic perspective with respect to Quranic teachings, as well as the teachings of the Sunnah of the Holy Prophet (PBUH).

Literature Review:

Among many previously conducted studies regarding use of religion as a factor in counseling includes one interesting study carried out by Cornish and Wade have a detailed discussion on religious techniques in counseling because clients think it has great importance in life.³ Bergin examined the role of religion in counseling and found that religion has a major role to play in allowing people to have hope and confidence in situations of conflict.⁴ The individual's mental health is positively affected. Hofmann and Walach carried out their the role of religion in

¹WHO, 2020, <https://www.who.int/news-room/fact-sheets/detail/depression>.

²Murray, C. J. L., & Lopez, A. D. (Eds.). (1996). The global burden of disease: A comprehensive assessment of mortality and disability from diseases, injuries, and risk factors in 1990 and projected to 2020. Cambridge, MA: Harvard University Press.

³Cornish and Wade (2010) Cornish, Marilyn A. & Wade. Nathaniel G. (2010). Spirituality and religion in group counseling: A literature review with practice guidelines. Professional Psychology : Research and Practice, 41(5). 398-404.

⁴Bergin, A. E. (1991). Values and religious issues in psychotherapy and mental health. American Psychologist, 46. 394-403.

counseling, and found that the religious element needs to be applied to counseling, suggesting that counselors need to be provided with training so they can apply religious values in counseling.¹ Moreover, a study by Burke provides evidence that previously research has been conducted in terms of religion as well as counseling.² Additionally, Graham have also conducted researches on religious perspectives in counseling.³ All of these researches show that religion has a positive role to play in lowering the stress levels of clients. Numerous other studies have been carried out in this regard.⁴ All these researches have not indicated any religion or religious teachings, however Islam has been discuss by some of the researchers.⁵ Some has given Islamic system of belief as spiritual methodology for counseling and some have discuss Islamic teachings especially from Quran as method of guidance and counselling for mental health (Zahran,1080). Some researcher like Hasyimi has discussed counseling in terms of spiritual guidance. He has recommended the inclusion of psychology and spirituality in counselling, such as faith in the form of communicating with Allah swt continuously, zikr as a form of remembering Allah, dua, invocation, observing patience, being grateful, doing astaghfar and taubah (asking for pardon).⁶ All the above data explains how religion plays a role in counseling is old, and implementation is required. The above discussion makes it clear that many studies have already been conducted which relate psychological counseling and mental health with Islam.

Research Methodology:

This research paper is a descriptive analysis of collection of data from religious practices and rituals to be applied to control depression and improving mental health. All the material from psychological and religious perspective especially from Islamic meditational system will be collected to highlight the role of Islamic faith and practices as tool for counseling of mental health and recovery of depression.

What is depression?

Depression is defined as a state of mind, particular type of disorder or a syndrome.⁷ Depression does not only involve feeling low or unhappy, it is an ailment which persistently lowers the mood of a

¹Hofmann. L. & Walach. H. (2011). Spirituality and religiosity in psychotherapy – a representative survey among German psychotherapist. *Psychotherapy Research*. 2/ (2), 179.

²Burke, M. T., Hackney, H., Hudson. P., Miranti. J. Watts. G. A. & Epp, L. (1999). Spirituality, religion, and CACREP curriculum standards. *Journal of Counseling & Development*, 77(3). 251.

³Graham et al. (2001), Graham. S. Furr. S. Flowers. C. & Burke. M. (2001). Religion and spirituality in coping with stress. *Counseling and Values*. 46(1).2-13.

⁴Martinez, J. S. Smith. T. B., & Barlow. S. H. (2007). Spiritual interventions in psychotherapy: Evaluations by highly religious clients. *Journal of Clinical Psychology*, 63(10), 943-960.

⁵Hamdan. Aisha (2008). Cognitive restructuring: An islamic perspective. *Journal of Muslim Menial Health*. 3. 99-1 16.

⁶Hasyimi (1986) Hasyimi, Abd Hantid Muhammad (1986). *al-Tawjilt wa al-lrsyad al-Nafsiyy*. Jeddah: Dar al-Sayuruq. p.329.

⁷Jeffrey, M. L. (2011). *Clinical manifestations and diagnosis of depression* (1983 ed): UTD.p. 23.

person, which may continue regardless of weeks, months or years.¹ A lot of people fail to recognize their symptoms and thus they neglect getting help, but depression is a curable disease and if treatment is provided correctly, people who have depression have productive and happy lives in the future. Depression is widespread, and is a dangerous medical disease which has adverse impacts on your thinking and feeling process, thus it adversely affects how you act. Depression may lead to melancholic feelings and/or could lead to a person losing interest in things that were once enjoyable.² This may cause a number of different emotional and physical issues which adversely affect how a person functions at the workplace and at home. It is established that humans are able to go through profound conditions of sadness when faced with hardship. Grieving and mourning are considered normal, while psychotic, uncontrolled and sadness for no reason may be considered disorders that cause depression. Psychic functional problems faced by people who have depression are substantial and not restricted to the affective sphere. Major symptoms of depressive states include; reduced interest and pleasure in activities, weight loss or reduced appetite, disturbance while sleeping, hypersomnia or insomnia, cognitive distress or retardation, low energy levels, feeling guilty or worthless, issues in concentrating, and repetitive suicidal thoughts or intentions. Attempted suicide or completed suicide is the biggest risk that is related to depression. Suicide cases that are related to mood disorders are around thirty percent of total cases.³

What causes depression?

Different people experience different symptoms of depression, the expression and phenomenology of depression differs according to ethnicity and culture.⁴ Likewise there may be a number of factors which trigger depressive episodes.⁵ A type of trigger may be a loss faced during life, for example losing a loved one, or a job, or loss faced in business may lead to depression.⁶ The chances of the occurrence of depression if there are other risk factors involved for example being unemployed, financial problems, or relationship problems. Sometimes it may be personal or biological factors as well. If depression runs in your family you may be exposed to greater genetic risk, though it does not necessarily mean that a person will get depression. An individual with specific personality styles may

¹Mayes R, Horwitz AV. DSM-III and the revolution in the classification of mental illness. *J Hist Behav Sci* 2005; 41(3):249-267.

²Lipsanen T, Saarijarvi S, Lauerma H. Exploring the relations between depression, somatization, dissociation and alexithymia—overlapping or independent constructs? *Psychopathology* 2004; 37(4):200-206.

³Fullerton CS, Ursano RJ, Epstein RS, et al. Peritraumatic dissociation following motor vehicle accidents: relationship to prior trauma and prior major depression. *J Nerv Ment Dis* 2000; 188(5) :267-272.

⁴Kaiser, A. S., Katz, R., & Shaw, B. F. (1998). Cultural issues in the management of depression. In S. S. Kazarian & D. E. Evans (Eds.), *Cultural clinical psychology: Theory, research, and practice* (pp. 177-214). New York: Oxford University Press.

⁵Graham. S. Furr. S. Flowers. C. & Burke. M. (2001). Religion and spirituality in coping with stress. *Counseling and Values*. 46(1).2-13.

⁶Kasper S, den Boer JA, Ad Sitsen JM, eds. *Handbook of Depression and Anxiety*. New York: Marcel Dekker Inc, 2003:1-47.

be more exposed to a depressive disorder. Alcohol and drug use may be the result of depression, and they may also cause depression.¹ The exact reasons for depression are not clear but they are a combination of personal risk factors as well as adverse life events. How depression is conceptually across various cultures in terms of its expression and experience needs to be understood so that sound measures can be taken to evaluate depression in various ethnic populations.²

Religious meditation and depression management:

An unstable person who has been an alcoholic all his life becomes sober and healthy all of a sudden. Doctors are amazed by the quick convalescence of a patient going through open-heart surgery. A cancer patient survives despite being given only a couple of months to live. What is the reason behind these marvelous recoveries? Can it be called miracle or medicine? The answer is a bit mystical and spiritual. Individuals who are practicing a religion have a stronger sense of wellbeing as compared to those who do not believe, perhaps because of closely knit families and secure marriages. They follow healthier lifestyle and cope well with tensions, are less prone to depression, have healthier immune systems and lower diastolic blood pressure. They do not feel the need to be hospitalized and they lead longer, healthier lives. They believe that a benevolent God rules the universe who responds to prayers and does miracles. Religion plays a vital role in the lives of people who are facing issues, emotionally and physically. Health benefits can be achieved through faith for one's own self or for a loved one who is ill, for all individuals, whether religious or otherwise.

Recently, science has taken a lot of interest in how belief and religious meditation can affect human health. Different perspectives have been used to study the impact of these techniques (depressive disorders, anxiety, addictions, disorders through psychoactive drugs, eating disorders).³ How meditation affects stress reduction, and the ways in which psychosomatic disorders, cardiovascular ailments and blood pressure can be prevented has also been the focus of many previously conducted researches.⁴ Dermatological problems, chronic pain, respiratory ailments and musculoskeletal disorders can be relieved through meditation. It may also help in providing support to immune system, and as a symptomatic relief for cancer.⁵ Research shows that meditation techniques have a positive effect on specific cognitive functions. It has been

¹Wong ML, Licinio J. Research and treatment approaches to depression. *Nat Rev Neurosci* 2001; 2:343–351.

²Kaiser, A. S., Katz, R., & Shaw, B. F. (1998). Cultural issues in the management of depression. In S. S. Kazarian & D. E. Evans (Eds.), *Cultural clinical psychology: Theory, research, and practice*. New York: Oxford University Press. pp. 177–214.

³Ospina, M. B., Bond, K., Karkhaneh, M., Tjosvold, L., Vandermeer, B., Liang, Y., et al. (2007). Meditation practices for health: state of the research. *Evid. Rep. Technol. Assess.* 155, 1–263.

⁴Barnes, V. A., Treiber, F. A., and Davis, H. (2001). Impact of transcendental meditation on cardiovascular function at rest and during acute stress in adolescents with high normal blood pressure. *J. Psychosom. Res.* 51, 597–605. doi:10.1016/S0022-3999(01)00261-6.

⁵Ospina, M. B., Bond, K., Karkhaneh, M., Tjosvold, L., Vandermeer, B., Liang, Y, et al. (2007). Meditation practices for health: state of the research. *Evid. Rep. Technol. Assess.* 155, 1–263.

proven that attention is enhanced through meditation,¹ enhances fluency in speaking,² memory,³ as well as cognitive resilience.⁴ Many forms of meditation have been used among religions, which means there is a strong link between meditation and the spirituality of a human being. It is increasingly obvious that people who have Alzheimer's disease retain their intuition as well as spiritual consciousness, even though intellect and memory are lost.⁵ In spite of memory loss, patients who have Alzheimer's manage to learn how to meditate. If patients who have Alzheimer's disease are involved in such activities, including, prayers and meditation, this will have positive effects on their spiritual health, sense of belonging, self-esteem and quality of life.⁶

Islamic Approach in counselling depression management:

A method through which a person can overcome their problems is by means of faith based Islamic counseling. A reason for this lies in the fact that it is a requirement of human life for spiritual and physical needs to be balanced so that wellbeing can be achieved. Based on this, many religions particularly Islam, teaches human beings to seek education about physical and mental health side by side. For instance, the infallibles narrate: 'the night prayer should be prayed because it was your Prophet (PBUH)'s habit and it shields you from illnesses.' It has also been narrated: 'Prayer at night removes sadness.' Additionally, it has been said: 'Up till now, food has not harmed me as I have not begun to eat any meal without uttering God's name and I have not stopped eating without thanking God.'⁷ From narrations, you can how mental health affects bodily health. Furthermore, other narrations discuss how bodily health affects mental health, such as this, 'Avoid filling your stomach up, because it causes harm to your body, causes you to fall ill, and also causes sadness and depression.' Another narration says: 'The stomach originates all illnesses and abstaining is the start of all cure.'⁸ The principle of internal medicine by Harrison was the Persian medicine which was called Hikmat and was practiced among Muslim communities.⁹ Three important components of Islamic teaching, namely aqidah, ibadah and akhlaq, form the basis

¹Pagnoni, G., and Cekic, M. (2007). Age effects on gray matter volume and attentional performance in Zen meditation. *Neurobiol. Aging* 28, 1623–1627. doi: 10.1016/j.neurobiolaging.2007.06.008.

²Alexander, C. N., Langer, E. J., Newman, R. I., Chandler, H. M., & Davies, J. L. (1989). Transcendental meditation, mindfulness, and longevity: an experimental study with the elderly. *Journal of personality and social psychology*, 57(6), 950.

³Ibid.,

⁴Ibid.,

⁵Dopson, L. (2005). Spirituality and Alzheimer's. *Nurs. Older People* 17, 39. doi:10.7748/nop2005.05.17.3.39.c2374.

⁶Lindberg, D. A. (2005). Integrative review of research related to meditation, spirituality, and the elderly. *Geriatr. Nurs.* 26, 372–377. doi: 10.1016/j.gerinurse.2005.09.013.

⁷Shobbar, S. A. (2007). *Teb-al-Aeimamah*(AS). Beirut: Dar-al-Ershad.p.341.

⁸Majlisi, M. B. (1927). *Bihar-al-Anvar* (Vol. 62). Tehran: Islamic-Library. p.197.

⁹William. L., Hasler, & Chung, O. (2012). Complementary, alternative, and integrative medicine. In J. P. Briggs & S. E. Straus (Eds.), *Harrison's principle of internal medicine* (Vol. 1, p. 2). New York: McGraw-Hill.

of the analysis of Islamic approach used by religious counselors. Matters that must be believed by heart, free from doubts, and providing peace to the mind, are called Aqidah.¹ Aqidah and iman are of utmost importance in the life of man as it affects the psychological wellbeing positively, all goodness is originated from it, and it represents the most noble of the Islamic components.² Another fundamental spect of a Muslim's life is Ibadah which can be defined as worshipping, showing obedience, submitting oneself, devoting oneself etc. It is a symbol of devotion for the Creator of the slave.³ The meaning of Ibadah is wide, as in it comprises of all features that mean submitting to Allah's commands and staying away from prohibited things. Ibadah is a direct connection between a slave and his Creator, as represents the main purpose of existence, which is, worshipping Allah the Almighty. There are two types of Ibadah in Islam, namely general and specific. The concept of general ibadah includes all actions done with the purpose of attaining Allah's pleasure, for example noble conduct, being respectful to your parents etc. It also shows how the slave acts intentionally to comply with Allah's will. The meaning of specific ibadah is certain practices that the slave must do as a kind of training as evidence of complete obedience, for instance the five principles of Islam: declaring faith, offering prayer, giving zakah, observing fasts and going for Hajj. Widely known obligations by religion such as umrah, charity and tilawah al-Quran are also included in this.⁴ However, the discussion of this research pays attention to particular forms of ibadah for example prayer, fasting, charity tax, hajj, zikr, tilawah al Quran, qiyam al lail and dua. A man's inner strength that causes him to behave a certain way is called Akhlaq.⁵ Zaydan says a set of attributes that are ingrained in a person's soul which cause him to behave in a good or bad way are called Akhlaq.⁶ Al-Ghazali says that a spiritual condition which conveniently causes behavior without the need to deliberate first is called Akhlaq. Given that the behavior that results are good, this shows a good state of akhlaq. Similarly bad akhlaq leads one to behave badly. Hence, akhlaq can be categorized in two types, good akhlaq (al-akhlaq al-mahmudah) as well as bad akhlaq (al-akhlaq al-mazmwnah).⁷ Al-Ghazali is of the opinion that good akhlaq includes qualities that deserve to be praised, for instance repenting, observing patience, being grateful, being fearful, being hopeful. On the other hand, bad akhlaq constitutes prejudice, a heart filled with the love of this world, gossiping and arrogance.⁸

¹Al-Banna, Hassan (1978). *Al-Aqa'id*. Kaherah: Dar al-Syahhab.

²Al-Ghazali, Abu Hamid Muhammad ibn Muhammad (2000). *Iliya' 'Ulum al-Din*. Kaherah: Dar al-Taqwa li al-Turath. Vol 2, p.341.

³Mat Akhir. Noor Shakirah (2008). *Al-Ghazali and his theory of the soul a comparative study*. Penang, Malaysia: University Science Malaysia.

⁴Al-Bayanuni. Muhammad Abu al-Fath (1984). *al-'Ibadah Dirasah Manluijiyyah Syamilah fi Daw al-Kitab wa al-Sunnah*. Kaherah: Dar al-Salam. p. 49.

⁵Zaqzuq. Mahmud Harndi (2000). *Mawsu'ah al-Mafahim al-Islamiyyah al-'Ammah*. Al-Qaherah: Majlis al A'la lil Shu'un al-Islamiyyah. p.75.

⁶Zaydan, 'Abd al-Karim (2000). *Usui al-Da'wah*. Cet. ke-vii. Beirut: Muassasah al-Risalah. p.34.

⁷Al-Ghazali (2000) Al-Ghazali, (2000). *Iliya' 'Ulum al-Din*. Kaherah: Dar al-Taqwa li al-Turath. Vol 2, p.361.

⁸*Ibid.*,

Islamic method of Counseling in the form of positive psychological emotion:

Sins play a major role in making us unhappy and depressed. Our guilt as a result of sin makes us feel depressed, stressed and anxious. That depression causes us to turn to Allah and ask for forgiveness, or it makes us engage in more sin. In the Holy Quran, Allah says, 'And who turns away from remembering Me, he will indeed have a depressed life.'¹ Positive thinking and prayers can treat a little bit of anxiety and depression which is a part of daily life. Islam also provides hopes of cure to those who go through unhealthy and severe anxiety and depression. For those of us who experience abnormal and unhealthy levels of depression and anxiety. When one feels depressed, one should invoke Allah, reciting supplications to get rid of worry and depression. One should also try to boost our faith in Allah. In the Holy Quran, Allah says:

*"Allah is Protector to the ones believe, He brings them from the depth of darkness into light. While the ones who disbelieve, their supporters are devils: they bring them into the depths of darkness from the light. They will be inhabitants of the fire, to live therein (forever)"*²

How to Deal with Depression and Anxiety According to Quran and Sunnah

We should have faith in Allah Almighty in every aspect of life. Some couple of steps that can help to deal with depression and anxiety mentioned below:

- **Asking Allah Almighty (Dua):** Every anxiety, concern and fear can be turned into dua. It can be looked at as a reason for submitting oneself to God and fall into prostration, which is a position where one is nearest to Allah. Allah is already aware of what lies in the heart, but he still listens and wants His slave to ask Him for what he desires. The Holy Prophet (PBUH) said: "**Allah becomes displeased with the one who does not ask Him for anything.**"³ No matter what we are going through, we must always ask Allah for help, as He alone can aid us.
- **Reading Surah Ad Duha:** A report says when the Prophet (PBUH) started receiving revelation from Allah, there came a point where a long time period passed and no revelation came. Because of this, the people of Makkah tried to insult the Prophet (PBUH), and he went into depression. Surah-e-Duha was revealed at that point in time.⁴ The Surah gives us a beautiful reminder, for us to view life in a broader perspective and to be thankful for all that has been given to us, and to always struggle for the truth. Surah-e-Duha is considered a clear remedy for depression from Allah Almighty.
- **Remembering Allah, Doing Dhikr:** Dhikr means keeping one's tongue moist with Allah's remembrance. By means of remembering Allah, hearts are comforted and

¹Quran, 20:124.

²Quran, 2:257.

³Imam Esa Tirmidhi, Jami` at-Tirmidhi, Book on Supplication, Chapter: From It: Whoever Does Not Ask Allah, He Gets Angry With Him, Hadith: 3373.

⁴Quran 93: 1-11

depression/anxiety are relieved. It is mentioned in the Holy Quran: **"The ones who have faith, and the ones whose hearts attain peace by remembering Allah: for undoubtedly in Allah's remembrance do hearts attain peace."**¹

- **Offering Salah:** Peace can be found by praying on time, with shyness and complete focus. It is a very good way of dealing with depression and stress, as a Muslim offers salah while intending to establish a connection with Allah, who is the One to help him overcome his difficulties. The Holy Quran says: **"O you who believe! Seek help in patience and in prayer; certainly, Allah is with the patient."**²
- **Recitation of the Holy Quran:** One of the finest forms of Allah's remembrance is reading the Quran. It is a source of comfort and tranquility for one's heart.
- **Recitation of Surah al-Nas:** Continuous recitation of Surah al-Nas shields you against depression and uplifts your mood if you are going through depression.
- **Seeking Help Through Sabr:** In situations where we feel powerless, observing patience allows us to feel in control of our situation. Our minds and behavior when we go through hardship is controlled through being patient. The Holy Quran says: **"Seek assistance by means of Sabr and Salah"**³
- **Relying on Allah Almighty (Tawakkul):** Continuously remember Allah all day, and rely upon Him completely. If you plan on doing something for example, to cope with a particular challenge you are facing, place complete trust in Allah Almighty who is All Knowing and most wise. The Holy Quran says: **"When you have reached a decision, place your trust in Allah"**⁴
- **Seeking Forgiveness for Your Sins:** One is relieved from depression and anxiety which is a result of sins, when one seeks Allah's pardon. Forgiveness causes joy, so one must ask for pardon for oneself and pardon others as well.
- **Avoiding Procrastination:** One of the important reasons for stress is laziness as a person does not complete his tasks on time. Prophet Mohammad (PBUH) sought Allah's protection from indolence.

Findings:

The above descriptive analysis derives the following findings from the whole discussion of the paper.

- Good implications of Islamic system of belief and practices can be applied to the field of counseling of depression management and mental health.
- The religious element, especially Islam, has applications in terms of counseling in the form of faith or aqidah. This aspect of faith has positive effects when applied to counseling on

¹Quran, 13:28

²Quran, 2:153

³Quran 2:45

⁴Quran 3: 159

the patient with depression. This faith inculcate process can bring peace of mind, if the depressed person is to be educated to face of life's problems with the will of support and reward from God.

- In the ibadah which is called prayer system, patients gain motivation in terms of performing particular practices and carrying on with life. Such practices include regular prayer which can make spiritual connection with God. And charity which can be helpful for needy and gives peace of mind to the giver.
- The morality or akhlaq element motivates clients to improve their characters to become more sober and improved individuals. This way the client may be able to improve the family relations and self-development as well.
- Additionally, counselors are also affected, in the sense that they are more motivated to apply Islamic perspectives to counseling as the good effects of this on clients are obvious.

Conclusion:

The whole descriptive analysis and discussion involves a organized literature review to check how religious counseling affects treatment for depression through positive emotions and on strategic use of positive psychology that relies on positive feelings to cure or lessen depression symptoms. Islamic system of belief called aqida and practices called Ibadah and Ikhlaq can be used as tool of creating positive emotion in the client suffering with depression or any other psychological disorder. Islamic system for belief, code of behavior, ethics, and social value can be a great support in endurance, as well as the development of coping strategies that allow a person to handle difficult events in life. Islam gives teachings regarding the living of a life harmonious with others. "Search for the life to come by way of what God gave you, but neglect not your due share in this world. Do good to others like God has done you good. Seek not to cause the spread of corruption in the land, as God loves not the people who do that" (Quran, 28:77). The results of this study demonstrate the fact that the application of the Islamic perspective in counseling will have positive impacts on clients and counselors alike. In conclusion, it can be said that Islamic perspective in counseling has the capacity to aid clients in overcoming their issues, and can play a positive role in improving efficacy of counseling.



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