Evil Eye, Jinn Possession, and Mental Health Issues: An Islamic Perspective

1 author:

Professor Dr. G.Hussein Rassool
Charles Sturt University
428 PUBLICATIONS   **2,300** CITATIONS

SEE PROFILE

EVIL EYE, *JINN* POSSESSION, AND MENTAL HEALTH ISSUES

AN ISLAMIC PERSPECTIVE

G. Hussein Rassool

Evil Eye, *Jinn* Possession, and Mental Health Issues

Evil Eye, Jinn *Possession, and Mental Health Issues* raises awareness of the cultural considerations, religion and spirituality involved in the assessment of Muslim patients with mental health problems. The belief that *Jinn* spirits can cause mental illness in humans through affliction or possession is widely accepted among Muslims, meaning this belief is a crucial, but frequently overlooked, aspect of mental health problems with Muslim patients in psychiatric care. This book explores the nature of such beliefs, their relationship to mental health and the reasons for their importance in clinical practice.

The book argues that it is vital to consider mental disorders as a multifactorial affair, in which spiritual, social, psychological and physical factors may all play a role. It suggests differential diagnostic skills may have an important part to play in offering help to those who believe their problems are caused by possession, and provides accessible literature on clinical issues and practice, interventions, management and evidence-based practice to help health workers achieve a better understanding of Muslim beliefs about possession and how to work with patients that hold such beliefs.

Evil Eye, Jinn *Possession, and Mental Health Issues* is an essential manual for mental health professionals, social workers and psychologists. It should also be of interest to academics and students in the healthcare sciences.

G. Hussein Rassool is currently Professor of Islamic Psychology, Dean for the Faculty of Liberal Arts and Sciences, Director of Research & Publications and Head of the Psychology Department at the International Open University (Islamic Online University).

Explorations in Mental Health

For more information about this series, please visit www.routledge.com.

Evil Eye, *Jinn* Possession, and Mental Health Issues

An Islamic Perspective

G. Hussein Rassool

Dedicated to Isra Oya bint Adam Ali Hussein Ibn Hussein Ibn Hassim Ibn Sahaduth Ibn Rosool Ibn Olee Al Mauritiusy, Asiyah Maryam, Idrees Khattab, Adam Ali Hussein, Reshad Hassan, Yasmin Soraya, Bee Bee Mariam, Bibi Safian and Hassim.

Prophet Muhammad (ﷺ) said:

> No Muslim is touched by any worry, or sadness, and says: O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.
>
> (Musnad Ahmad # 1/391 and
> Al-Albani declared it Sahih)

Contents

Illustrations

Preface

Evil Eye, Jinn *Possession, and Mental Health Issues: An Islamic Perspective* aims to raise awareness of the cultural considerations, religion and spirituality involved in the assessment and treatment interventions of Muslim patients with mental health problems.

In recent years, there has been much publicity about *Jinn* possession, the evil eye and black magic in many parts of the Muslim world. The belief that *Jinn* can cause mental disorder in humans through affliction or possession is widely accepted among Muslims. This means that belief in evil eye, *Jinn* and witchcraft possession is a crucial, but frequently overlooked, aspect of psycho-spiritual and supernatural problems with Muslim patients in psychiatric care. This book explores the nature of such beliefs, their relationship to mental health and the reasons for their importance in clinical practice.

Muslims have a different worldview of mental health and illness and their explanatory models of illness causation in relation to mental disorders may not always be medically oriented. A Muslim patient may believe that their illness is caused by possession and it is tempting to dismiss this as a spiritual problem. Evil eye, *Jinn* possession and black magic are essentially a spiritual problem, but mental disorders are a multifactorial affair, in which spiritual, social, psycho-logical and physical factors may all play an aetiological role. The relationships between these concepts are therefore complex. It would seem reasonable to argue that *Jinn* and witchcraft possession may be an aetiological factor in some cases of mental health problems or psychiatric disorders, but it may also be an aetiological factor in some non-psychiatric conditions. In other cases, it may be encountered in the absence of psychiatric or medical disorders.

Differential diagnostic skills may have a part to play in offering help to those whose problems could be of Possession Syndrome, culture-bound syndrome or medical/psychiatric origin. Even though *Jinn* possession, witchcraft and effects of evil eye are common and cause great suffering in every part of the world amongst Muslim patients, many health workers have a limited understanding about the issues of the Possession Syndrome: spirit possession, *Jinn* possession, black magic and the evil eye and their relationships with mental health prob-lems and psychiatric disorders. In addition, health and social care workers are

less comfortable in dealing with both mental health problems and supernatural possessions. However, if one listens to the symptoms for those affected by the issues above, one may notice that many of them are the same as those symptoms of certain mental disorders mentioned in the latest edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-V).

This book provides accessible literature on the context, clinical issues and practice, interventions, management and evidence-based practice to help health workers achieve a better understanding of Muslim beliefs about possession and how to work with patients that hold such beliefs. This makes it an essential manual for mental health professionals, social workers and psychologists. It should also be of interest to academics and students in the healthcare sciences.

The essence of this book is based on the following notions:

- The fundamental of Islam as a religion is based on the Oneness of God.
- The source of knowledge is based on the Noble Qur'an and Hadith (*Ahl as-Sunnah wa'l-Jamā'ah*).
- Muslims believe that cures come solely from Allah (God) but seeking treatment for psychological and spiritual health does not conflict with seeking help from Allah.
- Islam takes a holistic approach to health. Physical, psychological, social, emotional and spiritual health cannot be separated.
- There is wide consensus amongst Muslim scholars that psychiatric or psychological disorders are legitimate medical conditions that is distinct from illnesses of a supernatural nature.
- Evil eye, *Jinn* possession and witchcraft are a crucial, but sometimes overlooked aspect of mental health problems with Muslim patients in psychiatric care.
- Evil eye, *Jinn* possession and black magic are essentially a psycho-spiritual problem.
- Muslims have a different worldview or perception of mental health and illness. There is a strong belief that evil eye, *Jinn* possession and witchcraft could cause physical and mental health problems.
- Counselling, in the Islamic context, is an act of shared spirituality between Islamic counsellor, where the nature of the shared spirituality is fluid, depending on the client's psychological and spiritual needs.
- Emerging cultural competence in mental health services is aiming to make the services more responsive to the needs of the Muslim communities.

It is a sign of respect that Muslims would utter or repeat the words 'Peace and Blessing Be Upon Him' (PBUH) after hearing (or writing) the name of Prophet Muhammad (▨).

Acknowledgements

Bismillah Ar Rahman Ar Raheem

All Praise is due to Allah, and may the peace and blessings of Allah be upon our Prophet Muhammad (ﷺ) his family and his companions.

Finally, whatever benefits and correctness you find within this book are out of the Grace of Allah, Alone and whatever mistakes you find are mine alone. I pray to Allah to forgive me for any unintentional shortcomings regarding the contents of this book and to make this humble effort helpful and fruitful to any interested parties.

> *Whatever of good befalls you, it is from Allah; and whatever of ill befalls you, it is from yourself.*
>
> (An-Nisā' [The Women] 4:79)

Part I

Context and background

Fundamentals of Islamic faith

Introduction

Islam is a monotheistic, world religion whose constituents include a vast range of races, nationalities and cultures across the globe united by their common Islamic faith. Islam that includes beliefs, values and core practices. It is considered one of the Abrahamic, monotheistic faiths, along with Judaism and Christianity. Islam is an Arabic term, which translated literally means 'surrender' or 'submission' and the term reflects the essence and the central core of Islam, which is the submission to the will of God. The same Arabic root word gives us "*Salaam alaykum*" ("Peace be with you"), the universal Muslim greeting. Islam is both a religion and a complete way of life based on the guidance of God from the Noble Qur'an and teachings and practices of the Prophet Muhammad (ﷺ) (Peace and blessing be upon him). Hence, a Muslim is a person who submits to the will of God, or a follower of Islam. However, in the West, there is an orientalist misperception or negative perception about Islam and this is associated with overt or covert hostility, fear, hatred, prejudice toward Islam and Muslims which have given rise to microaggressions and Islamophobia. This chapter will enable the reader to have a basic understanding of the principles of the Islamic faith, Islamic culture, beliefs and practices.

Global Islam and diversity

There is great diversity in the ethnic composition of Muslims migrants in Western and Northern Europe, North America and Australasia. The increasingly visible presence of different ethnic groups in specific countries is the result of different politico-social and economic factors including forced migration, post-decolonisation migration patterns, labour needs, asylum seekers, refugee flows from war-torn countries (Amnesty International, 2012); and regional conflicts and fleeing 'ethnic cleansing'." The wide diversity of social, socioeconomic, ethnic and religious backgrounds among the Muslim population influences explanatory models of illness, coping mechanisms and help-seeking behaviour. It is important that health and social care professionals have an awareness of this

heterogeneous group in order to provide culturally congruent and appropriate care and management.

Nearly one-fourth of the world's population today is Muslim and the total Muslim population is over 1.62 billion followers worldwide, reaching 2.2 billion in 2030 (Pew Forum on Religion & Public Life, 2011). The largest number of Muslims live in the Asia–Pacific region (about 60%), 43.3% live in Africa and fewer than 20% of Muslims live in the Middle East and North Africa. Countries with a significant majority of Muslim populations (about 99.5% or more of the native populations) include Bahrain, Comoros, Kuwait, Maldives, Mauritania, Mayotte, Morocco, Oman, Qatar, Somalia, Saudi Arabia, Tunisia, United Arab Emirates, Western Sahara, and Yemen (Adherents.com). Muslims will remain relatively small but significant minorities in Europe and the Americas, but they are expected to constitute a growing share of the total population in these regions. The United Kingdom (UK) has a long history of contact with Muslims, with links forged from the Middle Ages onward (The Muslim Council of Britain, 2002).

A considerable share of Muslims living in Switzerland is from former Yugoslavia, whereas the biggest groups of Muslims in Catalonia (Spain) are originally from Algeria, Mali, Morocco, Pakistan and Senegal. Muslims from Iran and Iraq are relatively numerous in the Scandinavian countries of Sweden, Norway and Denmark, if compared with other European countries (Amnesty International, 2012). The top countries of origin for Muslim immigrants to the United States (US) in 2009 were from Pakistan and Bangladesh. In Canada, Muslims make up about 3.2% of the population and Islam is the fastest growing religion in Canada (National Household Survey (2011). In Australia, 2.2% of the total Australian population were Muslims, making it the third largest religious grouping, after Christianity and Buddhism.

Mental health and service provision

With the growth of Muslims globally and the rise of Muslim migrants in different countries, there has been a corresponding rise in the need for mental health service provision and delivery as a result of the psychosocial effects of migration, prejudice, discrimination, Islamophobia and microaggressions. Muslims, beside dealing with day-to-day life stressors, also have the responsibility of defending basic religious rights and values as being normal and acceptable (Podikunju-Hussain, 2006). In addition, for indigenous Muslims, there are added psychological problems including the lack of family support; the presence of tensions in the family when conflicting core ethnic values between parents and children emerge (for example, relations with the opposite sex, career decisions, and other social values); prejudice or discrimination in the workplace or in the society; and racism (Das and Kemp, 1997).

More health and social practitioners are coming into contact with Muslim patients but due to the lack of cultural competence, find themselves at

a loss to intervene effectively with Muslim patients. Despite the extent and nature of mental health problems in the Islamic community, most Western or Eurocentric-oriented practitioners are not fully cognisant of Islamic values and beliefs, or the conceptions of mental health problems from the worldview of the Muslim patients. Moreover, the Muslims' perception of mental health problems is based on traditional beliefs that include spiritual and supernatural origins for mental illness. Haque and Kamil (2012) uphold the view that the "lack of knowledge about the beliefs and values of a religious group that is under continuous scrutiny can be problematic within a clinical setting, especially in light of the potential importance spirituality may have for a client" (p. 3). Many Muslims with psychosocial and psychiatric disorders are reluctant to seek help from mental health professionals. There is evidence to suggest Muslims are reluctant to seek professional help because they consider it debasing or inappropriate to speak of one's troubles to strangers; professionals are perceived as being stereotyped and being culturally insensitive to their needs (Moshtagh and Dezhkam, 2004); they want their concerns addressed from a religious viewpoint (Abdullah, 2007; Podikunju-Hussain, 2006) and express a hesitancy to trust mental health professionals, fearing that their Islamic values may not be respected (Dwairy, 2006; Hedayat-Diba, 2000; Hodge, 2005; Mohamed, 1996). Consequently, it is important for mental health practitioners to be culturally sensitive to the patients' beliefs, values and practices of Islam and to have an awareness of the impact of these on the psychological well-being of Muslims. This would enhance the rapport and therapeutic relationship between the client and the practitioner and lead to the provision of culturally appropriate intervention strategies.

Fundamentals of Islam as a religion

Islam is not a new religion, but is the continuation of the religion of our patriarch Abraham focusing on monotheistic belief. In the traditional sense, Islam connotes the one true divine religion, taught to mankind by a series of Prophets, some of whom brought a revealed book. Such were the Torah, the Psalms and the Gospel, brought by the Prophets Moses (Musa), David (Dawud) and Jesus (Eesa). Prophet Muhammad (ﷺ) was the last and greatest of the Prophets. The Noble book, the Qur'an, completes and supersedes all previous revelations. Christianity and Judaism like Islam believe in the 'oneness' of God, and go back to the Patriarch Abraham; the Prophets are directly descended from his sons (Morgan, 2010). Islam has at its core a simple message that applies to all human beings. Islam tolerates other beliefs as it is one function of Islamic law to protect the privileged status of minorities, and this is why non-Muslim places of worship have flourished all over the Islamic world. History provides many examples of Muslim tolerance towards other faiths. The Constitution of Medina (*Ṣaḥīfat al-Madīnah*) is the earliest known written constitution in the world. To this effect, it instituted a number of rights and responsibilities of the

Muslim, Jewish and pagan communities of Medina (Saudi Arabia), bringing them within the fold of one community-the 'Ummah'."

The Qur'an, the last revealed Word of God, is the prime source of every Muslim's faith and practice. The Qur'an is a record of the exact words revealed by God through the Angel Gabriel to the Prophet Muhammad, recited by him and immediately memorised and recorded by large numbers of his companions.

There are 114 chapters in the Qur'an, which is written in classical Arabic. All the chapters except one begin with the sentence '*Bismillah ir Rahman ir Raheem*,' 'In the name of Allah, the Entirely Merciful, the Especially Merciful.' The longest chapter of the Qur'an is Surah *Baqarah* (The Cow) with 286 verses and the shortest is Surah *Al-Kawthar* (abundance) which has 3 verses. The Qur'an includes the history of mankind from the creation and addresses rules for everyday social life like marriage issues, divorce, personal rights, inheritance, charity to the poor, importance of brotherhood and community, social justice, proper human conduct, dealing with ecological issues and an equitable economic system. In addition to the Qur'an, there are the Sunnah (the practices and examples of the Prophet) and Hadith. A Hadith is a reliably transmitted report of what the Prophet said, did, or approved. Belief in the Sunnah is part of the Islamic faith.

The five pillars of Islam

The obligations of Muslims are known as the five pillars of Islam that all Muslims around the world will follow in relation to their daily activities, lifestyle and practices. The model framework of Muslims' lifestyle and practices are: *Shahadah*, prayer (*Salah*), self-purification (*Zakat*), Fasting (*Ramadhan*) and pilgrimage (*Hajj*) to Makkah. The most important fundamental teaching of Islam is belief in the Oneness of God – this is termed *Tawheed*.

- **Shahadah**, the first Article of Faith: "I bear witness that there is no god but Allah and I bear witness that Muhammad is his servant and messenger." In fact, there is no one worthy of worship except Allah. This simple yet profound statement expresses a Muslim's complete acceptance of, and total commitment to Islam.
- **Salah**, prayer, is the second pillar. There are obligatory prayers that are performed five times a day at designated times. The Islamic faith is based on the belief that individuals have a direct relationship with God. In addition, Friday congregational service is also required. Although *Salah* can be performed alone, it is meritorious to perform it with another or with a group. It is permissible to pray at home, at work or even outdoors; however it is recommended that Muslims perform *Salah* in a mosque.
- **Zakat** means purification and growth. Our wealth, held by human beings in trust, is purified by setting aside a proportion for those in need. *Zakat*

is calculated individually and involves the payment each year of a fixed proportion of their wealth to the needy and poor. This provides guidelines for the provision of social justice, positive human behaviour and an equitable socioeconomic system. One of the Hadith (saying) of Prophet Muhammad (ﷺ) relating to charity is that "The wealth of a servant is never decreased by paying charity." (Muslim). The *Zakat* is equal to 2.5 percent of an individual's total net worth, excluding obligations and family expenses.

• **Sawm**, fasting during the Holy month of *Ramadhan*, is the fourth pillar of Islam. Every year during the month of *Ramadhan*, Muslims fast from first daylight until sunset, abstaining from eating, drinking and sexual relations. Although the fast is beneficial for health, it is regarded spiritually as a method of self-purification. The spiritual dimension involves reflective practices, increased prayers and having positive thought towards other people and remembering Allah in all thoughts and actions. *Ramadhan*, the month during which the *Holy Qur'an* was revealed to the Prophet Muhammad, begins with the sighting of the new moon, after which abstention from eating, drinking and other sensual pleasures is obligatory from dawn to sunset. The end of *Ramadhan* is observed by three days of celebration called *Eid Al-Fitr*, the feast of the breaking of the fast. Customarily, it is a time for a family reunion and the favoured holiday for children who receive new clothing and gifts.

• **Hajj**, the pilgrimage to Makkah, is the fifth pillar and the most significant manifestation of Islamic faith and unity in the world. The annual pilgrimage to the Hajj in Makkah, Kingdom of Saudi Arabia, is an obligation for all Muslims once in a lifetime. However, there are conditions such as only those individuals who are physically and financially able are allowed to perform it. The Hajj rituals take place in the 12th month of the Islamic year (based on the Lunar system, Islamic Year 1420 = CE 2000). The pilgrims wear simple garments, which strip away status, distinctions of class, culture and colour, so that all individuals stand equal before Allah.

In a Hadith, the Messenger of Allah (ﷺ) said:

> Islam is to testify that there is no god but Allah and Muhammad is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so. He said: "You have spoken rightly," *Jebreel* (Gabriel).
>
> (Muslim cited in Zarabozo, 2008)

The five pillars of Islam define the basic identity of Muslims, their faith, beliefs and practices, and bind together a worldwide community of believers into a fellowship of shared values and concerns.

Islamic culture, beliefs and practices

There is a great diversity of cultures in Muslim communities in different parts of the world even though a significant majority share the same religious values and practices. However, the attitudes and behaviours of some Muslims are often shaped by cultural practices which may or may not be in concordance with basic Islamic religious practices. Philips (2007) suggested that "the Islam being practices in much of the Muslim world today may be referred to as Cultural Islam. The main feature of this version of Islam is the blind following of local traditions" (p. 33). There are Muslims who identify as a Muslim by name and adhering to certain rituals but adopt Western-oriented lifestyles and behaviours (emotional, cognitive and behavioural). However, these Muslims "are perceived in the Western world by Eurocentric and orientalist as being 'acculturated' or 'integrated' Muslims and most welcomed by politicians and non-Muslims, and popularised by the mass media" (Rassool, 2016, p. 10).

The Islamic culture has roots in authentic Islamic traditions based on the Qur'an and Sunnah (traditions). Generally, religious or Islamic practices include all the practices that dominate every aspect of the individual's life and behaviours. There are matters, rulings and decrees in this collectivist society which concern virtually all facets of one's personal, family and the civil society including God-centred or theocentric and strictly *Tawheed* (monotheism); welfare and society; morals and manners; modesty in dress and behaviour; care of children and elderly; racism and prejudice; dietary rules; marriage and family kinship; defending Islamic values and beliefs; social justice; dealing with environmental issues, relations with non-Muslims; seeking knowledge; and facing trials and tribulations. Islam expects its followers at a minimum, to strike a balance by being mindful of their duties to Allah and to others and by fulfilling the obligations of, and enjoying this life. It is narrated that there is a need to "Always adopt a middle, moderate, regular course, whereby you will reach your target (of paradise)" (Bukhari).

Islamic culture, beliefs and practices are based on the following characteristics and issues:

- Islamic culture is theocentric and based on the unicity and oneness of God (*Tawheed*). The fundamental principles include belief in Allah, and His existence, belief in the angels, belief in the Books, belief in the Messengers, belief in the last Day (Judgment), and belief in the destiny (*Qadar*). The 'Five Pillars' of Islam are the foundation of Islamic life.
- Dignity and morality are at the core of Islam. These include truthfulness, honesty, modesty (*Haya*'), and cleanliness or (*Taharah*). There is an emphasis on charity and generosity. It abhors public nudity, adultery, fornication, homosexuality, gambling, or use of intoxicants, bribery, forgery, usury, backbiting, gossiping, slandering, hoarding, destruction of property and environment, and cruelty to animals.

- Modesty in dress and behaviour: Muslims should wear decent and digni-fied dress. Men should cover their body from their navel to their knees, and woman should cover their entire body except for their face and hands.
- Islam promotes egalitarianism, tolerance and brotherhood. Islam empha-sises that all people are equal and reject any ethnic bias or racialism; and is tolerant of people of all faiths. Fraternity in faith is common regardless of the geographic boundaries. The society is responsible for the welfare of an individual-community obligation (*Fard al-kifaya*).
- Islam is family-oriented and is a strong advocate of marriage and is a moral safeguard as well as a social building block. Furthermore, marriage is the only valid or halal way to indulge in intimacy between a man and a woman. Caring for one's children or parents is considered an honour and blessing.
- Islamic promotes healthy eating. Islamic dietary laws provide direction on what is to be considered halal (lawful) and haram (unlawful). Food hygiene is part of the Islamic dietary law.
- Islam promotes learning and encourages the seeking of knowledge. Islamic culture promotes good art, architecture, aesthetics, health, healthy environ-ment and halal entertainment.
- Islamic emphasises promoting good things with wisdom and patience. There is a belief in inviting or calling all people to Islam without coercion.
- The relationship and collaboration with non-Muslims are encouraged and should only be avoided when it becomes harmful for Muslims.

Conclusion

This chapter has considered the fundamentals of Islam as a religion, the global Muslim and diversity, and the five pillars of Islam and Islamic culture, beliefs and practices. The mismatch of values, customs and practices in many social and cultural domains places psychological strains on Muslims over and above those experienced by their host populations. Muslims are exposed to multi-ple discriminations as compared to other minority groups. In addition to the psychosocial issues they faced, Muslims are also subjected to social isolation, discrimination, racism, poor housing conditions, lowered employment status and poor educational opportunities which are related to mental health prob-lems. Specific challenges in migrant mental health include language difficulties, problems with adaptation, acculturation, intergenerational conflict and social exclusion from mainstream society (Kirmayer et al., 2011). With the signifi-cant growth of the Muslim population, both indigenous and migrants, in many Western countries, there exists a corresponding increase in the need for access to mental health services and delivery. Studies have showed that many Muslims are hesitant to seek help from the mental health professionals in Western coun-tries (Hedayat-Diba, 2000; Hodge, 2005) even when mainstream agencies offer a full complement of mental health services (Basit and Hamid, 2010). However,

it is important to note that that people have resources and assets that protect against mental health and psychosocial issues (IASC, 2007).

References

Abdullah, S. (2007). Islam and counseling: Models of practice in Muslim communal life. *Journal of Pastoral Counseling*, 42, 42–55.

Adherents.com. *World's Most Muslim Nations*. www.adherents.com/largecom/com_islam. html (accessed 12 March 2016).

Amnesty International (2012) Discrimination against Muslims in Europe. www.amnesty. org/en/library/ . . ./2012/en/ . . ./eur010012012en.pdf (accessed 12 March 2018).

Basit, A., & Hamid, M. (2010). Mental health issues of Muslim Americans. *The Journal of IMA/Islamic Medical Association of North America*, 42, 3, 106–110. doi:10.5915/42-3-5507.

Bukhari. Book of *To make the Heart Tender* (Ar-Riqaq). Sahih al-Bukhari 6463, Book 81, Hadith 52. http://sunnah.com/bukhari/81 (accessed 6 August 2016)

Das, A. K., and Kemp, S. F. (1997) Between two worlds: Counseling South Asian Americans, *Journal of Multicultural Counseling and Development*, 25, 23–34.

Dwairy, M. (2006) *Counseling and Psychotherapy with Arabs and Muslims*. New York: Teachers College Press.

Hedayat-Diba Z. (2000) Psychotherapy with Muslims, in P. S. Richards, A. E. Bergin (Eds.), *Handbook of Psychotherapy and Religious Diversity*. Washington, DC: American Psychological Association, pp. 289–314.

Haque, A., and Kamil, N. (2012) *Islam, Muslims, and Mental Health*. East Sussex: Routledge, p. 3.

Hodge, D. R. (2005) Social work and the house of Islam: Orienting practitioners to the beliefs and values of Muslims in the United States, *Social Work*, 50, 162–173.

Inter-Agency Standing Committee [IASC] [2007] *IASC Guidelines on Mental Health and Psychosocial Support in Emergency Settings*. Geneva: IASC

Kirmayer, L. J., Narasiah, L., Muzoz, M., Rashid, M., Ryder, A., Guzder, J., . . . Rousseau, C. (2011) Common mental health problems in immigrants and refugees: General approach in primary care. *Canadian Medical Association Journal*, 12, E959–E967.

Mohamed, Y. (1996) *Fitrah: Islamic Concept of Human Nature*. London: Ta-ha.

Morgan C.W. (2010) *This Dynamic World*. Bloomington, IN: Author House.

Moshtagh N., and Dezhkam, N. (2004) Women, Gender and Mental Health in Iran, in S. Joseph (2006) *Encyclopedia of Women & Islamic Cultures, Volume 3 Family, Body, Sexuality and Health*, Leiden: Brill, p. 271).

Muslim. Vol. 4, *Hadith* 6264. https://muflihun.com/muslim/32/6264 (accessed 12 March 2018).

National Household Survey (NHS) (2011) *Muslims in Canada, National Household Survey*. www12.statcan.gc.ca/nhs-enm/index-eng.cfm (accessed 12 March 2018).

Pew Forum on Religion and Public Life (2011) *The Future of the Global Muslim Population. Projections for 2010–2030*. http://pewresearch.org/pubs/1872/muslim-population-projections-worldwide-fast-growth (accessed 12 March 2018).

Philips, A.A.B. (2007) *The Clash of Civilizations: An Islamic View*. Birmingham, UK: Al-Hidaayah Publishing and Distibutions.

Podikunju-Hussain, S. (2006) Working with Muslims: Perspectives and suggestions for counseling, in G. R. Walz, J. Bleuer, R. K. Yep, *VISTAS: Compelling Perspectives on Counseling, 2006*. Alexandria, VA: American Counseling Association, pp. 103–106.

Rassool, G. H. (2016) *Islamic Counselling. An introduction to theory and practice*. East Sussex: Routledge.

The Muslim Council of Britain (2002) *The Quest for Sanity*. London: The Muslim Council of Britain.

Zarabozo, J. M. (2008) Hadith number 2, in *Commentary on the Forty Hadiths of al-Nawawi*. Denver, CO: Al-Basheer Company for Publications & Translation.

Fundamentals of Islamic faith

Abdullah, S. (2007). Islam and counseling: Models of practice in Muslim communal life. Journal of Pastoral Counseling, 42, 4255.

Adherents.com. Worlds Most Muslim Nations. www.adherents.com/largecom/com_islam.html (accessed 12 March 2016).

Amnesty International (2012) Discrimination against Muslims in Europe. www.amnesty.org/en/library//2012/en//eur010012012en.pdf (accessed 12 March 2018).

Basit, A. , & Hamid, M. (2010). Mental health issues of Muslim Americans. The Journal of IMA/Islamic Medical Association of North America, 42, 3, 106110. doi:10.5915/42-3-5507.

Bukhari . Book of To make the Heart Tender (Ar-Riqaq). Sahih al-Bukhari 6463, Book 81, Hadith 52. http://sunnah.com/bukhari/81 (accessed 6 August 2016)

Das, A. K. , and Kemp, S. F. (1997) Between two worlds: Counseling South Asian Americans, Journal of Multicultural Counseling and Development, 25, 2334.

Dwairy, M. (2006) Counseling and Psychotherapy with Arabs and Muslims. New York: Teachers College Press.

Hedayat-Diba Z. (2000) Psychotherapy with Muslims, in P. S. Richards , A. E. Bergin (Eds.), Handbook of Psychotherapy and Religious Diversity. Washington, DC: American Psychological Association, pp. 289314.

Haque, A. , and Kamil, N. (2012) Islam, Muslims, and Mental Health. East Sussex: Routledge, p. 3.

Hodge, D. R. (2005) Social work and the house of Islam: Orienting practitioners to the beliefs and values of Muslims in the United States, Social Work, 50, 162173.

Inter-Agency Standing Committee [IASC] [2007] IASC Guidelines on Mental Health and Psychosocial Support in Emergency Settings. Geneva: IASC

Kirmayer, L. J. , Narasiah, L. , Muzoz, M. , Rashid, M. , Ryder, A. , Guzder, J. , Rousseau, C. (2011) Common mental health problems in immigrants and refugees: General approach in primary care. Canadian Medical Association Journal, 12, E959E967.

Mohamed, Y. (1996) Fitrah: Islamic Concept of Human Nature. London: Ta-ha.

Morgan C. W. (2010) This Dynamic World. Bloomington, IN: Author House.

Moshtagh N. , and Dezhkam, N. (2004) Women, Gender and Mental Health in Iran, in S. Joseph (2006) Encyclopedia of Women & Islamic Cultures, Volume 3 Family, Body, Sexuality and Health, Leiden: Brill, p. 271).

Muslim . Vol. 4, Hadith 6264. https://muflihun.com/muslim/32/6264 (accessed 12 March 2018).

National Household Survey (NHS) (2011) Muslims in Canada, National Household Survey. www12.statcan.gc.ca/nhs-enm/index-eng.cfm (accessed 12 March 2018).

Pew Forum on Religion and Public Life (2011) The Future of the Global Muslim Population. Projections for 20102030. http://pewresearch.org/pubs/1872/muslim-population-projections-worldwide-fast-growth (accessed 12 March 2018).

Philips, A.A.B. (2007) The Clash of Civilizations: An Islamic View. Birmingham, UK: Al-Hidaayah Publishing and Distibutions.

Podikunju-Hussain, S. (2006) Working with Muslims: Perspectives and suggestions for counseling, in G. R. Walz , J. Bleuer , R. K. Yep , VISTAS: Compelling Perspectives on Counseling, 2006. Alexandria, VA: American Counseling Association, pp. 103106.

11 Rassool, G. H. (2016) Islamic Counselling. An introduction to theory and practice. East Sussex: Routledge.

The Muslim Council of Britain (2002) The Quest for Sanity. London: The Muslim Council of Britain.

Zarabozo, J. M. (2008) Hadith number 2, in Commentary on the Forty Hadiths of al-Nawawi. Denver, CO: Al-Basheer Company for Publications & Translation.

Psychosocial issues within Islamic communities

Abu-Bader, S. H. , Tirmazi, M. T. , and Ross-Sheriff, F. (2011) The impact of acculturation on depression among older Muslim immigrants in the United States, Journal of Gerontological Social Work, 54, 425448. Doi:10.1080/01634372.2011.560928

20 Abu-Ras, W. , and Abu-Bader, S. H. (2009) Risk factors for depression and posttraumatic stress disorder (PTSD): The case of Arab and Muslim Americans post-9/11, Journal of Immigrant & Refugee Studies, 7, 393418.

Abu-Ras, W. M. , and Suarez, Z. E. (2009) Muslim men and womens perception of discrimination, hate crimes, and PTSD symptoms post 9/1, Traumatology, 15, 4863.

Allen, C. (2014) Exploring the impact of islamophobia on visible Muslim women victims: A British case study. Journal of Muslims in Europe, 3, 2, 137159.

Al-Adawi, S. , Dorvlo, A. S. , Al-Ismaily, S. S. , Al-Ghafry, D. A. , Al-Noobi, B. Z. , Al-Salmi, A. , Burke, D. T. ,. Shah, M. K. , Ghassany, H. , and Chand, S. P. (2002) Perception of and attitude towards mental illness in Oman, The International Journal of Social Psychiatry, 48, 305317.

Ali S. (2008) Second and Third Generation Muslims in Britain: A Socially Excluded Group. Oxford: Nuffield College, University of Oxford.

Aloud, N. , and Rathur, A. (2009) Factors affecting attitudes towards seeking and using formal mental health and psychological services among Arab Muslim populations, Journal of Muslim Mental Health, 4, 79103.

Amer, M. M. (2006) When multicultural worlds collide: Breaking down barriers to service use. Paper presented at the annual meeting of American Psychological Association New Orleans: American Psychological Association.

Amer, M. M. , and Hovey, J. D. (2011) Anxiety and depression in a post- September 11 sample of Arabs in the USA, Social Psychiatry and Psychiatric Epidemiology, 47, 3, 409418. doi 10.1007/s00127-011-0341-4.

American-Arab Anti-Discrimination Committee. (2003) Report on Hate Crimes and Discrimination Against Arab Americans: The Post-September 11 Backlash, September 11, 2001-October 11, 2002. Washington, DC: American-Arab Anti-Discrimination Committee Research Institute.

Anderson, C. (2002, November 25) FBI Reports Jump in Violence Against Muslims. Associated Press.

Aprahamian, M. , Kaplan, D. M. , Windham, A. M. , Sutter, J. A. , and Visser, J. (2011) The relationship between acculturation and mental health of Arab Americans, Journal of Mental Health Counseling, 33, 8092. Doi:10.17744/mehc.33.1.0356488305383630.

Berry J. W. (1997) Immigration, acculturation, and adaptation. Applied Psychology: An International Review, 46, 543. Doi: 10.1080/026999497378467.

Bux, S. (2007) Muslim youths, Islam and violent radicalisation: Addressing some myths. Police Journal: Theory, Practice and Principles, 80, 267278. Doi:10.1350/pojo.2007.80.3.267.

Cesari, J. (2015) Cited in What Is Islamophobia? The History And Definition Of Anti-Muslim Discrimination In The US, Elizabeth Whitman. www.ibtimes.com/what-islamophobia-history-definition-anti-muslim-discrimination-us-2218446 (accessed 13 March 2018).

CIHI (Canadian Institute for Health Information) (2008) A Framework for Health Outcomes Analysis: Diabetes and Depression Case Studies. Ottawa: CIHI.

Doherty, W. J. , and Campbell, T. L. (1988) Families and health. Newbury Park, CA: Sage Publications.

El-Sayed el-Aswad (2008) The New Orientalism: A dialect of cultural dualism between West/East and West/Islam, Thaqafat, 21, 3, 204233.

Esposito, J. L. , and Ibrahim, K. (2011) Islamophobia: The Challenge of Pluralism in the 21st Century. New York: Oxford University Press.

Escobar, J. I. , Burnam, A. , Karno, M. , Forsythe, A. , Landsverk, J. , and Golding, J. M. (1986) Use of the Mini-Mental State Examination (MMSE) in a community population of 21mixed ethnicity: Cultural and linguistic artifacts, Journal of Nervous and Mental Disease, 174, 10, 607614.

Fazel, M. , Jeremy, W. , and Danesh, J. (2005) Prevalence of serious mental disorder in 7000 refugees resettled in western countries: a systematic review, Lancet, 365, 130914.

Giger, J. N. , and Davidhizar, R. (2002) Culturally competent care: Emphasis on understanding the people of Afghanistan, Afghanistan Americans, and Islamic culture and religion, International Nursing Review, 49, 7986.

Goforth, A. N. , Oka, E. R. , Leong, F. T. L. , and Denis, D. J. (2014) Acculturation, acculturative stress, religiosity and psychological adjustment among Muslim Arab American adolescents, Journal of Muslim Mental Health, 8, 319. Doi: http://dx.doi.org/10.3998/jmmh.10381607.0008.202.

Gogol, K. N. , Gotsiridze, E. G. , Guruli, Z. V. , Kintraia, N. P. , and Tsaava, F. D. (2006) The expectancy-stress factor in pregnant refugee women, Georgian Medical News, 138, 1316. Doi: https://www.researchgate.net/publication/6739275_The_expectancy-stress_factor_in_pregnant_refugee_women (accessed 30 May 2018)

Goldberg, D. (2010) The detection and treatment of depression in the physically ill, World Psychiatry, 9, 1620.

Gottschalk, P. , and Greenberg, G. (2008) Islamophobia: Making Muslims the enemy. Lanham, MD: Rowman & Littlefield Publishers.

Hall, L. E. (2005) Intergenerational conflict, Dictionary of Multicultural Psychology: Issues, Terms, and Concepts. Doi: http://dx.doi.org/10.4135/9781452204437.n123 (accessed 13 March 2018).

Hassouneh D. M. , Kulwicki A. (2007) Mental health, discrimination, and trauma in Arab women living in the US: a pilot study, Mental Health, Religion & Culture, 10, 257262

Khanlou, N. , Shakya, Y. , and Muntaner, C. (20072009) Cited in Khanlou, N. , and Jackson, B. (2011) Immigrant Mental Health, THE METROPOLIS PROJECT. Bridging Research, Policy and Practice, www.multiculturalmentalhealth.ca/wp-content/uploads/2013/10/Immigrant_mental_health_10aug10.pdf (accessed 13 March 2018).

Khawaja, N. G. (2007) An investigation of the psychological distress of Muslim migrants in Australia, Journal of Muslim Mental Health, 2, 3956. Doi: 10.1080/15564900701238526

Kim, Y. Y. (1982) Communication and acculturation, in L. A. Samovar , and R. E. Porter (Eds.), Intercultural Communication: A Reader (4th ed.), Belmont, CA: Wadsworth, pp. 379388.

Kirmayer, L. J. , Narasiah, L. , Munoz, M. , Rashid, M. , Ryder, A. G. , Guzder, J. , Hassan, G. , Rousseau, C. , and Pottie, K. (2011) Common mental health problems in immigrants and refugees: General approach in primary care. CMAJ: Canadian Medical Association Journal, 183, 12, E959E967. http://doi.org/10.1503/cmaj.090292.

Kunst, J. R. , David L. Samb , and Pl, Ulleberga . (2012) Perceived islamophobia: Scale development and validation. International Journal of Intercultural Relations, 37, 2, 225237. http://dx.doi.org/10.1016/j.ijintrel.2012.11.001

Laird, L. D. , Amer, M. M. , Barnett, E. D. , & Barnes, L. L. (2007) Muslim patients and health disparities in the UK and the US. Archives of Disease in Childhood, 92, 10, 922926.

Mandviwalwa, T. (2015) Navigating the Known: The socio-cultural development of American muslim adolescent girls, Psychology & Society, 7, 1, 8397.

Mody, R. (2007) Chapter 41, Preventive Healthcare in Children, in Walker Patricia and Elizabeth Barnett (Eds.), Immigrant Medicine. Atlanta, GA: Elsevier, pp. 515535. https://doi.org/10.1016/B978-0-323-03454-8.50045-0.

22 Moradi, B. , Hassan, N. T. (2004) Arab American persons reported experiences of discrimination and mental health: the mediating role of personal control, Journal of Counselling Psychology, 51, 418428.

Nadal, K. L. , Griffin, K. E. , Hamit, S. , Leon, J. , Tobio, M. , and Rivera, D. P. (2012) Subtle and overt forms of Islamophobia: Microaggressions toward Muslim Americans, Journal of Muslim Mental Health, 6, 2, 1537.

NSW Refugee Health Service (2018) Fact Sheet 5, Refugee Women, https://www.swslhd.health.nsw.gov.au/refugee/pdf/Resource/FactSheet/FactSheet_05.pdf (accessed 30 May 2018).

Padela, A.I. , and Heisler, M. (2010) The association of perceived abuse and discrimination after September 11, 2001, with psychological distress, level of happiness, and health status among Arab Americans, American Journal of Public Health, 100, 2, 284291. doi: 10.2105/AJPH.2009.164954.

Palinkas, L. A. , and Pickwell, S. M. (1995) Acculturation as a risk factor for chronic disease among Cambodian refugees in the United States, Social Science & Medicine, 40, 12, 16431653.

Pe-Pua, R. , Gendera, S. Katz, I. , and OConnor, A. (2010) Meeting the Needs of Australian Muslim Families: Exploring Marginalisation, Family Issues and Best Practice in Service Provision. Report prepared for: The Australian Government Department of Immigration and Citizenship Social Policy Research Centre University of New South Wales.

Quellien, A. (1910) La Politique Musulmane dans lAfrique Occidentale Franaise. Paris: mile Larose. Cited in Lopez, F. B. (2011) Towards a Definition of Islamophobia: Approximations of the Earliest Twentieth Century, Journal of Ethnic and Racial Studies, 34, 4, 556573.

Rashad, B. (2015). Cited Blumberg, A. 7 Questions With Muslim Mental Health Professio. https://www.huffingtonpost.com/2015/04/09/muslim-mental-health_n_7018428.html (accessed 30 May 2018).

Read, J. G. , and Bartkowski, J. P. (2000) To veil or not to veil? A case study of identity negotiation among Muslim women in Austin, Texas, Gender & Society, 14, 395417. http://dx.doi.org/10.1177/089124300014003003.

RHTAC (2011a) Refugee Health Technical Assistance Center (Mental Health). http://refugeehealthta.org/physical-mental-health/mental-health/ (accessed 13 March 2018).

RHTAC (2011b) JSI Research and Training Institute Addressing the Mental, Health Needs of Refugees in Primary Care Settings. http://wordpress-test.jsi.com/refugeehealthta/files/2011/07/slides_Refugee_Mental_Health_Primary_Care_RHTAC_Webinar_Jul.pdf

RHTAC (2011c) Acculturation and Health. http://refugeehealthta.org/prevention-and-wellness/acculturation-and-health/ (accessed 13 March 2018).

Rippy A. E. , Newman E. (2006) Perceived religious discrimination and its relationship to anxiety and paranoia among Muslim Americans, Journal of Muslim Mental Health, 1, 520.

Rosenthal, D. , Ranier, N. , and Klimidis, S. (1996) Vietnamese adolescents in Australia: Relationship between perceptions of self and parental values, intergenerational conflict, and gender dissatisfaction, International Journal of Psychology, 31, 2, 8191.

Runnymede Trust Commission. (1997) Islamophobia: A challenge for us all. London: The Runnymede Trust.

Shibre, T. , Negash, A. , Kullgren, G. , Kebede, D. , Alem, A. , Fekadu, A. , and Jacobsson, L. (2001) Perception of stigma among family members of individuals with schizophrenia and major affective disorders in rural Ethiopia, Social Psychiatry and Psychiatric Epidemiology, 36, 299303.

Said, E. (1978) Orientalism. New York: Pantheon Books, p. 3.

23 Sheridan, L. P. (2006) Islamophobia Pre-and Post-September 11th, 200, Journal of Interpersonal Violence, 21, 317336.

Smart, J. F. , and Smart, W. D. (1995) Acculturative stress the experience of the Hispanic immigrant, The Counseling Psychologist, 23, 2542. Doi: 10.1177/0011000095231003.

Smetana, J. G. , Yau, J. , Restrepo, A. , and Brasges, J. (1991) Adolescent-parent conflict in married and divorced families, Developmental Psychology, 27, 10001010.

Steinberg, L. (1988) Reciprocal relation between parent-child distance and pubertal maturation, Developmental Psychology, 24, 1, 122128.

Southern Poverty Law Center (SPLC) Anti-Muslims www.splcenter.org/fighting-hate/extremist-files/ideology/anti-muslim (accessed 13 March 2018).

Sue, D. W. , Capodilupo, C. M. , Torino, G. C. , Bucceri, J. M. , Holder, A. M. , Nadal, K. L. , and Esquilin, M. (2007) Racial microaggressions in everyday life: implications for clinical practice, The American Psychologist, 62, 4, 271286.

Tabassum, R. , Macaskill, A. , and Ahmad, I. (2000) Attitudes towards mental health in an urban Pakistani community in the United Kingdom, International Journal of Social Psychiatry, 46, 170181.

Tsai-Chae, Amy H. , and Nagata, Donna K. (2008) Asian values and perceptions of intergenerational family conflict among Asian American students, Cultural Diversity & Ethnic Minority Psychology, 14, 205214.

UNHCR (2016) What is a refugee. www.unrefugees.org/what-is-a-refugee/ (accessed 13 March 2018).

Ying, Yu-Wen , and Meekyung Han, M. (2007) The effect of intergenerational conflict and school-based racial discrimination on depression and academic achievement in Filipino American adolescents, Journal of Immigrant & Refugee Studies, 4, 4, 1935.

Youssef, J. , and Deane, F. P. (2006) Factors influencing mental-health help-seeking in Arabic-speaking communities in Sydney, Australia, Mental Health, Religion & Culture, 9, 1, 4366

Yunus. (2015) Cited in Irfan, M. Muslim Communitys Mental Health Stigma Stops Healing. http://muslimobserver.com/muslim-communitys-mental-health-stigma-stops-healing/ (accessed 13 March 2018).

Zine, J. (2006) Unveiled Sentiments: Gendered Islamophobia and Experiences of Veiling among Muslim Girls in a Canadian Islamic School, Equity & Excellence in Education, 39, 3, 239252. doi: 10.1080/10665680600788503.

Culture, religion and mental health

Abdel-Khalek, A. (2007) Religiosity, happiness, health, and psychopathology in a probability sample of Muslim adolescents, Mental Health, Religion & Culture, 10, 571583.

Agarwal, A. K. (1989) Religion and mental health, Editorial, Indian J Psychiatry, 31, 185186.

Aloud, N. (2004) Factors affecting attitudes toward seeking and using formal mental health and psychological services among Arab-Muslims population. Doctoral dissertation, Graduate School of Ohio State University. https://etd.ohiolink.edu/rws_etd/document/get/osu1078935499/inline (accessed 13 March 2018).

Association of American Medical Colleges (AAMC). (1999) Report III: Contemporary Issues in Medicine: Communication in Medicine, Medical School Objectives Project. Washington, DC: Association of American Medical Colleges.

Badri, M. (2013) Abu Zayd al-Balkhis Sustenance of the Soul: The Cognitive Behavior Therapy of A Ninth Century Physician. Richmond: International Institute of Islamic Thought (IIIT).

Behere, P. B. , Das, A. , Yadav, R. , and Behere, A. P. (2013) Religion and mental health, Indian Journal of Psychiatry, 55, Suppl 2, S187S194. http://doi.org/10.4103/0019-5545.105526.

Bosworth, H. B. , Park, K. S. , McQuoid, D. R. , Hays, J. C. , and Steffens, D. C. (2003) The impact of religious practice and religious coping on geriatric depression, International Journal of

Geriatric Psychiatry, 18, 10, 905914.

Brislin, R. (1993) Conceptualizing Culture and its Impact. In Understanding Cultures Influence on Behavior. Fort Worth, TX: Harcourt Brace.

Cohen, A. B. (2009) Many forms of culture, American Psychologist, 64, 194204.

Crossley, D. (1995) Religious experience within mental illness: Opening the door on research, British Journal of Psychiatry, 166, 284286.

Dein, S. (2010) Religion, Spirituality, and Mental Health. Psychiatric Times. www.psychiatrictimes.com/articles/religion-spirituality-and-mental-health/page/0/1#sthash.VVbtR4wM.dpuf (accessed 13 March 2018).

DSouza, R. (2002) Do patients expect psychiatrists to be interested in spiritual issues? Australasian Psychiatry, 10, 4447.

El Sergany, R. (2010) The Importance of Ethics and Values in Islamic Civilization. Maintaining the Bonds of Kinship in Islam Its Importance and Rights. https://d1.islamhouse.com/data/en/ih_books/single2/en_The_importance_of_ethics_and_values _in_Islamic_Civilization.pdf (accessed on 13 March 2018).

Ellis, A. (1980) Psychotherapy and atheistic values: A response to A. E. Bergins Psychotherapy and religious values, Journal of Consulting and Clinical Psychology, 48, 635639.

Freud, S. (1907) Obsessive acts, religious practices. Reprinted (19531974) in the Standard Edition of the Complete Psychological Works of Sigmund Freud (Trans. and Ed. J. Strachey), Vol. 7. London: Hogarth Press.

Genia, V. (1997) The spiritual experience index: Revision and reformulation, Review of Religious Research, 38, 344361.

Greenberg, D. , and Witztum, E. (2001) Sanity and Sanctity: Mental Health Work among the Ultra-Orthodox in Jerusalem. New Haven, CT: Yale University Press.

Kehoe, N. C. (1999) A therapy group on spiritual issues for patients with chronic mental illness, Psychiatric Services, 50, 10811083.

31 Khan, M. B. (2013) Individualism & Collectivism. www.dawn.com/news/789494 (accessed 13 March 2018).

Klocker, N. , Trenerry, B. , and Webster, K. (2011) How does Freedom of Religion and Belief Affect Health and Wellbeing? Carlton, Victorian Health Promotion Foundation (VicHealth).

Kobeisy, A. N. (2004) Counseling American Muslims: Understanding the faith and helping the people. Westport, CT: Praeger Publishers.

Koenig, H. G. , McCullough, M. , and Larson, D. B. (2001) Handbook of Religion and Health: A Century of Research Reviewed. New York: Oxford University Press.

Koenig, H. G. (2007) Religion and remission of depression in medical inpatients with heart failure/pulmonary disease, The Journal of Nervous and Mental Disease, 195, 389395.

Koenig, H. G. (2012) Religion, spirituality, and health: The research and clinical implications, International Scholarly Research Notices: Psychiatry, 2012, Article ID 278730, 33 pages, 2012. Doi:10.5402/2012/278730.

Larson, D. B. , Swyers, J. P. , and McCullough, M. E. (1998) Scientific Research on Spirituality and Health: A Report Based on the Scientific Progress in Spirituality Conferences. Washington, DC: National Institute for Healthcare Research.

Loewenthal, K. M. (2007) Religion, Culture and Mental Health. Cambridge: Cambridge University Press.

Loewenthal, K. M. , and Lewis, C. A. (2011) Mental health, religion and culture, The Psychologist, 24, 4, 256259

Mental Health Foundation (2006) The Impact of Spirituality on Mental Health. A Review of the Literature. London: Mental Health Foundation.

Mohr, S. , and Huguelet, P. (2004) The relationship between schizophrenia and religion and its implications for care, Swiss Medical Weekly, 134, 2526, 369376.

Musah, M. B. (2011) The culture of individualism and collectivism in balancing accountability and innovation in education: An Islamic perspective. OIDA International, Journal of Sustainable Development, 02, 08, 7076.

Office of the Surgeon General (US), Center for Mental Health Services (US), and National Institute of Mental Health (US) (2001) Mental Health: Culture, Race, and Ethnicity: A Supplement to Mental Health: A Report of the Surgeon General. Rockville (MD): Substance Abuse and Mental Health Services Administration (US); 2001 Aug. Chapter 2 Culture Counts: The Influence of Culture and Society on Mental Health. www.ncbi.nlm.nih.gov/books/NBK44249/ (accessed 13 March 2018).

Pargament, K. I. (2013) What Role Do Religion and Spirituality Play in Mental Health? www.apa.org/news/press/releases/2013/03/religion-spirituality.aspx (accessed 13 March 2018).

Philips, A. A. B. (1994) The Fundamentals of Tawheed (Islamic Monotheism). Riyadh, Saudi Arabia: International Islamic Publishing House.

Philips, A. A. B. (2007) The Clash of Civilization: An Islamic View. Birmingham: Al-Hidaayah Publishing & Distribution.

Rassool, G. H. (2000) The crescent and Islam: Healing, nursing and spiritual dimension: Some considerations towards an understanding of the Islamic perspectives of caring, Journal of Advanced Nursing, 32, 6, 14761484.

Rassool, G. H. (2016) Islamic Counselling. An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

The Royal College of Psychiatrists (2018) Spirituality and Mental Health. www.rcpsych.ac.uk/mentalhealthinformation/therapies/spiritualityandmentalhealth.aspx (accessed 15 March 2018).

32 Saidi, T. (2008) Islam and Culture: Dont mix them up. Inn Post: Community Voices. www.minnpost.com/community-voices/2008/02/islam-and-culture-dont-mix-them.

Springer, R. , Abbott, D. A. , and Reisbig, A. M. J. (2009) Therapy with Muslim couples and families: Basic guidelines for effective practice, The Family Journal: Counseling and Therapy for Couples and Families, 17, 229235. Doi:10.1177/1066480709337798

Tek, C. , and Ulug, B. (2001) Religiosity and religious obsessions in obsessive compulsive Disorder, Psychiatry Research, 104, 99108.

Tepper, L. , Rogers, S. A. , Coleman E. M. , and Malony, H. N. (2001) The prevalence of religious coping among persons with persistent mental illness, Psychiatric Services, 52, 5, 660665.

Trenholm, P. , Trent, J. , and. Compton, W. C. (1998) Negative religious conflict as a predictor of panic disorder, Journal of Clinical Psychology, 54, 1, 5965.

Worthington, E. L., Jr. , Kurusu, T. A. , McCullough, M. E. , and Sandage, S. J. (1996) Empirical research on religion in counseling: A 10-year review and research prospectus, Psychological Bulletin, 119, 448487.

Perception and somatisation of mental health problems

Abou-Saleh, M. , and Mobayad, M. (2013) Mental Health in Syria, International Psychiatry, 10, 3, 5860.

Abu-Ras, W. , and Abu-Bader, S. H. (2008) The impact of the September 11, 2001 Attacks on the well-being of Arab Americans in New York City, Journal of Muslim Mental Health, 3, 217239. http://dx.doi.org/10.1080/15564900802487634.

Abu-Ras, W. , and Abu-Bader, S. H. (2009) Risk factors for depression and posttraumatic stress disorder (PTSD): The case of Arab and Muslim Americans post-9/11, Journal of Immigrant & Refugee Studies, 7, 4, 393418.

Ali, S. (2008) Second and third generation Muslims in Britain: A socially excluded group. Nuffield College, University of Oxford. www.portmir.org.uk/assets/pdfs/second-and-third-generation-muslims-in-britain-a-socially-excluded-group.pdf (accessed 13 March 2018).

Ally, Y. , and Laher S. (2008) South African Muslim faith healers perceptions of mental illness: Understanding, aetiology and treatment, Journal of Religion and Health, 47, 1, 4556. http://dx.doi.org/10.1007/s1094300791332.

Aloud, N. , and Rathur, A. (2009) Factors affecting attitudes towards seeking and using formal mental health and psychological services among Arab Muslim populations, Journal of Muslim Mental Health, 4, 79103. http://dx.doi.org/10.1080/15564900802487675.

Al-Adawi, S. , Dorvlo, A. , Al-Ismaily, S. , Al-Ghafry, D. , Al-Noobi, B. , Al-Salmi, A. , Burke, D. , Shah, M. , Ghassany, H. , and Chand, S. (2002) Perception of and attitude toward mental illness in Oman, International Journal of Social Psychiatry, 48, 4, 305317.

Al Busaidi, Z. Q. (2010) The concept of somatisation: A cross-cultural perspective, Sultan Qaboos University Medical Journal, 10, 2, 180186.

Ali, O. M. , Milstein, G. , and Marzuk, P. M. (2005) The imams role in meeting the counseling needs of Muslim communities in the United States, Psychiatric Services, 56, 2, 202205.

Al-Khathami, A. (2001) The implementation and evaluation of educational programs for PHC physicians to improve their recognition of mental health problem, in the Eastern Province of Saudi Arabia. [Dissertation], Al Khobar: King Faisal University, Saudi Arabia.

Al-Krenawi, A. , Graham, J. R. , and Kandah, J. (2000) Gender Utilization of Mental Health Services in Jordan. Community Mental Health Journal, 36, 501511.

Al-Krenawi, A. , and Graham, J. R. (2000) Culturally sensitive social work practice with Arabs clients in mental health settings, Health and Social Work, 25, 922.

Al-Issa, I. (1995) The illusion of reality or the reality of illusion. Hallucinations and culture, British Journal of Psychiatry, 166, 3, 368373.

Al-Issa, I. (2000) Al-Jun u-n: Mental illness in the Islamic World. Madison, CT: International Universities Press.

Al-Subaie A. , and Alhamad, A. (2000) Psychiatry in Saudi Arabia, in Al-Jun u-n: Mental Illness in the Islamic World. Madison, CT: International Universities Press.

Aloud, N. (2004) Factors affecting attitudes toward seeking and using formal mental health and psychological services among Arab-Muslims population. Doctoral dissertation, Graduate School of Ohio State University. https://etd.ohiolink.edu/rws_etd/document/get/osu1078935499/inline (accessed 13 March 2018).

Amer, M. M. (2006) When multicultural worlds collide: Breaking down barriers to service use. Paper presented at the annual meeting of American Psychological Association, New Orleans: American Psychological Association.

American Psychiatric Association (2000) Diagnostic and Statistical Manual of Mental Disorders, Edition IV. Arlington, VA: American Psychiatric Publication.

41 American Psychiatric Association. (2013) Diagnostic and Statistical Manual, Edition V. Arlington, VA: American Psychiatric Association.

Azizi, F. (2002) Research in Islamic fasting and health, Annals of Saudi Medicine, 22, 186191.

Azizi, F. (2009) Islamic fasting and health, Annals of Nutrition and Metabolism, 56, 273282.

Barkdull, C. , Khaja, K. , Queiro-Tajalli, I. , Swart, A. , Cunningham, D. , and Dennis, S. (2011) Experiences of Muslims in four Western countries post-9/11, Journal of Women and Social Work, 26, 139153.

Basit, A. , and Hamid, M. (2010) Mental health issues of muslim Americans, The Journal of Islamic Medical Association of North America, 42, 3, 106110. http://doi.org/10.5915/42-3-5507.

Ben-Zeev, D. , Young, M. A. , and Corrigan, P. W. (2010) DSM-V and the stigma of mental illness, Journal of Mental Health, 19, 4, 318327.

Booysen, M. , Chikwanha, T. M. , Vasco Chikwasha, V. , and January, J. (2016) Knowledge and conceptualisation of mental illness among the Muslim population in Harare, Zimbabwe., Mental Health, Religion & Culture, 19, 10, 10861093. http://dx.doi.org/10.1080/13674676.2017.1318120.

Bulbulia T. , and Laher, S. (2013) Perceptions of mental illness among South African Muslim psychiatrist, South African Journal of Psychiatry, 19, 2, 5254.

Carter, D. J. , and Rashidi, A. (2003) Theoretical model of psychotherapy: Eastern AsianIslamic women with mental illness, Health Care for Women International, 24, 5, 399413. http://dx.doi.org/10.1080/07399330390212180.

Ciftci, A. (May, 1999) Communication in Family. ARTI Rehabilitation Services Annual Family Conference, Ankara, Turkey.

Ciftci, A. , Jones, N. , and Corrigan, P. W. (2012) Mental health stigma in the muslim community, Journal of Muslim Mental Health, 2, 1. http://hdl.handle.net/2027/spo.10381607.0007.102.

Corrigan, P. W. (2011) Best Practices: Strategic Stigma Change (SSC): Five principles for social marketing campaigns to reduce stigma, Psychiatric Services, 62, 8, 824826.

Corrigan, P. W. , Roe, D. , and Tsang, H. W. H. (2011) Challenging the Stigma of Mental Illness. Lessons for Therapists and Advocates. Chichester: Wiley-Blackwell.

Douki, S. , Zineb, S. B. , Nacef, F. , and Halbreich, U. (2007) Womens mental health in the Muslim world: Cultural, religious, and social issues, Journal of Affective Disorders, 102, 177189.

El-Islam, M. F. , and Ahmed, S. A. (1971) Traditional interpretation and treatment of mental illness in an Arabic psychiatric clinics, Journal of Cross-Cultural Psychology, 2, 301307.

El-Islam, M. F. (1982) Arabic cultural psychiatry, Transcultural Psychiatric Research, Review, 19, 1, 524.

El-Islam, M. F. , and Abu Dagga, S. I. (1992) Lay Explanation of symptoms of mental ill health in Kuwait, International Journal of Social psychiatry, 38, 150156.

El-Islam, M. F. (1994) Cultural aspects of morbid fears in Qatari Women, Social Psychiatry and Psychiatric Epidemiology, 29, 3, 137140.

Eltaiba, N. (2014) Counseling with Muslim refugees: Building rapport, Journal of Social Work Practice, 28, 397403. Doi:10.1080/02650533.2013.875523.

Ghubash, R. , Daradkeh, T. K. , Al-Muzafari, S. M. A. , Al-Manssori, M. E. , and Abou-Saleh, M. T. (2001) Al-ain community psychiatric survey IV: Socio-cultural changes (traditionality-liberalism) and prevalence of psychiatric disorders, Social Psychiatry and Psychiatric Epidemiology, 36, 11, 565570.

Helman, C. (2000) Culture, Health and Illness: An Introduction for Health Professionals. London: Hodder Arnold.

42 Javanbakht, M. , Ziaee Seyyed Alireza, H. S. , and Rahnama, A. L. (2010) Effect of Ramadan fasting on self-esteem and mental health of students, Journal of Fundamentals of Mental Health, 11, 266273.

Johnsdotter, S. , Ingvarsdotter, K. , stman, M. , and Carlbom, A. (2011) Koran reading and negotiation with jinn: Strategies to deal with mental ill health among Swedish Somalis, Mental Health, Religion & Culture, 14, 8, 741755.

Kadri, N. , Mouchtaq, N. , Hakkou, F. , and Moussaoui, D. (2000) Relapses in bipolar patients: Changes in social rhythm? International Journal of Neuropsychopharmacology, 3, 4549.

Kazemi, M. , Karimi, S. , Ansari, A. , Negahban, T. , Hosseini, S. H. , and Vazirinezhad, R. (2006) The effect of Ramadan fasting on psychological health and depression in Sirjan Azad University students, The Journal of Rafsanjan University of Medical Sciences (JRUMS), 5, 2227.

Kira, I. A. , Lewandowski, L. , Templin, T. , Ramaswamy, V. , Ozkan, B. , and Mohanesh, J. (2010) The effects of perceived discrimination and backlash on Iraqi refugees mental and physical health, Journal of Muslim Mental Health, 5, 5981.

Lama, S. , Franois, K. , Marwan, Z. , and Sami, R. (2016) Impact of the Syrian crisis on the hospitalization of Syrians in a psychiatric setting, Community Mental Health Journal, 52, 84. Doi:10.1007/s10597-015-9891-3.

Lim, A. , Hoek, H. W. , and Blom, J. D. (2014) The attribution of psychotic symptoms to jinn in Islamic patients, Transcultural Psychiatry, 52, 1, 1832. doi10.1177/1363461514543146.

Lipowski, Z. J. (1990) Somatisation and depression, Psychosomatics, 31, 1321.

Mansour, H. , Klei, L. , Wood, J. , Talkowski, M. , Chowdari, K. , Fathi, W. , Eissa, A. , Yassin, A. , Salah, H. , Tobar, S. , El-Boraie, H. , Gaafar, H. , Elassy, M. , Ibrahim, N. E. , El-Bahaei, W. , Elsayed, M. , Shahda, M. , El Sheshtawy, E. , El-Boraie, O. , El-Chennawi, F. , Devlin, B. , and Nimgaonkar, V. L. (2009) Consanguinity associated with increased risk for bipolar I disorder in Egypt, American Journal of Medical Genetics Part B: Neuropsychiatric Genetics, 150B, 6, 879885.

Mansour, H. , Fathi, W. , Klei, L. , Wood, J. , Chowdari, K. , Watson, A. , Nimgaonkar, V. L. (2010) Consanguinity and increased risk for schizophrenia in Egypt, Schizophrenia Research, 120, 13, 108112. http://doi.org/10.1016/j.schres.2010.03.026.

Marrow, J. , and Luhrmann, T. M. (2012) The zone of social abandonment in cultural geography: On the street in the United States, inside the family in India, Culture, Medicine and Psychiatry, 6, 3, 493513. doi: 10.1007/s110130129266-y.

Marwa, K. I. (2016) Psychosocial sequels of Syrian conflict, Journal of Psychiatry, 19, 2, 1000355. http://dx.doi.org/ 10.4172/23785756.1000355

Maynard, S. (2008) Muslim Mental Health. A scoping paper on theoretical models, practice and related mental health concerns in Muslim communities. Stephen Maynard & Associates. www.scribd.com/document/90324305/Muslim-Mental-Health-Stephen-Maynard (accessed 13 March 2018).

Mirza, I. , and Jenkins, R. (2004) Risk factors, prevalence and treatment of anxiety and depressive disorders in Pakistan: A systematic review, British Medical Journal, 328, 794.

Mousavi, S. , Rezaei, M. , Amiri Baghni, S. , and Seifi, M. (2014) Effect of fasting on mental health in the general population of Kermanshah, Iran, Journal of Fasting and Health, 2, 2, 6570. doi: 10.22038/jfh.2014.3143

Mujahid, A. M. (2010) State of Muslim Mental Health. www.soundvision.com/article/state-of-muslim-mental-health (accessed 13 March 2018)

Murdock, G. P. , Wilson, S. F. , and Frederick V. (1980) World distribution of theo-ries of illness. Transcultural Psychiatric Research Review, 17, 3764.

43 Murty, O. P. , Cheh, L. B. , Bakit, P. A. , Hui, F. J. , Ibrahim, Z. B. , and Jusoh, N. B. (2008) Suicide and ethnicity in Malaysia, The American Journal of Forensic Medicine and Pathology, 29, 1922.

Muslim. Book 030, Number 5751: The Book Pertaining to the Excellent Qualities of the Holy Prophet (may Peace be upon them) and His Companions (Kitab Al-Fadail), www.iupui.edu/~msaiupui/030.smt.html (accessed 17 March 2018).

Nada, E. (2007) Perceptions of mental health problems in Islam: A textual and experimental analysis. Thesis (Ph.D.), University of Western Australia, http://repository.uwa.edu.au:80/R/-?func=dbin-jump-full&object_id=9033&silo_library=GEN01 (accessed 13 March 2018).

Okasha, A. (1999) Mental Health in the Middle East. An Egyptian Perspective, Clinical Psychology Review, 19, 8, 917933.

Ozer, B. , Sirin, S. , and Oppedal, B. (2013) Bahcesehir Study of Syrian Refugee Children in Turkey. Turkey: Bahcesehir University. www.fhi.no/globalassets/migrering/dokumenter/pdf/bahcesehir-study-report.pdf (accessed 13 March 2018).

Pereira, S. , Bhui, K. , and Dein, S. (1995) Making sense of possession states: psychopathology and differential diagnosis, British Journal of Hospital Medicine, 53, 582585

Petkari, E. (2015) Explanatory models of mental illness: a qualitative study with Emirati future mental health practitioners, Mental Health, Religion & Culture, 18, 9, 738752.

Pridmore, S. , and Pasha, M. I. (2004) Religion and spirituality: Psychiatry and Islam, Australasian Psychiatry, 12, 4, 380385.

Pritchard, C. , and Amanullah, S. (2007) An analysis of suicide and undetermined deaths in 17 predominantly Islamic countries contrasted with the UK, Psychological Medicine, 37, 3, 421430. Doi: 10.1017/S0033291706009159.

PTSD Research (2010) Trauma and PTSD among Civilians in the Middle East. Vermont: National Center for PTSD. www.ptsd.va.gov/professional/newsletters/research-quarterly/v21n4.pdf (accessed 13 March 2018).

Quosh, C. , Liyam Eloul, L. , and Ajlani, R. (2013) Mental health of refugees and displaced persons in Syria and surrounding countries: A systematic review. Intervention, 11, 3, 276294.

Rahman, F. (1998) Health and medicine in the Islamic tradition. Chicago: ABC International Group, Inc.

Rassool, G. H. (2016) Islamic Counselling: An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Ratanasiripong, P. (2012) Mental health of Muslim nursing students in Thailand, International Scholarly Research Notices: Nursing, 2012, 463471, 7. Doi:10.5402/2012/463471.

Rehman , and Owen, D. (2013) Mental health Survey of Ethnic minorities. Ethnos Research and Consultancy. www.ethnos.co.uk. www.time-to-change.org.uk/sites/default/files/TTC_Final%20Report_ETHNOS_summary_0.pdf (accessed 13 March 2018).

Sardarpour Goudarzi Sh , Soltani Zarandi, A. (2002) Mental health and fasting in Ramadan, Journal of Andeesheh va Raftar, 30, 8, 2632.

Sheridan, L. P. (2006) Islamophobia pre- and post-September 11th, 2001, Journal of Interpersonal Violence, 21, 317336.

Simons, R. C. (2001) Introduction to Culture-Bound Syndromes. Psychiatric Times. www.psychiatrictimes.com/cultural-psychiatry/introduction-culture-bound-syndromes-0 (accessed 13 March 2018).

Simons, R. C. , and Hughes, C. C. (1986) The Culture-Bound Syndromes: Folk Illnesses of Psychiatric and Anthropological Interest. Boston: D. Reidel Publishing Company.

Sonuga-Barke, E. J. S. , and Mistry, M. (2000) The effect of extended family living on the mental health of three generations within two Asian communities, British Journal of Clinical Psychology, 39, 129141.

44 Sulaiman, S. , Bhugra, D. , and De Silva, P. (2001) Perceptions of depression in a community sample in Duba, Transcultural Psychiatry, 38, 201218.

Tabassum, R. , Macaskill, A. , and Ahmad, I. (2000) Attitudes towards mental health in an urban Pakistani community in the United Kingdom, International Journal of Social Psychiatry, 46, 3, 170181.

Thomas, J. , Al-Qarni, N. , and Furber, S. W. (2014) Conceptualising mental health in the United Arab Emirates: The perspective of traditional healers. Mental Health, Religion & Culture, 18, 2, 134145. http://dx.doi.org/10.1080/13674676.2015.1010196.

Weatherhead, S. , and Daiches, A. (2010) Muslim views on mental health and psychotherapy, Psychology and Psychotherapy: Theory, Research and Practice, 83, 7589.

WHO (2010) International Statistical Classification of Diseases and Related Health Problems 10th Revision. http://apps.who.int/classifications/icd10/browse/2010/en (accessed 13 March 2018).

Youssef, J. and Deane, F. P. (2006). Factors influencing mental-health help-seeking in Arabic-speaking communities in Sydney, Australia. Mental Health, Religion and Culture, 9, 1, 4366.

Zakiullah, N. , Saleem, S. , Sadiq, S. , Sani, N. , Shahpurwala, M. , Shamim, A. , et al. (2008) Deliberate self-harm: Characteristics of patients presenting to a tertiary care hospital in Karachi, Pakistan, Crisis: Journal of Crisis Intervention & Suicide, 29, 3237.

Islamic bioethics, law and mental health

Abou El Fadl, K. (2011) The language of the age: Sharia and natural justice in the Egyptian revolution, Harvard International Law Journal, 52, 311321.

Abou El Fadl, Khaled (2014) Reasoning with God: Reclaiming Shariah in the Modern Age. London: Rowman & Littlefield Publishers.

Al Faruqi, I. R. (1982) Tawhid: Its Implications for Thought and Life. Kuala Lumpur: International Institute for Islamic Thought.

Ahmad . Narrated by the authors of Sunan and classed as Saheeh by al-Albaani in al-Irwa, No. 297.

Alahmad, G. , and Dierickx, K. (2012) What do Islamic institutional fatwas say about medical and research confidentiality and breach of confidentiality? Developing World Bioethics, 12, 104112.

Al-Jazairy, Ab Bakr Jbir (2001) Minhaj al Muslim: A Book of Creed, Manners, Character, Acts of Worship and Other Deeds, Volume 1. Riyadh, Saudi Arabia: Darussalam.

Al-Raysuni, A. (2005) Imam Al Shatibis Theory of The Higher Objectives And Intents Of Islamic Law. Herndon, VA: The International Institute of Islamic Thought.

Al-Sabouni, A. , Al-Rahman (1978) Mustafaa Al-Sibaie and Abd Al-Rahman Al-Saboun (1978) Al-Madkhal Li-Dirasat Al-Fiqh Al-Islami 2 at, 24. Al-Maktabaah Al-Jadiih, 4th ed.

Al-Swailem, A. (2006) Bio-ethics from the Islamic point of view. Bio-ethics and Regulatory Aspects of Bio-medical Workshop, Jeddah, Saudi Arabia.

Al-Swailem, A. (2007) Nursing and nurses ethical issues from Islamic perspectives. Building Bridges to the Future, 2nd International Nursing Conference, Jeddah, Saudi Arabia.

Arda, B. , and RisplerChaim, V. (2012) Islam and Bioethics. Ankara. Proceedings of the 3rd Islamic and Bioethic International Conference, 1416 2012, Antalya, Turkey. http://kitaplar.ankara.edu.tr/dosyalar/pdf/846.pdf (accessed 17 March 2018).

Athar S. (1998) Ethical Decision-making in Patient Care: An Islamic Perspective. Lombard, IL: Islamic Medical Association of North America.

Chaleby K. S. (1996) Issues in forensic psychiatry in Islamic jurisprudence, The Bulletin of the American Academy of Psychiatry and the Law, 24, 1, 117124.

Chaleby, K. S. (2004) Forensic psychiatry in Islamic Jurisprudence. 2nd ed. Petaling Jaya: The International Institute of Islamic thought.

Chamsi-Pasha, H. , and Albar, M. A. (2016) Doctor-patient relationship: Islamic perspective, Saudi Medical Journal, 37, 2, 121126. http://doi.org/10.15537/smj.2016.2.13602.

Daar, A. S. , and Al Khitamy, A. B. (2001) Bioethics for clinicians: 21. Islamic bioethics, Canadian Medical Association Journal, 164, 6063.

Del Pozo, P. R. , and Fins, J. J. (2008) Islam and informed consent: Notes from Doha, Cambridge Quarterly of Healthcare Ethics, 17, 3, 273279. http://dx.doi.org/10.1017/S096318010808033X.

Dols, M. W. (2007) Historical perspective: Insanity in Islamic law, Journal of Muslim Mental Health, 2, 8199.

El-Hazmi, M. A. F. (ed) (2002) Ethics of genetic counseling in Islamic Communities. Riyadh, KSA: Al-Obeikan Bookstore. (Arabic).

Ghaly, M. (2013) Islamic bioethics in the twenty-first century. Zygon: Journal of Religion and Science, 48, 3, 592599.

Hadith number 32 . Cited in Nawawi (Imm Yay ibn Sharaf al-Nawaw) 40 Hadiths.

Ibn Majah . Sunan Ibn Majah Vol. 3, Book of Chapters on Rulings, Hadith 2340.

56 International Islamic Fiqh Academy (1993) Resolutions and Recommendations of the Council of the Islamic Fiqh Academy. International Islamic Fiqh Academy. Decision No. 79 (10/8). www.iifa-aifi.org/?s= (accessed 17 March 2018).

Islamqa (2003) 30861: What are the situations in which a promise may be broken? https://islamqa.info/en/30861 (accessed 17 March 2018)

Islamqa (2006) 73412: Jinn Possession. https://islamqa.info/en/73412 (accessed 17 March 2018).

Lovering, S. and Rassool, G. H. (2014) Ethical dimensions in caring. In G. Hussein Rassool (Ed.) Cultural Competence in Caring for Muslim Patients. Basingstoke, Hampshire: Palgrave Macmillan.

Majmuah min al-Ulama, al Mawsuah al Fiqhiyyah (1989) Kuwait: Wazarah al Awqaf wa al-Shuun al-Islamiyyah, 6, 99110. Cited in Chaleby, K. S. (2001). Forensic Psychiatry in Islamic Jurisprudence. Hemdon: International Institute of Islamic Thought, p. 20.

Mudhakkir, A. (2016) Legal Capacity (Al-Ahiliyyah) under the Islamic Law (Shariah). www.linkedin.com/pulse/legal-capacity-al-ahiliyyah-under-islamic-law-shariah-abdul-cife- (accessed 17 March 2018).

Muslim (a) The Book of Faith. (25)Chapter: The characteristics of the hypocrite. Sahih Muslim 58: Book 1, Hadith 116.USC-MSA web (English) reference: Book 1, Hadith 111. Kitab al-Iman, Bab alamat al-nifaq.

Muslim (b) 15 The Book of Pilgrimage. Sahih Muslim 1370 b.: Book 15, Hadith 532 USC-MSA web (English) reference: Book 7, Hadith 3164.

Olayiwola, S. (2016) Defence mechanism in criminal liability under Islamic law, International Journal of Innovative Legal & Political Studies, 4, 4, 1929.

Pridmore, S. Pasha, M. I. (2004) Religion and spirituality: Psychiatry and Islam, Australasian Psychiatry, 12, 380385.

Puteri Nemie, J. K. , Ariff Osman, H. O. , and Ramizah, W. M. (2017) Educating future medical professionals with the fundamentals of law and ethics, International Islamic University of Malaysia (ILUM), 16, 2, 101105. http://iiumedic.net/imjm/v1/download/volume_16_no_2/IMJM-Vol16-No2-101105.pdf (accessed 17 March 2018).

Ramadan, T. (2008) Radical Reform: Islamic Ethics and Liberation. Oxford: Oxford University Press.

Rassool, G. H. (2004) Rational suicide: An Islamic perspective, Journal of Advanced Nursing, 46, 32813283.

Rassool, G. H. (2016) Islamic Counselling: An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Salahi, A. (2004) Committing Suicide Is Strictly Forbidden in Islam. http://www.arabnews.com/node/251387 (accessed 31 May 2018).

Shah, A. , and Chandia, M. (2010) The relationship between suicide and Islam: A cross-national study, Journal of Injury and Violence Research, 2, 2, 9397. http://doi.org/10.5249/jivr.v2i2.60

Sheikh Muhammed Salih Al-Munajjid (n.d.) Guidelines on the issue of: Looking for the purposes of medical treatment. http://islamqa.info/en/ref/5693 (accessed 17 March 2018).

Siddiqi, M. (2010) Is euthanasia allowed in Islam? www.islamopediaonline.org/fatwa/dr-siddiqi-fiqh-council-north-america-responds-query-euthanasia-allowed-islam (accessed 17 March 2018).

The Islamic code of medical ethics. (1982) World Medical Journal, 29, 5, 7880.

Weiss, B. G. (2002) Studies in Islamic Legal Theory. Boston: Brill.

WHO (2005) Islamic code of medical and health ethics. EM/RC52/7. Regional Committee for the Eastern Mediterranean, World Health Organization, Egypt. http://applications.emro.who.int/docs/EM_RC52_7_en.pdf (accessed 17 March 2018).

Islamic perspective on spiritual and mental health

Ab Dwd (a) Sunan Ab Dwd. Book of Medicine (Kitab Al-Tibb) Book 22, Number 3846.

Ab Dwd (b) Meaning of belief in al-Qadar (the divine will and decree) 4700; classed as Sahih by al-Albani in Saheeh Ab Dwd. Cited in Islamqa. Meaning of belief in al-Qadar (the divine will and decree). https://islamqa.info/en/34732 (accessed 17 March 2018).

Abu-Ras, W. , and Abu-Bader, S. H. (2008) The impact of the September 11, 2001, attacks on the well-being of Arab Americans in New York City, Journal of Muslim Mental Health, 3, 217239.

Afifi al-Akiti, M. (1997) The Meaning of Nafs. [Mujam, Kassis], www.abc.se/~m9783/Nafs.html (accessed 18 July 2017).

Al-Issa, I. (2000) Al-Junun:Mental Illness in the Islamic World Location. Madison, CT: International Universities Press.

Ali, S.R. , Liu, W. M. , and Humedian, M. (2004) Islam 101: Understanding the Religion and Therapy Implications, Professional Psychology: Research and Practice, 35, 6, 635642.

Ali, O. , Abu-Ras, W. , and Hamid, H. (2009) Muslim Americans. Statistics and Services Research Division, Nathan Kline Institute for Psychiatric Research. http://ssrdqst.rfmh.org/cecc/index.php?q=node/25 (accessed 18 July 2017).

Alizadeh, H. (2012) Individual psychology and Islam: An exploration of social interest, The Journal of Individual Psychology, 68, 216224.

Al-Majusi (1293) Kamil al-Sinaah al-Tibiyyah. 2 vols. Cairo: Bulaq, 1, 216217, 263266, 274.

Al-Mateen, C. S. , and Afzal, A. (2004) The Muslim child, adolescent, and family, Child Adolescent Psychiatric Clinics of North America, 13, 183200.

71 Al-Tabari (1406/1906) Chapter 12 v . 53, in the Tafsir of al-Tabari: Jami al-Bayan fi Tafsir al-Quran. 30 vols. Beirut: Darul-Marifah reprint of 1323 H. Bulaq edition.

Ameen, Abul-Mundhir Khaleel ibn Ibraaheem (2006) The Jinn & Human Sickness: Remedies in the Light of the Quraan & Sunnah. Riyadh, Saudi Arabia: Darussalam.

Arabic Language Academy (1960) Al-Mujam al-Wast. Cairo: Arabic Language Academy.

Badawi, J. (2010) Moral Teachings of Islam- Human Nature in Islam. http://jamalbadawi.org/index.php?option=com_content&view=article&id=82:62-moral-teachings-of-islam-human-nature-in-islam&catid=18:volume-6-moral-teachings-of-islam (accessed 18 July 2017).

Bukhr (a) Sahih al-Bukhari 5678 : Book 76, Hadith 1. USC-MSA web (English) reference: Vol. 7, Book 71, Hadith 582.

Bukhr (b) Sahih al-Bukhari.b40 Hadith Nawawi 6. English translation: Hadith 6.

Bukhr (c) Sahih al-Bukhari.Book of Patients, 7 Hadith 544.

Bukhr (d) Sahih al-Bukhari. Book of Patients, 7 Hadith 545.

Bukhr and Muslim . Cited in 9 Prophetic Duas for Anxiety & Stress. http://aboutislam.net/reading-islam/about-muhammad/9-prophetic-duas-anxiety-stress/ (accessed 18 July 2017).

Deuraseh, N. , and Talib, M. A. (2005) Mental health in Islamic tradition, The International Medical Journa l, 4, 7679.

El Azayem, G. A. , and Hedayat-Diba, Z. (1994) The psychological aspects of Islam: Basic principles of Islam and their psychological corollary, International Journal for the Psychology of Religion, 4, 4150.

El-Islam, M. F. (1978) Transcultural aspects of psychiatric patients in Qatar. Comparartive Medicine East and West, 6, 1, 3336.

El-Islam, M. F. (2004) Culture in the clinical practice of psychiatry, Arab Journal of Psychiatry, 15, 816

Eltaiba, N. (2007) Perceptions of mental health problems in Islam: A textual and experimental analysis. Thesis (Ph.D.). University of Western Australia. http://research-repository.uwa.edu.au/en/publications/perceptions-of-mental-health-problems-in-islam-a-textual-and-experimental-analysis(f4c538ab-00ef-4df58b50-a523991c796a).html?uwaCustom=thesis (accessed 17 March 2018).

Elzamzamy, K. , and Patel, S. (2015) Muslim Historical Contributions to Psychological Theories and Treatment. Poster session presented at the seventh annual Muslim Mental Health conference, Dearborn, MI. www.academia.edu/11814393/Muslim_Historical_Contributions_to_Psychological_Theories_and_Treatment (accessed 17 March 2018).

Farooqi, Y. N. (2006) Understanding Islamic perspective of mental health and psychotherapy, Journal of Psychology in Africa, 1, 101111.

Fidanboylu, K. H. (2017) Muslim Contributions to Mental Disorders and Mental Health Ibn-Sina and Al-Ghazali. Effat University-Humanities & Social Sciences. www.academia.edu/8908081/Muslim_Contributions_to_Mental_Disorders_and_Mental_Health_Ibn-Sina_and_Al-Ghazali (accessed 17 March 2018).

Fiqh-us-Sunnah , Volume 4: Sickness, Expiation of Sins. www.islambasics.com/view.php?bkID=20&chapter=59 (accessed 17 March 2018).

Hamdan, Utz (2011) Psychology from an Islamic Perspective. Riyadh: International Islamic Publications House.

Haque, A. (2004a) Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists, Journal of Religion and Health, 43, 357377.

72 Haque, A. (2004b) Religion and mental health: The case of American Muslims, Journal of Religion and Health, 43, 1, 4558.

Ibn Kathir . Tafsir Srat Ash-Shura (The Consultation) 42:30 www.recitequran.com/tafsir/en.ibn-kathir/42:32 (accessed 17 March 2018).

Imam Ibnul Qayyim Al-Jawziyyah (2006) Spiritual Disease and Its Cure. London: Al-Firdous Ltd.

Imam Ibnul Qayyim Al-Jawziyyah . Madarij as-Salikin fi Manazili Iyyaka Nabudu wa Iyyaka Nastain, Vol. 1, p. 308. Cited in Afifi al-Akiti, M. (1997) The Meaning of Nafs. [Mujam, Kassis], www.abc.se/~m9783/Nafs.html (accessed 15 July 2017).

Karzoon, A. (1997) Manhaj al-Islaam fi Tazkiyah al-Nafs. Jeddah: Daar Noor al-Maktabaat.

Khalili, S. , Murken, S. , Reich, K. H. , Shah, A. A. , and Vahabzadeh, A. (2002) Religion and mental health in cultural perspective: Observations and reflections after the first international congress on religion and mental health, Tehran, 1619 April 200, The International Journal for the Psychology of Religion, 12, 217237.

Mohamed, Wael M. Y. (2008) History of Neuroscience: Arab and Muslim contributions to modern neuroscience, International Brain Research Organization History of Neuroscience. http://ibro.info/wp-content/uploads/2012/12/Arab-and-Muslim-Contributions-to-Modern-Neuroscience.pdf (accessed 14 July 2017).

Mubrakfr, af aRamn (1996) Ar-Raheeq al-Makhtm = The Sealed Nectar: Biography of the Noble Prophet. Riyadh, Saudi Arabia: Maktaba Dar-us- Salam.

Muhammad, H. (2012) Muslim Mental Health: Considerations for Psychotherapy and Counseling -A Literature Review. In Partial fulfilment of the requirements for the Degree of Master of Arts in Adlerian Counseling and Psychotherapy, The Faculty of the Adler Graduate School. http://alfredadler.edu/sites/default/files/Hadiyah%20Muhammad%20MP%202012.pdf (accessed 17 March 2018).

Murad I. , and Gordon, H. (2002) Psychiatry and the Palestinian population, Psychiatric Bulletin, 26, 2830.

Muslim. Book of Destiny (Kitab-ul-Qadr), Book 33, Number 6416. www.iium.edu.my/deed/hadith/muslim/033_smt.html (accessed 17 March 2018)

Nabolsi, M. M. , and Carson, A. M. (2011) Spirituality, illness, and personal responsibility: The experience of Jordanian Muslim men with coronary artery disease, Scandinavian Journal of Caring Sciences, 25, 716724. http://dx.doi.org/10.1111/j.1471-6712.2011.00882.x.

Nasr, S. H. (1979) Intellect and intuition: Their relationship from the Islamic perspective. Studies in Comparative Religion, 13, 12, 19.

Okasa, A. (2001) Egyptian contribution to the concept of mental health, Egyptian Mediterranean Health Journal, 7, 3, 377380.

Padela, A. I. , Killawi, A. , Forman, J. , DeMonner, S. , and Heisler, M. (2012) American Muslim perceptions of healing key agents in healing, and their roles, Qualitative Health Research, 22, 846858. http://dx.doi.org/10.1177/1049732312438969.

Philips, B. (2010) Qadar (Predestination) https://islamfuture.wordpress.com/2010/07/26/predestination-qadar/ (accessed 18 July 2017)

Raiya, H. A. , and Pargament, K. I. (2010) Religiously integrated psychotherapy with Muslim clients: From research to practice. Journal of Professional Psychology: Research and Practice, 41, 181188. Doi: 07357028/a0017988.

Rassool, G. H. (2000) The crescent and Islam: healing, nursing and spiritual dimensions. Some considerations towards an understanding of the Islamic perspectives on caring, Journal of Advanced Nursing, 32, 2, 14761484.

73 Rassool, G. H. (2016) Islamic Counselling: An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Saleh, M. L. (2013) Faith in the System: Muslim-American Attitudes toward seeking Mental Health Services. A Thesis Presented to the Faculty of California State University, Stanislaus. In Partial Fulfilment of the Requirements for the Degree of Master of Science in Psychology. https://scholarworks.csustan.edu/bitstream/handle/011235813/260/SalehM.spring2013thesis.pdf?sequence (accessed 17 March 2018).

Sayed, M. A. (2002) Cited in Mohamed, Wael M. Y. (2008) History of Neuroscience: Arab and Muslim contributions to modern neuroscience. International Brain Research Organization History of Neuroscience. http://ibro.info/wp-content/uploads/2012/12/Arab-and-Muslim-Contributions-to-Modern-Neuroscience.pdf (accessed 17 March 2018).

Sayed, M. A. (2003) Psychotherapy of Arab patients in the West: Uniqueness, empathy and otherness, American Journal of Psychotherapy, 57, 4, 445459.

Sheikh Ibn Al Uthaymeen, M. S. (2010) In times of calamity, people divide into four levels. Transcribed from: Fatawa Arkan-ul-Islam | Islamic Verdicts on the Pillars of Islam, Volume 1 Creed and Prayer. https://abdurrahman.org/2010/08/29/in-times-of-calamity-people-divide-into-four-levels/ (accessed 17 March 2018).

Sheikh Ibn Uthaymeen , Fataawa Islamiyyah, 4/465, 466. Cited in Islamqa. 3839: Are physical medicines better, or ruqyah and spiritual medicine? https://islamqa.info/en/3839 (accessed 17 March 2018).

Studer, G. (2010) Drowning in Enchanted Waters: The Role of Practiced Islam in Mental Health Nosology and Treatment Seeking Behaviors Demonstrated in Urban Bangladesh. Master thesis, Ruprecht-Karls-Universitt Heidelberg, Deutschland. http://crossasia-repository.ub.uni-heidelberg.de/1394/ (accessed 17 March 2018).

Tirmidhi, 2402. See al-Silsilah al-Saheehah, no. 2206.

Utz, A. (2011) Psychology from the Islamic Perspective. Riyadh: International Islamic Publishing House.

Watters, E. (2010) Crazy Like Us. The Globalization of the American Psyche. New York: Free Press.

Youssef, J. and Deane, F. P. (2006). Factors influencing mental-health help-seeking in Arabic-speaking communities in Sydney, Australia. Mental Health, Religion and Culture, 9, 1, 4366.

Youssef, J. , and Deane, F. P. (2013) Arabic-speaking religious leaders perceptions of the causes of mental illness and the use of medication for treatment, Australian and New Zealand Journal of Psychiatry, 47, 11, 10411050. doi: 10.1177/0004867413499076. Epub 2013 Sep 3.

Evil eye and envy in Islam

Abdullh ibn Al-Mutazz . www.wathakker.info (2012) Flyers (Al-Hasad (Destructive Envy)). www.wathakker.info/flyers/view/100833/?lang=eng (accessed 17 March 2018).

Abu al-Hasan Ali Ibn Muhammad Ibn Habib al-Mawardi (2011) Kitab Adab al-Dunya wal-Din (The Ethics of Religion and of this World). https://archive.org/details/kitab_adab_dunya_1107_librivox (accessed 17 March 2018).

Abu Dwd . Sunan Ab Dwd 4903. English reference: Book 16, Hadith 1522.Arabic reference: Book 16, Hadith 1479.

Abul-Mundhir Khaleel ibn Ibraaheem Ameen (2005) The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh: Darussalam Publications.

Abu Naeem . Hillyat Al-Awliya. Sheikh Al-Albani said it is Hasan Hadith-Al-Silsilah Al-Saheehah, 1250.

Al-Adab Al-Mufrad 408: Book 22, Hadith 12. : Book 22, Hadith 408. Grade: Sahih (Al-Albani).

Al-Fu.dayl. Cited in Evils of Those who Love Authority. Ibn Abd Al-Barr, Jmi Bayn Al-Ilm article. 971, www.sayingsofthesalaf.net/ (accessed 17 March 2018).

Al-Qaasim, A. M. (2012) Al-Hasad (Destructive Envy) Rasil At-Tawbah (Treatises of Repentance from)26 Dhu al-Hijjah 1433 (11/11/12), http://en.islamway.net/article/11959/al-hasad-destructive-envy (accessed 17 March 2018).

Al-Tabaraani in Al-Awsat , Ibn Abiil Dunya . Cited in Abul-Mundhir Khaleel ibn Ibraaheem Ameen (2005) The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh: Darussalam Publications.

Awn ibn Abdullh . www.wathakker.info (2012) Flyers (Al-Hasad (Destructive Envy), www.wathakker.info/flyers/view/100833/?lang=eng (accessed 17 March 2018).

Bukhari (a) Sahih al-Bukhari 1409. Book 24, Hadith 13. USC-MSA web (English) reference: Vol. 2, Book 24, Hadith 490.

Bukhari (b) Sahih al-Bukhari 5740; Book. 76; English Vol. 7; Book. 71; Hadith. 636.

87 Bukhari (c) Sahih al-Bukhari 5739; Book 76, Hadith 54; Vol. 7, Book 71, Hadith 635.

Bukhari (d) Sahih al-Bukhari. Eng. Trans. 1/62/no. 73. Fateh-al-Bari page 177 Vol. 1.

Fath Al-Haq Al-Mubeen , 219. Cited in Shamsi, M. S. (2016) Lesson no. 66. Nazar (evil eye) The Reality of the Evil Eye (Nazar), www.tib-e-nabi-for-you.com/nazar.html (accessed 18 March 2018).

Fath al-haqq al Mubeen, As-Sahi : 747. Cited in Shamsi, M. S. (2016) Lesson no. 66. Nazar (evil eye) The Reality of the Evil Eye (Nazar), www.tib-e-nabi-for-you.com/nazar.html (accessed 18 March 2018).

Ibn Kathir, Ismail ibn Umer . (2003) Tafsir ibn Kathir. Translated by Safi ur Rehman Al-Mubarakpuri . Riyadh: Darussalam.

Ibn Majah (a) 3636, 3637; Book 31; English Vol. 4; Book. 31, Hadith. 3507, 3508.

Ibn Qayyim al-Jawziyyah (2003) Provisions for the Hereafter. Riyadh, Saudi Arabia: Darussalam. Zaad Al-Maaad-4/167.

Ibn Sirn . Cited in Al-Qaasim, A.M. (2012) Al-Hasad (Destructive Envy) Rasil At-Tawbah (Treatises of Repentance from)26 Dhu al-Hijjah 1433 (11/11/12). http://en.islamway.net/article/11959/al-hasad-destructive-envy (accessed 17 March 2018).

Ibn al-Sunni . Amal al-Yawm wal-Laylah, p. 168, Al-Haakim, 4/216. Classed as Sahih by al-Albani in Al-Kalim at-Tayyib, p. 243.

Ibn Taymiyyah (1995) Majmu Vol. 10, p. 127. Also see al-Duhami, Al-Hath ala Salamah al-Sadr. Riyadh, Saudi Arabia: Dar al-Watn, 1416 A. H, pp. 3839.

Imam Al-Ghazali . Al-Ihya. www.islamweb.net (2013) The dangers of envy. www.islamweb.net/en/article/88951/the-dangers-of-envy (accessed 17 March 2018).

islamweb.net Fatwa No: 21647. Difference between evil eye and envy Fatwa Date: Muharram 11, 1433 / 6122011 www.islamweb.net/emainpage/index.php?page=showfatwa&Option=FatwaId&Id=21647 (accessed 17 March 2018).

Islamweb.net (2011) Fatwa No: 21647. Difference between evil eye and envy https://islamweb.net/emainpage/index.php?page=showfatwa&Option=FatwaId&lang=E&Id=21647, accessed 3 May 2018.

Muwiyyah ibn Abi Sufyn . www.wathakker.info (2012) Flyers (Al-Hasad (Destructive Envy)), www.wathakker.info/flyers/view/100833/?lang=eng (accessed 17 March 2018).

Muslim (a) Sahih Muslim 2188: Book 39, Hadith 56. USC-MSA web (English) reference: Book 26, Hadith 5427.

Muslim (b) Sahih Muslim 2563 a: Book 45, Hadith 35. USC-MSA web (English) reference\: Book 32, Hadith 6214.

Muslim (c) Sahih Muslim 2563 d: Book 45, Hadith 38USC-MSA web (English) reference: Book 32, Hadith 6217.

Qamar, A. H. (2013) The concept of the Evil and the Evil Eye in Islam and Islamic faith-healing traditions, Journal of Islamic Thought and Civilization, 3, 2, 4453.

Rusdi, A. (2017) Hasad (Envy) in Islamic Psychology and Its Measurement (accessed 17 March 2018).

Sheikh Muhammed Salih Al-Munajjid (2000) 7190: Can a man harm his beautiful wife with the evil eye? https://islamqa.info/en/7190 (accessed 17 March 2018).

Sheikh Muhammad Ibn Saalih al-Uthaymeen (1998) Sharh Riyaadus Saaliheen, An Explanation of Riyadh al-Saliheen. From the Words of the Master of the Messengers Abee Zakariyyah Muhyyee Al Deen Yahya Al-Nawawee. Explanation and Completion His Eminence Sheikh Ibn Ul-Uthaymeen. Detroit, MI: The Quran and Sunnah Society, Vol. 4, p. 703.

Sheikh Muhammad Ibn Saalih al-Uthaymeen (2012) The Difference Between Evil Eye and Envy. Written by Abu Muadh Taqweem Aslam on December 16, 2012. Posted in Aqeedah 88(Creed & Belief), Monotheism Tawheed. www.salaficentre.com/2012/12/the-difference-between-evil-eye-and-envy-shaikh-ibn-ul-uthaymeen/ (accessed 17 March 2018).

The Permanent Committee for Scholarly Research and Iftaa . (Abdullah ibn Qaud, Abdullah ibn Ghudayyan,Abdul-Razzaq Afify andAbdul-Aziz ibn Abdullah ibn Baz). Reality of the evil eye and envy and their treatment. Permanent Committee, Fatwa no. 6387, www.alifta.net/ (accessed 17 March 2018).

The Scholars of the Standing Committee. Cited in Islamqa20954: The Evil Eye and Protection Against it. https://islamqa.info/en/20954 (accessed 17 March 2018).

Tirmidhi (a) Jami at-Tirmidhi Vol. 4, Book of Medicine, 26. Hadith 2058.

Tirmidhi (b) Jami at-Tirmidhi. Number 35 Hadith 2510. www.wathakker.info (2012) Flyers (Al-Hasad (Destructive Envy)), www.wathakker.info/flyers/view/100833/?lang=eng (accessed 17 March 2018).

Evil eye

Abu Dwd (a). Sunan Ab Dwd (English Trans.), Vol. 3, p. 1089, no. 3874), Ahmad Ibn Maajah and Ibn Hibbaan. The duaa is also reported by both Aaishah and Anas and collected by Bukhari.

Abu Dwd (b) Cited in 10543: Ruling on amulets and hanging them up; do amulets ward off the evil eye and hasad (envy)? https://islamqa.info/en/10543 (accessed 18 March 2018).

Ahmad, 16969 . Cited in 10543: Ruling on amulets and hanging them up; do amulets ward off the evil eye and hasad (envy)? https://islamqa.info/en/10543 (accessed 18 March 2018). This hadith was classed as Sahih by Sheikh al-Albaani in al-Silsilah al-Saheehah, 492.

Ahmad, Malik , al-Nasai and Ibn Hibban . Classed as Sahih (authentic) by Al-Albani in al-Mishkat. Cited in 20954: The Evil Eye and Protection Against it. https://islamqa.info/en/20954 (accessed 18 March 2018).

Ali, A. (2013) Self-diagnosis for evil eye. http://maithiri.com/en/42984/ (accessed 18 March 2018).

Al-Hakim and Ibn Hibban , and both consider it a Sahih Hadith . www.ummahhelpline.com/qa/368.php (accessed 18 March 2018).

Bukhr. Sahih al-Bukhr 5740: Book 76, Hadith 55. USC-MSA web (English) reference: Vol. 7, Book 71, Hadith 636.

Ibn Majah (a) Sunan Ibn Majah Chapters on Medicine. Book 31, Hadith 3654,, English reference: Vol. 4, Book 31, Hadith 3525.

Ibn Maajah (b) 3530. Cited in 10543: Ruling on amulets and hanging them up; do amulets ward off the evil eye and hasad (envy)? https://islamqa.info/en/10543 (accessed 18 March 2018).

Imam Al-Qurtubi, Tafsir Al-Qurtubi . Classical Commentary of the Holy Quran. Author: Aisha Bewley. London: Dar Al Taqwa.

101 Islamqa (a) 20954: The Evil Eye and Protection Against it. https://islamqa.info/en/20954 (accessed 18 March 2018).

Islamqa. (b) 178428: Determining if a Person is Afflicted With Evil Eye. https://islamqa.info/en/178428 (accessed 18 March 2018).

Muslim: Sahih Muslim 2187: Book 39, Hadith 55. USC-MSA web (English) reference: 26, Hadith 5426.

Pew Research Center (2012)The Worlds Muslims: Unity and Diversity. Chapter 4: Other Beliefs and Practices.www.pewforum.org/2012/08/09/the-worlds-Muslims-unity-and-diversity-4-other-beliefs-and-practices/ (accessed 18 March 2018).

Qamar, A. H. (2013) The Concept of the Evil and the Evil Eye in Islam and Islamic Faith-Healing Traditions. Journal of Islamic Thought and Civilization, 3, 2, 4453.

Scholars of the Standing Committee . Shaykh Abd al-Azeez ibn Baaz, Shaykh Abd-Allaah ibn Ghadyaan, Shaykh Abd-Allaah ibn Qaood. In Fataawa al-Lajnah al-Daaimah, 1/212. Cited in 10543: Ruling on amulets and hanging them up; do amulets ward off the evil eye and hasad (envy)? https://islamqa.info/en/10543 (accessed 18 March 2018).

Sheikh al-Albani . Silsilat al-Ahaadeeth al-Saheehah, 1/890, 492. Cited in 10543: Ruling on amulets and hanging them up; do amulets ward off the evil eye and hasad (envy)? https://islamqa.info/en/10543 (accessed 7 July 2017).

Sheikh Abd al-Azeez ibn Baaz . Grand Mufty of the Kingdom of Saudi Arabia, Chairman of the Council of Senior Scholars and the Departments of Scholarly Research and Ifta. Fatwas of Ibn Baz, Vol. 9, Part No. 9; Page No. 453. www.alifta.net/ (accessed 18 March 2018).

Sheikh Abd al-Azeez al-Sadhan (2009) 125543: Determining if One is Afflicted by Evil Eye or Possessed. Al-Ruqyah al-Shariyyah. https://islamqa.info/en/125543 (accessed 18 March 2018).

Sheikh Abdullah bin Abdulrahman Al-Jibrin. Cited in Chapter Five (Spiritual Ailments) Types and Signs of the Evil Eye. http://quranichealing.net/spiritual-ailments/types-and-signs-of-the-evil-eye/ (accessed 18 March 2018).

Sheikh al-Islam Ibn Taymiyyah . Amraad al-Quloob (Diseases of the heart): Cited in Islamqa (12205: How can he rid himself of jealousy towards his brothers? https://islamqa.info/en/12205 (accessed 18 March 2018).

Sheikh Khalid Al-Hibshi . Alruqya Healing Centre. The concept of the evil eye (ayn). http://ruqyainlondon.com/article/evil-eye-and-envy-ayn (accessed 18 March 2018).

Sheikh Muhammad Ibn Saalih al-Uthaymeen (2003) Cited in Islamqa. 20954: The Evil Eye and Protection Against it. https://islamqa.info/en/20954 (accessed 18 March 2018).

Sheikh Muhammad Ibn Saalih al-Uthaymeen (a) When to say Masha Allah Tabarak Allah: Fatawaa noor ala adarb tape no321. www.eaalim.com/download/index.php/blog/entry/when-to-say-mashaallah-in.html (accessed 18 March 2018).

Sheikh Muhammad Ibn Saalih al-Uthaymeen (b). Majmoo Fatawa Ibn Uthaymeen. Cited in 178428: Determining if a Person is Afflicted With Evil Eye. https://islamqa.info/en/178428 (accessed 18 March 2018). www.masjidma.com (2011) Islam Strictly Prohibits the Use of Amulets. www.masjidma.com/2011/10/01/islam-strictly-prohibits-the-use-of-amulets/ (accessed 18 March 2018).

Sheikh Muhammed Salih Al-Munajjid (2000) 7190: Can a man harm his beautiful wife with the evil eye? https://islamqa.info/en/7190 (accessed 24 June 2018).

The world of Jinn

Al-Ashqar, U. S. (2003) The World of the Jinn and Devils in the Light of the Quran and Sunnah. Riyadh: International Islamic Publishing House.

Al-Habeeb, T. A. (2003) A pilot study of faith healers views on evil eye, Jinn possession, and magic in the Kingdom of Saudi Arabia, Journal of Family & Community Medicine, 10, 3, 3138.

Amin, A. , Gadit, M. , and Callanan, T. S. (2006) Jinni possession: A clinical enigma in mental health, The Journal of the Pakistan Medical Association, 56, 10, 476478.

112 An-Nasai. Sunan an-Nasai 75: Book 9, Hadith 9. English translation: Vol. 1, Book 9, Hadith 751.

Asad, Muhammad (2008) The Message of the Quran. Dubai, UAE: Oriental Press.

Bukhari (a) Sahih al-Bukhari 3275 . Book 59, Hadith 84USC-MSA web (English) reference: Book 54, Hadith 495.

Dein, S. , Alexander, M. , and Napier, A. D. (2008) Jinn, psychiatry and contested notions of misfortune among East London Bangladeshis, Transcultural Psychiatry, 35, 1, 3155.

Esposito, J. L. (2003) Jinn. The Oxford Dictionary of Islam. Oxford: Oxford University Press

Hussein, F. M. (1991) A study of the role of unorthodox treatments of psychiatric illnesses, Arabian Journal of Psychiatry, 2, 170184.

Ibn Kathir. Tafsir Ibn Kathir www.qtafsir.com/index.php?option=com_content&task=view&id=1467&Itemid=128 (accessed 18 March 2018).

Irmak, K. M. (2014) Schizophrenia or possession? Journal of Religion and Health, 53, 773777. Doi: 10.1007/s109430129673-y.

Islamqa (2001) 8214: Do the jinn help humans in some ways? Kitaab Majmoo Fataawa wa Maqaalaat Mutanawwiah li Samaahat al-Shaykh al-Allaamah Abd al-Azeez ibn Abd-Allaah ibn Baaz (May Allah have mercy on him), Vol. 9, p. 373. https://islamqa.info/en/8214 (accessed 18 March 2018).

Khalifa, N. , Hardie, T. , Latif, S. , Jamil, I. , and Walker, D. M. (2011) Beliefs about Jinn, Black Magic and Evil Eye among Muslims: Age, gender and first language influences, International Journal of Culture and Mental Health, 4, 1, 6877.

Khalifa, N. , Hardie, T. , and Mullick, M. S. I. (2012) Jinn and Psychiatry: Comparison of Beliefs Among Muslims in Dhaka and Leicester. London: Royal College of Psychiatrists, pp. 18.

Laughlin, V. A. (2015) A brief overview of al Jinn within Islamic Cosmology and Religiosity, Journal of Adventist Mission Studies, 11, 1, 6778, Art. 9.

Lawrence, B. (2007) The Quran: A Biography. New York: Grove Press.

Lim, A. , Hoek, H. W. , and Blom, J. D. (2015) The attribution of psychotic symptoms to Jinn in Islamic patients, Transcultural Psychiatry, 52, 1, 1832. doi: https://doi.org/10.1177/1363461514543146.

Muslim (a) Sahih Muslim Book of Greetings. Muslim 2229 a Muslim Vol. 5, Book 26, Hadith 5538.

Obeid, T. , Abulaban, A. , Al-Ghatani, F. , Al-Malk, A. R. , and Al-Ghamdi, A. (2012) Possession by Jinn as a cause of epilepsy (Saraa): A study from Saudi Arabia, Seizure, 21, 4, 245249.

Pew Research Center (2012) The Worlds Muslims: Unity and Diversity. Chapter 4: Other Beliefs and Practices. www.pewforum.org/2012/08/09/the-worlds-Muslims-unity-and-diversity-4-other-beliefs-and-practices/ (accessed 18 March 2018).

Raslan, M. S. (2014) Jinn. Translated by Rasheed ibn Estes Barbee . Durham, NC: MTWS Publishing.

Rogeberg, J. (2017) Islam in Saudi Arabia: The Homogeneous Portrayal and Heterogeneous Reality. A Thesis Submitted to The Faculty of the School of Divinity in Fulfilment for the Degree of Master of Arts in Global Studies. Liberty University School of Divinity. http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1444&context=masters (accessed 18 March 2018).

Rothberg, C. E. (2004) Spirits of Palestine: Gender, Society, and the Stories of the Jinn. Lanham, MD: Lexington Books.

Sheikh al-Islam Ibn Taymiyah . Cited in Islamqa 40703: Can We See the Jinn? Do They Have a Real Form? https://islamqa.info/en/40703 (accessed 18 March 2018).

Existence and types of Jinn

Abu Dwd (a) Sunan of Abu Dwd Vol. 1, Book 1, Hadith 39.

Abu Dwd (b) Sunan of Abu Dwd 2603 Vol. 3, Book 15, Hadith 2597.

Abu Dwd (c) Sunan of Abu Dwd 3733 Vol. 4, Book 27, Hadith 3724.

Abu Dwd (d) Sunan of Abu Dwd 5257 Vol. 5, Book 43, Hadith 5237.

Abu Dwd (e) Sunan of Abu Dwd. General Behavior (Kitab Al-Adab) Book 41: Hadith 5236.

dAl-Tahhaawi , and Al-Tabaraani (a) Al-Tahhaawi in Mushkil al-Athaar, 4/95, and by al-Tabaraani in al-Kabeer, 22/214. Shaykh al-Albaani said in al-Mishkaat (2/1206, no. 4148): al-Tahhaawi and Abul-Shaykh reported it with a Sahih Isnad.

Ameen, A. M. K. (2005) The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Translated by Nasiruddin Al-Khattab . Riyadh, Saudi Arabia: Darussalam.

Bukhr (a). Sahih al-Bukhr 773 al-Bukhr Vol. 1, Book 12, Hadith 740.

Bukhr (b). Sahih al-Bukhr Vol. 9, Book 93, Hadith 638.

Bukhr (c). Sahih Bukhr. Book #54, Hadith #533.

Ibn Abdul Barr , cited in Al-Ashqar, U. S. (2003) The World of the Jinn and Devils in the Light of the Quran and Sunnah. Riyadh, Saudi Arabia: International Islamic Publishing House, p. 7.

Ibn As-Sinni . Cited in Fiqh-us-Sunnah , Volume 4: Supplications Volume 4, Page 124: On Discarding a Piece of Clothing. Fiqh-us-Sunnah Sayyid Saabiq (1987). Maktabat al-Khadamat-e al-Hadithah.

Muslim (a) Sahih Muslim 2814 a: Book 52, Hadith 62 USC-MSA web (English) reference: Book 39, Hadith 6757.

Muslim (b) Sahih Muslim: Book 19, Hadith 39. Arabic/English book reference: Book 19, Hadith 1846.

Muslim (c) Sahih Muslim 541 a. Muslim Vol. 1, Book 4, Hadith 1104.

Muslim (d) Sahih Muslim 450 a. Muslim Vol. 1, Book 4, Hadith 903.

Muslim (e) Sahih Muslim 2228 a. Muslim Vol. 5, Book 26, Hadith 5535.

Muslim (f) Sahih Muslim 2717. Muslim Vol. 6, Book 35, Hadith 6561.

Philips, B. (2002) The Fundamentals of Tawheed: Islamic Monotheism. New Delhi: Islamic Book Service.

Younis, T. (2013) How do Jinn fit in a framework of mental health?
www.muslimpsyche.com/2013/03/how-do-jinn-fit-in-framework-of-mental.html (accessed 18
March 2018).

Dissociative disorders and Jinn possession

Al-Ashqar, Umar S. (2003) The World of the Jinn and Devils in the Light of the Quran and
Sunnah. (Islamic Creed Series, Volume 3). Riyadh, Saudi Arabia: International Islamic
Publishing House

Al-Habeeb, T. A. (2003) A pilot study of faith healers views on evil eye, Jinn possession, and
magic in the Kingdom of Saudi Arabia, Saudi Society of Community and Family Medicine
Journal, 10, 3.

Ameen, A. (2005) The Jinn and Human Sickness: Remedies in the Light of the Quraan and
Sunnah (N. Khattab , trans.). Darussalam, Riyadh.

134 American Psychiatric Association (2000) Diagnostic and Statistical Manual of Mental
Disorders, Fourth Edition, Text Revision (DSM-IV-TR). Arlington, VA: American Psychiatric
Press.

American Psychiatric Association (2013) Diagnostic and Statistical Manual of Mental Disorders
(Fifth Edition) (DSM-5). Arlington, VA: American Psychiatric Press.

Aziz S. (2001) Do souls of the dead return back to the World? As-Sunnah Newsletter, 13.

Begum, M. (2016) Can jinn possession and mental illness be the same thing?
http://inspiritedminds.org.uk/2016/10/21/can-jinn-possession-and-mental-illness-be-the-same-
thing/ (accessed 14 September 2017).

Bourguignon, E. (2004) Possession and trance, in C. R. Ember , and M. Ember (Eds.),
Encyclopaedia of Medical Anthropology: Health and Illness in the Worlds Cultures. New York:
Springer Science, Vol. 1, pp. 137145. http://dx.doi.org/10.1007/0-387-29905-X_15.

Bressert, S. (2018). Dissociative Disorder: Not Otherwise Specified (NOS). Psych Central.
https://psychcentral.com/disorders/dissociative-disorder-not-otherwise-specified-nos/ (accessed
1 June 2018).

Cohen, E. (2008) What is spirit possession? Defining, comparing, and explaining two
possession forms, Ethnos, 73, 1, 125.

Craffert, P. F. (2015) What does it mean to be possessed by a spirit or demon? Some
phenomenological insights from neuro-anthropological research, HTS Theologise
Studies/Theological Studies, 71, 1 Art. #2891, 9. http://dx.doi.org/10.4102/hts.v71i1.2891.

Dein, S. , and Illaiee, A. S. (2013) Jinn and mental health: Looking at jinn possession in modern
psychiatric practice, The Psychiatrist, 37, 9, 290293. doi: 10.1192/pb.bp.113.042721.

Delmonte, R. , Giancarlo Lucchetti, G. , Moreira-Almeida, A. , and Farias, M. (2016) Can the
DSM-5 differentiate between nonpathological possession and dissociative identity disorder? A
case study from an Afro-Brazilian religion, Journal of Trauma & Dissociation, 17, 3, 322337.
doi:10.1080/15299732.2015.110335.

El-Islam, F. (1995) Cultural aspects of illness behaviour, The Arab Journal of Psychiatry, 6,
1318.

Hussein, F. (n.d.) Dissociative Identity Disorder. Islam Online Archive
https://archive.islamonline.net/?p=6485 (accessed 19 March 2018).

Ibn Taymiyah, Shaykh al-Islam . Majmu al-Fatawa. Editors: Amir al-Jazzar & Anwar al-Baz.
Egypt: Dar al Wafa & Dar Ibn HazmIrmak, M.K.J (2014) Schizophrenia or possession? Journal
of Religion and Health, 53, 3, 773777. https://doi.org/10.1007/s10943-012-9673-y

Islamqa info (a) 125543: Determining if One is Afflicted by Evil Eye or Possessed.
https://islamqa.info/en/125543 (accessed 19 March 2018).

Islamqa info (b) 240: Black Magic and Satanic Possession. https://islamqa.info/en/240
(accessed 19 March 2018).

Islamqa info (c) 1819: Jinn Entering Human Bodies. https://islamqa.info/en/1819 (accessed 19
March 2018).

Khalifa, N. , and Hardie, T. (2005) Possession and jinn, Journal of the Royal Society of
Medicine, 98, 351353.

Lewis, I. M. (2003) Ecstatic Religion: A Study of Shamanism and Spirit Possession. 3rd ed.
Abington: Oxon: Routledge.

Lim, A. , Hoek, H. W. , and Blom, J. D. (2015) The attribution of psychotic symptoms to Jinn in
Islamic patients. Transcultural Psychiatry, 52, 1, 1832. Doi.org/10.1177/1363461514543146.

Littlewood, R. (2016) Possession States, Chapter 3. In Jean Sybil La Fontaine, The Devils
Children: From Spirit Possession to Witchcraft: New Allegations that Affect Children, Abingdon,

Oxon: Routledge.

135 Neyaz, H. A. , Aboauf, H. A. , Alhejaili, M. E. , and Alrehaili, M. N. (2017) Knowledge and attitudes towards epilepsy in Saudi families, Journal of Taibah University Medical Sciences, 12, 1, 8995.

Neuner, F. , Pfeiffer A. , Schauer-Kaiser, E. , Odenwald, M. , Elbert, T. , and Ert, V. (2012) Haunted by ghosts: Prevalence, predictors and outcomes of spirit possession experiences among former child soldiers and war-affected civilians in Northern Uganda, Social Science & Medicine, 75, 3, 548554.

Obeid, T. , Abu Laban, A. , Al-Ghatani, F. , Al-Malki, A. R. , and Al-Ghamdi, A. (2012) Possession by Jinn as a cause of epilepsy (Saraa): A study from Saudi Arabia, Seizure 21, 245e249.

Philips, A. A. B. (2008) The Exorcist Tradition in Islam. Birmingham: Al-Hidaayah Publishing & Distribution.

Sheikh, A. (2005) Jinn and cross-cultural care, Journal of the Royal Society of Medicine, 98, 8, 339340.

Sidran Institute (2016) Dissociation. Sidran Traumatic Stress Institute. www.sidran.org/resources/for-survivors-and-loved-ones/what-is-a-dissociative-disorder/ (accessed 19 March 2018).

Whitwell, F. D. , and Barker, M. G. (1980) Possession states in psychiatric patients in Britain, British Journal of Medical Psychology, 53, 4, 287295.

Obsessive-compulsive disorder

Abramowitz, J. S. , and Jacoby, R. J. (2014) Scrupulosity: A cognitive behavioral analysis and implications for treatment, Journal of Obsessive-Compulsive and Related Disorders, 3, 140149. http://dx.doi.org/10.1016/j.jocrd.2013.12.007.

Akbar, S. A. (2016) Obsessive-Compulsive Symptoms and Scrupulosity Among Muslims Living in the United States. University of North Carolina at Chapel Hill. https://cdr.lib.unc.edu/indexablecontent/uuid:7558ee47-3b51-4ceb-b68f-0b7a0cb02a68 (accessed 10 March 2018).

Amir, N. , Freshman, M. , Ramsey, B. , Neary, E. , and Brigidi, B. (2001) Thought-action fusion in individuals with OCD symptoms, Behaviour Research and Therapy, 39, 7, 765776.

Antony, M. M. , Downie, F. , and Swinson, R. P. (1998) Diagnostic issues and epidemiology in obsessive compulsive disorder, in R. P. Swinson , M. M. Antony , S. S. Rachman , M. A. Richter , R. P. Swinson , M. M. Antony , M. A. Richter (Eds.), Obsessive-compulsive disorder: Theory, research, and treatment. New York: The Guilford Press, pp. 332.

APA (2013) Diagnostic and Statistical Manual of Mental Disorders (DSM 5). Arlington, VA: American Psychiatric Association.

Assarian, F. , Biqam, H. , and Asqarnejad, A. (2006) An epidemiological study of obsessive compulsive disorder among high school students and its relationship with religious attitudes, Archives of Iranian Medicine, 9, 2, 104107

Bukhari (a) Sahih al-Bukhari. 39. In-book reference: Book 2, Hadith 32.USC-MSA web (English) reference: Vol. 1, Book 2, Hadith 39.

Bukhari (b) Sahih al-Bukhari. Hadith Dar-us-Salam reference 2528, In-book reference: Book 49, Hadith 13. USC-MSA web (English) reference: Vol. 3, Book 46, Hadith 705.

Deacon, B. , and Nelson, E. A. (2008) On the nature and treatment of Scrupulosity, Pragmatic Case Studies in Psychotherapy, 4, 2, 3953.

Foss, K. (2013) Scrupulosity: Where OCD Meets Religion, Faith, and Belief. https://ocdla.com/scrupulosity-ocd-religion-faith-belief-2107, (accessed 21 September 2017).

Frost, R. O. , and Steketee, G. (Eds.) (2002) Cognitive Approaches to Obsessions and Compulsions: Theory, Assessment, and Treatment. Amsterdam, Netherlands: Pergamon/Elsevier Science Inc.

Grnblattab, E. , Hauserab, T. U. , and Walitzaabd, S. (2014) Imaging genetics in obsessive-compulsive disorder: Linking genetic variations to alterations in neuroimaging, Progress in Neurobiology, 121, 114124 hamariweb.com. Obsession meaning in Arabic http://hamariweb.com/dictionaries/obsession_arabic-meanings.aspx (accessed 10 March 2018).

Himle, J. A. , Chatters, L. M. , Taylor, R. J. , and Nguyen, A. (2011) The relationship between obsessive-compulsive disorder and religious faith: Clinical characteristics and implications for treatment, Psychology of Religion and Spirituality, 3, 4, 241258.

Inozu, M. , Karanci, A. N. , and Clark, D. A. (2012) Why are religious individuals more obsessional? The role of mental control beliefs and guilt in Muslims and Christians, Journal of

Behavior Therapy and Experimental Psychiatry, 43, 3, 959966. doi: 10.1016/j.jbtep.2012.02.004. Epub 2012 Mar 12.

Islamqa . (2009) Islamqa.118151: Does the Devil Know the Thoughts and Intentions of Man? https://islamqa.info/en/118151 (accessed 22 September 2017).

Mohamed, N. R. , Elsweedy, M. S. , Elsayed, S. M. , Rajab, A. Z. , and Elzahar, S. T. (2015) Obsessive-compulsive disorder, an Islamic view, Menoufia Medical Journal, 28, 2, 289294.

Muslim . Hadith on Satan: The devil runs through the minds of people just like blood. Sahih Muslim 2174. https://abuaminaelias.com/dailyhadithonline/2012/09/12/hadith-on-satan-the-devil-runs-through-the-minds-of-people-just-like-blood/ (accessed 10 March 2018).

146 Nestadt, G. , Grados, M. , and Samuels, J. F. (2010) Genetics of OCD. The Psychiatric Clinics of North America, 33, 1, 141158. http://doi.org/10.1016/j.psc.2009.11.001.

Okasha, A. A. , Saad, A. A. , Khalil, A. H. , and Dawla, A. (1994) Phenomenology of obsessive-compulsive disorder: A transcultural study, Comprehensive Psychiatry, 35, 3, 191197. doi:10.1016/0010440X(94)901910.

Piri, S. , and Kabaki, E. (2007) An evaluation of some of the relationships between thought-action fusion, attributional styles, and depressive and obsessive-compulsive symptoms), Turk Psikiyatri Derg. Turkish journal of psychiatry, 18, 3, 197206. (Article in Turkish)

Pollard, A. (2010) Scrupulosity. https://iocdf.org/wp-content/uploads/2014/10/IOCDF-Scrupulosity-Fact-Sheet.pdf (accessed 10 March 2018).

Shafran, R. , and Rachman, S. (2004) Thought-action fusion: A review, Journal of Behavior Therapy and Experimental Psychiatry, 35, 2, 87107.

Shaykh al-Islam Ibn Taymiyah . Cited in Islamqa.118151: Does the Devil Know the Thoughts and Intentions of Man? https://islamqa.info/en/118151 (accessed 10 March 2018).

Siev, J. (2010) What is Scrupulosity? Massachusetts General Hospital OCD and Related Disorders Program. https://mghocd.org/wp-content/uploads/2011/01/Scrupulosity.pdf (accessed 10 March 2018).

Tambs, K. , Czajkowsky, N. , Rysamb, E. , Neale, M. C. , Reichborn-Kjennerud, T. , Aggen, S. H. , Harris, J. R. , rstavik, R. E. , and Kendler, K. S. (2009) Structure of genetic and environmental risk factors for dimensional representations of DSM-IV anxiety disorders, British Journal of Psychiatry, 195, 4, 301307.

Tahir, M. A. (2011) Islamic Solution for OCD (Waswaas) A Comprehensive Guide. http://islamandpsychology.blogspot.com/2011/08/islamic-solution-for-ocd-waswaas.html (accessed 10 March 2018).

Tek, C. , and Ulug, B. (2001) Religiosity and religious obsessions in obsessive-compulsive disorder, Psychiatry Research, 104, 2, 99108

WHO (2010) ICD-10. International Statistical Classification of Diseases and Related Health Problems 10th Revision. http://apps.who.int/classifications/icd10/browse/2010/en (accessed 10 March 2018).

Williams, A. D. , Lau, G. , and Grisham, J. R. (2013) Thought-action fusion as a mediator of religiosity and obsessive-compulsive symptoms, Journal of Behavior Therapy and Experimental Psychiatry, 44, 2, 207212. doi: 10.1016/j.jbtep.2012.09.004. Epub 2012 Oct 4.

Yorulmaz, O. , Gencoz, T. , and Woody, S. (2009) OCD cognitions and symptoms in different religious contexts, Journal of Anxiety Disorders, 23, 401406.

Typology of Wasws al-Qahri (overwhelming whisperings)

Abdullah, S. (2017) The Waswas from the Jinn possession. https://practicalselfruqya.com/2017/01/25/the-waswaas-from-the-possessing-jinn/ (accessed 20 March 2018).

Abu Dwd (a) Cited in The Devil Whispers www.islam21c.com/spirituality/the-devil-whispers/ (accessed 20 March 2018).

Abu Dwd (b) Chapter no: 1, Book of Purification (Kitab Al-Taharah). Hadith no: 61. http://ahadith.co.uk/chapter.php?cid=35&page=7&rows=10 (accessed 20 March 2018).

Akbar, S. A. (2016) Obsessive-Compulsive Symptoms and Scrupulosity Among Muslims Living in the United States. University of North Carolina at Chapel Hill. https://cdr.lib.unc.edu/indexablecontent/uuid:7558ee47-3b51-4ceb-b68f-0b7a0cb02a68 (accessed 20 March 2018).

Al-Haj (2016) Cited in Awad, N. (2017) Clinicians, Imams, and the Whisperings of Satan. Las Colinas, TX: Yaqeen Institute of Islamic Research, https://yaqeeninstitute.org/wp-content/uploads/2017/07/FINAL-Clinicians-Imams-and-the-Whisperings-of-Satan-1.pdf (accessed 20 March 2018).

Al-Quduri . Cited in What is the meaning of Taharah linguistically and in Shariah? http://islam-wasunnah.com/fatwa/index.php?option=com_content&view=article&id=47:what-is-the-meaning-of-taharah-linguistically-and-in-shariah&catid=35:introduction (accessed 5 October 2017).

American Psychiatric Association (2013) Diagnostic and Statistical Manual of Mental Disorders. 5th ed. Washington, DC: Author.

Awad, N. (2017) Clinicians, Imams, and the Whisperings of Satan. Las Colinas, TX: Yaqeen Institute of Islamic Research, https://yaqeeninstitute.org/wp-content/uploads/2017/07/FINAL-Clinicians-Imams-and-the-Whisperings-of-Satan-1.pdf (accessed 20 March 2018).

Bukhari (a) Sahih al-Bukhari 50. In-book reference: Book 2, Hadith 43. USC-MSA web (English) reference: Vol. 1, Book 2, Hadith 48.

Bukhari (b) Sahih al-Bukhari 3276: Book 59, Hadith 85. USC-MSA web (English) reference: Vol. 4, Book 54, Hadith 496.

Bukhari (c) Sahih al-Bukhari 6664. In-book reference: Book 83, Hadith 42 USC-MSA web (English) reference: Vol. 8, Book 78, Hadith 657.

Ghassemzadeh, H. , Khamseh, A. , and Ebrahimkhani, N. (2005) Demographic variables and clinical features of obsessive-compulsive disorder in Iran: A second report, in B. E. Ling (Ed.), Obsessive Compulsive Disorder Research. Hauppauge: Nova Science Publishers Inc., pp. 243271.

Griffin, J. B. Jr (1990) Loss of Control, in H. K. Walker , W. D. Hall , J. W. Hurst (Eds.), Clinical Methods: The History, Physical, and Laboratory Examinations. 3rd ed. Boston: Butterworths. Chapter 204, www.ncbi.nlm.nih.gov/books/NBK317/ (accessed 20 March 2018).

Ibn Majah . Sunan Ibn Majah. English reference: Vol. 1, Book 1, Hadith 274 Arabic reference: Book 1, Hadith 287. https://sunnah.com/urn/1252730.

Ibn al-Qayyim (a) Cited in Islamqa (2011) 59931: What is meant by jinn and men in Srat al-Naas, https://islamqa.info/en/59931 (accessed 20 March 2018).

Ibn al-Qayyim (b) al-Kafiya Ash-Shafiya fi al-Intisar by al-Najiya sect p. 32. Cited in What is worship (Ibadah)? http://knowingallah.com/en/articles/what-is-worship-ibadah (accessed 20 March 2018).

161 Islamqa (1998) 951: What is Aqeedah? https://islamqa.info/en/951 (accessed 20 March 2018).

Islamqa (2001) 11449: He is suffering from serious Wasws. https://islamqa.info/en/11449 (accessed 20 March 2018).

Islamqa (2002) 12315: Suffering From Waswas (Insinuating Whispers) of the Shaytan About the Essence of Allah. https://islamqa.info/en/25778 (accessed 20 March 2018).

Islamqa (2005) 39684: Sources of Wasws and Accountability. https://islamqa.info/en/39684 (accessed 20 March 2018).

Islamqa (2009) 12315: Suffering From Waswas (Insinuating Whispers) of the Shaytan About the Essence of Allah, https://islamqa.info/en/12315 (accessed 2 June 2018)

Islamqa (2011) 59931: What is meant by jinn and men in Soorat al-Naas? https://islamqa.info/en/59931 (accessed 27 September 2017).

Mahintorabi, S. , Jones, M. K. , Harris, L. M. , and Zahiroddin, A. (2015) Religious observance and obsessive compulsive washing among Iranian Women, Behaviour Research and Therapy, 7, 3542.

Mahintorabi, S. , Jones, M. K. , and Harris, L. M. (2017) Exploring professional help seeking in practicing Muslim Women with obsessive compulsive disorder washing subtype in Australia, Religions, 8, 137. Doi: 10.3390/rel8080137.

Muslim (a) Cited in Islamqa (2009) 12315: Suffering From Waswas (Insinuating Whispers) of the Shaytan About the Essence of Allah. https://islamqa.info/en/12315 (accessed 20 March 2018).

Muslim (b) Cited in Islamqa 25778: Disturbed by Waswas (Whispers From the Shaytan) and Evil Thoughts. https://islamqa.info/en/25778 (accessed 20 March 2018).

Muslim (c) Sahih Muslim 223 Book 2, Hadith 1.USC-MSA web (English) reference: Book 2, Hadith 432.

Muslim (d) Sahih Muslim 2999. In-book reference: Book 55, Hadith 82. USC-MSA web (English) reference: Book 42, Hadith 7138.

Okasha, A. , Saad, A. , Khalil, A. H. , el Dawla, A. S. , and Yehia, N. (1994) Phenomenology of obsessive-compulsive disorder: A transcultural study, Comprehensive Psychiatry, 35, 3, 191197.

Okasha, A. , Ragheb, K. , Attia, A. H. , Seif el Dawla, A. , Okasha, T. , and Ismail, R. (2001) Prevalence of obsessive compulsive symptoms (OCS) in a sample of Egyptian adolescents, LEncephale, 27, 1, 814.

Rosmarin, D. H. , Pirutinsky, S. , and Siev, J. (2010) Recognition of Scrupulosity and non-religious OCD by Orthodox and non-Orthodox Jews, Journal of Social and Clinical Psychology, 29, 8, 930944.

Shaykh al-Bahooti Kashshaaf al-Qinaa, 2/465. Cited in Islamqa (2004) 34570: Should a person do the prostration of forgetfulness for absentmindedness? https://islamqa.info/en/34570 (accessed 20 March 2018).

Shaykh Ibn al-Qayyim . Kitab ar-Ruh: Souls Journey After Death. Cited in Tahir, M. A. (2011) Islamic Solution for OCD (Waswaas) A Comprehensive Guide. http://islamandpsychology.blogspot.com/2011/08/islamic-solution-for-ocd-waswaas.html (accessed 20 March 2018).

Shaykh al-Islam Ibn Taymiyah (a) Majmoo al-Fataawa, 17/529, 530. Cited in Islamqa (2011) 59931: What is meant by jinn and men in Soorat al-Naas. https://islamqa.info/en/59931 (accessed 27 September 2017).

Shaykh al-Islam ibn Taymiyah (b) al-Ubudiyya p. 38. Cited in What is worship (Ibadah)? http://knowingallah.com/en/articles/what-is-worship-ibadah (accessed 20 March 2018).

Shaykh Ibn Uthaymeen (a) Cited in Islamqa (2012) 171689: He started to pray, then he wasnt sure whether he formed the intention to pray or not; does he have to repeat it? https://islamqa.info/en/171689 (accessed 20 March 2018).

162 Shaykh Ibn Uthaymeen (b) Fataawa Noor ala ad-Darb, 24/2 Cited in Islamqa (2013) 200949: He suffers from compulsive waswaas and speaks words of kufr; does he have to do anything? https://islamqa.info/en/200949 (accessed 20 March 2018).

Tahir, M. A. (2011) Islamic Solution for OCD (Waswaas) A Comprehensive Guide. http://islamandpsychology.blogspot.com/2011/08/islamic-solution-for-ocd-waswaas.html (accessed 20 March 2018).

Utz, A. (2011) Psychology from the Islamic Perspective. Riyadh, Saudi Arabia: International Islamic Publishing House.

WHO (2016) International Statistical Classification of Diseases and Related Health Problems 10th Revision (ICD-10). Geneva: World Health Organization.

Magic, witchcraft and demonic possession from an Islamic perspective

Abu Dwd (a) Cited in Shaykh Abdul-Azeez Bin Baaz. A Message in the Rule of Witchcraft. http://en.islamway.net/article/12975/a-message-in-the-rule-of-witchcraft (accessed 21 March 2018).

Abu Dwd (b) Cited in Fatwas of Ibn Baz . Shaykh Abdul-Azeez Bin Baaz Volume 2 > Ruling on visiting, consulting, and believing soothsayers and the like. (Part No. 2; Page No. 120). www.alifta.net/Fatawa/FatawaChapters.aspx?languagename=en&View=Page&PageID=102&PageNo=1&BookID=14 (accessed 21 March 2018).

Ahmad 16969 . Classed as Sahih by Shaykh al-Albani in al-Silsilah al-Saheehah 492. Cited in Islamqa (2010) 34817: What is the true meaning of shirk and what are its types? https://islamqa.info/en/34817 (accessed 21 March 2018).

Al-Bazzar . Cited in Shaykh Abdul-Azeez Bin Baaz. A Message in the Rule of Witchcraft. http://en.islamway.net/article/12975/a-message-in-the-rule-of-witchcraft (accessed 21 March 2018).

Al-Qurtubi . Imam Abu Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari al-Qurtubi. Cited in Ameen, Dr. Abul-Mundir Khaleel ibn Ibraheem (2005) The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh, Saudi Arabia: Darussalam Publishers.

Ameen, Dr. Abul-Mundir Khaleel ibn Ibraheem (2005) The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh, Saudi Arabia: Darussalam Publishers.

An Nasai. Sunan . Book on Sanctity of Blood, no 4079. Cited in Fatwas of Ibn Baz, Volume 6 General advice, Part No. 6 Page No. 66, www.alifta.net/Fatawa/fatawaChapters.aspx?languagename=en&View=Page&PageID=649&PageNo=1&BookID=14 (accessed 21 March 2018).

Ashforth, A. (1998) Reflections on spiritual insecurity in a modern African city (Soweto), African Studies Review 41, 3; 3967

Behringer, W. (2004) Witches and Witch-Hunts: A Global History. Cambridge: Polity Press.

Bukhari (a) Sahih al-Bukhari. Arabic reference: Book 65, Hadith 4497. USC-MSA web (English) reference: Vol. 6, Book 60, Hadith 24.

Bukhari (b) Sahih al-Bukhari 6391. In-book reference: Book 80, Hadith 86 USC-MSA web (English) reference: Vol. 8, Book 75, Hadith 400.

Hams, C. (2008) Problmatiques de la magie-sorcellerie en islam et perspectives africaines , Cahiers dtudes africaines 189190 | 2008, mis en ligne le 15 avril 2011, consult le 13 octobre

2017. http://etudesafricaines.revues.org/9842 (accessed 13 October 2017).

Ibn Kathir (a) Tafsir Ibn Kathir. www.recitequran.com/tafsir/en.ibn-kathir/113:1 (accessed 21 March 2018).

172 Ibn Kathir (b) Cited Ameen, Dr. Abul-Mundir Khaleel ibn Ibraheem (2005) The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh, Saudi Arabia: Darussalam Publishers.

Ibn Kathir (2015) Witchcraft and Witches. Brother Noah Bool Publishing. Brother Noah. Org (Back cover sypnosis).

Ibn Qudaamah . Al Mughni /8/150 By Abu Muhammad Abdullah bin Ahmad bin Muhammad bin Qudama al-Maqdisi. Ala Mukhtasar: Abul al-Qasim Umar bin Husain bin Abdullah bin Ahmad Al-khirqi. Riyadh, Saudi Arabia: Dar Alam al Kutub. Cited in Abu Hibbaan & Abu Khuzaimah Ansaari (2013) The Reality and Dangers of Black Magic, https://ahlulhadeeth.wordpress.com/2013/06/08/the-reality-and-dangers-of-black-magic/ (accessed 12 October 2017).

Islamqa (2010a) 34817: What is the true meaning of shirk and what are its types? https://islamqa.info/en/34817 (accessed 10 October 2017).

Islamqa (2010b) 12578: Witchcraft and Seeking Help From Practioners of it. https://islamqa.info/en/12578 (accessed 11 October 2017).

Lisaanul Arab and Qaamoos . Cited in Mujlisul Ulama of South Africa (2015) Sihr: Magic, Witchcraft,and Sorcery. www.themajlis.co.za/books/Sihr%20Magic%20booklet_Eread.pdf (accessed 21 March 2018).

Mujlisul Ulama of South Africa (2015) Sihr: Magic, Witchcraft, Sorcery. www.themajlis.co.za/books/Sihr%20Magic%20booklet_Eread.pdf (accessed 21 March 2018).

Pew Research Center (2012) The Worlds Muslims: Unity and Diversity. Chapter 4: Other Beliefs and Practices. www.pewforum.org/2012/08/09/the-worlds-Muslims-unity-and-diversity-4-other-beliefs-and-practices/ (accessed 21 March 2018).

Rogeberg, J. (2017) Islam in Saudi Arabia: The Homogeneous Portrayal and Heterogeneous Reality. A Thesis Submitted to The Faculty of the School of Divinity, Liberty University Dissertation for a Master of Arts in Global Studies, http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1444&context=masters (accessed 21 March 2018).

Qadhi, Y. (2014) The Reality of Sihr (Black Magic) Exorcisms & Jinns Part II ~ Dr. Yasir Qadhi| 31st October 2014. YouTube. www.youtube.com/watch?v=szMpZQL9HZo (accessed 21 March 2018).

Saleh, K. H. (Editor) (2016) Islamic Creed- Jinn and Witchcraft- Lesson (67): Kinds of Black Magic. www.nabulsi.com/en/art.php?art=12970 (accessed 21 March 2018).

Shaykh Abdul-Azeez Bin Baaz (a) Volume 2 > Ruling on visiting, consulting, and believing soothsayers and the like. (Part No. 2; Page No. 120). www.alifta.net/Fatawa/FatawaChapters.aspx?languagename=en&View=Page&PageID=102&PageNo=1&BookID=14 (accessed 21 March 2018).

Shaykh Abdul-Azeez Bin Baaz (b) Cited in Shaykh Abdul-Azeez Bin Baaz. A Message in the Rule of Witchcraft. http://en.islamway.net/article/12975/a-message-in-the-rule-of-witchcraft (accessed 21 March 2018).

Shaykh Muhammad bin Salih al-Uthaymeen: Clarification on Issues Pertaining to Magic (Sihr) and Explanation of the Intent Behind the Prescribed Punishment. Sikhr Takhyeeliyy (Illusionary Magic) is True and Real and Has an Actual Effect. www.dajjaal.com/liar/articles/czuhb-shaykh-muhammad-bin-salih-al-uthaymeen-clarification-on-issues-pertaining-to-magic-sihr.cfm (accessed 21 March 2018).

Stacey, A. (2012) Sorcery in Islam (part 1 of 2): Serious sins that endanger a persons hereafter. www.islamreligion.com/articles/5246/ (accessed 21 March 2018).

Valentine, S. R. (2015) Force and Fanaticism: Wahhabism History, Belief, and Practice. New York: C. Hurst & Co. Ltd.

Categories and idiosyncrasies of magic and witchcraft

Abu Dwd and Ibn Majah . Cited in Islamqa (2014) 152097: Is there any report to suggest that the astrologers knew about the birth of Ibraaheem (peace be upon him) and warned Nimrood about him? https://islamqa.info/en/152097 (accessed 21 March 2018).

Alruqya Healing Centre (Abu Nadeer) Jinn and Devils (MASS) . http://ruqyainlondon.com/article/jinn-and-devils (accessed 21 March 2018).

Ameen, A. M. (2005) Dr. Abul Mundhir Khaleel ibn Ibraaheem Ameen. The Jinn and Human Sickness Remedies in the Light of the Quraan and Sunnah. Riyadh, Saudi Arabia: Darussalam Publications.

American Psychiatric Association (APA) (2013) Diagnostic and Statistical Manual of Mental Disorders. DSM-5. 5th ed. Washington, DC: Author.

Ar-Raghib . Cited in Wahid Ibn Abdessalam Bali (2004) Sword Against Black Magic And Evil Magicians. Translated by Chafik Abdelghani . London: Al-Firdous Ltd.

Al-Razi. Tafsir Al-Razi (2/244) Cited in Wahid Ibn Abdessalam Bali (2004) Sword Against Black Magic And Evil Magicians. Translated by Chafik Abdelghani . London: Al-Firdous Ltd.

Atkinson, W. W. (2010) Suggestion and Auto-Suggestion. New York: Cosimo Classics.

Bever, E. (2000) Witchcraft fears and psychosocial factors in disease. Journal of Interdisciplinary History, 30, 4, 573590.

183 Bever, E. (2008) The Realities of Witchcraft and Popular Magic in Early Modern Europe: Culture, Cognition, and Everyday Life. Houndsmill: Palgrave Macmillan.

Bever, E. (2009) Witchcraft prosecutions and the decline of magic, Journal of Interdisciplinary History, xl, 2, 263293.

Bukhari . Sahih al-Bukhari 6219.In-book reference: Book 78, Hadith 243.USC-MSA web(English) reference: Vol. 8, Book 73, Hadith 238.

Gregory (1987) cited in Crabtree, V. (2008) Psychosomosis the placebo and nocebo effectscuring and causing disease with the mind. http://www.humantruth.info/psychosomosis.html (accessed 2 June 2018) from Gregory, R. L. (1987) The Oxford Companion to the Mind. Oxford: Oxford University Press.

Hansen, C. (1969) Witchcraft at Salem. New York: George Braziller, p. 10.

Imam Qurtubee . Summarised from Fath ul-Baaree 10/222223. Cited in Hibbaan, A. and Ansaari, A. K. (2013) The Reality and Dangers of Black Magic, https://ahlulhadeeth.wordpress.com/2013/06/08/the-reality-and-dangers-of-black-magic/ (accessed 21 March 2018).

Islamqa (2000)1819: Jinn Entering Human Bodies. https://islamqa.info/en/1819 (accessed 21 March 2018).

Medscape.com. Conversion Disorders . https://img.medscape.com/pi/iphone/medscapeapp/html/A287464-business.html (accessed 2 June 2018)

North, C. S. (2015) The classification of hysteria and related disorders: Historical and phenomenological considerations, Behavioral Sciences, 5, 4, 496517. http://doi.org/10.3390/bs5040496.

OHagan, M. (1999) A call to open the door: A psychiatric disability perspective on rethinking care. World Network of Users and Survivors of Psychiatry(WNUSP). www.dinf.ne.jp/doc/english/resource/acallto_eng.html (accessed 21 March 2018).

Shaykh al-Islam Ibn Taymiyah . Magic and the Occult. Shaykh al-Islam Ibn Taymiyah: Distinction Between Illusionary Tricks Involving Deception And Those Involving the Devils Part 2. www.dajjaal.com/liar/articles/oykkt-shaykh-al-islam-ibn-taymiyyah-distinction-between-illusionary-tricks-involving-deception-and-those-involving-the-devilspart-2.cfm (accessed 21 March 2018).

Shaykh Muhammad bin Salih al-Uthaymeen (2012) Clarification on Issues Pertaining to Magic (Sihr) and Explanation of the Intent Behind the Prescribed Punishment. www.dajjaal.com/liar/articles/czuhb-shaykh-muhammad-bin-salih-al-uthaymeen-clarification-on-issues-pertaining-to-magic-sihr.cfm (accessed 21 March 2018).

Stone, J. , Lafrance, W. C., Jr. , Brown, R. , Spiegel, D. , Levenson, J. L. , and Sharpe, M. (2011). Conversion disorder: Current problems and potential solutions for DSM-5, Journal of Psychosomatic Research, 71, 369376. Doi:10.1016/j.jpsychores.2011.07.005.

Wahid Ibn Abdessalam Bali (2004) Sword Against Black Magic And Evil Magicians. Translated by Chafik Abdelghani . London: Al-Firdous Ltd.

Understanding the Muslim patient

Ali, O. , Abu-Ras, W. , and Hamid, H. (2009) Muslim Americans. NKI Center of Excellence in Culturally Competent Mental Health. http://ssrdqst.rfmh.org/cecc/index.php?q=node/25 (accessed 21 March 2018).

Al-Habeeb, T. A. (2003) A pilot study of faith healers views on evil eye, Jinn possession, and magic in the kingdom of Saudi Arabia, Journal of Family & Community Medicine, 10, 3, 3138.

Aloud, N. (2004) Factors affecting attitudes toward seeking and using formal mental health and psychological services among Arab-Muslim population. Doctoral Dissertation, School of The Ohio State University, Ohio, USA.

Bukhari . Sahih al-Bukhari 5641, 5642. In-book reference: Book 75, Hadith 2. USC-MSA web (English) reference: Vol. 7, Book 70, Hadith 545.

Canino, G. , and Algeria M. (2008) Psychiatric diagnosis is it universal or relative to culture? Journal of Child Psychology and Psychiatry, 49, 3, 237250.

195 Cortis, J. D. (2000) Perceptions and experiences with nursing care: A study of Pakistani (Urdu) communities in the United Kingdom, Journal of Transcultural Nursing, 11, 2, 111118.

Eck, B. E. (2002) An exploration of the therapeutic use of spiritual disciplines in clinical practice, Journal of Psychology and Christianity, 21, 3, 266280.

Hofmann, S. G. , and Hinton, D. E. (2014) Cross-cultural aspects of anxiety disorders, Current Psychiatry Reports, 16, 6: 450. http://doi.org/10.1007/s11920-014-0450-3.

Ibrahim, F. A. , and Dykeman, C. (2011) Counseling Muslim Americans: Cultural and spiritual assessments, Journal of Counseling and Development, 89, 4, 387386.

Islamqa (2009) 125543: Determining if One is Afflicted by Evil Eye or Possessed. https://islamqa.info/en/125543 (accessed 21 March 2018).

Khalifa, N. , and Hardie, T. (2005) Possession and Jinn, Journal of the Royal Society of Medicine, 98, 8, 351353.

Koenig, H. G. , Larson, D. B. , and Matthews, D. A. (1996) Religion and psychotherapy with older adults, Journal of Geriatric Psychiatry, 29, 2, 155174.

Lukoff, D. , Lu, F. , and Turner, R. (1992) Toward a more culturally sensitive DSM-IV: Psychoreligious and psychospiritual problems, Journal of Nervous and Mental Disease, 180, 11, 673682.

Rahiem, F. T. , and Hamid, H. (2012) Mental Health Interview and Cultural Formulation, in S. Ahmed and M. Amer (Eds.), Counselling Muslims: Handbook of Mental Health Issues and Interventions. New York: Routledge, pp. 5266.

Rahman, A. H. (2014) Jinn Possession in Mental Health Disorder. www.pisang.uk/images/files/jinn%20possession%20in%20mental%20health%20disorder.pdf (accessed 21 March 2018).

Rassool, G. H. (2000) The crescent and Islam: Healing, nursing and spiritual dimensions. Some considerations towards an understanding of the Islamic perspectives on caring, Journal of Advanced Nursing, 32, 2, 14761484.

Rassool, G. H. , and Winnington, J. (2006) Framework for Multidimensional Assessment, in G. Hussein Rassool (Ed.), Dual Diagnosis Nursing. Oxford: Blackwell Publications.

Rassool, G. H. , and Sange, C. (2014) Chapter 6: Islamic Belief Affecting Healthcare, in G. Hussein Rassool (Ed.), Cultural Competence in Caring for Muslim Patients. Basingstoke, Hampshire: Palgrave Macmillan.

Rassool, G. H. (2016) Understanding the Muslim Client, in G. Hussein Rassool (Ed.), Islamic Counselling; An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Sabry, W. M. , and Vohra, A. (2013) Role of Islam in the management of psychiatric disorders. Indian Journal of Psychiatry, 55, Suppl. 2, S205S214. http://doi.org/10.4103/0019-5545.105534.

Sumari, M. , and Jalal, F. H. (2008) Cultural Issues in Counseling: An International Perspective, Counselling, Psychotherapy, and Health, 4, 1, Counseling in the Asia Pacific Rim: A Coming Together of Neighbors Special Issue, 2434.

Walton, L. M. Akram, F. , and Hossain, F. (2014) Health Beliefs of Muslim Women and Implications for Health Care Providers. http://aquila.usm.edu/cgi/viewcontent.cgi?article=1132&context=ojhe (accessed 21 March 2018).

Westra, A. E. , Willems, D. L. , and Smit, B. J. (2009) Communicating with Muslim parents: The four principles are not as culturally neutral as suggested, European Journal of Pediatrics, 168, 11, 13831387. http://doi.org/10.1007/s00431-009-0970-8.

Therapeutic interventions

Abu Dwd. Sunan Abu Dwd hadith 5053; Tirmidhi, Hadith: 3427. Cited in Al-Ashqar, U. S. (1998) The World of the Jinn and Devils. Translated by Jamaal-al-Din M. Zarabozo . Boulder CO: Al-Basheer Company for Publications and Translations, p. 186.

Al-Ashqar, U. S. (2003) The World of the Jinn and Devils in the Light of the Quran and Sunnah. Riyadh: International Islamic Publishing House.

Ahmad, A. , Husain, A. , Mujeeb, M. , Khan, S. A. , Najmi, A. K. , Siddique, N. A. , Zoheir A. Damanhouri , and Anwar, F. (2013) A review on therapeutic potential of Nigella Sativa: A miracle herb, Asian Pacific Journal of Tropical Biomedicine, 3, 5, 337352. http://doi.org/10.1016/S2221-1691(13)60075-1.

Ahmad and Tirmidhi . Cited in Fiqh-us-Sunnah Volume 004, Funerals and Dhikr, Fiqh 4.005C. http://hadithcollection.com/fiqh-ussunnah/382-Fiqh-us%20Sunnah%20Section%2059.%20Sickness,%20Expiation%20Of%20Sins/21371-fiqh-us-sunnah-volume-004-funerals-and-dhikr-fiqh-4005c.html (accessed 22 March 2018).

Ameen, Abul-Mundhir Khaleel ibn Ibraaheem (2005) The Jinn & Human Sickness: Remedies in the Light of the Quraan & Sunnah. Riyadh, Saudi Arabia: Darussalam.

207 An Nasai, Ibn Majah , and al-Hakim . Cited in Fiqh-us-Sunnah Volume 004, Funerals and Dhikr, Fiqh 4.005C. http://hadithcollection.com/fiqh-ussunnah/382-Fiqh-us%20Sunnah%20Section%2059.%20Sickness,%20Expiation%20Of%20Sins/21371-fiqh-us-sunnah-volume-004-funerals-and-dhikr-fiqh-4005c.html (accessed 22 March 2018).

Barise, A. (2005) Social work with Muslims: Insights from the teachings of Islam, Critical Social Work, 6, 114132.

Bukhari (a) Sahih al-Bukhari 7405. In-book reference: Book 97, Hadith 34USC-MSA web (English) reference: Vol. 9, Book 93, Hadith 502.

Bukhari (b) Sahih al-Bukhari 3275. In-book reference: Book 59, Hadith 84. USC-MSA web (English) reference: Vol. 4, Book 54, Hadith 495.

Bukhari (c) Sahih al-Bukhari 5678. In-book reference: Book 76, Hadith 1. USC-MSA web (English) reference: Vol. 7, Book 71, Hadith 582.

Bukhari (d) Sahih al-Bukhari 5680. In-book reference: Book 76, Hadith 3. USC-MSA web (English) reference: Vol. 7, Book 71, Hadith 584.

Bukhari (e) Sahih al-Bukhari 5684. In-book reference: Book 76, Hadith 7. USC-MSA web (English) reference: Vol. 7, Book 71, Hadith 588.

Bukhari (f) Sahih al-Bukhari. In-book reference: Book 76, Hadith 10. USC-MSA web (English) reference: Vol. 7, Book 71, Hadith 591.

Bukhari (g) Sahih al-Bukhari 5688. In-book reference: Book 76, Hadith 11. USC-MSA web (English) reference: Vol. 7, Book 71, Hadith 592.

Bukhari and Muslim (a) Sunnah.com reference: Book 16, Hadith 28Arabic/English book reference: Book 16, Hadith 1435.

Dein, S. , and Illaiee, A. S. (2013) Jinn and mental health: Looking at jinn possession in modern psychiatric practice, The Psychiatrist, 37, 9, 290293.

Ibn Hajar . Cited in Ruqyah Spiritual Healing. www.missionislam.com/health/ruqiyahrecitation.html (accessed 22 March 2018).

Ibn Majah . Sunan Ibn Majah Vol. 4, Book 29, Hadith 3319. Arabic reference: Book 29, Hadith 3444.

Ibn al-Qayyim (2004) Al-Fawaid: A collection of wise sayings. (Umm Al-Qura , trans.). Al-Mansura, Egypt: Umm Al-Qura.

Ibn Al-Qayyim (2009) The Prophetic Medicine, in A translation of Imam Ibn al-Qayyims At-Tibb an-Nabawi. India: Islamic Book Service.

Imam Ahmad (a) Musnad 1:381; Ibn Majah, Sunan, Book of Medicine 3530; Abu Dwd, Sunan, Book of Medicine 3883, Verified to be authentic by Al-Albani in as-Sahihah no. 331.

Imam Ahmad (b) Musnad, 4:154. Ibn Hibban in Mawarid Al-Zaman, and Al-Hakim in Al-Mustadrak.

Imam Ahmad (c) Musnad, 4:156. No. 17458. https://archive.org/details/MusnadAhmedBinHanbalVolume4ByRmp (accessed 22 March 2018).

Imam An-Nawawi (a) Cited in IqraSense.com. The Story of Satan (Shaitaan), his tactics, and methods to ward off his influences and whispers. www.iqrasense.com/satan-and-evil/satan-story-shaitaan-tactics-methods-to-ward-off-influences-whispers.html (accessed 22 March 2018).

Imam An-Nawawi (b) Al-Imam Abu Zakariya Yahya bin Sharaf An-Nawawi Ad-Dimashqi. Riyad as-Salihin : The Meadows of the Righteous, https://web.archive.org/web/20110714123930/www.sunnipath.com/library/Hadith/H0004P0000.aspx (accessed 22 March 2018).

208 Islamqa (2000) 11290: How to deal with sihr (magic/witchcraft). https://islamqa.info/en/11290 (accessed 22 March 2018).

Khalifa, N. , Hardie, T. , Latif, S. , Jamil, I. , and Walker, D. M. (2011) Beliefs about Jinn, black magic and evil eye among Muslims: Age, gender and first language influences, International Journal of Culture and Mental Health, 4, 1, 6877.

Meer, S. , and Mir, G. (2014) Muslims and depression: The role of religious beliefs in therapy. Journal of Integrative Psychology and Therapeutics. Doi: http://dx.doi.org/10.7243/2054-4723-2-2.

Mawsooah al-Fiqhiyyah al-Kuwaitiyyah (21/222) Cited in Islamqa (2017) 253005: The virtue of remembering Allah (dhikr), may He be exalted; is everyone who remembers Allah little a hypocrite? https://islamqa.info/en/253005 (accessed 22 March 2018).

Muslim . Cited in Fiqh-us-Sunnah Volume 004, Funerals and Dhikr, Fiqh 4.005C. http://hadithcollection.com/fiqh-ussunnah/382-Fiqh-us%20Sunnah%20Section%2059.%20Sickness,%20Expiation%20Of%20Sins/21371-fiqh-us-sunnah-volume-004-funerals-and-dhikr-fiqh-4005c.html, (accessed 22 March 2018).

Onislam.net (2014) Prophetic Medicine& Herbalism. www.muslim-library.com/dl/books/English-Prophetic-Medicine-Herbalism.pdf onIslam.net website 1435AH / 2014AC (accessed 22 March 2018).

Pargament, K. I. , Tarakeshwar, N. , Ellison, C. G. , and Wulff, K. M. (2001) Religious coping among the religious: The relationship between religious coping and well-being in a national sample of Presbyterian clergy, elders, and members, Journal of Scientific Study of Religion, 40, 497513.

Rassool, G. H. (2016) Islamic Counselling. An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Sheik Sayyed As Sabeeq (1986) Fiqh-Us-Sunnah Volume 004, Funerals and Dhikr, Fiqh 4.099. http://hadithcollection.com/fiqh-ussunnah/386-Fiqh-us%20Sunnah%20Section%2063.%20Burial/21457-fiqh-us-sunnah-volume-004-funerals-and-dhikr-fiqh-4099.html, (accessed 22 March 2018).

Tirmidhi (1851) Classed as Sahih by Al-Albani in Sahih at-Tirmidhi. Cited in Islamqa (2015), https://islamqa.info/en/196796 (accessed 22 March 2018).

Townsend, M. , Kladder, V. , Ayele, H. , and Mulligan T. (2002) Systematic review of clinical trials examining the effects of religion on health, Southern Medical Journal, 95, 14291434.

Prevention and protection from evil eye, Jinn possession and witchcraft

Al-Qurtubi . Tafseer Al-Qurtubi, 9/27. Tafseer e Qurtubi Arabic (Al Jame Al Ahkam Al Quran) 24 Vols Ar-Risala. http://hasbunallah.com.au/tafseer-e-qurtubi-arabic-al-jame-al-ahkam-al-quran/ (accessed 22 March 2018).

Ameen A. M. I. (2005) Dr. Abul-Mundhir Khaleel ibn Ibraaheem Ameen. The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh, Saudi Arabia: Darusalaam.

Bukhari (a) Sahih al-Bukhari 6369. In-book reference: Book 80, Hadith 66. USC-MSA web (English) reference: Vol. 8, Book 75, Hadith 380.

Bukhari (b) Sahih al-Bukhari 3371. In-book reference: Book 60, Hadith 50. USC-MSA web (English) reference: Vol. 4, Book 55, Hadith 590.

Bukhari (c) Sahih Bukhari, Book 71, Hadith 664 (also 663, 672). Ibn Kathir . Tafsir Ibn Kathir . What does Istiadhah mean. www.qtafsir.com/index.php?option=com_content&task=view&id=93 (accessed 22 March 2018).

Ibn Al-Sunni , Imam Ahmad and Al-Haakim . Ibn al-Sunni in Aml al-Yawm wal-Laylah, p. 168; and by al-Haakim, 4/216. Classed as Sahih by al-Albani in al-Kalim al-Tayyib, 243. Cited in Islamqa (2000) 7190: Can a man harm his beautiful wife with the evil eye? https://islamqa.info/en/7190 (accessed 22 March 2018).

Islamqa (2003) 20954: The Evil Eye and Protection Against it. https://islamqa.info/en/20954 (accessed 22 March 2018).

Islamqa (2016) 254034: Eating seven dates in the morning and the impact of believing in that on the healing effect. https://islamqa.info/en/254034 (accessed 22 March 2018).

Muslim (a) Muslim 2/188. in Kitaab AuSalaam, Baab Al-Tibb Wwal- Marad Wal-Ruqa, 5/32.

Muslim (b) Sahih Muslim | Book 26 | Chapter 15. Hadith Number 5424.

Muslim (c) Sahih Muslim 2047. Cited in Ajwa the king of dates. http://saudiarabiadates.com/benefits.htm (accessed 22 March 2018).

Qamar, A. H. (2013) The concept of the Evil and the Evil Eye in Islam and Islamic faith-healing traditions, Journal of Islamic Thought and Civilization, 3, 2, 4453.

217 Shaykh Ibn al-Qayyim al-Jawziyya (a) Cited in Usmani, Z. (2012) Evil Eye, Sorcery and Jinn possession: Remedies in the light of the Quran and Sunnah. Believers Path Institute. www.facebook.com/believerspathinstitute (accessed 22 March 2018).

Shaykh Ibn al-Qayyim al-Jawziyya (b) Cited in Islamqa (2016) 254034: Eating seven dates in the morning and the impact of believing in that on the healing effect. https://islamqa.info/en/254034 (accessed 22 March 2018).

Shaykh Ibn Uthaymeen . Majmoo Fatawa . Cited in Islamqa (2008) 10513: Protection From the Jinn. https://islamqa.info/en/10513 (accessed 22 March 2018).

The Permanent Committee for Scholarly Research and Ifta (a) The sixth question of Fatwa no. 18649. (Part No. 1; Page No. 110). www.alifta.net/Fatawa/FatawaChapters.aspx?languagename=en&View=Page&PageID=10533&PageNo=1&BookID=7 (accessed 22 March 2018).

The Permanent Committee for Scholarly Research and Ifta (b) Fatwa no. 6387. (Part No. 1; Page No. 274). www.alifta.net/Fatawa/FatawaChapters.aspx?languagename=en&View=Page&PageID=139&PageNo=1&BookID=7 (accessed 22 March 2018).

Tirmidhi (a) Jami at-Tirmidhi: Vol. 5, Book 42, Hadith 2863. Arabic reference: Book 44, Hadith 3102.

Tirmidhi (b) Jami at-Tirmidhi 2068. Sahih and it was authenticated by Shaikh al-Albani.

Spiritual interventions with evil eye, Jinn possession and witchcraft

Abderraouf, B. H. (2015) The Treatment. www.benhalimaabderraouf.fr/index.php/en/the-ruqyah/treatment (accessed 22 March 2018).

Abu Dawud . Cited in Islamqa (2000) 11290: How to deal with sihr (magic/witchcraft). https://islamqa.info/en/11290 (accessed 22 March 2018).

Abu Dawud , 3861, and al-Bayhaqi, 9/340. Cited in Islamqa (1998) 3268: Al-hijaamah (cupping): What Islam says about it, its benefits and the times when it should be done, https://islamqa.info/en/3268 (accessed 22 March 2018).

Abu Dawud , 3883 and Ibn Majah, 3530. This hadeeth was classed as Sahih by al-Albani in al-Silsilat al-Saheehah, 331 and 2972.

Ahmad . Musnad Ahmad 16969, Classed Sahih by al-Albani. Refer, Zaad Al-Maaad, 4/170. Or al-Silsilah as-Sahihah (492).[Zaad Al-Maaad 4:170].

Ahmad , and An Nasai , Cited in Philips, A. A. B. (2008) The Exorcist Tradition in Islam. Birmingham: Al-Hidaayah Publishing & Distribution. Authenticated by al-Albani in Sahih Sunan an-Nasai Vol. 3, pp. 855856, no. 3802, but neither version mentions the recital of the muawwadhataan. Mention of the muawwadhataan in relation to this incident comes 230in versions reported by al-Bayhaqee in Dalaail an-Nubuwwah, Vol. 7, p. 92, and by Abd ibn Humayd in his Musnad.

Ahmad, Malik , al-Nasai and Ibn Hibban . Classed as Sahih (authentic) by Al-Albani in al-Mishkat. Cited in Islamqa (2003) 20954: The Evil Eye and Protection Against it. https://islamqa.info/en/20954 (accessed 22 March 2018).

Al-Habeeb, T. A. (2003) A pilot study of faith healers views on evil eye, jinn possession, and magic in the kingdom of Saudi Arabia, Journal of Family & Community Medicine, 10, 3, 3138.

Al-Maghribee, A. M. (2013 An-Nushrah during Jahiliyyah (Counteracting Magic with its Like) Sharh Kitaabit-Tawheed by Sheikh Saaleh al-Fawzaan Abu Muhammad al-Maghribee (2013). https://abdurrahman.org/2013/07/06/an-nushrah-during-jahiliyyah-counteracting-magic-with-its-like-sharh-kitaabit-tawheed-by-sheikh-saaleh-al-fawzaan-abu-muhammad-al-maghribee-audioeng/ (accessed 22 March 2018).

Ameen A. M. I. (2005) Dr. Abul-Mundhir Khaleel ibn Ibraaheem Ameen. The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh, Saudi Arabia: Darussalam.

Bradai, L. , Neffar, S. , Amrani, K. , Bissati, S. , and Chenchouni, H. (2015) Ethnomycological survey of traditional usage and indigenous knowledge on desert truffles among the native Sahara Desert people of Algeria, Journal of Ethnopharmacology, 162, 3138. Doi: 10.1016/j.jep.2014.12.031. Epub 2014 Dec 29.

Bukhari . 10/136. Sahih Al Bukhari Volume 7, Book 71, Number 603.Cited in Islamqa (1998) 3268: Al-hijaamah (cupping): What Islam says about it, its benefits and the times when it should be done. https://islamqa.info/en/3268 (accessed 22 March 2018).

El Enshasy, H. , Elsayed, E. A. , Aziz, R. , and Wadaan, M. A. (2013) Mushrooms and truffles: Historical biofactories for complementary medicine in Africa and in the Middle East. Evidence-Based Complementary and Alternative Medicine : eCAM, 2013, 620451. http://doi.org/10.1155/2013/620451.

Humble, T. M. (2015) Using Truffle Water. https://muhammadtim.com/posts/using-truffle-water (accessed 22 March 2018).

Ibn Majah (a) Sunan Ibn Majah English reference: Vol. 4, Book 31, Hadith 3453. Arabic reference: Book 31, Hadith 3579.

Ibn Majah (b) Sunan Ibn Majah Vol. 4, Book 31, Book of Chapters on Medicine, Hadith 3457.

Ibn Taymiyah . Taqi ud Deen Ahmad Ibn Taymiyah (2007) Essay on the Jinn (Demons). Abu Ameenah Bilal Philips (Translator). Riyadh, Saudi Arabia: International Islamic Publishing

House (IIPH).

Islamweb.net (2010) A Prophetic medicine for eye diseases Fatwa No : 6810. Fatwa Date: Shawwaal 19, 1431/29-9-2010. http://islamweb.net/emainpage/index.php?page=showfatwa&Option=FatwaId&Id=6810 (accessed 3 June 2018).

Islamqa (2000) 11290: How to deal with sihr (magic/witchcraft). https://islamqa.info/en/11290 (accessed 22 March 2018).

Islamqa (2003) 20954: The Evil Eye and Protection Against it. https://islamqa.info/en/20954 (accessed 22 March 2018).

Muflihun.com (2015) Danger of Wearing Taweez. https://muflihun.com/articles/taweez (accessed 22 March 2018).

Muslim (a) Sahih Muslim Vol. 1, Book 4, Book of Prayers, Hadith 1106.

Muslim Ahmad and al-Tirmidhi . Cited in Islamqa (2003) 20954: The Evil Eye and Protection Against it. https://islamqa.info/en/20954 (accessed 22 March 2018).

Philips, A. A. B. (2008) The Exorcist Tradition in Islam. Birmingham: Al-Hidaayah Publishing & Distribution.

231 Shaykh Abd al-Azeez ibn Baaz (a) Majmoo Fataawa al-Shaykh Ibn Baaz, 3/274281. Cited in How to deal with sihr (magic/witchcraft). https://special.worldofislam.info/index.php?page=Sihr/how_to_deal_with_sihr (accessed 22 March 2018).

Shaykh Abd al-Azeez ibn Baaz (b) Majmoo Fataawa wa Maqaalaat Mutanawwiah li Samaahat (p. 70). Cited in Islamqa (2000) 11290: How to deal with sihr (magic/witchcraft). https://islamqa.info/en/11290 (accessed 22 March 2018).

Shaykh Abd al-Azeez ibn Baaz , Shaykh Abd-Allaah ibn Ghadyaan , Shaykh Abd-Allaah ibn Qaood . The Scholars of the Standing Committee. Fataawa al-Lajnah al-Daaimah, 1/212. Cited in Islamqa (2001) 10543: Ruling on amulets and hanging them up; do amulets ward off the evil eye and hasad (envy)? https://islamqa.info/en/10543 (accessed 22 March 2018).

Shaykh Abd al-Rahmaan ibn Hasan . Fath al-Majeed, 11290: How to deal with sihr (magic/witchcraft). https://islamqa.info/en/11290 (accessed 21 November 2017).

Shaykh Muhammed Salih Al-Munajjid (1997) Cited in Islamqa (1998) 240: Black Magic and Satanic Possession. https://islamqa.info/en/240 (accessed 22 March 2018).

Shaykh al-Albani . In Silsilat al-Ahaadeeth al-Saheehah, 1/890, 492. Cited in Islamqa (2001) 10543: Ruling on amulets and hanging them up; do amulets ward off the evil eye and hasad (envy)?. https://islamqa.info/en/10543 (accessed 24 November 2017).

Shaykh Muhammed Salih Al-Munajjid (1997) 240: Black Magic and Satanic Possession. https://islamqa.info/en/240 (accessed 22 March 2018).

Shaykh Ibn Qayyim al-Jawziyya (a) Zad al-Maad (Provisions Of The Afterlife). Beirut, Lebanon: Dar-al-Kotob Al Ilmiyah. Translation Ismail Abdus Salam .

Shaykh Ibn Al-Qayyim al-Jawziyya (b) Cited in Islamicweb (2010) Fatwa No: 6810A Prophetic medicine for eye diseases. Fatwa Date : Shawwaal 21, 1431 / 2992010. www.islamweb.net/emainpage/index.php?page=showfatwa&Option=FatwaId&Id=6810 (accessed 22 March 2018).

Shaykh Ibn al-Qayyim al-Jawziyya (c) Cited on page 221 in Shaykh Salih Al-Fawzan (2005) Concise Commentary on Book of Tawheed. Riyadh, Saudi Arabia: Al-Maiman Publications House.

Shaykh Ibn Uthaymeen . Fataawa al-Shaykh Ibn Uthaymeen (a) 1/107.Cited in Islamqa (2003) 21581: Ruling on reciting Quran and blowing into water. https://islamqa.info/en/21581 (accessed 22 March 2018).

Sunan Al-Bayhaqi , 9/252. Cited in Ameen A.M.I. (2005) Dr. Abul-Mundhir Khaleel ibn Ibraaheem Ameen. The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh, Saudi Arabia: Darusalaam.

The Permanent Committee for Scholarly Research and Ifta (Part No. 1; Page No. 275). Fatwa no. 4393. www.alifta.net/Fatawa/FatawaChapters.aspx?languagename=en&View=Page&PageID=140&PageNo=1&BookID=7 (accessed 22 March 2018).

Tirmidhi, 2057 and Abu Dawood, 3884. Cited in Islamqa (2000) 7190: Can a man harm his beautiful wife with the evil eye? https://islamqa.info/en/7190 (accessed 22 March 2018).

Tirmidhi Narrated and classed as Hasan by Al-Tirmidhi; narrated and classed as Sahih by Al-Haakim and by Abu Naeem in Tibb Al-Nabawi. Cited in Ameen (2005) The Jinn and Human Sickness: Remedies in the Light of the Quraan and Sunnah. Riyadh, Saudi Arabia: Darussalam, p. 220.

Vendura, K. , and Geserick, G. (1997) Fatal exorcism. A case report, Archiv fr Kriminologie, 200, 7378.

Younis, Y. O. (2000) Possession and exorcism: an illustrative case, The Arab Journal of Psychiatry, 11, 5659.

Islamic-based cognitive behavioural therapies and spiritual interventions with Wasws al-Qahri (obsessive-compulsive disorder)

Abudabbeh, N. , and Hays, P. A. (2006) Cognitive-Behavioral Therapy with People of Arab Heritage, in P. A. Hays , and G. Y. Iwamasa (Eds.), Culturally responsive cognitive-behavioral therapy: Assessment, practice, and supervision. Washington, DC: American Psychological Association, pp. 141159.

Akuchekian, S. H. , Almasi, A. , Meracy, M. R. , Jamshidian, Z. (2011) Effect of religious cognitive-behavior therapy on religious content obsessive compulsive disorder and marital satisfaction, Journal of European Psychiatric Association, 26, 1742.

Akuchekian, S. H. , Nabi, L. N. , Najafi, M. , and Almasi, A. (2015) The affect of religious cognitive-behavior therapy on quality of life obsessive compulsive disorder, International Journal of Behavioral Research & Psychology, 3, 1, 7174. doi: dx.doi.org/10.19070/233230001500013.

Al-Balkhi . Cited in Mohamed, N. R. , Sh Elsweedy, M. , Elsayed, S. M. Rajab, A. Z. Elzahar, S. T. (2015) Obsessive-compulsive disorder, an Islamic view, Menoufia Medical Journal, 28, 2, 289294.

Al-Ghazali, Abu Hamid bin Muhammad (1998) Ilya Ulum al-Din. Vol. 2, Beirut: Dar alKutub al-Ilmiah.

Azhar, M. Z. , Varma, S. L. , and Dharap, A. S. (1994) Religious psychotherapy in anxiety disorder patients, Acta Psychiatrica Scandinavia, 90, 1, 13.

Badri, M. B. (1967) A new technique for the systematic desensitization of pervasive anxiety and phobic reactions, The Journal of Psychology, 65, 201208. Published online: 15 Nov 2012. www.tandfonline.com/doi/abs/10.1080/00223980.1967.10544865

Badri, M. (2011) Foreword. Hussain, F. A. (2011) Therapy from the Quran and Ahadith: A Reference Guide for Character Development. Riyadh, Saudi Arabia: Maktaba Dar-us-Salaam.

Badri, M. (2000) Contemplation: An Islamic Ppsychospiritual Study. Kuala Lumpur: Shelbourne Enterprise Sdn, Bhd

Badri, M. (2013) Translation and Annotation: Sustenance of the Soul the Cognitive Behavior Therapy of a Ninth Century Physician by Abu Zayd al-Balkhi. Richmond, Surrey: International Institute of Islamic Thought.

243 Badri, M. (2014) Cognitive systematic desensitization: An Innovative therapeutic technique with special reference to Muslim patients, American Journal of Islamic Social Sciences, 31, 4, 112.

Barrera, M. , Castro, F. G. , Strycker, L. A. , and Toobert, D. J. (2013) Cultural adaptations of behavioral health interventions: A progress report. Journal of Consulting and Clinical Psychology, 81, 2, 196205. http://doi.org/10.1037/a0027085.

Bayhaqi in Shuab al-iman (1:392 #512513) and by Tabarani. Haythami in Majma al-zawaid (10:74) said that its narrators are all trustworthy (thiqat), while Suyuti declared it hasan in his Jami al-saghir (#7701).

Bee, P. E. , Bower, P. , Lovell, K. , Gilbody, S. , Richards, D. Gask, L. , and Roach, P. (2008) Psychotherapy mediated by remote communication technologies: A meta-analytic review, BMC Psychiatry, 8, 60.

Beck, A. T. (1976) Cognitive therapy and the emotional disorders. New York: International Universities Press.

Beck, A.T. , and Haigh, E. A. (2014) Advances in cognitive theory and therapy: The generic cognitive model, Annual Review of Clinical Psychology, 10, 124.

Benson, H. (1996) Timeless Hhealing: The Power and Biology of Belief. London: Simon & Schuster Ltd.

Beshai, S. , Clark, C. M. , and Dobson, K. S. (2013) Conceptual and pragmatic considerations in the use of cognitive-behavioral therapy with Muslim clients, Cognitive Therapy and Research, 37, 1, 197206. doi: 10.1007/s106080129450-y.

Dobson, K. S. , and Dozois, D. J. (2010) Philosophical and Theoretical Bases for the Cognitive-Behavioral Therapies, in K. S. Dobson (Ed.), Handbook of Cognitive-Behavioral Therapies. 3rd ed. New York: The Guilford Press, pp. 338.

Ellis, A. (1962) Reason and Emotion in Psychotherapy. Secaucus, NJ: Lyle Stuart.

Fairfax, H. (2008) The use of mindfulness in obsessive compulsive disorder: Suggestions for its application and integration in existing treatment, Clinical Psychology & Psychotherapy, 15,

5359. Doi: 10.1002/cpp.557.

Fraser, M. W. , Richman, J. M. , Galinsky, M. J. , and Day, S. H. (2009) Step 5: Dissemination of Findings and Program Materials: The Challenge of Evidence-Based Practice, in T. Tripodi (Ed.), Intervention Research: Developing Social Programs. New York: Oxford University Press, pp. 105132.

Greist, J. H. , Bandelow, B. , Hollander, E. , Marazziti, D. , Montgomery, S. A. , Nutt, D. J. , Okasha, A. , Swinson, R. P. , and Zohar, J. (2003) WCA [World Council of Anxiety] recommendations for the long-term treatment of obsessive-compulsive disorder in adults, CNS Spectrum, 8, 8 Suppl 1, 716.

Hamdan, A. (2008) Cognitive restructuring: An Islamic perspective, Journal of Muslim Mental Health, 3, 1, 99116.

Haque, A. (2004) Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists, Journal of Religion and Health 43, 4, 357377.

Hertenstein, E. , Rose, N. , Voderholzer, U. , Heidenreich, T. , Nissen, C. , Thiel, N. , Herbst, N. , and Klz, A. K. (2012) Mindfulness-based cognitive therapy in obsessive-compulsive disorder A qualitative study on patients experiences, BMCPsychiatry, 12, 185. https://doi.org/10.1186/1471-244X-12-185.

Hofmann S. G. , and Asmundson, G. J. (2008) Acceptance and mindfulness-based therapy: New wave or old hat? Clinical Psychological Review, 28, 116.

Hofmann, S. G. (2011) An Introduction to Modern CBT: Psychological Solutions to Mental Health Problems. Oxford: Wiley-Blackwell.

244 Hofmann, S. G. , Asmundson, G. J. , and Beck, A. T. (2013) The science of cognitive therapy, Behavior Therapy, 44, 199212.

Hodge, D. R. , and Nadir, A. (2008) Moving toward culturally competent practice with Muslims: Modifying cognitive therapy with Islamic tenets, Social Work, 53, 3141.

Hussain, F. A. (2011) Therapy from the Quran and Ahadith: A Reference Guide for Character Development. Riyadh, Saudi Arabia: Maktaba Dar-us-Salaam.

Husain, A. , and Hodge, D. R. (2016) Islamically modified cognitive behavioral therapy: Enhancing outcomes by increasing the cultural congruence of cognitive behavioral therapy self-statements, International Social Work, 59, 3, 393405. https://doi.org/10.1177/0020872816629193.

Ibn Qayyim al-Jawziyyah (n.d.) The Key to the House of Bliss (Miftah Dar al-Saadah). Riyadh, Saudi Arabia: Riasat al-Ifta.

Imam Nawawi . Sahih Muslim Bi sharh Li Imam An Nawawi (18 Volumes in 10 books) https://nmusba.wordpress.com/2013/03/18/sahih-muslim-bi-sharh-li-imam-an-nawawi-18-volumes-in-10-books/ (accessed 30 November 2017).

Key, B. L. , Rowa, K. , Bieling, P. , McCabe, R. , and Pawluk, E. J. (2017) Mindfulness-based cognitive therapy as an augmentation treatment for obsessive-compulsive disorder. Clinical Psychology & Psychotherapy, 2, 5, 11091120. doi: 10.1002/cpp.2076. Epub 2017 Feb 13.

Khan, R. K. (2015) An interview with Professor Malik Badri about his contributions to the Islamisation of psychology, Intellectual Discourse, 23, 1, 159172.

Khoury, B. , Lecomte, T. , Fortin, G. , Masse, M. , Therien, P. , Bouchard, V. , Chapleau, M. A. , Paquin, K. , and Hofmann, S. G. (2013) Mindfulness-based therapy: A comprehensive meta-analysis, Clinical Psychology Review, 33, 763771.

Koenig, H. G. (2012) Religious versus conventional psychotherapy for major depression in patients with chronic medical illness: Rationale, methods, and preliminary results, Depression Research and Treatment, 2012, 460419.Doi: 10.1155/2012/460419. Epub 2012 Jun 13.

Lim, C. , Sim, K. , Renjan, V. , Sam, H. F. , and Quah, S. L. (2014) Adapted cognitive-behavioral therapy for religious individuals with mental disorder: A systematic review, Asian Journal of Psychiatry, 9, 312. Doi: 10.1016/j.ajp.2013.12.011.

Linehan, M. M. (2000) The empirical basis of dialectical behavior therapy: Development of new treatments versus evaluation of existing treatments, Clinical Psychology Science Practice, 7, 113119.

Lovell, K. , Bower, P. , Gellatly, J. , Byford, S. , Bee, P. , McMillan, D. , et al. (2017) Low-intensity cognitive-behaviour therapy interventions for obsessive-compulsive disorder compared to waiting list for therapist-led cognitive-behaviour therapy: 3-arm randomised controlled trial of clinical effectiveness, PLOS Medicine, 14, 6, e1002337. https://doi.org/10.1371/journal.pmed.1002337.

Loewenthal, K. M. , Cinnirella, M. , Evdoka, G. , and Murphy, P. (2001) Faith conquers all? Beliefs about the role of religious factors in coping with depression among different cultural-religious groups in the UK, British Journal of Medical Psychology, 74, 3, 293303.

Meyer, V. , and Chesser, E. S. (1970) Behaviour Therapy in Clinical Psychiatry (Modern Psychology). Harmondsworth: Penguin Books Ltd.

Mindful Muslims . Embracing and honoring the human condition through Awareness and compassion. http://mindfulmuslims.org/faq/ (accessed 2 June 2018)

Mohamed, N. R. , Sh Elsweedy, M. , Elsayed, S. M. , Rajab, A. Z. , Elzahar, S. T. (2015) Obsessive-compulsive disorder, an Islamic view, Menoufia Medical Journal, 28, 2, 289294.

Mundy, E. A. , and Hofmann, S. G. (2014) Cognitive-behavioral therapy: Next generation of treatments. Focus, 12, 3, 267274. Doi:10.1176/appi.focus.12.3.267.

Muslim . Cited in Dhikr is the greatest obligation and a perpetual divine order. http://sunnah.org/ibadaat/dhikr.htm (accessed 22 March 2018).

245 NICE (2005) Obsessive-Compulsive Disorder and Body Dysmorphic Disorder: Treatment Clinical Guideline [CG31]. London: National Institute for Health and Care Excellence (NICE).

NICE (2006) Obsessive-Compulsive Disorder: Core Interventions in the Treatment of Obsessive-Compulsive Disorder and Body Dysmorphic Disorder. London: National Institute for Health and Clinical Excellence (NICE), The British Psychological Society & The Royal College of Psychiatrists.

NICE (2016) National Institute for Health and Care Excellence. Depression in Adults: Recognition and Management. www.nice.org.uk/guidance/cg90 (accessed 22 March 2018).

Okasha, A. , Ragheb, K. , Attia, A. H. , Seif El Dawla, A. , Okasha, T. , and Ismail, R. (2001) Prevalence of obsessive compulsive symptoms (OCS) in a sample of Egyptian adolescents, Encephale, 27, 814.

OSullivan, M. J. , and Lasso, B. (1992) Community mental health services for hispanics: A test of the culture compatibility hypothesis, Hispanic Journal of Behavioral Sciences, 14, 4, 455468. doi: 10.1177/07399863920144004.

Pearce, M. J. , Koenig, H. G. , Robins, C. J. , Nelson, B. , Shaw, S. F. , Cohen, H. J. , and King, M. B. (2015) Religiously integrated cognitive behavioral therapy: A new method of treatment for major depression in patients with chronic medical illness, Psychotherapy (Chicago, Ill.), 52, 1, 5666. http://doi.org/10.1037/a0036448.

Pietrabissa, G. , Manzoni, G. M. , Gibson, P. , Boardman, D. , Gori, A. , and Castelnuovo, G. (2016) Brief strategic therapy for obsessive compulsive disorder: A clinical and research protocol of a one-group observational study, BMJ Open, 6, 3, e009118. http://doi.org/10.1136/bmjopen-2015-009118.

Rassool, G. H. (2016) Islamic Counselling: An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Rosila, N. , and Yaacob, N. (2013) Cognitive therapy approach from Islamic psycho-spiritual conception, Procedia Social and Behavioral Sciences, 97, 182187.

Saloojee, R. (2016) Modernity, Mindfulness & Divine-Mindfulness. http://almadinainstitute.org/blog/modernity-mindfulness-divine-mindfulness/ (accessed 22 March 2018).

Sauer-Zavala, S. , Boswell, J. F. , Gallagher, M. W. , Bentley, K. H. , Ametaj, A. , and Barlow, D. H. (2012) The role of negative affectivity and negative reactivity to emotions in predicting outcomes in the unified protocol for the transdiagnostic treatment of emotional disorders, Behaviour Research Therapy, 50, 551557.

Segal, Z. V. , Williams, J. M. G. , and Teasdale, J. D. (2013) Mindfulness-Based Cognitive Therapy for Depression. 2nd ed. New York: Guilford Press.

Sue, S. , Zane, N. , Nagayama Hall, G. C. , and Berger, L. K. (2009) The case for cultural competency in psychotherapeutic interventions, Annual Review of Psychology, 60, 525548. http://doi.org/10.1146/annurev.psych.60.110707.163651.

Swain, J. , Hancock, K. , Hainsworth, C. , and Bowman, J. (2013) Acceptance and commitment therapy in the treatment of anxiety: A systematic review, Clinical Psychology Review, 33, 965978.

Veale, D. (2007) Cognitive behavioural therapy for obsessive compulsive disorder, Advances in Psychiatric Treatment, 13, 6, 438446. doi: 10.1192/apt.bp.107.003699.

Waqar, H. (2016) The Efficacy of Religious and Muslim Based Cognitive Behavioural Therapy. www.14publications.com/articles/the-efficacy-of-religious-and-muslim-based-cognitive-behavioural-therapy/ (accessed 22 March 2018).

Worthington, E. L., Jr , Hook, J. N. , Davis, D. E. , McDaniel, M. A. (2011) Religion and spirituality, Journal of Clinical Psychology: In Session, 67, 204214. Doi: 10.1002/jclp.20760.

Spiritual interventions with Wasws al-Qahri

Al-Izz ibn Abd al-Salam . Cited in 252Islamqa (2002a) 62839: Remedy for Whispers from Shaytan. https://islamqa.info/en/62839 (accessed 22 March 2018).

Al-Qahtaani, S. (1996) Fortification of the Muslim Through Remembrance and Supplication from the Quran and the Sunnah. Riyadh, Saudi Arabia: Safir Press.

Bukhari . Sahih al-Bukhari 5678. In-book reference: Book 76, Hadith 1. USC-MSA web (English) reference: Vol. 7, Book 71, Hadith 582.

Bukhari and Muslim (a) Cited in Islamqa (2015) 224718: Treating waswasah by seeking refuge with Allah from the Shaytan and ignoring it. https://islamqa.info/en/224718 (accessed 22 March 2018).

Bukhari and Muslim (b) Bukhari, 6664; Muslim, 127Cited Islamqa (2002) 62839: Remedy for Whispers from Shaytan. https://islamqa.info/en/62839 (accessed 22 March 2018).

Bukhari, Muslim , Abu Dwd . Sahih Bukhari . Book of the beginning of creation, no 3276; Muslim, Sahih, Book of Faith, no 134; Abu Dwd, Sunan, Al Sunnah, no 4727.

Ibn Hajar al-Haythami Fataawa al-Fiqhiyyah al-Kubra (1/149) Cited in Islamqa (2002a) 62839: Remedy for Whispers from Shaytan, https://islamqa.info/en/62839 (accessed 22 March 2018).

Ibn Majah . English reference: Vol. 4, Book 31, Hadith 3436. Arabic reference: Book 31, Hadith 3562.

Iqrasense . The Story of Satan (Shaitaan), his tactics, and methods to ward off his influences and whispers. www.iqrasense.com/satan-and-evil/satan-story-shaitaan-tactics-methods-to-ward-off-influences-whispers.html (accessed 22 March 2018).

Islamqa (2002a) 62839: Remedy for Whispers from Shaytan. https://islamqa.info/en/62839 ((accessed 22 March 2018).

Islamqa (2002b) 25778: Disturbed by Wasws (Whispers From the Shaytan) and Evil Thoughts. https://islamqa.info/en/25778 (accessed 22 March 2018).

Islamqa (2015) 224718: Treating waswasah by seeking refuge with Allah from the Shaytan and ignoring it (accessed 22 March 2018).

Islamqa (2016) 126587: Adhkaar for morning and evening that protect against harm. https://islamqa.info/en/126587 (accessed 22 March 2018).

Muslim . Sahih Muslim 2203.In-book reference: Book 39, Hadith 92. USC-MSA web (English) reference: Book 26, Hadith 5463.

Sekandari, N. (2017) OCD: Obsessive Compulsive Disorder and Scrupulosity in Islam. http://mentalhealth4muslims.com/ocd-obsessive-compulsive-disorder-and-scrupulosity-in-islam/ (accessed 22 March 2018).

Shaykh Ibn Taymiyah (a) Majmoo al-Fatawa, 22/608. Cited in Islamqa (2001) 20159: Does one suffering from waswas get rewarded, and what should they do? (accessed 22 March 2018).

Shaykh Ibn Taymiyah (b) Dar al-Taarud, 3/318. Cited in Islamqa (2001) 20159: Does one suffering from waswas get rewarded, and what should they do? (accessed 22 March 2018).

Tirmidhi and Abu Dwd . Tirmidhi in Sunan in Tirmidhi (no. 3388), Abu Dwd (5088). Tirmidhi said: It is Hasan Sahih ghareeb. It was classed as Sahih by Ibn al-Qayyim in Zaad al-Maaad (2/338) and by al-Albani in Sahih Abu Dwd.

Islamic counselling

Abdullah, S. (2007) Islam and counseling: Models of practice in Muslim communal life, Journal of Pastoral Counseling, 42, 4255.

Al-Ghazali, Abu Hamid bin Muhammad (1853/1986) Revival of Religious Learning (trans. F. Karim). New Delhi: Kitab Bhavan (Original work published 1853).

Badri, M. (2015) Cited in Khan, R. K. A. W. (2015) An interview with Professor Malik Badri about his contributions to the Islamisation of psychology, Intellectual Discourse, 23, 1, 159172.

Barise, A. (2005) Social Work with Muslims: Insights from the Teachings of Islam. http://www1.uwindsor.ca/criticalsocialwork/social-work-with-muslims-insights-from-the-teachings-of-islam (accessed 3 June 2018).

Bergin, A. E. (1980) Psychotherapy and religious values, Journal of Consulting and Clinical Psychology, 48, 1, 95105. http://dx.doi.org/10.1037/0022-006X.48.1.95.

Dein, S. , and Illaiee, A. S. (2013) Jinn and mental health: looking at jinn possession in modern psychiatric practice, The Psychiatrist, 37, 290293. Doi: 10.1192/pb.bp.113.042721.

Grant, B. (1992) The Moral Nature of Psychotherapy and Spiritual Values in Counseling, in Burke Thomas and 1. G. Miranti (Eds.), Ethical and Spiritual Values in Counseling. Alexandria, VA: ASERVIC, pp. 3441. https://files.eric.ed.gov/fulltext/ED340989.pdf.

Haque, A. , and Kamil, N. (2012) Islam, Muslims , and Mental Health , in S. Ahmed , and M. Amer (Eds), Counseling Muslims: Handbook of Mental Health Issues and Interventions. New York: Routledge.

Hassan, A. (2017) Personal communication.

Jafari, M. F. (1998) Moral and spiritual aspects of counseling: Recent developments in the west, Intellectual Discourse, 6, 2, 137157.

Johnstone, B. , Yoon, D. P. , Cohen, D. , Schopp, L. H. , McCormack, G. , Campbell, J. , and Smith, M. (2012) Relationships among spirituality, religious practices, personality factors, and health for five different faith traditions, Journal of Religious Health, 51, 4, 10171041. doi: 10.1007/s10943-012-9615-8.

Maarouf, M. (2007) Jinn Eviction as a Discourse of Power a Multidisciplinary Approach to Moroccan Magical Beliefs and Practices. Leiden: Brill.

Mohamad, M. , Mokhtar, H. H. , and Abu Sama, A. (2011) Person-centered counseling with Malay clients: Spirituality as an indicator of personal growth. Procedia Social and Behavioral Sciences, 30, 21172123. doi:10.1016/j.sbspro.2011.10.411

Muslim (a) English reference: Book 16, Hadith 1508, Arabic reference: Book 16, Hadith 1465.

Muslim (b) An-Nawawi Forty Hadith. Hadith 7. http://ahadith.co.uk/downloads/Commentary_of_Forty_Hadiths_of_An-Nawawi.pdf (accessed 23 March 2018).

Podikunju-Hussain, S. (2006) Working with Muslims: Perspectives and suggestions for counseling, in G. R. Walz , J. Bleuer and R. K. Yep (Eds.) VISTAS Multicultural Issues in Counseling. Alexandria, VA: American Counselling Association, pp. 103106.

265 Priester, P. E. , Khalili, S. , and Eluvathingal, E. L. (2008) Putting the Soul Back into Psychology: Integrating Religion in Psychotherapy, in S. Eshun , and R. Gurung (Eds.), Sociocultural Influences on Mental Health. Boston: Blackwell, pp. 91114.

Rassool, G. H. (2015) Cultural competence in counseling the Muslim Patient: Implications for mental health, Archives of Psychiatric Nursing, 29, 5, 321325. doi: 10.1016/j.apnu.2015.05.009. Epub 2015 Jun 11.

Rassool, G. H. (2016) Islamic Counselling: An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Rosenzweig, S. (1936) Some implicit common factors in diverse methods of psychotherapy, American Journal of Orthopsychiatry, 6, 3, 412415.

Stephen Maynard & Associates (2017) Therapeutic Islamic Counselling. https://s3-eu-west-1.amazonaws.com/logs.omnibuilder/6a58d712-583c-445b-b925-ea1c6e3415ba/9868293f-c28b-48af-9f5f-72c46206c67f.pdf (accessed 23 March 2018).

Springer, P. , Abott, D. A. , and Reisbig, A.M.J. (2009). Therapy with Muslim Couples and Families: Basic Guidelines for Effective Practice, Faculty Publications from CYFS, Paper 7. http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1006&context=cyfsfacpub (accessed 3 June 2018).

Case reports of evil eye, Jinn possession and witchcraft

Bali, W. A. (2004) Sword Against Black Magic & Evil Magicians. London: Al-Firdous.

Bragazzi, N. L. , and Del Puente, G. (2012) An Ethnopsychiatric Case Report. www.researchgate.net/profile/Nicola_Bragazzi/publication/263542110_An_Ethnopsychiatric_Case_Report/links/0deec53b2f71481b6a000000/An-Ethnopsychiatric-Case-Report.pdf (accessed 23 March 2018).

Bukhari in Fath Al-Baari, 6/338, and Muslim in An-Nawawi 17/17.

Hanwella, R. , de Silva, V. , Yoosuf, A. , Karunaratne, S. , and de Silva, P. (2012) Religious beliefs, possession states, and spirits: Three case studies from Sri Lanka, Case Reports in Psychiatry, 2012, 232740, 13, Doi:10.1155/2012/232740.

Islamqa (2010) 45659: How can a person know who has envied him, and how should the one who has been envied be treated? https://islamqa.info/en/45659 (accessed 23 March 2018).

Islamqa (2015) 224718: Treating waswasah by seeking refuge with Allah from the Shaytan and ignoring it. https://islamqa.info/en/224718 (accessed 23 March 2018).

Khalifa, N. , and Hardie, T. (2005) Possession and jinn, Journal of the Royal Society of Medicine, 98, 8, 351353.

Philips, A. A. B. (2008) Dr. Abu Ameenah Bilal Philips The Exorcist Tradition in Islaam. Birmingham, England: Al-Hidaayah Publishing & Distribution.

Collaboration with traditional healers, faith leaders and mental health workers

Abdullah, S. (2007) Islam and counseling: Models of practice in Muslim communal life, Journal of Pastoral Counseling, 42, 4255.

Abdul Razak, A. L. , Mohamed, M. , Alias, A. , Adam, K. W. , Kasim, N. M. , and Muti, S. (2011) Iman Restoration Therapy (IRT): A new counseling approach and its usefulness in developing personal growth of Malay adolescent clients, Revelation and Science, 1, 3 (1433H/2011), 97107.

Ali, O. M. (2016) The Imam and the mental health of Muslims: Learning from research with other clergy, Journal of Muslim Mental Health, 10, 1, 6573. http://dx.doi.org/10.3998/jmmh.10381607.0010.106.

Ali, O. M. , Milstein, G. , and Marzuk, P. M. (2005) The Imams role in meeting the counseling needs of Muslim communities in the United States, Psychiatric Services, 56, 2, 202205.

Ali, O. M. and Milstein, G. (2012) Mental illness recognition and referral practices among imams in the United States, Journal of Muslim Mental Health, 6, 2, http://dx.doi.org/10.3998/jmmh.10381607.0006.202.

Al-Issa (1990) Culture and mental illness in Algeria. International Journal of Social Psychiatry, 36, 3, 230240.

Al-Issa, I. (2000) Al-Jun u-n: Mental Illness in the Islamic World. Madison, CT: International Universities Press.

Al-Krenawi, A. , and Graham, J. R. (1996a) Social work practice and traditional healing rituals among the Bedouin of the Negev, International Social Work, 39, 177188.

Al-Krenawi, A. , and Graham, J. R. (1996b) Tackling mental illness: Roles for old and new Disciplines, World Health Forum, 17, 246248.

Al-Krenawi, A. , Graham, J. R. , and Kandah, J. (2000) Gender utilization of mental health services in Jordan, Community Mental Health Journal, 36, 501511.

Al-Krenawi, A. (2002) Mental health service utilization among the Arabs in Israel, Social Work in Health Care, 35, 577590.

Aloud, N. (2004) Factors affecting attitudes toward seeking and using formal mental health and psychological services among Arab-Muslims population. Doctoral Dissertation, Graduate School of The Ohio State University, https://etd.ohiolink.edu/rws_etd/document/get/osu1078935499/inline (accessed 24 March 2018).

Alrawi, S. , Fetters, M. D. , Killawi, A. , Hammad, A. , and Padela, A. (2012) Traditional healing practices among American Muslims: perceptions of community leaders in southeast Michigan, Journal of Immigrant Minor Health, 14, 3, 489496. doi: 10.1007/s10903-011-9495-0.

286 Amri, S. , and Bemak, F. (2013) Mental health help-seeking behaviors of Muslim immigrants in the United States: Overcoming social stigma and cultural mistrust, Journal of Muslim Mental Health, 12, 1, 4363.

Awad, N. (2017) Clinicians, Imams, and the Whisperings of Satan. https://yaqeeninstitute.org/en/najwa-awad/waswas-al-qahri-a-new-disorder-to-the-clinical-literature/ (accessed 24 March 2018).

Brach C. , and Fraser, I. (2000) Can cultural competency reduces racial and ethnic health disparities? A review and conceptual model, Medical care Research and Review, 57 (4 suppl), 181217.

Brewer-Smyth, K. , and Koenig, H. G. (2014) Could spirituality and religion promote stress resilience in survivors of childhood trauma? Issues In Mental Health Nursing, 35, 4, 251256. doi:10.3109/01612840.2013.873101.

Bufford, R. K. (1988) Demonic Influence and Mental Disorders Chapter 8 of Counseling and the Demonic. Paper 12. http://digitalcommons.georgefox.edu/counselingandthedemonic/12 (accessed 24 March 2018).

Chan, K. (2003) Some aspects of toxic contaminants in herbal medicines, Chemosphere, 52, 9, 13611371.

Communities and Local Government (2010) The Training and Development of Muslim Faith Leaders: Current Practice and Future Possibilities. London: Communities and Local Government. www.communities.gov.uk

Dein, S. , and Illaiee, A. S. (2013) Jinn and mental health: Looking at jinn possession in modern psychiatric practice, The Psychiatrist, 37, 290293. doi: 10.1192/pb.bp.113.042721.

Dwairy, M. (2006) Counseling and Psychotherapy with Arabs and Muslims. New York: Teachers College Press.

Erickson, C. D. , and Al-Timimi, N. R. (2002) Providing mental health services to Arab Americans: Recommendations and considerations, Cultural Diversity Ethnic Minority-Psychology, 7, 4, 308332.

Faigin, C. , and Pargament, K. I. (2011) Strengthened by the spirit: Religion, spirituality, and resilience through adulthood and aging. Resilience In Aging, 163. Doi: 10.1007/978-1- 4419- 0232-0_11

Friedson, K. (1961) Patients views of Medical Practice. New York: Russel Sage Foundation, pp. 146147.

Hedayat-Diba, Z. (2000) Psychotherapy with Muslims, in P. S. Richards , and A. E. Bergin (Eds.), Handbook of Psychotherapy and Religious Diversity. Washington, DC: American Psychological Association, pp. 289314.

Hodge, D. R. (2005) Social work and the house of Islam: Orienting practitioners to the beliefs and values of Muslims in the United States, Social Work, 50, 162173.

Isgandarova, N. (2011) The concept of effective Islamic spiritual car, The Journal of Rotterdam Islamic and social sciences, 2, 87117.

Isgandarova, N. , and OConnor, T. S. (2012) A redefinition and model of Canadian Islamic spiritual care, Journal of Pastoral Care and Counseling, 66, 2, 7.

Ismail, H. , Wright, J. , Rhodes, P. , and Small, N. (2005) Religious beliefs about causes and treatment of epilepsy, British Journal of General Practice, 2631. http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.896.4882&rep=rep1&type=pdf (accessed 24 March 2018).

Izzo, A. A. , and Ernst, E. (2009) Interactions between herbal medicines and prescribed drugs: An updated systematic review, Drugs, 69, 17771798.

287 Kennedy, D. A. , and Seely, D. (2010) Clinically based evidence of drug-herb interactions: A systematic review, Expert Opinion on Drug Safety, 9, 79124.

Kuittinen S. , Mls M. , Tiilikainen, M. , Punamki, R. L. , and Honkasalo, M. L. (2017) Causal attributions of mental health problems and depressive symptoms among older Somali refugees in Finland, Transcultural Psychiatry, 54, 2, 211238. doi: 10.1177/1363461 516689003. Epub 2017 Jan 1.

McClelland, A. , Khanam, S. , and Furnham, A. (2014) Cultural and age differences in beliefs about depression: British Bangladeshis vs. British Whites, Mental Health, Religion & Culture, 17, 3, 225238. http://doi.org/10.1080/13674676.2013.785710.

Miller, C. H. , and Hedges, D. W. (2008) Scrupulosity disorder: An overview and introductory analysis, Journal of Anxiety Disorders, 22, 6, 10421058.

Moshtagh, N. , and Dezhkam, N. (2004) Women, Gender and Mental Health in Iran, in S. Joseph (2006) Encyclopedia of Women & Islamic Cultures, Volume 3 Family, Body, Sexuality and Health. Leiden, Netherlands: Brill, p. 271.

Padela, A. , Gunter, K. , and Killawi, A. (20111) Meeting The Healthcare Needs of American Muslims: Challenges and Strategies for Healthcare Settings. Washington, DC: Institute for Social Policy and Understanding. www.ispu.org/wp-content/uploads/2016/09/620_ISPU_Report_Aasim-Padela_final.pdf (accessed 24 March 2018).

Podikunju-Hussain, S. (2006) Working With Muslims: Perspectives and Suggestions for Counseling. VISTAS Online, Article 22, 103106. http://counselingoutfitters.com/vistas/vistas06/vistas06.22.pdf (accessed 24 March 2018).

Rhodes, P. J. , Small, N. , Ismail, H. , and Wright, J. P. (2008) The use of biomedicine, complementary and alternative medicine, and ethnomedicine for the treatment of epilepsy among people of South Asian origin in the UK, BMC Complementary and Alternative Medicine, 8, 1, 7. [7]. Doi: 10.1186/1472-6882-8-7

Rassool, G. H. (2016) Islamic Counselling: An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Siddiqui, S. (2014) A Professional Guide for Canadian Imams. Islamic Social Services Association, Inc-Canada: Islamic Social Services Association, www.issacanada.com/professional-guide-canadian-imams/ (accessed 24 March 2018).

Soorkia, R. , Snelgar, R. , and Swami, V. (2011) Factors influencing attitudes towards seeking professional psychological help among South Asian students in Britain, Mental Health, Religion & Culture, 14, 6, 613623.

Vydelingum, V. (2000) South Asian patients lived experience of acute care in an English hospital: A phenomenological study, Journal of Advanced Nursing, 32, 1, 100107.

WHO (2001). Legal Status of Traditional Medicine and Complementary/Alternative Medicine: A Worldwide Review. Geneva: World Health Organisation

Facing the challenges

Adeponle, A. B. , Obembe, A. O. , Suleiman, G. T. , and Adeyemi, S. O. (2007) Missed first appointments: Prevalence and associated factors in first-time attendees at an outpatient psychiatric clinic in Nigeria, Mental Health, Religion & Culture, 10, 6, 609620.

Ali, O. M. , Milstein, G. , and Marzuk, P. M. (2005) The Imams role in meeting the counseling needs of Muslim communities in the United States, Psychiatric Services, 56, 2, 202205.

Aloud, N. , and Rathur, A. (2009) Factors affecting attitudes towards seeking and using formal mental health and psychological services among Arab Muslim populations, Journal of Muslim Mental Health, 4, 79103. http://dx.doi.org/10.1080/15564900802487675.

Amri, S. , and Bemak, F. (2012) Mental health help-seeking behaviors of Muslim immigrants in the United States: Overcoming social stigma and cultural mistrust, Journal of Muslim Mental Health, 7, 1, 4363. doi: http://dx.doi.org/10.3998/jmmh.10381607.0007.104.

Association of American Medical Colleges (1999) Report III: Contemporary Issues in Medicine: Communication in Medicine, Medical School Objectives Project. Washington, DC: Association of American Medical Colleges, p. 2526.
www.gwumc.edu/gwish/pdf/1999_MSOP_III_TF_Only.pdf (accessed 24 March 2018).

Awad, N. (2017) Clinicians, Imams, and the Whisperings of Satan, Irving. Texas: Yaqeen Institute for Islamic Research.

Bhugra, D. (1997) Psychiatry and Religion: Context, Consensus and Controversies. London: Routledge.

Bhui, K. , Warfa, N. , Edonya, P. , McKenzie, K. , and Bhugra, D. (2007) Cultural competence in mental health care: A review of model evaluations, BMC Health Services Research, 7, 15. http://doi.org/10.1186/1472-6963-7-15.

298 Change Institute (2009) Summary Report. Understanding Muslim Ethnic Communities. London: Communities and Local Government.
http://webarchive.nationalarchives.gov.uk/20120920001411/www.communities.gov.uk/documents/communities/pdf/1203896.pdf (accessed 24 March 2018).

Ciftci, A. , Jones, N. , Corrigan, P. W. (2012) Mental health stigma in the Muslim community, Journal of Muslim Mental Health, 2, 1, Stigma, 2012,
http://hdl.handle.net/2027/spo.10381607.0007.102

Conrad, P. (2007) The Medicalization of Society. On the Transformation of Human Conditions into Treatable Disorders. Baltimore, Maryland: The Johns Hopkins University Press.

Cook, C. C. H. (2010) The faith of the psychiatrist, Mental Health, Religion & Culture, 14, 1, 917. doi: 10.1080/13674671003622673.

Cook, C. C. H. , Powell, A. , Sims, A. , and Eagger, S. (2011) Spirituality and secularity: Professional boundaries in psychiatry, Mental Health, Religion & Culture, 14, 1, 3542. doi: 10.1080/13674676.2010.484935.

Cook, C. C. H. (2013) Recommendations for Psychiatrists on Spirituality and Religion. Position Statement PS03/2013. London: The Spirituality and Psychiatry Special Interest Group, the Royal College of Psychiatrists.

Communities and Local Government (2010) The Training and Development of Muslim Faith Leaders. Current Practice and Future Possibilities. London: Communities and Local Government. www.communities.gov.uk

Corrigan, P. W. (2011) Best practices: Strategic stigma change (SSC): Five principles for social marketing campaigns to reduce stigma, Psychiatric Services, 62, 824826.
http://dx.doi.org/10.1176/appi.ps.62.8.824.

Curlin, F. A. , Odell, S. V. , Lawrence, R. E. , Chin, M. H. , Lantos, J. D. , Meador, K. G. , and Koenig, H. G. (2007) The relationship between psychiatry and religion among U.S. physicians, Psychiatric Services (Washington, DC.), 58, 9, 11931198.
http://doi.org/10.1176/appi.ps.58.9.1193.

De Almeida Vieira Monteiro, A. P. , and Serra, A. V. (2011) Vulnerability to stress in migratory contexts: A study with eastern European immigrants residing in Portugal, Journal of Immigrant and Minority Health, 13, 4, 690696. doi: 10.1007/s109030119451-z.

Dein, S. , and Illaiee, A. S. (2013) Jinn and mental health: Looking at jinn possession in modern psychiatric practice, The Psychiatrist, 37, 290293. Doi: 10.1192/pb.bp.113.042721.

Dur-Vil, G. , Hagger, M. , Dein, S. , and Leavey, G. (2011) Ethnicity, religion and clinical practice: A qualitative study of beliefs and attitudes of psychiatrists in the UK, Mental Health, Religion and Culture, 14, 1, 5364.

Dur-Vil, G. (2015) Medicalisation of Sadness, Depression and Spiritual Distress. PhD Thesis, Department of Mental Health Sciences, University College London (UCL).
http://discovery.ucl.ac.uk/1461034/1/Gloria%20Dura-Vila%20Medicalisation%20of%20Sadness.%20pdf%5B1%5D.pdf (accessed 24 March 2018).

El Azayem, G. A. , and Hedayat-Diba, Z. (1994) The psychological aspects of Islam: Basic principles of Islam and their psychological corollary, International Journal for the Psychology of Religion, 4, 4150.

El-Islam, M. F. (2004) Culture in the clinical practice of psychiatry, Arab Journal of Psychiatry, 15, 816.

Farrell, J. L. , and Goebert, D. A. (2008) Collaboration between psychiatrists and clergy in recognizing and treating serious mental illness, Psychiatric Services, 59, 4, 437440.

Friedli, L. (2000) A matter of faith: religion and mental health, International Journal of Health Promotion, 2, 2, 713.

299 General Medical Council (2009) Tomorrows Doctors: Outcomes and Standards for Undergraduate Medical Education. London: GMC.

Gulnar, A. (2017) Multiple Case Studies Exploring Integration of Spirituality in Undergraduate Nursing Education in England. Doctoral thesis, University of Huddersfield. http://eprints.hud.ac.uk/id/eprint/34129/ (accessed 24 March 2018).

Home Office Faith Communities Unit (2004) Working Together: Co-operation Between Government and Faith Communities Recommendations of the Steering Group Reviewing Patterns of Engagement Between Government and Faith Communities in England. London: Home Office.

James, B. O. , Igbinomwanhia, N. G. , and Omoaregba, J. O. (2014) Clergy as collaborators in the delivery of mental health care: An exploratory survey from Benin City, Nigeria, Transcultural Psychiatry, 51, 4, 569580. https://doi.org/10.1177/1363461514525219.

John, D. A. , and Williams, D. R. (2013) Mental health service use from a religious or spiritual advisor among Asian Americans, Asian Journal of Psychiatry, 6, 599605.

Herrman, H. , Saxena, S. , and Moodie, R. (2004) Promoting Mental Health: Concepts, Emerging Evidence, Practice: Summary Report. A report from the World Health Organization, Department of Mental Health and Substance Abuse in collaboration with the Victorian Health Promotion Foundation (VicHealth) and the University of Melbourne. Geneva: WHO.

International Council for Nurses (ICN) (2000) Code of Ethics for Nurses. Geneva: ICN.

Islamqa (2008) 9691: The Quraan and medicine. https://islamqa.info/en/9691 (accessed 24 March 2018).

Kvarfordt, C. L. , Sheridan, M. J. , and Taylor, O. (2017) Religion and spirituality in social work curriculum: A survey of Canadian educators, The British Journal of Social Work, bcx069, https://doi.org/10.1093/bjsw/bcx069.

Knezevic, M. , and Jovancevic, M. (2001) Model of providing psycho-social aid to refugees and displaced persons: Records of the Croatian Psychiatric Association. European Journal of Psychiatry, 15, 1, 3347.

Koenig, H. G. , Hooten, E. G. , Lindsay-Calkins, E. , and Meador, K.G. (2010) Spirituality in medical school curricula: findings from a national survey, The International Journal of Psychiatry in Medicine, 40, 4, 391398.

Laban, C. J. , Gernaat, H. B. , Komproe, I. H. , Schreuders, B. A. , and De Jong, J. T. (2004) Impact of a long asylum procedure on the prevalence of psychiatric disorders in Iraqi asylum seekers in The Netherlands, Journal of Nervous Disease, 192, 843851.

Leavey, G. (2010) The appreciation of the spiritual in mental illness: A qualitative study of beliefs among clergy in the UK, Transcultural Psychiatry, 47, 4, 571590.

Lemmer, C. (2002) Teaching the spiritual dimension of nursing care: A survey of U.S. baccalaureate nursing programs, Journal of Nurse Education, 41, 482490.

Lewinson, L.P. , McSherry, W. and Kevern, P. (2015) Spirituality in pre-registration nurse education and practice: a Review of the literature. Semantic Scholar, 120. https://pdfs.semanticscholar.org/4995/386714adfee2d21d599f4a397877a0f0d7e3.pdf (accessed 24 March 2018).

Lopes, A.S. (2001) Student National Medical Association, Cultural competency position statement. Prepared for: SNMA 36th House of Delegates April 1215, 2001, Annual Medical Education Conference, Atlanta GA. www.snma.org/downloads/snma_cultural_competency.pdf (accessed 24 March 2018).

Lucchetti, G. , Lucchetti, A. L. G. , Espinha, D. C. M. , de Oliveira, L. R. , Leite, J. R. and Koenig, H. G. (2012). Spirituality and health in the curricula of medical schools in Brazil, BMC Medical Education, 12, 78. http://doi.org/10.1186/1472-6920-12-78.

300 Min, J.A. , Lee, C.U. and Lee, C. (2013). Mental Health Promotion and Illness Prevention: A Challenge for Psychiatrists, Psychiatry Investigation, 10, 4: 307316. http://doi.org/10.4306/pi.2013.10.4.307.

Morgan, J. (2010) Muslim Clergy in America: Ministry as Profession in the Islamic Community. Lima, Ohio: Wyndham Hall Press. Second edition.

Mujahid, A.M. (2012) State of Muslim mental health. http://sumo.ly/wm8K www.soundvision.com/article/state-of-muslim-mental-health (accessed 24 March 2018).

Neely, D. and Minford, E.J. (2008) Current status of teaching on spirituality in UK medical school, Medical Education, 42: 176182. doi:10.1111/j.13652923.2007.02980.x

Olson, J. K. , Paul, P. , Douglass, l. , Clark, M. B. , Simington, J. and Goddard, N. (2003). Addressing the spiritual dimension in Canadian undergraduate nursing education, Canadian Journal of Nursing Research, 35:95107.

Padela, A. , Gunter, K. and Killawi, A. (2011) Meeting the Healthcare Needs of American Muslims: Challenges and Strategies for Healthcare Settings, Washington, DC: Institute for Social Policy and Understanding.

Patel, V. (2011). Traditional healers for mental health care in Africa. Global Health Action, 4, 10.3402/gha.v4i0.7956, http://doi.org/10.3402/gha.v4i0.7956 (accessed 24 March 2018).

Poole, R. and Higgo, R. (2011) Spirituality and the threat to therapeutic boundaries in psychiatric practice, Mental Health, Religion & Culture, 14,1: 1929, DOI: 10.1080/1367 4671003746845.

Pridmore, S. and Pasha, M.I. (2004) Religion and spirituality: Psychiatry and Islam, Australasian Psychiatry, 12, 4:380385.

Pridmore S. (2013) Chapter 32. Medicalization/Psychiatricization of distress. Download of Psychiatry. In Pridmore, S. (2006) Download of Psychiatry. Tasmania: University of Tasmania, https://eprints.utas.edu.au/287/ (accessed 24 March 2018).

Prusak J. (2016) Differential diagnosis of Religious or Spiritual Problem possibilities and limitations implied by the V-code 62.89 in DSM-5, Psychiatria Polska (Polish Psychiatry) 50, 1:175186. doi: 10.12740/PP/59115.

Pumariega, A.J. , Rothe, E. , and Pumariega, J.B. (2005) Mental health needs of immigrants and refugees, Community Mental Health Journal, 41,5:581597. doi: 10.1007/s10597-005-6363-1.

Rahman, A.R. (2014) Jinn Possession in Mental Health Disorder. From Jinn and Sihr in Medicine: Regional Forum organised by Research Group LRGS/TD/2012/USM-UKM/KT/03 in collaboration with GAPPIMA and PISANG, UKM Malaysia, 29 30 Nov 2014, www.pisang.uk/images/files/jinn%20possession%20in%20mental%20health%20disorder.pdf (accessed 25 March 2018).

Rassool, G. H. (2014a) Putting cultural competence all together: some considerations in caring for Muslim patients. In: Rassool, G. Hussein (ed) Cultural Competence in Caring for Muslim Patients, Basingstoke: Palgrave Macmillan.

Rassool, G. H. (2014b) Cultural Competence in Caring for Muslim Patients, Basingstoke: Palgrave Macmillan.

Rassool, G. H. (2016) Islamic Counselling: An Introduction to Theory and Practice. Hove, East Sussex: Routledge.

Robertson, B. A. (2006). Does the evidence support collaboration between psychiatry and traditional healers? Findings from three South African studies, South African Psychiatry Review, 9, 8790

301 Saged, A.A.G. , Mohd Yusoff, M.Y.Z. , Abdul Latif, F. , Hilmi, S.M. , Waleed Mugahed Al-Rahmi, W.M. , Al-Samman, A. , Alias, N. and Zeki, A.M. (2018) Impact of Quran in Treatment of the Psychological Disorder and Spiritual Illness, Journal of Religion and Health, https://doi.org/10.1007/s10943-018-0572-8 (accessed 25 March 2018).

Sayed, M.A. (2003). Psychotherapy of Arab patients in the West: Uniqueness, empathy and otherness, American Journal of Psychotherapy, 57, 4: 445459.

Silove, D. , Ventevogel, P. and Rees, S. (2017). The contemporary refugee crisis: an overview of mental health challenges, World Psychiatry, 16, 2:130139. http://doi.org/10.1002/wps.20438

Spirituality and Psychiatry Special Interest Group (2016) Spirituality in Psychiatry for Todays World. London: Royal College of Psychiatrists. www.rcpsych.ac.uk/workinpsychiatry/specialinterestgroups/spirituality.aspx (accessed 24 March 2018).

Watters, W. W. (1992). Deadly Doctrine: Health, Illness, and Christian God Talk, Buffalo, US: Prometheus Books.

World Health Organization (1985) Handbook of Resolutions and Decisions, Vol. II, p. 56, Geneva: WHO.

World Health Organization (2001). Strengthening mental health promotion. Geneva, World Health Organization. (Fact sheet, No. 220).

Youssef, J. and Deane, F. P. (2006). Factors influencing mental-health help-seeking in Arabic-speaking communities in Sydney, Australia, Mental Health, Religion & Culture, 9: 4366. http://dx.doi.org/10.1080/13674670512331335686