



AN ANALYSIS OF BIBLIOTHERAPEUTIC SCIENCE IN THE LENSES OF THE QUR'AN

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Introduction

Bibliotherapy is the professional juxtaposition for practicing school counsellors and library practitioners. It is a common ground where the two professionals combine their professional expertise to address concerns that have to do with psychological and/or emotional difficulties. The interplay between librarianship and counselling practices has long historical origin. Reading has been used throughout the ages to pursue valued goals. The concept of reading as a way to help facilitate the healing process and meet therapeutic goals is a common strategy in many treatment approaches (Lindberg, 2021). Reading books is recognized as a means to help individuals deal with deep concerns and can offer strategies specific to developmental issues. This process of using book for therapeutic goals is what is referred to Bibliotherapy. It was religious texts that came to be the most used literature for early bibliotherapy until the mid-nineteenth century (Tews, 1969). The use of books for treatment purposes received special and widespread attention following World Wars I and II. With many soldiers returning from battle with posttraumatic stress disorders. Bibliotherapy was considered a cost-effective treatment. Since then, the use of bibliotherapy has expanded and is currently being employed in nearly every helping profession, with every age group, and with multiple populations. Therefore, this paper presupposes that bibliotherapeutic science can be viewed from the lenses of the Qur'an. When, for example, dealing with psychosocial conditions such as anxiety and depression, it can be a worthwhile idea to make sense of what is happening in your mind and body by making reference to Qur'an. Bibliotherapy is a way to help bridge this gap. To achieved this the paper discusses issues such as understanding bibliotherapy, historical origins of bibliotherapy, the interplay between librarianship and helping practices, the relationship between behavioural science and

Islamic beliefs, employment of bibliotherapy in Islamic context and knowledge gaps and future research directions of Islamic bibliotherapy.

Understanding Bibliotherapy

Attempts are sometimes made by therapists to change faulty attitudes and to influence poor motivation in certain patients through the assigned reading of articles, pamphlets, and books. By these measures the patient is helped to understand how personality is evolved, why adaptation breaks down, the manifestations of collapse in adaptation, and how psychotherapy may help repair the damage. Advice on the handling of specific problems in adjustment, marriage, and child rearing may also be obtained from some reading materials. This therapeutic use of reading has been designated as “Bibliotherapy.” (Lewis & Wolberg, 2013).

The term Bibliotherapy refers to reading written material to pursue valued goals (Gambrill, 2002). The term originated from two Greek words; *biblion*, which means book, and *therapeia*, meaning healing (McCulliss, 2012). Bibliotherapy means using literature to help a person improve life by providing information, support, and guidance through reading literature materials. Bibliotherapy is based on the supposition that written material can influence emotions and can also provide wisdom, and emotional connections. The concept of reading as a way to help facilitate the healing process and meet therapeutic goals is an upcoming emerging strategy in the latest treatment approaches. What makes bibliotherapy different from other established theories of psychotherapy such is the fact that a therapist will typically view bibliotherapy as a therapeutic approach, and therefore, use it as an adjunct part of the treatment process; that means that your therapist might use other forms of therapy along with bibliotherapy, (Gatchel & Oordt, 2003).

Strictly speaking bibliotherapy is referred to as a book therapy, or reading therapy, or poetry therapy or therapeutic storytelling, Bibliocounselling, Bibliopsychology, Book Matching, Guided Reading, Library Therapeutics, Literatherapy, and Literature Therapy (McCulliss, 2012). It is a creative arts therapy that involves storytelling or the reading of specific texts. It uses an individual's relationship to the content of a literature and other written words as therapy. When using bibliotherapy, a counsellor chooses a self-help reference in the Library for a person with, for example, anxiety.

Some characteristics which are commonly used in bibliotherapy in clinical practice include a request to read certain written material and instructions guiding the reader in the application of procedures described in real-life contexts (Gambrill, 2002). This may include self-monitoring (keeping track of particular behaviours, thoughts, or feelings in real-life situations) for assessment or to evaluate progress, as well as instructions on what to do given certain degrees of progress.

A basic premise is that readers can attain certain hoped-for goals by implementing material read (although, in some cases this may only be possible through relinquishing control over uncontrollable events). There is a built-in self-efficacy message, an expectation that readers can attain certain outcomes through reading and acting on what they read. The expectation is that readers will be able to successfully apply the instructions given in real life. That is, it is assumed that people can be their own agents of change with minimal or no counsellor contact (Gambrill, 2002).

Bibliotherapy can be implemented in different formats. The following three formats were described by Gambrill (2002). The first one is self-administered bibliotherapy in which the client receives or is asked to purchase material from a helper with no additional contact beyond an initial meeting. The second one is minimal contact formats, in which the counsellor may provide reading materials but takes a somewhat more active role such as arranging phone calls and infrequent meetings. The third format consists of counsellor-directed reading in a self-help book that the client obtains at the beginning of assessment followed by meetings with the helper on a regular basis. Here, written material provides a focus of discussion in relation to how this applies to the client and the self-help books are used as a part of the counselling. In addition to reading, other formats include listening to tapes and computer-presented information.

Bibliotherapy has been used to pursue a wide range of goals including educating clients, decreasing anxiety and depression, enhancing social contacts, and developing study skills. There are different kind of books or reading materials that are utilized in bibliotherapy. One utilizes self-help materials designed to guide the client through assessment and/or intervention in relation to hoped-for outcomes such as losing weight or developing more effective study behaviours. Another kind requests clients to read fictional materials or poetry to attain certain outcomes. Yet another encourages readers to read spiritual literature such as revealed books. The use of Qur'an in Bibliotherapy will fall under the use of spiritual literature. These differences have been influenced mostly by the theoretical orientation of the therapists which is indeed responsible for the split between two major types or schools of bibliotherapy: "COGNITIVE" and "AFFECTIVE"

Cognitive and Affective Bibliotherapy

Cognitive Bibliotherapy focuses on creating cognitive-behavioural change using literature that refers directly to fears, anxieties, and behaviour difficulties (Betzael & Shechtman, 2010). The literature involves characters who experienced similar situations and demonstrated healthy coping. Cognitive bibliotherapy is an old practice that started at the beginning of the 20th century, with psychiatrists and librarians cooperating in efforts to help clients with psychological problems (De-Vries, et al., 2017). They would offer patients' books that fit their unique difficulties, assuming that these people would learn from the process and apply it to their own lives. This could be the sole treatment or in conjunction with medication. It could also be completely self-help or followed by occasional meetings to discuss the book. As cognitive therapists perceive learning processes as the major mechanisms of change, nonfiction written material for educating individuals has been elected as the form to treat people.

Affective bibliotherapy in other hand, originates from psychodynamic theories that can be traced back to Freud. It refers to the use of written materials to uncover repressed thoughts, feelings, and experiences. It is assumed that while the character works through a problem, readers are emotionally involved in the struggle and ultimately achieve insight into their own situation (Shrodes, 1957). Strong emphasis is placed on the promotion of emotional responses through identification with the experiences that the literary figures undergo. To permit such identification processes to happen, fictional literature is needed—fiction of literary merit, so that it can mirror a person's dilemmas, and helps him or her to connect to the emotions and pain with minimum fear.

It is suggested that practitioners use books with which they are familiar, consider the length of the book as well as degree of extraneous material, and select books that are applicable to readers'

concerns and reading ability. Requisites for successful use of bibliotherapy include reading skills that match the required reading level of the text. In this regard when using Qur'an in Bibliotherapy there is need to consider the readers' reading ability as such if the reader cannot comprehend the meaning of the Qur'an in its original Arabic text the translation of the Qur'an in the reader's language will serve the purpose. Therefore, the libraries should have the copies of the holy Qur'an translated in common languages of its users to further facilitate the use of Qur'an for therapeutic purpose.

Historical Origins of Bibliotherapy

Storytelling, creative writing, and reading have long been used as means of seeking redress for clients' concerns. The use of books and other literature materials as a means of healing for mental health related concerns started in the ancient Greece. That was the time when libraries were seen as places where sources therapy with curative powers can be obtained. Bibliotherapy is an old concept in library science. According to the Greek historian *Diodorus Siculus*, in his monumental work *Bibliotheca historica*, there was a phrase above the entrance to the royal chamber where books were stored by King Ramses II of Egypt. Considered to be the oldest known library motto in the world, "*the house of healing for the soul*" (Wikipedia, 2021).

Reading has been used throughout the ages to pursue valued goals. Consider the revealed books. It was religious texts that came to be the most used literature for early bibliotherapy until the mid-nineteenth century (Wikipedia, 2021). These ancient manuscripts were and are used as a guide to living and wrestling with life's problems and concerns. Steven Starker views self-help books as a modern-day oracle replacing older sources of guidance and advice (Gambrill, 2002). The first known organized form of bibliotherapy in clinical settings can be dated back to thirteenth century Egypt where the hospital staff and religious leaders at the Al Mansour Hospital then newly built in Cairo Egypt, provided along with medical and surgical care, the services of Priests to read Quran to patients day and night in addition to medical treatment (McCulliss, 2012). This was considered to be the first known organized form of bibliotherapy (McCulliss, 2012; Akinola, 2014). In the 18th and 19th centuries, this was extensively practiced in England, France, Germany and Scotland (Akinola, 2014).

The therapeutic benefit of reading was identified by the ancient Romans and Greeks and can be found in theories by well-known scholars and thinkers throughout history. In "Poetics," the Greek philosopher Aristotle (384–322 BC) presented the concept of using literature and drama for healing and purification (catharsis) of negative emotions. Later, the philosopher Friedrich Nietzsche (1844–1900) and the neurologist Sigmund Freud (1856–1939) referred to Aristotle's idea of catharsis when describing how literature can have a therapeutic effect on negative emotions (Sachs, 1942). Sigmund Freud and Anna Freud recommended literature reading for patients alongside practicing psychoanalysis (Julie et al., 2019). Both Sigmund and Anna Freud included the use of literature in their psychoanalytic practices (Pehrsson and McMillen, 2007).

In the early 1800s Bibliotherapy began in the United States as a technique for individuals residing in behavioural health institutions (Gildea & Levin, 2013). Dr Benjamin Rush, often known as the father of psychiatry in America, was the first physician to promote the use of reading in behavioural health settings (McCulliss, 2012). He believed that patients should read books because it provided a diversion from their personal issues (Gildea & Levin, 2013). The term bibliotherapy appeared in 1916, when Crothers used the term to describe using books to help patients understand health issues

(McCulliss, 2012). Dr Karl Menninger and William Menninger advocated for using the term in the early 20th century, at a time when librarians developed lists to help people address personal concerns (Goddard, 2011). During World Wars I and II, bibliotherapy was used to help returning soldiers deal with both physical and emotional concerns, (Bellg, 2004).

In the early 20th century, bibliotherapy was seen as the process of using books to address concerns of those in medical emergencies. The employment of Bibliotherapy expanded further in the 1950s with the development of a model based on the premise that people can be influenced by the characters and figures they identify with in literature materials. The American Library Association issued an official definition of Bibliotherapy in 1966, which established it as a form of therapy and as a treatment modality.

The Interplay between Librarianship and Helping Practices

Bibliotherapy is a therapeutic approach that uses literature to support mental health. It is a versatile and cost-effective treatment option. Symptoms of several mood-related conditions can be successfully treated with reading activities. Both individual and group therapy may utilize this method, which is considered appropriate for children, adolescents, and adults.

If the proper collaboration will exist between the professional librarians and practicing counsellors, the society will benefit more from the treasury books that were stored in libraries. The practicing counsellors after diagnosis of the client's problem will easily make the use of library as a referral agency where a professional librarian will recommend a book that will provide the solutions to the client's problem. In doing this if both professionals will utilize the Qur'an, they will help their clients to find better solution to almost most of their problems if not all. This is because Qur'an contained the solution of all human problem in all ramification. The Almighty Allah said:

".....We have not neglected nothing in the Book, and then unto their Lord they will be gathered. (Al-An'am:38)

In the words of Ibn Khathir the above part of the verse means that, the knowledge about all things is with Allah, and He never forget any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or land.

".....And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims." (An-Nahl: 89)

It was narrated by from Abdullahi Ibn Mas'ud as documented by Ibn Khathir that, Allah made it clear that Qur'an is an explanation of everything, this means that, in this Qur'an there is complete knowledge about everything." The Qur'an contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter as well as the guidance for their hearts.

Many books have been written with the theme "***Qur'an Stories***" in different languages, it is a paramount for both practicing counsellors and librarians to acquaint themselves with such

books so as to guide their clients and users appropriately. Therefore, the best book to be used in Bibliotherapy is the Qur'an. The professional counsellors and librarian will collaborate in identifying the areas to be used in the Qur'an in finding the solution to an issue at the hand and conducting scientific research using some techniques and strategies provided in the Qur'an as a solution to the human problem.

Today, bibliotherapy is employed by school counsellors and other helping professionals, as well as practicing librarians. Its versatility and adaptability make it an excellent supplement to self-improvement of all kinds.

The Relationship between Behavioural Science and Islamic Beliefs

One of the central themes in the Qur'an is the pursuit of knowledge, which is repeatedly emphasized as a form of worship and a means to appreciate Allah's creation. This constitutes the first revelation of the Qur'an. Allah the Almighty said:

Read in the name of your Lord who created. (He) Created man from a clot. Read, and your Lord is the most Generous. Who has taught by the pen. He has taught man that which he knew not. (Al-Alaq: 1-5).

Qur'an encourages us to seek understanding of the natural world, thereby aligning religious belief with scientific inquiry. There are five roles of Islam in physical and behavioural sciences, asserting that the Qur'an provides a foundation for scientific research and technological advancement. By framing scientific and behavioural endeavours within an Islamic context, the Qur'an inspires and guides inquiry, reinforcing the notion that knowledge is a divine gift, (Belar & Deardorff, 1995).

The proverb saying to reading (iqra ') is a window of knowledge. By reading then we will know something from the findings or research or experience of others. The more reading then the more is known. An Islamic thinker Al-'Abrasyi argues that Islam is a religion of science, in the sense of being a religion that high values science, teaches the principles of science to deliver human intelligence level (Basri, 2017).

The interplay between science, psychology and religion has long been a subject of discussion within the circle of school counsellors, and particularly within the context of Islam and the Qur'an. Various research findings have addressed how Islamic teachings, especially those found in the Qur'an, especially how inform and complement scientific inquiry in counselling researches. One area of the emphasis in the Qur'an is on knowledge of the self and the environment; exploration of opportunities and growth patterns; and the understanding of the natural world. All these create a framework for researches in school counselling that encourage scientific thoughts and explorations in school counselling practices. This framework may also promote a harmonious relationship between faith-based counselling and empirical understanding, (Roth-Roemer, Robinson Kurpius, & Carmin, 1998).

Allah the Almighty said:

“And also in yourselves, then will you not see?” (Adh-Dhaariyat: 21)

It is quite imperative to presuppose that our personal Islamic beliefs significantly influence our perceptions of science. This presupposition underscores the compatibility between scientific inquiry and Islamic teachings, suggesting that a deeper understanding of the Qur'an can mitigate perceived conflicts. There is great potential for our educational system in the Muslim Nigeria to integrate Qur'anic principles, promoting a balanced approach to behavioural science that embraces both faith and empirical understanding.

Additionally, the Qur'an provides valuable insights into the nature of reality and the pursuit of scientific knowledge. This integration of religious teachings into counselling and library practices fosters a more comprehensive understanding of both faith and science, suggesting that educators play a crucial role in shaping students' attitudes towards both domains.

Similarly, the science of counselling is no less important to the other sciences (Basri, 2017). Counselling science is needed in solving the problems faced by someone who he or she is unable to solve. The act of helping other people rendered by a counsellor, in the teachings of Islam is counted as a charity (*sadaqah*). Islamic counselling services are based on, the Qur'an and the Sunnah, the activities of mind and human experience. Islamic counselling services believe in life after death, discusses the rewards and punishment, and emphasized the fact that all human beings were creatures of Allah Almighty who should live in harmony with the provisions and instructions of Allah SWT so as to achieve the happiness of the world and the hereafter (Kholil, 2009).

There are two basic reasons why it is necessary to adopt and utilize Islamic counselling. The most important reason is that, all the counselling practices were based on the view of human nature and human being serve as the main point of reference in the Qur'an. As such Islam has its own view on human nature which is based on the description of human nature as it contained in the Qur'an. The second reason was that, it was established beyond reasonable doubt that Allah is the One who create human beings and Qur'an is a revealed book from Allah, containing rules and regulations that will govern the human affair in this world, as such Allah the Almighty will be in better position to describe the human nature and prescribed what will be the solution to the human problem than anyone else. Allah the Almighty Said:

“And conceal your speech or publicize it; indeed, He is knowledgeable of that within the breasts. Does He who created not know, while He is the Subtle, the Acquainted?”
(Al-Mulk: 13-14)

The Qur'an, the main source of knowledge in Islam, is a guide book and in it there are many clues about nature of human. Therefore, if we want to know how to deal with all the problems of human life, then the Qur'an is a source that deserves to be the main reference and not worth to be forgotten.

The Qur'an also provides insights into human psychology and physiology, addressing both spiritual and physical aspects of human existence. This holistic understanding suggests that the Qur'an's teachings can inform scientific inquiry into human behaviour. By integrating psychological and physiological motives described in the Qur'an, researchers can bridge the gap between religious

teachings and scientific investigation, fostering a more comprehensive understanding of human nature.

Employment of Bibliotherapy in Islamic Context

Bibliotherapy, which can be primarily used in educational and Library settings, can be used as well to address typical childhood and adolescent concerns. As a therapeutic medium, bibliotherapy is utilized in child therapy. Children readily get “caught up” in a story. A child identifies with one or more of the characters and releases emotional energy vicariously. This may result in greater awareness by the child of personal needs, feelings, and motivations (Lewis & Wolberg, 2013). As child can have such therapeutic experience, adolescents and adults will be in the better position to experience the same.

Counsellors and librarian can also expedite and intensify the therapeutic process by providing one potential format for therapeutic work outside of session may often encourage parents to use this approach with their children. Bibliotherapy takes many forms and can be used in conjunction with many different therapeutic frameworks. Reading has been shown to be able to help people understand the issues they are experiencing, amplify the effects of other treatment, normalize experiences with mental health concerns and care, and offer hope for positive change (Gatchel & Oordt, 2003).

In Islamic context when dealing with psychosocial conditions such as anxiety and depression, it can be a worthwhile idea to make sense of what is happening in your mind and body by making reference to Qur'an. Bibliotherapy is a way to help bridge this gap. This is simply because human beings were created by Allah and the Qur'an without doubt was revealed from Allah to guide mankind as mentioned in the Qur'an:

“This is the Book about which there is no doubt, a guidance for those conscious of Allah.” (Al-Baqara: 2)

Ibn Khathir maintained that the book in the above verse is Qur'an and without doubt it was revealed from Allah. Therefore, Qur'an was considered to be a manual via which the whole life of an individual will be operated. It's a book of guidance to what is true and a straight path. Allah the most high says:

“They said, “O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path”. (Al-Ahqaf :30)

Allah praises His noble Book, the Qur'an, that it directs people to which is most suitable and gives good tidings. Allah the most high says:

“Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward. (Al-Isra'i: 9)

Besides being the guide, the Qur'an serves as a cure and healing to that which is in the breast (heart). Ibn Khathir explained that the Qur'an is a cure from suspicion and doubts and it removes all the filth from the heart such as hypocrisy, Shirk, confusion and inclination toward falsehood. Qur'an is also a mercy through which one attains faith and wisdoms and seeks goodness. Allah the Almighty says:

“O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.” (Yunus: 57)

“And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.” (Al-Isra'I: 82)

“Say: It is for those who believe a guide and a healing.” (Fussilat: 44)

A major area of bibliotherapy practice is in the treatment of depression. When treating depression, it is crucial that clients learn to understand and modify their cognition and behaviour. In Islamic context the Qur'anic stories will be effectively utilized in helping the client who is suffering from depression and anxiety. The relating of stories is one of the key ways in which the Qur'an seeks to further the spiritual and psychological wellbeing of the Muslims. The stories of the Qur'an are historically true, providing a summary of the experiences of past nations and peoples. It teaches us about how they lived, what they did, and what reward they received from Allah for their actions. We learn not just about Prophets and righteous people, but also about polytheists and evildoers, as well as about the consequences of their actions. In short, the Qur'an's stories teach us about certain universal laws that govern the fate of nations and peoples. So, for instance, if we, as a nation, want to avoid the fate that befell nations of the past, we must avoid committing the same mistakes that they made (Al-Dosary, 2025).

The Noble Qur'an provides vivid descriptions of the lives of various historical individuals and peoples. It is now remain for the counsellors and librarians to guide the clients to get into contact with those stories given in the Qur'an so that the clients will contemplate the lives of those individuals related in the Qur'an and to benefit from the myriad of lessons that the stories contain. The clients would easily emulate those historical figures who strove patiently to uphold the truth and who, in spite of the hardships they temporarily endured, achieved ultimate success: Forgiveness from Allah and Paradise. Conversely, the client would avoid imitating those who turned away from Allah and consequently were made to suffer miserable lives, and, what is worse, were doomed to an eternity in the Hellfire. Allah the Almighty said:

“There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.” (Yusuf: 111)

Beside the Qur'anic stories, the book of 'Aaidh ibn Abdullah al-Qarni *“Don't be Sad”* can be used in handling depression, anxiety, grief and emotion. This book can be employed in Islamic context as a tool for Bibliotherapy. The book can be recommended for anyone who is living through pain and grief or who has been afflicted with a hardship, a hardship that results in sadness and restless nights. For the cure, the author filled the book with dosages taken from various sources the Qur'an, the Sunnah, poetry, poignant anecdotes, parables, and true stories. With its ideas and cures, the book strives to help banish worry, sadness, grief, sense of failure, and hopelessness. The book says the following to its readers: Rejoice and be happy; remain positive and at peace. Indeed it says this

as well: Live life as it should be lived wholesomely, happily, and productively. The book diagnoses those mistakes people make that go against the intrinsic logic that we as human beings — have been endowed with (but which we are made to forget when we do not follow correct guidance), whether those mistakes are in our thinking or in our dealings.

The book forbids the reader from persisting in ways that are in conflict with the realities of life and with what Allah, the Exalted, has preordained. It calls you not from without, but from within, from what your soul already knows that you should trust your talents, that you should develop them, that you should forget the troubles and vicissitudes of life, while concentrating on the positive and on the good destination that a positive attitude leads to (Shafeeq, 2005). This is an informative book, and the assumption is that clients will be guided by the knowledge presented within it.

Therefore, utilizing the Qur'an in bibliotherapy is an act of taking things back to its origin as such the Qur'an is best book to be utilized by the counsellors and librarian to help the clients do away with their worries and concern.

Knowledge Gaps and Future Research Directions of Islamic Bibliotherapy

Despite the rich insights provided by the existing literature, several knowledge gaps remain. For instance, while many studies highlight the compatibility between Islamic teachings and scientific inquiry, there is a lack of empirical research that quantifies the impact of Qur'anic education on scientific understanding among students. Future research could explore how different educational approaches that integrate Qur'anic teachings influence students' attitudes towards science and their engagement with empirical inquiry.

Additionally, further investigation into the role of Islamic teachings in shaping public perceptions of scientific issues, such as climate change and health, could provide valuable insights. Exploring how Islamic principles can inform contemporary scientific debates may enhance the dialogue between faith and science, promoting a more nuanced understanding of their relationship.

However, Qur'anic verses that contain instructions on how to solve behavioural, social and psychological problems will also be employed to guide the direction of empirical research in Islamic Bibliotherapy. For example Allah the Almighty said:

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.”
(Al-Ankaboot: 45)

In the above verse Allah the Almighty established that praying regularly enables a person to give up immoral behaviour and evil deeds. This can be utilized in Islamic Bibliotherapy as the best technique in behaviour modification interventions, to help people that are suffering or predisposed to different acts of maladaptive behaviours. By instructing them to regularly observed the five daily prayers and perform a lot of supplementary prayers day and night. So that the changes observed can be empirically investigated, documented and reported.

Ibn Khathir when explaining the meaning of the above verse brought a hadith recorded by Imam Ahmad that Abu Hurayrah said:

"A man came to the prophet (Peace be Upon Him) and said, 'So-and-so prays at the night, but when morning comes, he steals.' The Prophet (Peace be Upon Him) said: 'What you are saying (i.e the prayer) will stop him from doing that.'"

With regard to psychological wellbeing, Allah the almighty said:

"Those who believed and whose hearts are find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest." (Ar-Ra'd: 28)

Ibn Khathir maintained that the hearts of the believers find comfort on the side of Allah, become tranquil when they remembered and pleased to have Him as their Protector and Supporter. Therefore, the hearts of the believers get contented when remembered Allah with their tongues and also when they remember what Allah has promised them in the hereafter. This also will trigger the researchers to conduct researches in this direction.

Conclusion

In conclusion, bibliotherapy is an act of using literature to help a person improve life by providing information, support, and guidance through reading literature materials. A basic premise is that readers can attain certain hoped for goals by implementing material read. Reading has been used throughout the ages to pursue valued goals. It was religious texts that came to be the most used literature for early bibliotherapy until the mid-nineteenth century. In the early 20th century, bibliotherapy was seen as the process of using books to address concerns of those in medical emergencies. This paper presupposes that bibliotherapeutic science can be viewed from the lenses of the Qur'an. Qur'an provides a robust framework for understanding the relationship between behavioural science and faith. By promoting the pursuit of knowledge, encouraging moderation, and integrating modern technology, the Qur'an fosters an environment where scientific inquiry can thrive alongside religious belief. Therefore, utilizing the Qur'an in bibliotherapy is an act of taking things back to its origin as such the Qur'an is the best book to be utilized by the counsellors and librarian to help the clients do away with their worries and concern.

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