The Importance of confidentiality: From Islamic and Psychological Perspective Faseeh Ullah ⁱ Sohail Anwarⁱⁱ

Abstract

This article tends to highlight the human nature in terms of social interactions and the secret keeping tendency of the individuals vis-à-vis Islamic perspectives along with its psychological implications on society. In terms of social interactions man is dependent on each other for fulfilling his basic needs and necessities. In addition, man also shares his problems with his other fellow beings without showing his personal secrets resting in these problems. In cases when the secrets are shared with his closed individuals, the stress will be on the non-propagation of secrets to other human beings. The Islamic tenets stress that the secrets concerning individual, family, tribe, country etc should be kept hidden so that to protect from forthcoming problems. The psychologists also emphasize on the fact that secrets of their clients unearthed during treatment, should be kept secret. The present article is focusing on the confidentiality aspect of human nature in terms of Islamic tenets and psychology.

Keywords Confidentiality, secrets, society, Psychology, Islam.

Introduction

"Confidentiality is a set of rules or a promise that limits access or places restrictions on certain types of <u>information</u>."

Importance of Confidentiality

Imam Mawardi says about confidentiality that it is those strength of a man through which he can keep from disclosing other's personal stuff and successfully achieve his goal (Mawardi 1981).

Teaching a child about confidentiality

Teaching a child about confidentiality is a Sunnah. Hazrat Mohammad SAW said that if you keep my secrets you will become a Momin (Ibne Hajjar). Hazrat Anas RA says that once Mohammad SAW sent me for his work due to which I reached home late. My mother asked me why I was late so I said Prophet SAW had sent me for his work. She asked what the work was. So I said that is a secret of Prophet SAW or that

i M sc Psychology student of Post diploma in Clinical Psychology Islamia college Peshawar

ii Lecturer, Department of Islamic Studies, AWKUM

5

is his personal matter or that is confidential to which my mother replied that never disclose Prophet SAW's secrets (An Nawi, Imam Ahamd 1998). The Holy Quran emphasizes on maintaining treaties and confidentiality. Yaqoob AS advised his son Hazrat Yousaf "O my son do not share your dream in front of your brothers or they will give interpretation of your dream against you" (Yousaf ayah 05). Tartosi said when Yousaf AS described his dream to his step mother she shared it with sons and then they made a plan against Hazrat Yousaf AS (Shahab Ud Din, Tartosi 2002). Ibne Kasir RA says that is why a man should keep his secrets safe until he finds it the way it is in Hadith that keep your secret confidential to help out for the acceptance of your desires, because among every blessed man there is an envious person (Ibne Kasir 1999). Every person wants that the matter of his/her personality which creates insult or embarrassment for him must be secret, no one should reach or know about it. As this not even related to a common person a nation a government and a group also need it. Islam is the complete religion. It is completely fulfilling all the psychological needs of humans. And that is the reason that Islam directs all his believers not to reveal secrets of other individual

Kept the secret of Hazrat Muhammad SAW by Hazrat Fatima RA

Hazrat Aisha RA narrated that Hazrat Fatima RA came to the house and Muhammad SAW was there, he greeted her and ask her to sit with him. He said something secretly to her and she started crying then he SAW said something again and she became happy. Hazrat Aisha RA said I asked her what was the reason that you started crying and then you became happy but she remain silent. When Hazrat Muhammad SAW passed away I asked again, she replied that was secret until his life but now it is no more secret. He told me at first that he came to know he has few days left so I started crying and then he inform me that you will be the 1st one who will met me in Heaven and you will became happy when you be the head of Heaven's females. (Bukhari 1422 hijri).

Hazrat Ali RA says that your secrets are your prisoners, when you tell it to someone you became prisoner of your secrets (Ahmad Bin Muhammad ul Mehdi2002)

6

Objectives

The administrators of government have many secrets of government. And sometime due to carelessness or greed the person disclose these secrets which create big problems for the state and difficulties in dealings. And sometime organization or state faces great losses. The purpose of this research article is to make sure that disclosing of secrets is national and moral crimes, and also a sin and crime in Islam.

Psychological Aspects

Why protect confidential information?

Psychologists have an ethical and legal obligation to protect the confidentiality of clients. We strive to establish relationships of trust with those with whom we work. In our professional actions, we protect the welfare and rights of our clients and take care to do no harm (American Psychological Association 1981).

Although the situation is improving, there continues to be a stigma associated with seeking the services of a psychologist. Some people may be embarrassed about asking for help or of being seen as "weak", "crazy", or "defective". There can also be real risks involved. For example, there are people who have been discriminated against by employers or insurance companies for seeking therapy. Therefore, disclosure of confidential information may cause harm to clients.

Therapy is meant to be a safe place for people to address concerns they may not be able to voice elsewhere. Clients must believe that they can speak openly and honestly with their psychologist in order for therapy to be effective. Many people would not seek out therapy if they thought their private information might be shared with others (American Psychological Association 1981).

How is confidential information protected?

Psychologists take reasonable precautions to protect confidential information. For example, at the Counseling Center, client records are kept separate from other records. They are kept behind locked doors and access is limited to Counseling Center staff.

When can psychologists disclose confidential information?

Psychologists disclose confidential information only in two (2) conditions (American Psychological Association 1981):

7

- 1. Psychologists may disclose confidential information only with the informed, written consent of the client. The psychologist will try to ensure that the client understands what the consequences might be if confidential information is disclosed to others. If the client seems to fully understand the implications of disclosure and decides to consent, he or she will sign a formal authorization from allowing specific information to be shared with designated others.
- Psychologists disclose confidential information without informed, written consent only as mandated by state law. In Missouri, this includes:

 (a) When, in the professional opinion of the psychologist, disclosure is necessary to protect against an imminent or likely risk of serious harm to

self or others.

- (b) When there is a court order.
- (c) When there are suspicions of abuse of children or vulnerable adults.

There exists uniform agreement in the ethics codes of the mental health professions that confidentiality is a fundamental right of all those to whom we provide services. These ethics codes make it very clear that confidentiality and its limits are important issues to include in each client's, student's, supervisee's, and research subject's informed consent agreement at the outset of the professional relationship and on an ongoing basis if any changes to it arise. The ethics codes are also clear that all reasonably expected limits to confidentiality should be discussed in detail so the individual can make an informed decision about participation in light of these anticipated limitations.

It is also seen that each ethics code addresses confidentiality in all settings, with all treatment modalities, and with all populations. Services provided in person, via the telephone, online, and through other media; to children and adolescents, the elderly, those with diminished capacity to consent, those referred by third-parties, those being involuntarily treated; individuals, couples, families, and groups; all need to have confidentiality and its limits explained to participants at the outset and efforts must be made not to violate their confidentiality rights.

The ethics codes also make it clear that each individual's confidentiality rights must be preserved even when mental health professionals seek consultation from colleagues, when using clinical information for teaching purposes, and when sharing research and assessment results. Further, similar efforts must be made to ensure that confidentiality is protected and preserved in the storage, retention, disposal, and sharing of clinical records. It is each mental health professional's ethical anticipate risks to confidentiality. obligation to take preventative steps ensure confidentiality to is not inappropriately violated, and accept responsibility for our subordinates in the protection of confidentiality as well. We all also must comply with relevant laws and breech confidentiality as required (having already included these limits in the informed consent agreement and ensuring that the client understands this). We also must transmit, share, and communicate confidential information (with appropriate consent) in a manner that protects confidentiality and minimizes the risk of inadvertent disclosures (American Psychological Association 1981).

Conclusion

Confidentiality is very much important in all aspects of life. Islam gives preference to confidentiality. It is also considered main thing in psychology. Keeping confidentiality of one another is the main source of good relationships. Confidentiality is very much important in institutional and national issues. There are many benefits of confidentiality which are as under:

- 1. The one who keeps secrets achieves his objective.
- 2. Keeping secrets is the sign of honesty and honesty is the sign of faith.
- 3. Keeping secret is one of the quality of humans through which they reaches the peak point.
- 4. Trust on a person increases if he keeps the secret of his friends.
- 5. Love increases among the people by keeping the secrets.

If one does not keep confidentiality it is very much harmful for him/her and also to others and become a cause of great loss.

References

- 1. Ahmad Bin Muhammad Al Mahdi (2002), Bahrul Madid fi Tafsirel Quranel Majeed, Birut Labnan Edd. 1st vol.3 p.385.
- 2. American Psychological Association Ethical Principles of Psychologists and Code of Conduct.
- 3. American Psychological Association (1981). "Ethical principles of psychologists."

American Psychologist 36: 633-638.

- 4. Bergeron, L.R. & Gray, B. (2003). Ethical dilemmas of reporting suspected elder abuse. Social Work, 48(1), 96-106. Retrieved September 2, 2004, from EBSCOhost database.
- Nawawi, Yahya bin Shraf (1998), Riyaz ul Saliheen, Muassisatu Resalah, Edd 3rd P200.
- 5 Ibne Hajjar Ahmad bin Ali (1379 Hij), Fathul Bari, Darul Marifah, Berut, Vol. 11, P82.
- 6 Ibne Katheer Ismaeel, 1999, Tafsirul Quran Al Azeem published Daru tiiba llnashre wattazee. Edd.2nd. V.4 p.371.
- 7 Imam Ahamd (2001), Masnad e Ahmad, published Muassasturrsala, Edd 1st Volume 3, P.109.
- 8 Missouri State Committee of Psychologists Psychology Practice Act and Rules.
- 9 Mawardi Ali bin Muhammad, Tashil u Nnazar wa Taa'jil ul Zafar fil Akhlaqe al Mulk wa Siyahsatul Mulk, Published Daru Nnhza Al Arabia Biroot Labnan, 1981 p90.
- 10 The Holy Quran e, Surah Yousaf, Ayah 5.
- 11 Shahab ud Din Ahmad bin Muhammad (1992), Al Mustasraf, published Maktabtul Haiat 1994 Edd. 3rd Volume 1, p 326
- 12 Prince Albert v Strange (1848) 1 Mac. & G. 25
- 13 Tartusi, Siraj ul Malok, published Darulmisriia Labnania, Qahira Misr 1994 Edd 2nd volume 2, p413.
- 14 Zuhaili Wahba, 1996, Tafsir ul Muneer Fil Aqida wa Shariea, published Darulfikrel Mueasir Demashq Edd.2nd V.12 P.205.