Muslims And Depression The Role Of Religious Beliefs In

Cultural Diversity, Mental Health and Psychiatry explores how and why black and minority ethnic communities have little confidence in mental health services.

*Selected as a Most Anticipated Book of Fall by The Globe and Mail and The Toronto Star*  *A Chatelaine Fall Best Books Selection*

“A necessary meditation on the richness and multiplicity of Islamic history and practice.”
—Desmond Cole, author of The Skin We’re In

“Explore[s] Islam’s deep roots in himself and the Americas and crafting a striking portrait of both.”
—Maclean’s “[A] fascinating...almost infallibly instructive read.”
—The Wall Street Journal

An insightful and perspective-shifting new book, from a celebrated journalist, about reclaiming identity and revealing the surprising history of the Muslim diaspora in the west—from the establishment of Canada’s first mosque through to the long-lasting effects of 9/11 and the devastating Quebec City mosque shooting. Discover the book that is sparking conversation from Brazil to Canada’s icy North.

“Until recently, Muslim identity was imposed on me. But I feel different about my religious heritage in the era of ISIS and Trumpism, Rohingya and Uyghur genocides, ethnonationalism and misinformation. I’m compelled to reclaim the thing that makes me a target. I’ve begun to examine Islam closely with an eye for how it has shaped my values, politics, and connection to my roots. No doubt, Islam has a place within me. But
do I have a place within it?” Omar Mouallem grew up in a Muslim household, but always questioned the role of Islam in his life. As an adult, he used his voice to criticize what he saw as the harms of organized religion. But none of that changed the way others saw him. Now, as a father, he fears the challenges his children will no doubt face as Western nations become increasingly nativist and hostile toward their heritage. In Praying to the West, Mouallem explores the unknown history of Islam across the Americas, traveling to thirteen unique mosques in search of an answer to how this religion has survived and thrived so far from the place of its origin. From California to Quebec, and from Brazil to Canada’s icy north, he meets the members of fascinating communities, all of whom provide different perspectives on what it means to be Muslim. Along this journey he comes to understand that Islam has played a fascinating role in how the Americas were shaped—from industrialization to the changing winds of politics. And he also discovers that there may be a place for Islam in his own life, particularly as a father, even if he will never be a true believer. Original, insightful, and beautifully told, Praying to the West reveals a secret history of home and the struggle for belonging taking place in towns and cities across the Americas, and points to a better, more inclusive future for everyone. "An insightful volume that takes on many of the issues confronting Muslim youth in the West, sometimes with humor, oftentimes with brutal frankness, but always with sound knowledge and great clarity."— Imam Zaid Shakir, Zaytuna Institute, California
about Muslim youth. It is a book by young Muslims for young Muslims, addressing issues such as media, music, dating, and drugs in a language that is their own. With an introduction by Imam Zaid Shakir. An unprecedented, richly, detailed, and clear-eyed exploration of Islam in European history and civilization. Tensions over Islam were escalating in Europe even before 9/11. Since then, repeated episodes of terrorism together with the refugee crisis have dramatically increased the divide between the majority population and Muslim communities, pushing the debate well beyond concerns over language and female dress. Meanwhile, the parallel rise of right-wing, nationalist political parties throughout the continent, often espousing anti-Muslim rhetoric, has shaken the foundation of the European Union to its very core. Many Europeans see Islam as an alien, even barbaric force that threatens to overwhelm them and their societies. Muslims, by contrast, struggle to find a place in Europe in the face of increasing intolerance. In tandem, anti-Semitism and other forms of discrimination cause many on the continent to feel unwelcome in their European homes. Akbar Ahmed, an internationally renowned Islamic scholar, traveled across Europe over the course of four years with his team of researchers and interviewed Muslims and non-Muslims from all walks of life to investigate questions of Islam, immigration, and identity. They spoke with some of Europe’s most prominent figures, including presidents and prime ministers, archbishops, chief rabbis, grand muftis, heads of right-wing parties, and everyday Europeans from a variety of backgrounds. Their findings
reveal a story of the place of Islam in European history and civilization that is more interwoven and complex than the reader might imagine, while exposing both the misunderstandings and the opportunities for Europe and its Muslim communities to improve their relationship. Along with an analysis of what has gone wrong and why, this urgent study, the fourth in a quartet examining relations between the West and the Muslim world, features recommendations for promoting integration and pluralism in the twenty-first century.

This study sought to determine if differences exist in the level of anxiety and depression in Muslims from Arab and non-Arab countries living in America. Beck (1967) proposed that the essential component of a depressive disorder is a negative cognitive set; that is, the tendency to view the self, the future, and the world in a dysfunctional manner. In this study, depression was measured using Beck's Depression Inventory. The results show that Muslims from Arab countries scored higher in depression relative to Muslims from non-Arab countries. According to Spielberger (1966, p. 41,) trait anxiety refers to relatively stable individual differences in anxiety-proneness; that is, differences between people in the tendency to perceive a stressful situation as dangerous or threatening, and to respond to such situations with elevations in the intensity of their state anxiety (S-Anxiety) reactions. This study found that Muslims from Arab and non-Arab countries differed significantly from Muslims form Arab countries for depression, state and trait anxiety. National and international circumstances and events may help
account for these differences. Probable origins and possible diagnosis for depression and anxiety in Muslims who immigrated to America are discussed here. The patriarchal structure of the Nation of Islam (NOI) promised black women the prospect of finding a provider and a protector among the organization's men, who were fiercely committed to these masculine roles. Black women's experience in the NOI, however, has largely remained on the periphery of scholarship. Here, Ula Taylor documents their struggle to escape the devaluation of black womanhood while also clinging to the empowering promises of patriarchy. Taylor shows how, despite being relegated to a lifestyle that did not encourage working outside of the home, NOI women found freedom in being able to bypass the degrading experiences connected to labor performed largely by working-class black women and in raising and educating their children in racially affirming environments. Telling the stories of women like Clara Poole (wife of Elijah Muhammad) and Burnsteen Sharrieff (secretary to W. D. Fard, founder of the Allah Temple of Islam), Taylor offers a compelling narrative that explains how their decision to join a homegrown, male-controlled Islamic movement was a complicated act of self-preservation and self-love in Jim Crow America.

This book represents one of the last contributions of Neil Jacobson to the study of depression. At the time of his death he, Christopher Martell, and Michael Addis had just begun writing. In fact, they had spent several years discussing behavioral approaches to treating depression and had been collaborating on one of the largest clinical
trials for depression comparing behavioral activation to cognitive therapy and medication. Preliminary findings suggest that treating depression by helping to activate people (behavioral activation) is just as effective as helping them to change their thinking (cognitive therapy). Behavioral activation is a positive approach to treating depression. Within this framework, the therapist helps clients to see depression not as something inside of them but as a natural consequence of the way they cope with the shifting contexts of daily life. There is no search for mental illness, skill deficits or distortions in thinking. Rather, the therapist coaches the client to engage in activities that will lead to a more rewarding life. This book is arranged in three parts. Part I reviews theories of depression and various treatments for depression, particularly pharmacological treatments, cognitive therapy and behavioral therapy. Part II describes the behavioral activation treatment approach and provides ample case transcript material. Part III looks at problems that can arise in therapy and at future opportunities for the use of behavioral activation.

The long shadow of September 11 has awakened a widespread desire to understand more about Arab and Islamic cultures. In this book, a respected expert in the field provides a history of the region’s people and an exploration of their mental health issues, including the impact of western civilization in the Middle East and the negative reaction to western dominance among many Arabs and Muslims—plus two contributed chapters addressing Arab families in the United States and family therapy with Arab and Muslim women. “Deals directly
with the consequences of simplistic stereotyping of Arabic and Muslim people following the 9/11 events and the threat of terrorism.” —From the Foreword by Paul B. Pedersen, Professor Emeritus, Syracuse University

“Religion plays a major role in the mental life of Arabs and Muslims, and to address this aspect in counseling and psychotherapy is a welcome intervention. I congratulate Dr. Dwairy for his impact on the progress of psychotherapy in our region.” —Ahmed Okasha, Director of WHO Collaborating Center, Institute of Psychiatry, Ain Shams University “An excellent resource for mental health professionals working with Middle Eastern clients around the world. This text is well researched, and the author has extensive experience with this clientele and with the research literature in the counseling and psychotherapy field.” —Farah A. Ibrahim, psychologist and professor, Oregon State University “Outstanding . . . Dwairy presents a compelling historical and sociopolitical context . . . a must-have reference for any clinician working with Arab/Muslim clients.” —Sylvia Nassar-McMillan, North Carolina State University

From the first hospitals to pioneering pharmacy techniques, the early history of medicine reflects the groundbreaking contributions of Islamic physicians and scientists. Less recognized, however, is the impact of Islam on the health and daily health practices of modern day Muslims. Meticulously documented with current research sources and relevant religious texts, Health and Well-Being in Islamic Societies sheds light on the relationships between Muslim beliefs and physical, psychological, and social health. Background chapters trace Muslim thought on health and healing as it has evolved over the centuries to the present. The authors
provide even-handed comparisons with Christianity as the two traditions approach medical and ethical questions, and with Christian populations in terms of health outcomes, assuring coverage that is not only objective but also empirically sound and clinically useful. And as the concluding chapters show, understanding of these similarities and differences can lead to better care for clients, cost-effective services for communities, and healthier Muslim populations in general. Included among the book's topics: Muslim beliefs about health, healing, and healthcare Similarities and differences between Muslim and Christian health beliefs Impact of religion on physical, mental, and community health in Muslims Understanding how Islam influences health Applications for clinical practice Implications for public health Cultural awareness is critical to improving both individual client health and public health on a global scale. Health and Well-Being in Islamic Societies is essential reading for clinical and health psychologists, psychiatrists, social workers, and nurses, and will be informative for the general reader as well. The book begins by covering the general and clinical challenges that are unique to Muslims, drawing from an internationally, ethnically, and intergenerationally diverse pool of experts. The text covers not only how psychiatrists and other clinicians can intervene successfully with patients, but how we as clinicians can have a role in addressing other societally connected mental health challenges arising from Islamophobia. The text addresses three related but distinct areas of interest: Islamophobia as a destructive force, Islam as a religion that is threatened by stigma and misinformation, and the novel intersection of these forces with the field of psychiatry. Islamophobia and Psychiatry is a vital resource for all clinicians and clinicians in training who may encounter patients struggling with these issues, including adult and child psychiatrists, psychologists, primary care physicians,
counselors, social workers, and others. The Social Determinants of Mental Health aims to fill the gap that exists in the psychiatric, scholarly, and policy-related literature on the social determinants of mental health: those factors stemming from where we learn, play, live, work, and age that impact our overall mental health and well-being. The editors and an impressive roster of chapter authors from diverse scholarly backgrounds provide detailed information on topics such as discrimination and social exclusion; adverse early life experiences; poor education; unemployment, underemployment, and job insecurity; income inequality, poverty, and neighborhood deprivation; food insecurity; poor housing quality and housing instability; adverse features of the built environment; and poor access to mental health care. This thought-provoking book offers many beneficial features for clinicians and public health professionals: Clinical vignettes are included, designed to make the content accessible to readers who are primarily clinicians and also to demonstrate the practical, individual-level applicability of the subject matter for those who typically work at the public health, population, and/or policy level. Policy implications are discussed throughout, designed to make the content accessible to readers who work primarily at the public health or population level and also to demonstrate the policy relevance of the subject matter for those who typically work at the clinical level. All chapters include five to six key points that focus on the most important content, helping to both prepare the reader with a brief overview of the chapter's main points and reinforce the "take-away" messages afterward. In addition to the main body of the book, which focuses on selected individual social determinants of mental health, the volume includes an in-depth overview that summarizes the editors' and their colleagues' conceptualization, as well as a final chapter coauthored by Dr. David Satcher, 16th Surgeon
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General of the United States, that serves as a "Call to Action," offering specific actions that can be taken by both clinicians and policymakers to address the social determinants of mental health. The editors have succeeded in the difficult task of balancing the individual/clinical/patient perspective and the population/public health/community point of view, while underscoring the need for both groups to work in a unified way to address the inequities in twenty-first century America. The Social Determinants of Mental Health gives readers the tools to understand and act to improve mental health and reduce risk for mental illnesses for individuals and communities. Students preparing for the Medical College Admission Test (MCAT) will also benefit from this book, as the MCAT in 2015 will test applicants' knowledge of social determinants of health. The social determinants of mental health are not distinct from the social determinants of physical health, although they deserve special emphasis given the prevalence and burden of poor mental health.

Praying for health is a significant Islamic custom alongside seeking medical treatment, and has become a vital part of Muslim culture. There are two areas of focus in this book: the methodology and criteria of praying for health, and the results of a study on the effect of prayer on Muslim patients' well-being. This study was conducted at Brigham and Women's Hospital, a Harvard Medical School teaching affiliate in Boston, MA. Twenty-Five Remedies, a work by prominent contemporary Muslim scholar Said Nursi, included in this book, further enriches the scope of the subject of prayer and healing.

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. The Qur'an & Emotional Health: An Introduction is a unique and accessible resource, designed to meet the emotional health and mental wellbeing needs of Muslims. Following precedents established in the Qur’an and the Hadith - teachings attributed to the Prophet Muhammad (SAW) - the booklet draws upon the rich heritage of Islamic psychology and modern knowledge about the givens of human nature. By outlining emotional and mental health needs in an Islamic context, it also supports health and social care professionals to work more effectively with Muslims and Muslim communities. The booklet contains clear information, advice and guidance on: i The importance of Emotional Wellbeing in the Qur'ani Speaking to your GP i Medical terms and what they mean: stress & anxiety, depression, OCD, PTSD and more i Practical advice and guidance on securing emotional
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wellbeing - Your Emotional Needs & Resources - Healing the nafs - the self - with practical steps and techniques - A glossary of technical terms for non-Muslims health care professionals - What people have said about 'The Qur'an & Emotional Health: An Introduction':

Until now, there has been very little bringing mental health and Islam together in this format.

Service manager working within Muslim communities

A good opener to any therapeutic intervention. An excellent educational resource for all.

Integrative counsellor and group facilitator

The resources and tools in the booklet give me an invaluable 'foot in the door' for working more effectively.

Caring services worker

The Qur'an & Emotional Health: An Introduction has been produced in partnership between Suffolk Mind (Registered Charity No. 1003061) and Ipswich & Suffolk Muslim Council. All proceeds support the project aims of good mental health and wellbeing for Muslims and Muslim communities.

This book was the first to specifically address the impact of religion and spirituality on mental illness.

A brand new, fully updated edition of the most widely-used, frequently-cited, and critically acclaimed multicultural text in the mental health field. This fully revised, 8th edition of the market-leading textbook on multicultural counseling comprehensively covers the most recent research and theoretical formulations that introduce and analyze emerging important multicultural topical developments. It examines the concept of "cultural humility" as part of the major characteristics of cultural competence in counselor education and practice; roles of white allies in multicultural counseling and in social justice counseling; and the concept of "minority stress" and its implications in work with marginalized populations. The book also reviews and introduces the most recent research on LGBTQ issues, and looks at major research developments in the manifestation, dynamics, and
impact of microaggressions. Chapters in Counseling the Culturally Diverse, 8th Edition have been rewritten so that instructors can use them sequentially or in any order that best suits their course goals. Each begins with an outline of objectives, followed by a real life counseling case vignette, narrative, or contemporary incident that introduces the major themes of the chapter. In-depth discussions of the theory, research, and practice in multicultural counseling follow. Completely updated with all new research, critical incidents, and case examples Chapters feature an integrative section on "Implications for Clinical Practice," ending "Summary," and numerous "Reflection and Discussion Questions" Presented in a Vital Source Enhanced format that contains chapter-correlated counseling videos/analysis of cross-racial dyads to facilitate teaching and learning Supplemented with an instructor's website that offers a power point deck, exam questions, sample syllabi, and links to other learning resources Written with two new coauthors who bring fresh and first-hand innovative approaches to CCD Counseling the Culturally Diverse, 8th Edition is appropriate for scholars and practitioners who work in the mental health field related to race, ethnicity, culture, and other sociodemographic variables. It is also relevant to social workers and psychiatrists, and for graduate courses in counseling and clinical psychology related to working with culturally diverse populations.

The events of 9/11 had a profound impact on American society, but they had an even more lasting effect on Muslims living in the United States. Once practically invisible, they suddenly found themselves overexposed. By describing how Islam in America began as a strange cultural object and is gradually sinking into familiarity, Finding Mecca in America illuminates the growing relationship between Islam and American culture as Muslims find a homeland in America.
Rich in ethnographic detail, the book is an up-close account of how Islam takes its American shape. In this book, Mucahit Bilici traces American Muslims’ progress from outsiders to natives and from immigrants to citizens. Drawing on the philosophies of Simmel and Heidegger, Bilici develops a novel sociological approach and offers insights into the civil rights activities of Muslim Americans, their increasing efforts at interfaith dialogue, and the recent phenomenon of Muslim ethnic comedy. Theoretically sophisticated, Finding Mecca in America is both a portrait of American Islam and a groundbreaking study of what it means to feel at home. 

Mental Illness in the Islamic World

"A 'self-help' book for Muslims, which seeks both to inspire Muslim women, but also to educate those outside the faith" - Dr Myriam Francois

Since her conversion to Islam in 2002 Mathilde Loujayne has crossed paths with women from all walks of life on a common spiritual journey to discover Islam from a feminine perspective. Fuelled by a desire to find the right words to explain to her mother her choice to embrace Islam, this guide was born. Through Mathilde Loujayne's personal experiences - grief, high school, moving abroad, work, marriage, and motherhood - she addresses women's common concerns as they take the big, little steps towards finding a balanced lifestyle and a glowing heart in Islam.

'Brilliant, stimulating, radical' MATT HAIG
'The more people read this book, the better off the world will be' NAOMI KLEIN
'Wonderful' HILLARY CLINTON
'Eye-opening' GUARDIAN
'Brilliant for anyone wanting a better understanding of mental health' ZOE BALL
Depression and anxiety are now at epidemic levels. Why? Across the world, scientists have uncovered evidence for nine different causes. Some are in our biology, but most are in the way we are living today. Lost Connections offers a radical new way of thinking about this crisis. It shows that once we understand the real causes, we can begin to turn to pioneering new solutions – ones that offer real hope.

"The 14 chapters of this book reflect a multidisciplinary approach to psychopathology in Islamic cultures. Essential reading for those who are involved in the multicultural world of the global village: psychologists, psychiatrists, and social workers wishing to better understand their clients from Islamic cultures; anthropologists, historians, theologians, sociologists, and political scientists. Chapters on religion and psychopathology, mental illness in medieval Islamic society, and forensic psychiatry under Islamic law, are followed by chapters on psychopathology in the diverse cultures of Algeria, the Arab Gulf, Iran, Malaysia, Pakistan, and Saudi Arabia, and the mental health of Muslims who live in the West. The book concludes with chapters on psychotherapy in Islamic society, sex and sexual dysfunction."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Bridging the subject fields of psychology and religion, this volume interweaves theories with first-hand accounts, clinical insight, and empirical research to look at such questions as whether religion is a help or a hindrance in times of stress. With the same unique vision that brought his now classic Mars trilogy to vivid life, bestselling author Kim Stanley Robinson boldly imagines an alternate history of the last seven hundred years. In his grandest work yet, the acclaimed storyteller constructs a world vastly different from the one we
Islamic counselling is a form of counselling which incorporates spirituality into the therapeutic process. Until now there has been little material available on the subject with no one agreed definition of Islamic counselling and what it involves. There has also been a rapidly growing population of Muslims in Western societies with a corresponding rise in need of psychological and counselling services. Islamic Counselling: An Introduction to theory and practice presents a basic understanding of Islamic counselling for counsellors and Islamic counsellors, and provides an understanding of counselling approaches congruent with Islamic beliefs and practices from a faith-based perspective. The book is designed as an introduction for counsellors, its goal is to inform the reader about how the diverse roles of the Islamic
counsellor fit together in a comprehensive way and to provide the guidelines that can be potentially integrated into a theoretical framework for use. The book is divided into two parts. Section one: Context and Background, and Section two: Assessment, Models and Intervention Strategies. Islamic Counselling encompasses both current theory, research and an awareness of the practice implications in delivering appropriate and effective counselling interventions with Muslim clients. It will be essential reading for both professionals and students alike.

When I was only starting the therapeutic work with the Middle Eastern patients, I was looking for some kind of guidance to enable my genuine understanding of the Muslim patient cases. However, the material was scarce, haphazardly scattered, and mostly referring to the traditional therapies. That was not helpful and was even more confusing. With time, I managed to amass my own systemized data based on regular observations, practical cases, reflections, and exchanges with the colleagues. This material helped me to approach each case individually while respecting the cultural environment of a patient. Eventually, the book was published. This is the kind of book that I have always wanted to find, and I had to write it eventually by myself. The work contains the systematized knowledge on the evolution of scientific psychology in the Islamic world, which starts with the prophetic times and continues until now. The book reveals the signifiers, which form a structure of a Muslim psyche. It also exposes the recurrent mental health complaints of the Arab patients and investigates their unconscious roots. The book is intended, first of all, for professionals who are directly related to the Muslim
mental health-care system. Secondly, it is for anyone who is considering undergoing a personal analysis. And certainly, the edition is for everyone interested in the subject. This book does not intend to bring the answers. It rather continues the dialogue regarding the necessity of creating the psychological-counseling culture in the Muslim world.

Challenging current definitions of trauma, this brief but comprehensive volume features significant new research and case studies looking at how regular exposure to subtle social discrimination in the form of microaggressions can, over time, elicit similar symptoms to severe trauma.

Al-Balki explains symptoms and treatments giving advice on preventive measures and how to return the body and soul to their natural healthy state. In doing so he displays a keen understanding of the human condition and the medical nature of the human emotional state. An astonishing feat given that many of the conditions he discusses were left largely unknown and untreated for centuries before being clinically defined as such, only as relatively recently as the 20th century. A genius, his insights on human psychopathology as well as diagnoses of psychological ailments including stress, depression, fear and anxiety, phobic and obsessive-compulsive disorders, together with their treatment by cognitive behavior therapy, relate to us in every way and are in sync with modern psychology. Importantly, they also incorporate a greater dimension to include the soul and the worship of God.

Our success in this life depends on our sincere efforts to
the best of our abilities. It is the mercy of Allah that He does not demand results, Alhamdu lillah. He is happy if He finds us making our best sincere effort. Thank you Allah!. Life is never a bed of roses. We suffer from heartbreak, pain, and calamity, any of which might drive us to depression. However, at times depression can just be there for no specific reason at all, and when this happens it is imperative that we seek help for it. Allah SWT The Creator of Universe has revealed the Noble Quran as a guide for mankind till the end of time, giving us a guide to help us through depression. Some surahs of the Quran are valuable reading during depression and anxiety, as their meanings and messages can help alleviate depression, inshaa Allah.

Global Mental Health and Psychotherapy: Adapting Psychotherapy for Middle- and Low-Income Countries takes a detailed look at how psychotherapies can be adapted and implemented in low- and middle-income countries, while also illuminating the challenges and how to overcome them. The book addresses the conceptual framework underlying global mental health and psychotherapy, focusing on the importance of task-shifting, a common-elements approach, rigorous supervision, and the scaling up of psychotherapies. Specific psychotherapies, such as cognitive-behavioral therapy, interpersonal therapy and collaborative care are given in-depth coverage, as is working with special populations, such as children and adolescents, pregnant women, refugees, and the elderly. In addition, treatment strategies for common disorders, such as depression, anxiety and stress, and substance abuse are covered, as
are strategies for more severe mental disorders, such as schizophrenia. Provides adapted psychotherapy strategies for low- and middle-income countries Looks at special considerations for particular disorders and populations Covers the treatment of both common and severe mental health problems Focuses on task-shifting, a common-elements approach and scaling of psychotherapies Addresses cognitive-behavioral therapy, interpersonal therapy and schema therapy A searing portrait of Muslim life in the West, this “profound and intimate” memoir captures one man’s struggle to forge an American Muslim identity (Washington Post) Haroon Moghul was thrust into the spotlight after 9/11, becoming an undergraduate leader at New York University’s Islamic Center forced into appearances everywhere: on TV, before interfaith audiences, in print. Moghul was becoming a prominent voice for American Muslims even as he struggled with his relationship to Islam. In high school he was barely a believer and entirely convinced he was going to hell. He sometimes drank. He didn’t pray regularly. All he wanted was a girlfriend. But as he discovered, it wasn’t so easy to leave religion behind. To be true to himself, he needed to forge a unique American Muslim identity that reflected his beliefs and personality. How to Be a Muslim reveals a young man coping with the crushing pressure of a world that fears Muslims, struggling with his faith and searching for intellectual forebears, and suffering the onset of bipolar disorder. This is the story of the second-generation immigrant, of what it’s like to lose yourself between cultures and how to pick up the pieces.
Uses the results of surveys, identity maps, and focus groups to explore how Muslim American teenagers and young adults cope with being both American and Muslim. A young female client presents with anorexia nervosa and believes that her problem has its roots in magic; parents are helpless in the face of their son's substance abuse issues; an interracial couple cannot agree on how to discipline their children. How would you effectively help these clients while balancing appropriate interventions that are sensitive to religious, cultural, social, and gender differences? This handbook answers these difficult questions and helps behavioral health practitioners provide religio-culturally-competent care to Muslim clients living in territories such as North America, Australia, and Europe. The issues and interventions discussed in this book, by authoritative contributors, are diverse and multifaceted. Topics that have been ignored in previous literature are introduced, such as sex therapy, substance abuse counseling, university counseling, and community-based prevention. Chapters integrate tables, lists, and suggested phrasing for practitioners, along with case studies that are used by the authors to help illustrate concepts and potential interventions. Counseling Muslims is also unique in its broad scope, which reflects interventions ranging from the individual to community levels, and includes chapters that discuss persons born in the West, converts to Islam, and those from smaller ethnic minorities. It is the only guide practitioners need for information on effective service delivery for Muslims, who already bypass significant cultural stigma and shame to access mental
Infertility affects millions of women each year, with many also suffering from depression. Muslim women with infertility and depressive symptoms characterize an underserved population for which there is growing recognition for the need for psychological attention. However, Muslims and infertile women have identified many barriers to seeking and receiving in-person psychotherapy. Consequently, the development of a new intervention that reduces depressive symptoms and addresses barriers to treatment for Muslim women with infertility is warranted. The current study involved the development and initial evaluation of an online Islamically Integrated Cognitive Behavioral Therapy (IICBT) program to address the needs of this population. Preliminary results from this pilot study suggest that there is a demand for this type of psychological treatment, the evaluation of the intervention is feasible, treatment content is acceptable to the target population, and the intervention appears to reduce depressive symptoms. Although by design the study was not fully powered, results indicate that online IICBT has sufficient potential to warrant additional development and testing of the intervention. This study is the first stage of what we plan to be the establishment of online IICBT as an effective evidence-based intervention for reducing depressive symptoms in
Muslim women experiencing infertility around the world.

This text outlines for the first time a structured articulation of an emerging Islamic orientation to psychotherapy, a framework presented and known as Traditional Islamically Integrated Psychotherapy (TIIP). TIIP is an integrative model of mental health care that is grounded in the core principles of Islam while drawing upon empirical truths in psychology. The book introduces the basic foundations of TIIP, then delves into the writings of early Islamic scholars to provide a richer understanding of the Islamic intellectual heritage as it pertains to human psychology and mental health. Beyond theory, the book provides readers with practical interventional skills illustrated with case studies as well as techniques drawn inherently from the Islamic tradition. A methodology of case formulation is provided that allows for effective treatment planning and translation into therapeutic application. Throughout its chapters, the book situates TIIP within an Islamic epistemological and ontological framework, providing a discussion of the nature and composition of the human psyche, its drives, health, pathology, mechanisms of psychological change, and principles of healing. Mental health practitioners who treat Muslim patients, Muslim clinicians, students of the behavioral sciences and related disciplines, and anyone with an interest in spiritually
oriented psychotherapies will greatly benefit from this illustrative and practical text. This book tackles the most significant issues facing Muslims today. Sachedina argues that we must reopen the doors of religious interpretation—to correct false interpretations, replace outdated laws, and formulate new doctrines. His book critically analyzes Muslim teachings on such issues as pluralism, civil society, war and peace, and violence and self-sacrifice.

With an increasing number of Muslims living in the West, and studies suggesting that mental illness may be more prevalent and chronic amongst Muslim cultural groups, there is a pressing need for appropriate treatment options. This book provides mental health professionals with a practical guide to delivering culturally adapted therapy to Muslim immigrants, refugees, and those with a Muslim religious or cultural background. It takes into account the religious, spiritual, social and cultural dimensions of individuals, framing elements such as mindfulness, emotion regulation and sleep problems within well-known Islamic terms and concepts. The book covers issues such as prominent somatic symptoms, multiple comorbidities, low education, ongoing life difficulties and mental health stigma. As Multiplex Therapy is transdiagnostic, targeting anxiety and mood disorders, the treatment is applicable to a large proportion of patients. Each
chapter guides the reader through therapy sessions, giving clinicians an invaluable everyday manual for delivering treatment.

After 9/11, there was an increase in both the incidence of hate crimes and government policies that targeted Arabs and Muslims and the proliferation of sympathetic portrayals of Arabs and Muslims in the U.S. media. Arabs and Muslims in the Media examines this paradox and investigates the increase of sympathetic images of “the enemy” during the War on Terror. Evelyn Alsultany explains that a new standard in racial and cultural representations emerged out of the multicultural movement of the 1990s that involves balancing a negative representation with a positive one, what she refers to as “simplified complex representations.” This has meant that if the storyline of a TV drama or film represents an Arab or Muslim as a terrorist, then the storyline also includes a “positive” representation of an Arab, Muslim, Arab American, or Muslim American to offset the potential stereotype. Analyzing how TV dramas such as The Practice, 24, Law and Order, NYPD Blue, and Sleeper Cell, news-reporting, and non-profit advertising have represented Arabs, Muslims, Arab Americans, and Muslim Americans during the War on Terror, this book demonstrates how more diverse representations do not in themselves solve the problem of racial stereotyping and how even
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seemingly positive images can produce meanings that can justify exclusion and inequality. This book presents an integrated review and critical analysis of the recent research in the positive psychology of religion, with focus on the positive psychology of religion across different cultures and religions. The book provides a review of the literature on different contributions of religion and spirituality to positive functioning and well-being and reviews religions across the world, including Christianity, Islam, Buddhism, Judaism, Sikhism, Native American religions, and Hinduism. It fills a unique place in the market’s increasing interest and demand in the psychology of religion, as well as positive psychology. While the target audience is researchers, scholars, and students in psychology, cross-cultural studies, religious studies, and social sciences, it will be useful for anyone interested in better understanding the contributions of religion and culture in subjective well-being.

When was the last time you heard a Muslim woman speak for herself without a filter? Shortlisted for Foyles Non-Fiction Book of the Year. 'Engrossing . . . fascinating . . . courageous' – Observer. In 2016, Mariam Khan read that David Cameron had linked the radicalization of Muslim men to the ‘traditional submissiveness’ of Muslim women. Mariam felt pretty sure she didn’t know a single Muslim woman who would describe herself that way. Why was she
hearing about Muslim women from people who were neither Muslim, nor female? Years later the state of the national discourse has deteriorated even further, and Muslim women’s voices are still pushed to the fringes – the figures leading the discussion are white and male. Taking one of the most politicized and misused words associated with Muslim women and Islamophobia, It’s Not About the Burqa is poised to change all that. Here are voices you won’t see represented in the national news headlines: seventeen Muslim women speaking frankly about the hijab and wavering faith, about love and divorce, about feminism, queer identity, sex, and the twin threats of a disapproving community and a racist country. With a mix of British and international women writers, from activist Mona Eltahawy’s definition of a revolution to journalist and broadcaster Saima Mir telling the story of her experience of arranged marriage, from author Sufiya Ahmed on her Islamic feminist icon to playwright Afshan D'souza-Lodhi's moving piece about her relationship with her hijab, these essays are funny, warm, sometimes sad, and often angry, and each of them is a passionate declaration calling time on the oppression, the lazy stereotyping, the misogyny and the Islamophobia. What does it mean, exactly, to be a Muslim woman in the West today? According to the media, it’s all about the burqa. Here’s what it’s really about.