

ISLAMIC COUNSELLING AND MUSLIM MENTAL HEALTH

- SABNUM DHARAMSI &
ABDULLAH MAYNARD



RESOURCE GUIDE



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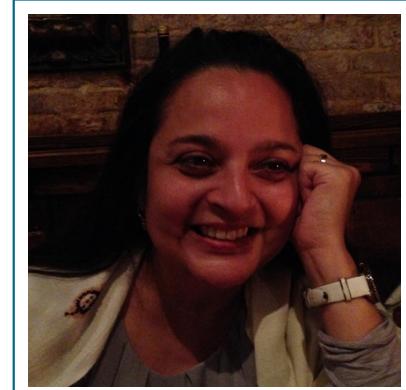


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About Sabnum Dharamsi

Having already developed one of the first transcultural counselling certificate course in the UK, shortly after my conversion to Islam with Sabnum Dharamsi, I developed the Islamic Counselling model. I then went on to develop a programme of accredited training courses to level 4 in Islamic Counselling. I have trained people in Islamic Counselling in London, Birmingham, and Bristol.



I sat on the board of the Muslim Womens Helpline, one of the first Islamic counselling services in the UK, and assisted in the development of the Arabic Childrens and Families Counselling Service, part of Kensington and Chelsea CAMHs, the first Islamic counselling service to work in partnership with the NHS. In 2007, I wrote the Department of Health and Social Care Muslim Mental Health Scoping Report, a document that has since been translated into German following the Syrian refugee crisis. I am also the founder director of the Lateef Project, the second Islamic Counselling service to work in partnership with the NHS. This Birmingham service has worked with Muslims (and non-Muslims) through its telephone service in Birmingham as well as Europe, Africa, and Asia. More recently, its face-to-face service embedded in a GP surgery has worked with Muslims from Afghan and Pakistani communities.



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About Abdullah Maynard

I co-founded the Islamic Counselling training programme, the first Islamic accredited training in the UK. Most of my work is developing and teaching students in Islamic Counselling up to practitioner level. I have lectured/trained on Islamic Counselling in many organisations from the University of Punjab to the Muslim Youth Helpline, to Islamic Medical Association, Durham University, to the Islamic Counselling module for Cambridge Muslim College under Professor Tim Winter, which seeks to provide imams from traditional Islamic backgrounds with an overview of contemporary and traditional knowledge.



I have supported Muslim grassroots organisations to offer Islamic counselling skills to their members including Wingz in Northampton, Pearls of Peace in Gloucester, and Markfield College for New Muslims. I established a facebook group on Islamic Counselling that has almost 2000 members worldwide. Abdullah and I contributed a chapter for the book 'Counselling Muslims'. I've spoken on many Islamic TV/Radio programmes to raise awareness on Muslim mental health, and was Chair of the Muslim Women and Families Helpline for over 10 years. Originally trained in person-centred counselling, I have worked extensively in the drugs and alcohol field as well as undertaken research, training, and consultancy in relation to teenage pregnancy, sex and relationships, and diversity.



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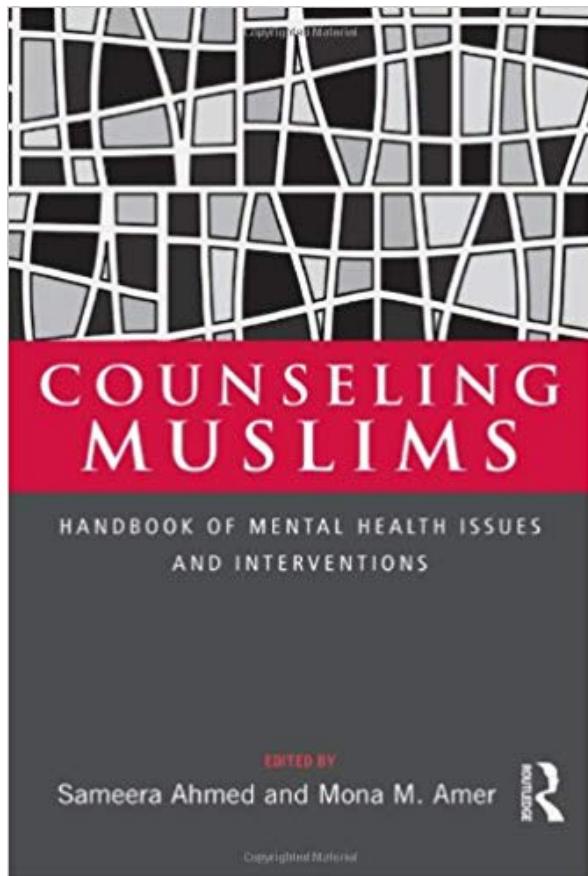
Event Details

Following years of development, in 1996, Sabnum Dharamsi and Abdullah Maynard started providing Islamic Counselling services and related training programmes, based on spiritual teachings at the heart of Islam, internalised through an apprenticeship with their Sufi teacher.

More than 20 years later, there are now around a dozen organisations and many more practitioners offering Islamic Counselling in the UK to the Muslim community. Many Muslims actively seek out a spiritual approach to their well being.

This interview gives an overview of what Islamic Counselling means. We will also discuss Muslim mental health, exploring the interactions between faith and personal identities, spirituality, and well being, in the geo-political context of the 21st century.

Reading



A young female client presents with anorexia nervosa and believes that her problem has its roots in magic; parents are helpless in the face of their son's substance abuse issues; an interracial couple cannot agree on how to discipline their children.

How would you effectively help these clients while balancing appropriate interventions that are sensitive to religious, cultural, social, and gender differences?

This handbook answers these difficult questions and helps behavioral health practitioners provide religio-culturally-competent care to Muslim clients living in territories such as North America, Australia, and Europe.

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