



TRADITIONAL ISLAMICALLY INTEGRATED PSYCHOTHERAPY

Level 1 Training | Program Guide



ISTANBUL, TÜRKİYE | 2025







Khalil Center | Traditional Islamically Integrated Psychotherapy (TIIP)

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Khalil Center | Traditional Islamically Integrated Psychotherapy (TIIP)

Welcome

Assalamu 'Alaykum,

Welcome to Khalil Center's Traditional Islamically Integrated Psychotherapy (TIIP)
Level 1 training in Istanbul, Turkey!

We are extremely excited to organize this training after years of research and development. The demand to offer this course has been steadily increasing over the last few years and skyrocketed after our introductory 6-part series held in October of 2020. Through this training, and many more to come, we hope to share the knowledge and skills that we have amassed by deeply studying both the Islamic and psychological traditions.

Khalil Center would like to thank Ibn Haldun university for allowing us to utilize the world famous Suleymaniye Complex (Mosque and Madrasahs) for our training this week. The walls of this institution contain centuries of Islamic and Medical history that we urge you to learn more about, allowing it to enhance your experience as you integrate Islam into your psychological practice.

We pray that it is beneficial and request that you keep Khalil Center in your sincerest prayers.

Sincerely,

The Khalil Center Team





WHAT IS KHALIL CENTER?



Khalil Center is a psychological and spiritual community wellness center advancing the professional practice of psychology rooted in Islamic principles. An initiative designed to address the widespread prevalence of social, psychological, familial, relational and spiritual issues of Muslim communities. Khalil Center's approach emphasizes: psychological reconstruction, behavioral reformation and spiritual elevation.

Khalil Center utilizes faith-based approaches rooted in Islamic theological concepts while integrating the science of psychology towards addressing psychological, spiritual and communal health.



WHAT IS TIIP?



What is TIIP?

The treatment model of care covered in the certification program is an integrative framework originally published by Keshavarzi & Haque (2013) that outlines Islamic beliefs with regard to health, pathology, human ontology, and epistemology. This modality has developed over the course of the following 8 years culminating in the upcoming book publication mentioned above as well as boasting early empirical evidence demonstrated through a 1-year process outcome study.

This approach is not a regimented or manualized therapy but rather provides general theoretical direction and insight on integrating psychotherapeutic practice and the Islamic spiritual tradition. It allows for the integration of many of the pre-existing modalities of psychotherapy, thereby not serving to replace existing orientations but rather to provide a refined integrative approach within an Islamic framework. It allows for further expansion of research that is rooted in the Islamic tradition and is an ever-evolving modality.

Such a framework recognizes the inherent spiritual essence of the human being and views such spirituality as an important determinant of identity, shaping human thinking/belief, influencing emotional expressions, and shaping behavioral health. In this model, health is seen on a holistic continuum that includes the acquisition of virtuous behaviors, beliefs, and spiritual practices rather than the mere absence of clinical pathology.

COURSE DESCRIPTION





Khalil Center | Traditional Islamically Integrated Psychotherapy (TIIP)

This is a 5-day intensive on Traditional Islamically Integrated Psychotherapy (TIIP) Level 1. The training will provide students of psychology and mental health with an orientation to the foundational tenets & principles of the model including a discussion of Islamic epistemology, i.e., a framework for reconciling disparate sources of knowledge (i.e. empirical, rational, and scriptural) within an Islamic context. The core principles of the model will be presented that include a review of holistic schemas of health and pathology, nature of the human being, composition of the human psyche, principles of change, and role of the TIIP practitioner.

Students will engage with practical applications of this model through two types of techniques:

- **Inherently Islamic approaches of psychotherapy.** Inspired by the Qur'an, Prophetic Tradition, and the traditions of the scholars of the spiritual sciences (taziyah al-nafs).
- **Adaptation and integration of mainstream interventions.** Methods drawn from contemporary orientations that are consistent with the foundational principles of TIIP.

The course will also teach students to conceptualize and treat psychological dysfunction using this Islamic model.

Interventions are designed to specifically target the elements of the TIIP ontological framework of the human psyche:

- **'Aql** - cognition
- **Nafs** - behavioral inclinations
- **Rûh** - spirit
- **Ihsâs** - emotions.







Khalil Center | Traditional Islamically Integrated Psychotherapy (TIIP)

DAY 1 - MON AUG 4 2025

TIME	TOPICS	READINGS
8:00 - 8:30 AM	Opening Remarks, Introductions	
8:30 - 11:00 AM	<p>Foundations of Traditional Islamically Integrated Psychotherapy (TIIP) Intro to TIIP Conceptualization</p> <p><i>Dr. Hooman Keshavarzi</i></p>	<p>Keshavarzi, H., Khan, F., Ali, B., & Awaad, R. (Eds.) (2020). Applying Islamic principles to clinical mental health care: Introducing Traditional Islamically Integrated Psychotherapy. Routledge.</p> <p><i>Editors' Introduction</i></p> <p><i>Chapter 1: Foundations of Traditional Islamically Integrated Psychotherapy</i></p> <p>Keshavarzi, H & Ali, B (2018). Islamic Perspectives on Psychological and Spiritual Well-being and Treatment, In H. S. Moffic,,J. Peteet, A. Hankir, R. Awaad, Islamophobia & Psychiatry: Recognition, Prevention, and Treatment. New York: Springer.</p>
11:00 - 11:45 AM	Lunch Break	
11:45 - 1:15 PM	<p>Foundations of Traditional Islamically Integrated Psychotherapy (TIIP) Continued</p> <p><i>Dr. Hooman Keshavarzi</i></p>	<p>Keshavarzi, H & Ali, B (2018). Islamic Perspectives on Psychological and Spiritual Well-being and Treatment, In H. S. Moffic,,J. Peteet, A. Hankir, R. Awaad, Islamophobia & Psychiatry: Recognition, Prevention, and Treatment. New York: Springer.</p>
1:15 PM	Dhuhr	





DAY 2 - TUE AUG 5 2025

TIME	TOPICS	READINGS
8:00 - 10:00 AM	<p>Case Conceptualization & Role of Practitioner in Traditional Islamically Integrated Psychotherapy (TIIP)</p> <p>Assessment According to (TIIP) & the Early Stages of Counseling.</p> <p>Stages of Change</p> <p>5 Assessment Principles</p> <p><i>Dr. Fahad Khan</i></p>	<p>Keshavarzi, H., Khan, F., Ali, B., & Awaad, R. (Eds.) (2020). Applying Islamic principles to clinical mental health care: Introducing Traditional Islamically Integrated Psychotherapy. Routledge.</p> <p><i>Chapter 2: The Role of the TIIP Therapist: Scope of Practice and Proposed Competencies</i></p> <p><i>Chapter 5: Quantitative and Qualitative Assessment of the Ontological Domains of the Psyche in TIIP</i></p>
10:00 - 11:00 AM	<p>Empathy Response Styles</p> <p>Prophetic Empathy</p> <p>Conducting Intake Sessions</p> <p><i>Heba El-Haddad</i></p>	
11:00 - 11:45 AM	Lunch Break	
11:45 - 1:15 PM	<p>Intake Role Play</p> <p><i>Dr. Fahad Khan</i></p>	
1:15 PM	Dhuhr	





Khalil Center | Traditional Islamically Integrated Psychotherapy (TIIP)

DAY 3 - WED AUG 6 2025

TIME	TOPICS	READINGS
8:00 - 10:00 AM	<p>Process Experiential/Emotion-Focused Modalities of Intervention</p> <p>Utilization of Emotion-Focused Interventions for Facilitation Emotional Regulation and Transformation</p> <p>Emotional Signature Interventions</p> <p><i>Dr. Hooman Keshavarzi</i></p>	<p>Keshavarzi, H., Khan, F., Ali, B., & Awaad, R. (Eds.) (2020). Applying Islamic principles to clinical mental health care: Introducing Traditional Islamically Integrated Psychotherapy. Routledge.</p> <p><i>Chapter 7: Emotionally Oriented Psychotherapy</i></p>
10:00 - 11:00 AM	<p>Emotionally Oriented / Ihsasi Role Play</p> <p><i>Dr. Hooman Keshavarzi</i></p>	
11:00 - 11:45 AM	Lunch Break	
11:45 - 1:15 PM	<p>Chairwork Group Exercises</p> <p><i>Dr. Fahad Khan, Heba El-Haddad, Esra Altinisik, Sena Aycan</i></p>	
1:15 PM	Dhuhr	





DAY 4 - THU AUG 7 2025

TIME	TOPICS	READINGS
8:00 - 11:00 AM	<p>Cognitive Theories in Islam and Role of 'Aql</p> <p>'Aql in the Islamic Tradition</p> <p>Difference Between Mind, Brain, and 'Aql</p> <p><i>Heba El-Haddad</i></p>	<p>Keshavarzi, H., Khan, F., Ali, B., & Awaad, R. (Eds.) (2020). Applying Islamic principles to clinical mental health care: Introducing Traditional Islamically Integrated Psychotherapy. Routledge.</p> <p><i>Chapter 8: The Use of the Intellect (Aql) as a Cognitive Restructuring Tool in an Islamic Psychotherapy</i></p>
11:00 - 11:45 AM	Lunch Break	
11:45 - 1:15 PM	<p>Cognitive (Aql) Roleplay</p> <p><i>Heba El-Haddad</i></p>	
1:15 PM	Dhuhr	



DAY 5 - FRI AUG 8 2025

TIME	TOPICS	READINGS
8:00 - 9:30 AM	<p>Behavioral Interventions</p> <p>TIIP Behavioral Signature Interventions</p> <p>Usage of the TIIP Waswasa Workbook for Treatment</p> <p>Case Example: Manifestations of OCD Scrupulosity/Waswasa in Muslim Populations</p> <p>Basics on TIIP treatment of Waswasa</p> <p>Religious Manifestations/Considerations</p> <p><i>Heba El-Haddad</i></p>	<p>Keshavarzi, H., Khan, F., Ali, B., & Awaad, R. (Eds.) (2020). Applying Islamic principles to clinical mental health care: Introducing Traditional Islamically Integrated Psychotherapy. Routledge.</p> <p><i>Chapter 9: Behavioral (Nafsani) Psychotherapy: Character Development and Reformation</i></p> <p>Keshavarzi, H., Khan, F., & Syed, B. (2020). Islamically integrated treatment of Obsessive-Compulsive Disorder Scrupulosity (Waswasa) in Muslim Patients. In Tinaz, N., Ayten, A., Zengin, M., & Eksi, H. (Eds.) <i>Spiritual Counseling and Care in Health and Prison Services: Diverse Experiences & Practices</i>, Istanbul: Ensar Publishing.</p>
9:30 - 11:00 AM	<p>TIIV</p> <p>Introducing the Traditional Islamic Inventories of Virtues</p> <p><i>Dr. Hooman Keshavarzi</i></p>	<p>The Traditional Islamic Inventory of Virtues (TIIV) refines al-Ijī's 14th-century classification from al-Akhlaq al-'Aqūdiyyah by consolidating overlapping subvirtues, making minor linguistic revisions, and introducing a few new subvirtues. It consists of five primary virtues and 31 subvirtues:</p> <ul style="list-style-type: none">• Wisdom (Ḥikmah)• Valor (Shajā'ah)• Temperance ('Iffah)• Justice ('Adālah)• Spirituality
11:00 - 11:45 AM	Lunch Break	

TIME	TOPICS	READINGS
11:45 - 1:00 PM	<p>Spiritually (Rūhānī) Oriented Interventions and the Integration of Sufi Practices in Psychotherapy.</p> <p>Guided Imagery Breathing Exercises Murâqabah/zikr</p> <p>Role of Mental Health in Islamic Law</p> <p><i>Dr. Hooman Keshavarzi</i></p>	<p>Keshavarzi, H., Khan, F., Ali, B., & Awaad, R. (Eds.) (2020). Applying Islamic principles to clinical mental health care: Introducing Traditional Islamically Integrated Psychotherapy. Routledge.</p> <p><i>Chapter 10: Spiritually (Ruhani) Focused Psychotherapy</i></p> <p>Haque, A. & Keshavarzi, H. (2014). Indigenous healing methods in counseling: Muslim beliefs and practices. International Journal of Culture and Mental Health, 7(3), 297-314.</p>
1:00 PM	Jummuah	



MEET OUR INSTRUCTORS





Dr. Hooman Keshavarzi, Psy.D.

Executive Director

Hooman Keshavarzi is a licensed clinical psychologist in the state of Illinois. He holds a Doctorate in Clinical Psychology. He currently serves as the program director for the Master's in Counseling Islamic Psychology Program at Hamad bin Khalifa University, Doha, Qatar, is a visiting professor for Ibn Haldun University, Istanbul, Türkiye, and is the founding director of Khalil Center, a research clinic in the United States.



Languages Spoken:

- English
- Azeri
- Turkish
- Arabic (Classical)



Modalities:

- Individual Therapy (Adults)
- Marital Therapy
- Family Therapy
- Psychological & Cognitive Evaluations



Clinical Focus:

- Anxiety
- Depression
- Trauma
- Obsessive Compulsive Disorders
- Adjustment Problems (grief, loss, stress management etc.)
- Spiritual/Personal Development



Dr. Fahad Khan, Psy.D.

Deputy & Clinical Director at Khalil Center

Dr. Fahad Khan is a Licensed Clinical Psychologist with a Doctorate in Clinical Psychology and a Masters degree in Biomedical Sciences. He has also been a student of religious studies, beginning with his memorization of Qur'an at the age of 16. He currently serves as the Deputy Director at Khalil Center, providing psychological services while supervising clinical and research work. He also teaches undergraduate as well as graduate courses in various academic institutions. His research and writing interests include Muslim mental health and Islamic psychology. He is a fellow of the International Association of Islamic Psychology and serves as a reviewer and editor for various peer-reviewed journals in United States and Pakistan. He is actively involved in professional organizations and has served on many committees and divisions of the American Psychological Association (APA) as well as Illinois Psychological Association (IPA). For his work and dedication, the APA awarded him the 2021 Early Career Psychologist Champion and 2020 Early Career Achievement Awards.



Languages Spoken:

- English
- Urdu/Hindi
- Punjabi



Modalities:

- Individual (Adolescents & Adults)
- Marital Therapy
- Family Therapy
- Psychological & Cognitive Evaluation



Clinical Focus:

- Anxiety
- Depression
- Trauma
- Obsessive Compulsive Disorders
- Adjustment Problems (grief, loss, stress management etc.)
- Spiritual/Personal Development



Heba El-Haddad

Psychotherapist

Heba El-Haddad holds an undergraduate degree in psychology of Social Science, a Master's degree in Clinical Psychology, and is currently completing her doctorate degree in Clinical Psychology. Heba is a Traditional Islamically Integrated Psychotherapy (TIIP) practitioner and serves as the Clinical Training and Education Director of the Khalil Center Bay Area branch. She is part of a group of clinicians and scholars who contributed to publishing the new text on the TIIP model titled 'Applying Islamic Principles to Clinical Mental Health Care' for Muslim practitioners nationwide.

She previously served as a mental health instructor at Kaiser Permanente teaching classes on Managing Depression, Anxiety, Insomnia, Anger, and Emotional Wellness. Heba has co-authored publications, led trainings, and delivered presentations on a broad range of topics across the U.S. within the field of mental wellness and Islamic psychology, guided by the conviction that prevention is more powerful than intervention. She is a student of knowledge and has studied and completed courses in Tajweed, Islamic Studies, Arabic, and Theology and has been engaged in the formal study of the Ihyā' 'Ulūm al-Dīn for the past four years under the tutelage of a senior scholar.



Languages Spoken:

- English
- Arabic (Classical)



Modalities:

- Adolescents
- College students
- Women



Clinical Focus:

- Cognitive-behavior therapy (CBT)
- Acceptance and commitment therapy (ACT)
- Solution- focused therapy





Dr. Khalid Elzamzamy, MD, MA

Khalil School Faculty

Khalid Elzamzamy is an Assistant Professor of Psychiatry and Behavioral Sciences at Johns Hopkins University School of Medicine, and a Child and Adolescent Psychiatrist at the Kennedy Krieger Institute, USA. He completed his medical education and psychiatric training in various parts of the world, including Egypt, Qatar, and the USA. He earned a Master's degree in Islamic Studies from Hamad Bin Khalifa University. His interests focus on the role of spiritual and religious factors in mental health, with a particular emphasis on suicide. He is also interested in clinical ethics within mental health practice.



Languages Spoken:

- English
- Arabic (Classical)



Modalities:

- Psychiatrist



Research Interests:

- The integration of religion and spirituality in clinical practice
- Suicide in Islamic literature and the Muslim community
- Contributions of Muslim intellectuals to psychology and mental health
- Islamic ethics in clinical practice

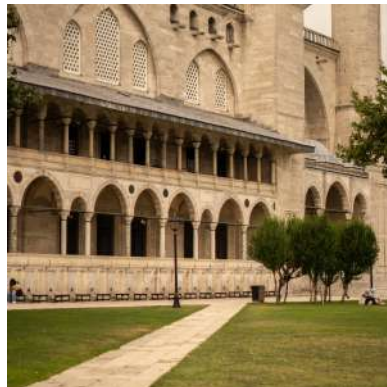
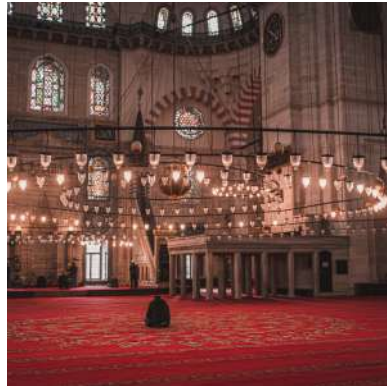


THE SÜLEYMANIYE MADRASAH



The Süleymaniye complex is one of the oldest and most historic institutions in the world. Established in the 16th century as a socio-religious center, the Süleymaniye has been a home for medicinal research, practice, and teaching. The complex consists of a medical school, a hospital, and a number of madrasas (schools) through which knowledge was disseminated.

We are extremely honored to be hosting our training in the 2 madrasa sections of the complex: The Salis Madrasa & the Darul Kurra Madrasa.





Reading the Classics

With Dr. Hooman Keshavarzi

Selected, daily readings and reminders from classic Islamic psychology literature.



Monday - Friday



After Fajr Ṣalāh



Süleymaniye - Darül Kurra Madrasah

Ṣalāt & Ṣalām Majlis

A blessed gathering of praise and remembrance honoring the Beloved ﷺ.



Thursday, Aug 7th, 2025



After Asr Ṣalāh



EDEP-Fatih Branch (Hirka-i Sherif)



Dinner: Delicious Uzbeki Pilaf

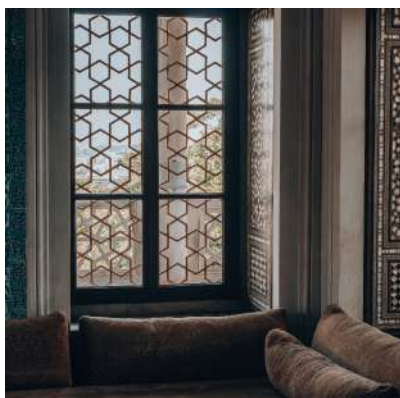
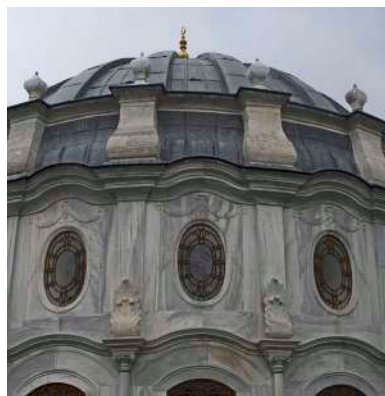


PLACES TO VISIT



Sultan Ayyub

The present building dates from the beginning of the 19th century. The mosque complex includes a mausoleum marking the spot where Abu Ayyub al-Ansari, the standard-bearer and friend of the Prophet Muhammad ﷺ, is said to have been buried.

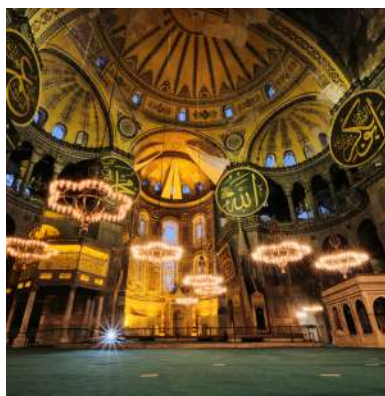


Topkapi Palace

The Topkapı Palace is a large museum in the east of the Fatih district of Istanbul in Turkey. In the 15th and 16th centuries it served as the main residence and administrative headquarters of the Ottoman sultans.

Hagia Sophia

Hagia Sophia is a great architectural beauty and an important monument for Muslim history. Once a church, later turned mosque by the great Sultan Mehmet Fatih, Hagia Sophia has always been the precious of its time.



Hırka-i Sherif

Hırka-i Şerif Mosque is situated at Hırkaşerif quarter's Muhtesip İskender neighborhood in Fatih district of Istanbul, Turkey. It was commissioned by Ottoman Sultan Abdulmejid I (reigned 1839–1861).



Fatih Sultan

The Fatih Sultan Mehmet Bridge also known as the Second Bosphorus Bridge is a bridge in Istanbul, Turkey spanning the Bosphorus strait. When completed in 1988, it was the 5th-longest suspension bridge in the world; today it is the 24th.



July 15th Bridge

The Bosphorus Bridge known officially as the 15 July Martyrs Bridge and unofficially as the First Bridge is one of the three suspension bridges spanning the Bosphorus strait in Istanbul, Turkey, thus connecting Europe and Asia.



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Handwriting practice lines consisting of 20 horizontal blue lines.





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