



## Course Schedule

Day 1		
Time	Topic	Readings
<b>6:00 – 7:00 PM</b>	Opening Remarks & Introductions	
<b>7:00 – 9:00 PM</b>  <i>H. Keshavarzi &amp;</i>	- Foundations of Traditional Islamically Integrated Psychotherapy (TIIP)	<p>Keshavarzi, H &amp; Ali, B (2018). Islamic Perspectives on Psychological and Spiritual Well-being and Treatment, in H. S. Moffic,,J. Peteet, A. Hankir, R. Awaad, <i>Islamophobia &amp; Psychiatry: Recognition, Prevention, and Treatment</i>. New York: Springer.</p> <p>- Pp. 41-54</p> <p>Khan, F. &amp; Keshavarzi, H. (2023). Theoretical foundations and clinical applications of Traditional Islamically Integrated Psychotherapy (TIIP). In Richards, S., Kawika, G., &amp; Judd, D. (Eds.) <i>Handbook of Spiritually Integrated Psychotherapies</i>. American Psychological Association Press.</p>
Day 2		
<b>9:00 AM – 10:45 AM</b>  <i>H. Keshavarzi</i>	- Intro to TIIP Model and Conceptualization	<p>Keshavarzi, H., Khan, F., Ali, B. &amp; Awaad, R. (Eds.) (2020). <i>Applying Islamic Principles to Clinical Mental Health Care: Introducing Traditional Islamically Integrated Psychotherapy</i>. New York: Routledge.</p> <p>- Chapter 1</p> <p>Khan, F., Keshavarzi, H., Ahmad, M., Ashai, S., &amp; Sanders, P. (2023). Application of Traditional Islamically Integrated Psychotherapy (TIIP) and its outcome on psychological distress among American Muslims in outpatient therapy. <i>Spirituality in Clinical Practice</i>. Advance online publication.</p>



<b>10:45 - 11:30 AM</b> <i>H. Keshavarzi &amp;</i>	Activity – Conceptualize Your Patient According to TIIP Case Vignettes (4) (ex. Emotional case, Cognitive Case, Spiritual Case, Behavioral issues case)	
<b>11:30 – 11:45 AM</b>	Break	
<b>11:45 AM –1:00 PM</b> <i>F. Khan</i>	Role of the TIIP Practitioner <ul style="list-style-type: none"> <li>- Delineating role</li> <li>- Internal Characteristic requirements</li> <li>- External Characteristic requirements (ex. Skills, training, education, etc).</li> <li>- Examining different roles across Islamic disciplines ex. (Murabbī, Shaykh, Musliḥ, Tabīb, Psychologist, Faqīh etc).</li> </ul>	Keshavarzi, H., Khan, F., Ali, B. & Awaad, R. (Eds.) (2020). Applying Islamic Principles to Clinical Mental Health Care: Introducing Traditional Islamically Integrated Psychotherapy. New York: Routledge. <ul style="list-style-type: none"> <li>- Chapter 2</li> </ul>
<b>1:00 – 2:30 PM</b>	Lunch & Jummuah Break	
<b>2:30 – 4:00 PM</b> <i>F. Khan</i>	<ul style="list-style-type: none"> <li>- Case Conceptualization according to Traditional Islamically Integrated Psychotherapy (TIIP)</li> <li>- Assessment according to (TIIP) &amp; the early stages of counseling.</li> <li>- Stages of Change</li> <li>- 5 assessment principles</li> <li>- Prophetic Empathy</li> <li>- Empathy Response Styles</li> </ul>	Keshavarzi, H., Khan, F., Ali, B. & Awaad, R. (Eds.) (2020). Applying Islamic Principles to Clinical Mental Health Care: Introducing Traditional Islamically Integrated Psychotherapy. New York: Routledge. <ul style="list-style-type: none"> <li>- Chapter 5</li> </ul>
<b>4:00 – 5:00 PM</b> <i>F. Khan</i>	Role-play: Conducting Initial Sessions	
<b>Day 3</b>		
<b>9:00 – 10:00 AM</b> <i>H. Keshavarzi &amp; F. Khan</i>	Open Q & A	



<p><b>10:00 AM – 12:00 PM</b></p> <p><i>H. Keshavarzi</i></p>	<ul style="list-style-type: none"> <li>- Process Experiential/Emotion-Focused Modalities of Intervention</li> <li>- Utilization of Emotion-Focused Interventions for facilitation Emotional regulation and transformation</li> <li>- Emotional Signature Interventions</li> </ul>	<p>Keshavarzi, H., Khan, F., Ali, B. &amp; Awaad, R. (Eds.) (2020). Applying Islamic Principles to Clinical Mental Health Care: Introducing Traditional Islamically Integrated Psychotherapy. New York: Routledge. – Chapter 9</p> <ul style="list-style-type: none"> <li>- Pp. 236-266</li> </ul>
<p><b>12:00 – 1:00 PM</b></p> <p><i>H. Keshavarzi</i></p>	<p>Roleplay/Demonstrations</p>	
<p><b>1:00 – 2:00 PM</b></p>	<p>Lunch &amp; Dhuhr Break</p>	
<p><b>2:00 – 3:30 PM</b></p> <p><i>F. Khan</i></p>	<p>Cognitive theories in Islam and role of <i>'aql</i></p> <ul style="list-style-type: none"> <li>- <i>'Aql</i> in the Islamic tradition</li> <li>- Difference between mind, brain, and <i>'Aql</i></li> </ul> <p>Cognitive psychotherapy (RIDA Model) will be introduced with case illustrations and discussions.</p>	<p>Keshavarzi, H., Khan, F., Ali, B. &amp; Awaad, R. (Eds.) (2020). Applying Islamic Principles to Clinical Mental Health Care: Introducing Traditional Islamically Integrated Psychotherapy. New York: Routledge.</p> <ul style="list-style-type: none"> <li>- Chapter 8</li> </ul>
<p><b>3:30 – 4:00 PM</b></p> <p><i>F. Khan</i></p>	<p>TIIP Cognitive Signature Interventions</p>	
<p><b>4:00 – 5:00 PM</b></p> <p><i>F. Khan</i></p>	<ul style="list-style-type: none"> <li>- Outlining a Case Illustration of Traditional Islamically Integrated Psychotherapy (TIIP)</li> </ul>	<p>Keshavarzi, H. &amp; Khan, F. (2018). Outlining a case example of Traditional Islamically Integrated Psychotherapy (TIIP). In Al-Karam, C. Y. (Ed.). Islamically Integrated Psychotherapy: Processes and outcomes with Muslim clinicians. (175-207). West Conshohocken, PA: Templeton Press.</p>
<p><b>Day 4</b></p>		
<p><b>9:00 – 10:00 AM</b></p> <p><i>H. Keshavarzi &amp; F. Khan</i></p>	<p>Open Q &amp; A</p>	



<p><b>10:00 AM – 12:00 PM</b></p> <p><i>H. Keshavarzi</i></p>	<ul style="list-style-type: none"> <li>- Behavioral Interventions</li> <li>- TIIP Behavioral Signature Interventions</li> <li>- Usage of the TIIP Waswasa Workbook for Treatment</li> <li>- Case Example: Manifestations of OCD</li> <li>Scrupulosity/Waswasa in Muslim Populations               <ul style="list-style-type: none"> <li>o Basics on TIIP treatment of Waswasa</li> <li>o Religious manifestations/considerations</li> </ul> </li> </ul>	<p>Keshavarzi, H., Khan, F., Ali, B. &amp; Awaad, R. (Eds.) (2020). <i>Applying Islamic Principles to Clinical Mental Health Care: Introducing Traditional Islamically Integrated Psychotherapy</i>. New York: Routledge.</p> <ul style="list-style-type: none"> <li>- Chapter 7</li> </ul> <p>Keshavarzi, H., Khan, F., &amp; Syed, B. (2020). Islamically integrated treatment of Obsessive-Compulsive Disorder Scrupulosity (Waswasa) in Muslim Patients. In Tinaz, N., Ayten, A., Zengin, M., &amp; Eksi, H. (Eds.) <i>Spiritual Counseling and Care in Health and Prison Services: Diverse Experiences &amp; Practices</i>, Istanbul: Ensar Publishing.</p>
<p><b>12:00 – 1:00 PM</b></p> <p><i>H. Keshavarzi</i></p>	<p>The Role of Islamic Virtues</p> <ul style="list-style-type: none"> <li>- Wisdom, Temperance, Valor, Justice, and Spirituality</li> </ul>	<p>Introduction to Traditional Islamic Inventory of Virtues (TIIV).</p>
<p><b>1:00 – 2:00 PM</b></p>	<p>Lunch &amp; Dhuhr Break</p>	
<p><b>2:00 – 3:00 PM</b></p> <p><i>F. Khan</i></p>	<p>Role-play</p>	
<p><b>3:00 – 4:30 PM</b></p> <p><i>H. Keshavarzi</i></p>	<p>Spiritually (<i>Rūhānī</i>) oriented interventions and the integration of Sufi practices in Psychotherapy.</p> <ul style="list-style-type: none"> <li>- Guided Imagery</li> <li>- Breathing Exercises</li> <li>- Murāqabah/zikr</li> </ul>	<p>Keshavarzi, H., Khan, F., Ali, B. &amp; Awaad, R. (Eds.) (2020). <i>Applying Islamic Principles to Clinical Mental Health Care: Introducing Traditional Islamically Integrated Psychotherapy</i>. New York: Routledge.</p> <ul style="list-style-type: none"> <li>- Chapter 10</li> </ul> <p>Haque, A. &amp; Keshavarzi, H. (2014). Indigenous healing methods in counseling: Muslim beliefs and practices. <i>International Journal of Culture and Mental Health</i>. 7(3), 297-314.</p>
<p><b>4:30 – 5:00 PM</b></p> <p><i>H. Keshavarzi &amp; F. Khan</i></p>	<p>Wrap – Up Feedback/Surveys Next Steps</p>	