

Islam and Mental Health: Beliefs, Research, and Clinical Applications

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Overview

1. Introduction
2. Muslim and Christian beliefs
3. Comparisons: differences and similarities
4. Research on Islam and Mental Health
5. Clinical applications when treating Muslim patients
6. Further resources

(please place all microphones on mute during presentation)

Introduction

My area of expertise:

- healthcare professional who has treated patients for nearly 40 yrs
- clinical researcher on religion and health
- not a Christian or Muslim theologian; no theological training whatsoever, except...
- have read the Bible repeatedly and the Qur'an repeatedly and, to some extent, have a familiarity with the Hadith and Sunnah
- have many close friends and colleagues who are Sunni or Shia Muslims (have over 100 peer-reviewed academic publications and books with these colleagues)
- nearly a decade working with a team of Saudi investigators (Faten Al Zaben, Saad Al Shohaib, Haythum Tayeb, Mohammad Sehlo, Waleed Agalghamdi), many Iranian investigators, Western China team (Wang)

Sources of Theological Information

The Qur'an: A new translation by M.A.S. Abdel Haleem (Oxford World's Classics, 2005)

Holy Bible: New International Version
(Zondervan Bible Publishers, 1978)

Health and Well-Being in Islamic Societies: Background, Research, and Applications
(Koenig & Al Shohaib, 2014) (<https://www.amazon.com/Health-Well-Being-Islamic-Societies-Applications/dp/331905872X>)

Islam and Mental Health: Beliefs, Research and Applications (Koenig & Al Shohaib, 2017) (<https://www.amazon.com/Islam-Mental-Health-Research-Applications/dp/1544730330>)

Catholic Christianity and Mental Health: Beliefs, Research and Applications (2017) (<https://www.amazon.com/Catholic-Christianity-Mental-Health-Applications/dp/1544207646>)

Protestant Christianity and Mental Health: Beliefs, Research, and Clinical Applications (2017) (<https://www.amazon.com/Protestant-Christianity-Mental-Health-Applications/dp/1544642105/>)

Beliefs of Muslims and Christians

(will focus on these two religions)

These two religions, the largest of all religious groups, now make up more than half of the world's population:

4.1 of 7.8 billion

By 2035, Muslim births will exceed Christian births

By 2060, number of Muslims and Christians will be almost equal (3.0 billion and 3.1 billion)

Can Muslims and Christians relate to one another?

The mental health (and physical health) of Muslims and Christians depends on the answer to this question.

Source: Pew Research Foundation, 2017

Core Religious Beliefs of Muslims

Major Branches of Islam:

Sunni (80-85%), Shia (10-15%), Sufism (5%)

Currently, 24.1% of world population (1.8 billion)

29.7% of world population by 2050 (2.8 billion)

- Islam is a monotheistic religion, the worship of one God
- **Tawhid**, the indivisible oneness of God (Allah) (Qur'an 3:18)
- To attribute divinity to anything or anyone else, is **shirk** – the **unpardonable sin of polytheism**, unless repentance is sought afterwards (Qur'an 4:48)
- The Prophet Mohammad (PBUH) is **God's messenger** (Qur'an 7:157-158)
- The Prophet Mohammad is **THE role model for all believers** (Qur'an 7:157)
- The Prophet Mohammad is the last in the chain of prophets that God has sent (the "**seal of the prophets**") (Qur'an 33:40)
- The Prophet Mohammad is to be followed, **not worshipped** (Qur'an 3:144)
- The Qur'an is the **Word of God** (Qur'an 1:1-7)
- Devout Muslims adhere to the 5 pillars of Islam: profession of faith (shahada), prayer (salat), alms (zakat), fasting (sawm), and pilgrimage (hajj).
- Muslims are a deeply religious people, and their faith is integrated into every area of life – when driving, working, even **when flying**



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PLANESPOTTERS.NET

The flight begins with a prayer for the journey, a recitation of a prayer said by the Prophet Mohammed before he would go on travels.

Core Religious Beliefs of Christians

Major Branches of Christianity:

Catholic (50%), Protestant (37%), Eastern and Oriental Orthodox (12%)

Currently, 31.2% of world population (2.3 billion)

31.4% of world population in 2050 (2.9 billion)

- Christianity is a **monotheistic** religion, the **worship of only one God** (as in Islam)
- God is not divided, but has **three forms** (Father, Son, Holy Spirit)
- Best illustration is **WATER** (H₂O)
- Water comes in three forms: steam, liquid, and ice
- **All three forms are WATER** (H₂O); water cannot be divided, otherwise it is no longer water and instead becomes something else
- The Christian trinity is not the same as the “trinity” during the Prophet Mohammad’s time
- The “trinity” in his time was part of the **polytheistic beliefs of the Meccans**: the three **daughters of al-Ilah (Allah)** named al-Lat, al-Uzza and Manat. Each daughter was worshiped at a separate shrine near Mecca, where Allah's shrine was located
- The Prophet Mohammed’s only exposure to Christians were Catholics, who **appeared to be worshipping Mary, Jesus, and God** (which he understood as the Christian trinity)
- The Prophet Mohammad spent his life **fighting against the polytheistic beliefs of his day**, insisting that there was only one indivisible God who should be worshiped (*Tawhid*)

Differences in Beliefs between Muslims and Christians

What does the Qur'an say about Jesus (Isa Al-Masih)?

ON THE ONE HAND:

“People of the Book [Christians], do not go to excess in your religion, and do not say anything about God except the truth: the Messiah, Jesus, son of Mary, **was nothing more than a messenger of God**, His word, directed to Mary, a spirit from Him. So believe in God and His messengers and **do not speak of a ‘Trinity’** – stop [this] , that is better for you – God is only one God, **He is far above having a son**, everything in the heavens and earth belongs to Him and He is the best one to trust.” (Qur'an 4:171)

“they [the Jews] did not kill him [Jesus], **nor did they crucify him**, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition: **they certainly did not kill him – God raised him up to himself.**” (Qur'an 4:157-158)

Differences in Beliefs between Muslims and Christians

(the biggest area of difference: Who is Jesus Christ?)

What does the Qur'an say about Jesus Christ (Isa Al-Masih)?

ON THE OTHER HAND:

“The angel said, ‘Mary, God gives you news of a word from Him, whose name will be the Messiah, Jesus, son of Mary, **who will be held in honor in this world and the next**, who will be one of those brought near to God... **He will be one of the righteous**... He will send him as a messenger to the children of Israel.” (Qur'an 3:45-46, 49)

“**We favored some of the messengers above others**. God spoke to some; others, He raised in rank; **We gave Jesus, son of Mary, Our clear signs and strengthened him with the holy spirit**.” (Qur'an 2:253)

“**God said, ‘Jesus, I will take you back and raise you up to Me**. I will purify you of the disbelievers. **To the Day of Resurrection I will make those who follow you superior to those who disbelieved**. Then you will return to me and I will judge between you regarding your differences.” (Qur'an 3:55)

“**God raised him up to Himself**. God is almighty and wise. There is not one of the People of the Book who will not believe in [Jesus] before his death, and on the day of resurrection he will be a witness against them.” (Qur'an 4:158-159) **[Jesus is the only prophet to be raised up to heaven by God himself]**

Narrated Abu Huraira: Allah's Apostle said, "**The Hour [Day of Resurrection] will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler...**" (Sahih Bukhari, Vol 3, Book 43, Number 656)

Core Religious Beliefs of Christians (cont.)

- Christians worship Jesus Christ; **is this Shirk** (the worship of more than one God)?
- Christians believe that Jesus Christ **IS** the one and only God
- Christians believe that **Jesus Christ was “fully God” and “fully man”** (next slide)
- Christians believe that **God came into this world as a human person** in Jesus Christ
- Although Jesus was a teacher/role model, it was not the primary reason for his coming
- Christians believe that God came into the world as Jesus Christ **to be sacrificed for the sins of humans** so that people could once again come close to Him --- the sinless perfect God --- and live forever with God in heaven (John 3:16).
- Christians believe this action was the **ultimate expression of God’s love** for people
- Because of what Jesus has done, Christians believe they are **saved from** the death caused by sin and **saved for** reconciliation with God, **peace with God**, and **the joy of serving God through their lives**
- The Jewish tradition in Jesus’ time was **making sacrifices** in order to **reconcile with God for the sins they committed** (done by sacrificing animals)
- Christians believe that after sacrificing himself by dying on the cross, Jesus Christ rose from the dead to rule forever as the one and only God in heaven (& judge the living and the dead)
- “Jesus Christ” may simply be considered **another name for God** (indeed, Allah has 99 names according to Sahih Bukhari 50:894)
- When Christians worship and pray to Jesus Christ, **they believe they are praying to God, the one and only God, who is indivisible (Tawhid)** but has appeared in three forms

Fully man, Fully God

The Judeo-Christian Scriptures document this:

For unto us **a child is born**, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father**, The Prince of Peace (Isaiah 9:6).

In the beginning was the Word, and the Word was with God, **and the Word was God**...(John 1:1)... and the Word was made flesh, and dwelt among us (John 1:14)

For in Christ all the **fullness of the Deity** lives in **bodily form** (Colossians 2:9).

“Truly God, Truly man” (Council of Chalcedon, 421)

Christians “**follow**” the fully man, but “**worship**” the fully God.

Common Beliefs of Muslims and Christians (and Jews)

- There exists one and only one God (monotheism) who is not divisible (H₂O)
- Only this one God should be worshiped and allowed to rule over the life of the **Muslim, Jew, or Christian**
- This belief is based on the FIRST Commandment in Exodus: “I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me” (Exodus 20:3)
- **Muslims, Jews and Christians must submit to God and abide by God’s will to be truly healthy** (mentally, socially, physically, spiritually)
- The core ethical beliefs and moral values are exactly the same (suicide, assisted suicide, abortion, sex before marriage, infidelity, importance of family, honesty, dependability, care for the poor, **and especially...**)
- **Love and treat neighbor as yourself** (Moses, Jesus, and the Prophet all emphasized)
- In Islam, the Prophet Mohammad is reported to have said **"love for your brother what you love for yourself"** (Sahih Bukhârî and Sahih Muslim ibn al-Hajjâj)*

* **Source:** *A Common Word between You and Us*, a letter (2018) that 138 Sunni and Shiite scholars and leaders recently sent to Christian Church leaders: <https://www.acommonword.com/>

Common Beliefs of Muslims and Christians

Care for the emotional and physical needs of the neighbor

According to the *Mishkat*, the Prophet said, "God has no mercy for the one who has no mercy for the people." (Robson, p 1031)

In fact, the Prophet said that the Angel of Revelation (Gabriel) was so insistent on emphasizing the good treatment of neighbor that Muhammad thought that the neighbor might become a legal inheritor! (Robson, pp 1038-39)

Likewise when a man came to the Prophet and asked him how he could know if he was a good man or not. The Prophet replied, "Find out from your neighbors what they think of you." (Robson, pp 1033-39)

But **what does the Qur'an say about Christians as neighbors?**

Source: Robson J (1975). *Mishkat Al-Masabih*. NY, NY: Orientalia Art Ltd [cited in Fazlur Rahman's (1987). *Health and Medicine in the Islamic Tradition*. New York: Crossroad]

Islam and Christianity

The Holy Qur'an says that Christians are closer to Muslims than any other religion that exists on the face of the earth:

“You [Prophet] are sure to find that...the closest in affection towards the believers are those who say, ‘We are Christians,’ for there are among them people devoted to learning and ascetics. These people are not given to arrogance, and when they listen to what has been sent down to the Messenger, you will see their eyes overflowing with tears because they recognize the Truth [in it]. They say, ‘Our Lord, we believe, so count us amongst the witnesses. Why should we not believe in God and in the Truth that has come down to us, when we long for our Lord to include us in the company of the righteous?’ For saying this, God has rewarded them with Gardens graced with flowing streams, and there they will stay: that is the reward of those who do good” (5:82–85).

Islam emphasizes the **Greatness, Magnificence, and Mercy** of God

Christianity emphasizes the **Love, Grace, and Forgiveness** of God

“In the name of God, the Lord of Mercy, the Giver of Mercy!” Qur’an 1:1 (begins every one of the 114 chapters of the Qur’an except one)

We have much to learn from one another
about the **Great, Merciful, Loving, and Forgiving**
God that we serve

What do I Believe?

[I'm getting personal here, stepping away from my role as an objective clinical researcher for complete transparency]

- Raised devout Catholic; in 1984, was “born again” as a conservative Protestant Christian
- Life completely transformed when I surrendered and submitted to Jesus Christ (God)
- When I pray, I pray to one, **only one** indivisible God: a “personal” God who knows and loves me, and whom I love, have submitted my life to and attempt to serve
- “Islam” is an Arabic word meaning "**submission**" and in the religious context means "**submission to the will of God**"
- "Muslim" is from an Arabic word meaning “**a submitter**" (to God).
- As a Christian, **I am a submitter to the will of God** and therefore consider myself a Muslim
- I feel as comfortable performing the prayers in a mosque, as I have done with by Muslim brother Saad Al Shohaib, as in a Christian church (or Jewish synagogue)
- All Muslims, particularly devout Muslims, are my brothers and sisters: we both worship, love, submit to, and serve the one and only indivisible God
- I believe we must not just tolerate one another. We must respect and honor one another. We must even go beyond that: we must **truly love one another from the heart**
- This will lead to the **greatest health** for those in both of our religions

Can a Clinical Researcher be this Biased?

The answer is: **YES**

- **All clinical researchers** are biased: they are testing a hypothesis, a hypothesis on which careers and millions of dollars of grant funding may ride on; you bet (!), researchers are biased
- My hypothesis for 35 years is that a person cannot be **completely healthy** (mentally, socially, physically, spiritually) without submitting their life and will to God
- However, this requires I conduct my research in such a way that my **personal bias influences that research as little as possible**
- Both my religion and scientific profession require **complete transparency** when describing the design, course of the study, statistical analyses, and interpretation of results
- This takes **rigorous** self-discipline and honesty (something my religious faith holds me to)

Research on Islam, Mental and Physical Health

Health and Well-Being in Islamic Societies: Background, Research, and Applications (2014) (<https://www.amazon.com/Health-Well-Being-Islamic-Societies-Applications/dp/331905872X>)

Summary of findings on **religiosity and health** in **Muslim populations (2010 or before)**

	All Studies	Studies in Muslims	Findings	
	<u>Total No.</u>	<u>No. (% of total)</u>	<u>Positive</u>	<u>Negative</u>
			No. (%)	No. (%)
Negative Mental Health				
Depression	444	13 (3)	12 (92)	0 (0)
Suicide	141	5 (4)	4 (80)	0 (0)
Anxiety	299	23 (8)	15 (68)	1 (5)
Psychosis	43	1 (2)	0 (0)	1 (100)
Alcohol Use/Ab	278	2 (1)	2 (100)	0 (0)
Drug Use/Abuse	185	1 (1)	1 (100)	0 (0)
Positive Mental Health				
Well-being	326	8 (2)	8 (100)	0 (0)
Hope	40	1 (3)	0 (0)	0 (0)
Optimism	32	1 (3)	0 (0)	0 (0)
Meaning/Purpose	45	0 (0)	0 (0)	0 (0)
Self-esteem	69	3 (4)	2 (67)	0 (0)
Sense of Control	21	2 (10)	1 (50)	0 (0)

Summary of findings on **religiosity and health** in **Muslim populations**

	All Studies	Studies in Muslims	Findings	
	<u>Total No.</u>	<u>No. (% of total)</u>	<u>Positive</u>	<u>Negative</u>
			No. (%)	No. (%)
Personality Traits				
Extraversion	50	2 (4)	1 (50)	0 (0)
Neuroticism	54	1 (2)	1 (100)	0 (0)
Conscientiousness	30	1 (2)	0 (0)	0 (0)
Agreeableness	30	1 (2)	1 (100)	0 (0)
Openness	26	1 (4)	1 (100)	0 (0)
Social Health				
Social Support	74	2 (3)	1 (50)	0 (0)
Marital Stability	79	2 (3)	2 (100)	0 (0)
Delinquency/Crime	104	3 (3)	2 (67)	1 (33)
Social Capital	14	1 (7)	0 (0)	0 (0)

Summary of findings on **religiosity and health** in **Muslim populations**

	All Studies	Studies in Muslims	Findings	
	<u>Total No.</u>	<u>No. (% of total)</u>	<u>Positive</u>	<u>Negative</u>
			No. (%)	No. (%)
Health Behaviors				
Cigarette Smoking	137	5 (4)	3 (60)	0 (0)
Exercise	37	1 (3)	0 (0)	0 (0)
Diet	22	0 (0)	0 (0)	0 (0)
Weight	36	1 (3)	1 (100)	0 (0)
Sexual Behavior	95	1 (1)	1 (100)	0 (0)
Physical Health				
Heart Disease	36	5 (14)	3 (60)	0 (0)
Hypertension	63	5 (8)	2 (40)	1 (20)
Cerebrovasc Dis	9	2 (22)	0 (0)	0 (0)
Dementia/Alz Dis	21	0 (0)	0 (0)	0 (0)
Diabetes	17	4 (24)	3 (75)	1 (25)
Cholesterol/trig	24	7 (29)	5 (71)	1 (14)
Immune Function	45	3 (7)	1 (33)	0 (0)
Endocrine Fun	31	0 (0)	0 (0)	0 (0)

Summary of findings on **religiosity and health** **in Muslim populations**

	All Studies	Studies in Muslims	Findings	
	<u>Total No.</u>	<u>No. (% of total)</u>	<u>Positive</u>	<u>Negative</u>
			No. (%)	No. (%)

Physical Health

Cancer	29	0 (0)	0 (0)	0 (0)
Self-Rated Health	50	0 (0)	0 (0)	0 (0)
Mortality	121	0 (0)	0 (0)	0 (0)

Comparison of mental, social, behavioral, and physical health in **Muslim vs. non-Muslims**

Mental Health	<u>No. Studies</u>	<u>Better</u>	<u>Worse</u>	<u>Mixed</u>	<u>Same</u>
Depression	3	67%	33%	0%	0%
Suicide	7	43%	14%	14%	29%
Anxiety	7	14%	86%	0%	0%
Psychosis	2	100%	0%	0%	0%
Alcohol use/abuse	12	75%	0%	0%	25%
Drug use/abuse	6	50%	0%	0%	50%
Well-being	1	0%	0%	0%	100%
Optimism	3	0%	67%	33%	0%
Sense of control	6	33%	17%	33%	17%
Social Health					
Social support	2	100%	0%	0%	0%
Marital stability	2	50%	50%	0%	0%
Delinquency/crime	3	67%	0%	33%	0%
Social capital	4	50%	50%	0%	0%

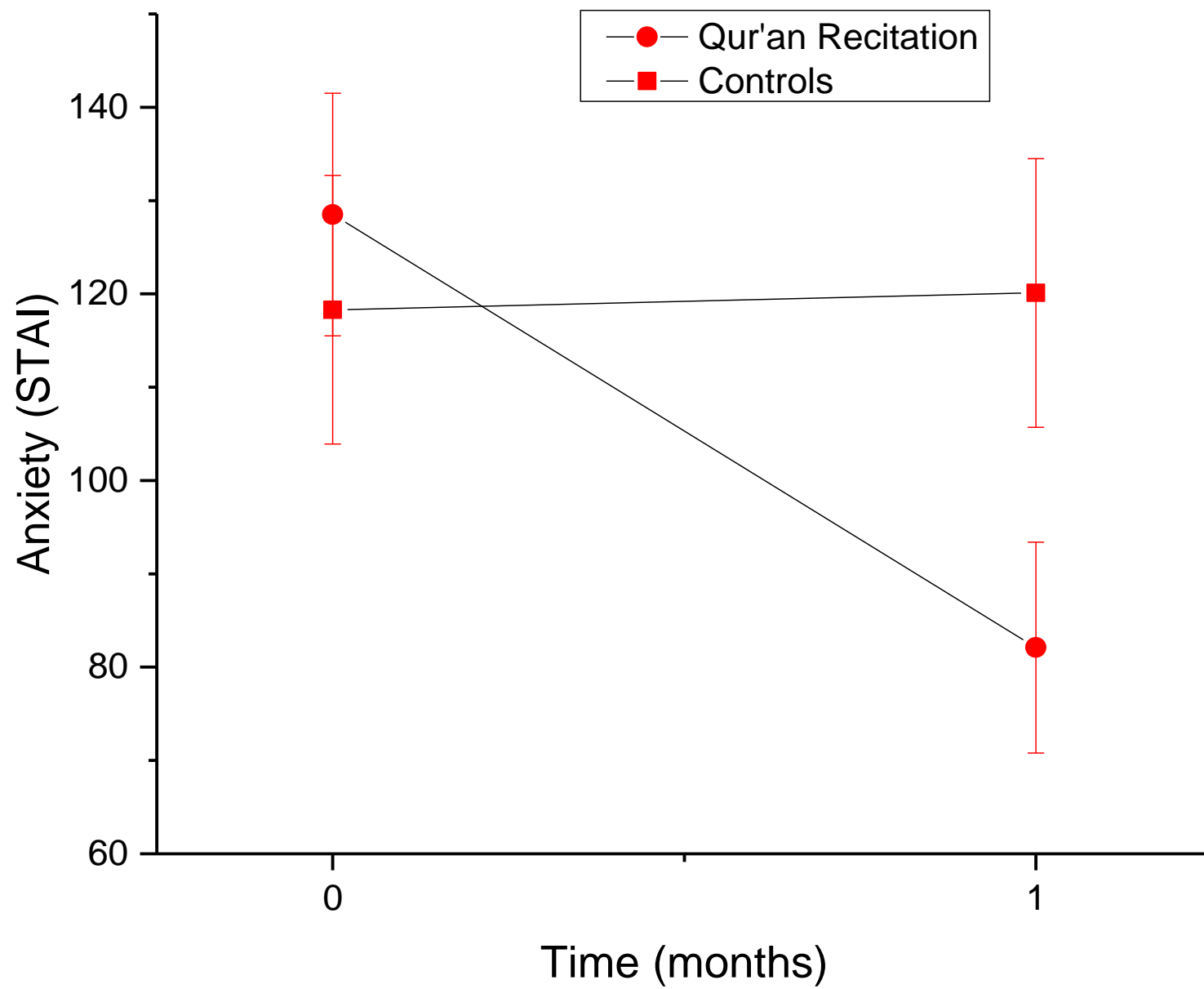
Comparison of mental, social, behavioral, and physical health in **Muslim vs. non-Muslims**

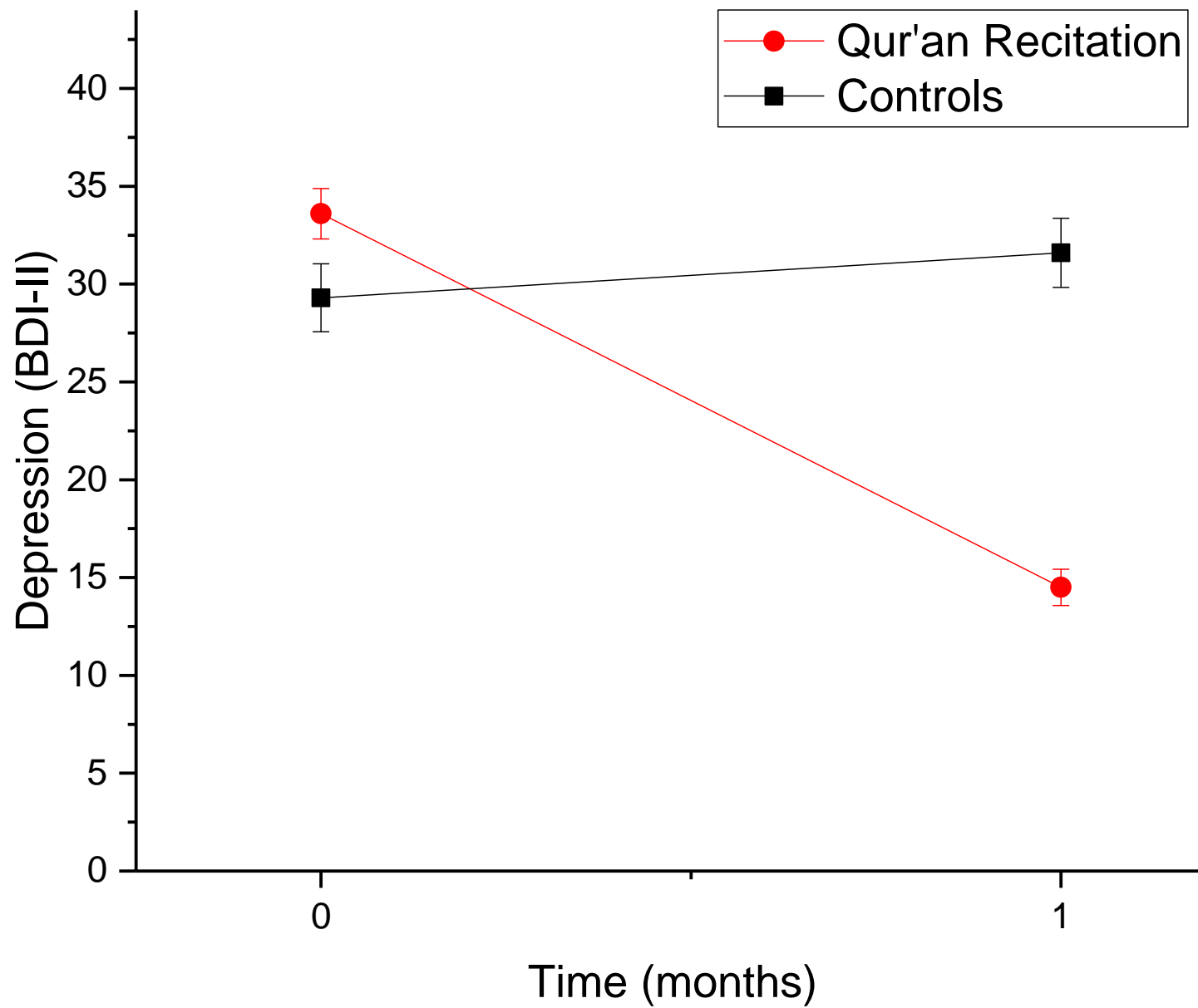
	<u>No. Studies</u>	<u>Better</u>	<u>Worse</u>	<u>Mixed</u>	<u>Same</u>
Behavioral Health					
Cigarette smoking	8	38%	13%	0%	50%
Exercise	6	17%	67%	17%	0%
Diet	4	25%	50%	25%	0%
Weight	7	57%	43%	0%	0%
Extra-marital sex	12	67%	8%	8%	17%
Physical Health					
Heart disease	10	20%	40%	20%	10%
Hypertension	8	75%	25%	0%	0%
Cerebrovascular disease	2	100%	0%	0%	0%
Dementia	0	0%	0%	0%	0%
Diabetes	6	33%	33%	0%	33%
Cholesterol/triglycerides	3	67%	33%	0%	0%
Immune function	2	0%	50%	0%	50%
Endocrine function	0	0%	0%	0%	0%
Cancer	19	37%	11%	11%	42%
Self-rated health	8	13%	50%	0%	37%
Mortality	14	43%	36%	7%	14%

Anxiety in Hemodialysis Patients

60 hemodialysis patients in Iran were randomized to either Qur'an recitation or a control group. Patients at baseline and 1 month afterward by STAI. The intervention involved listening to the recitation of the Qur'an in traditional cantillation voice. The control group received no intervention. Recitation of the Qur'an was effective in reducing anxiety in the intervention group, decreasing STAI score at baseline from 128.5 to 82.1, compared to the control group which experienced no change in anxiety scores from baseline to follow-up (118.3 vs. 120.1). Between-subject comparison at follow-up, after adjusting for baseline differences, indicated a significant reduction in anxiety in the intervention versus the control group ($F = 15.5$, $p = 0.0002$, Cohen's $d = 1.03$).

Babamohammadi H, Sotodehasl N, Koenig HG, Jahani C, Ghorbani R (2015). The effect of Qur'an recitation on anxiety/depression in hemodialysis patients: A randomized clinical trial. Journal of Religion and Health 2015; 54(5):1921-30; 2017; 56(1):345-354





Clinical Applications **when treating Muslim Patients**

To Include or Not Include Religion in the Treatment of Muslim Patients

“We created man – We know what his soul whispers to him: **We are closer to him than his jugular vein.**” (Qur’an 50:16)

This is the beginning of health, real health and well-being. This verse expresses the idea that God is close, **closer than even life itself** (jugular vein represents life). God must come first, before everything else – then, and only then, will true mental health follow.

The best way for a person to experience good mental is by developing a close connection with God and experiencing God’s love, mercy, and practical help that He can provide, as they submit, love and serve Him.

How can we ignore this as therapists responsible for caring for people experiencing emotional illness and deep inner pain?

Is it Ethical to Bring up Religion/Spirituality?

Should therapists bring up the subject of religion/spirituality in therapy? Is it Ethical?

The answer: YES! to both questions

I would argue that it is unethical to ignore this great potential source of healing, based on what we know now from systematic research, including randomized controlled trials.

Clinical Applications

- 1) Take a “**Spiritual History**”
- 2) **Respect and value** the religious/spiritual beliefs of the patient (if without such beliefs, honor that)
- 3) **Support** the religious/spiritual beliefs and consider them a mental health **resource**
- 4) Consider **religiously-integrated psychotherapy** from a Muslim perspective

Psychiatric Organization Guidelines

(all recommend a spiritual history)

American Psychiatric Association

American Psychiatric Association Committee on Religion and Psychiatry (1990). Guidelines regarding possible conflict between psychiatrists' religious commitments and psychiatric practice. *American Journal of Psychiatry* 147:542.

Royal College of Psychiatrists (United Kingdom)

Cook, C. C. H. (2013). Recommendations for psychiatrists on spirituality and religion. Position statement Royal College of Psychiatrists, London. Retrieved on 12/15/19 from https://www.rcpsych.ac.uk/pdf/PS03_2013.pdf.

World Psychiatric Association

Moreira-Almeida, A., Sharma, A., van Rensburg, B. J., et al. (2016). WPA position statement on spirituality and religion in psychiatry. *World Psychiatry*, 15(1), 87-88. [IF=34.0 vs. AJP at 13.7]

The Mental Health Spiritual History

1. “Do you consider yourself religious or spiritual person, or neither?”
2. If religious or spiritual, ask: “Explain to me what you mean by that?”
3. If neither religious nor spiritual, ask: “Was this always so?” If no, ask: “When did that change and why?” [Then *end the spiritual history for now*, although may return to it after therapeutic relationship established]
4. “Do you have any religious or spiritual beliefs that provide comfort?”
5. If yes, ask: “Explain to me how your beliefs provide comfort.” If no, ask: “Is there a particular reason why your beliefs do not provide comfort?”
6. “Do you have any religious or spiritual beliefs that cause you to feel stressed?”
7. If yes, ask: “Explain to me how your beliefs cause stress in your life.”
8. “Do you have any spiritual or religious beliefs that might influence your willingness to take medication, receive psychotherapy, or receive other treatments that may be offered as part of your mental health care?”
9. “Are you an active member of a faith community, such as a church, synagogue, mosque, or temple?”
10. If yes, ask: “How supportive has your faith community been in helping you?” If no, ask: “Why has your faith community not been supportive?”

(continued)

The Mental Health Spiritual History

11. “Tell me a bit about the spiritual or religious environment in which you were raised. Were either of your parents religious?”
12. “When you were a child, were your experiences positive or negative ones in your family environment?”
13. “Have you ever had a significant change in your spiritual or religious life, either an increase or a decrease?” If yes, ask: “Tell me about that change and why you think the change occurred.”
14. “Do you wish to incorporate your spiritual or religious beliefs in your treatment?” If yes, ask: “How would you like to do this?”
15. “Do you have any other spiritual needs or concerns that you would like addressed in your mental health care?”

SOURCE: Koenig, H.G. (2018). Religion and mental health: Research and clinical applications. San Diego, CA: Academic Press (Elsevier), p 342

Religiously-integrated psychotherapy

Recent comprehensive review of the research on integrating religion/spirituality into clinical practice involving nearly 100 randomized controlled trials:

Captari, L. E., Hook, J. N., Hoyt, W., et al. (2018). Integrating clients' religion and spirituality within psychotherapy: A comprehensive meta-analysis. *Journal of Clinical Psychology*, 74(11), 1938-1951.

Examples

Religiously-integrated cognitive behavioral therapy (CBT) for depression (Muslim therapist and patient workbooks, Shia and Sunni)

(<https://spiritualityandhealth.duke.edu/index.php/religious-cbt-study/therapy-manuals>)

Religiously/spiritually integrated cognitive processing therapy (SICPT) for “moral injury” in the setting of severe trauma (Muslim therapist and patient workbooks in development)

(Koenig HG, Ames D, Pearce M (2019). *Religion and Recovery from PTSD*. London: Jessica Kingsley Publishers, pp 248-269; ongoing RCT at the Los Angeles Veterans Administration Hospital)

Pastoral care for moral injury in the setting of severe trauma (Muslim counselor and patient workbooks available on request (Harold.Koenig@Duke.EDU))

Further Resources



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- Summarizes latest research
- Latest news
- Resources
- Events (lectures and conferences)
- Funding opportunities

To sign up, go to website: <http://www.spiritualityandhealth.duke.edu/>

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Health and Well-Being in Islamic Societies

Background, Research, and Applications

 Springer

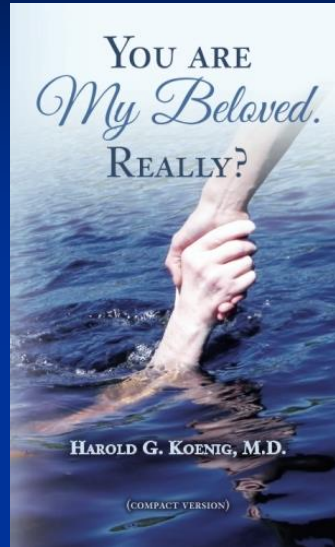
Islam and Mental Health

BELIEFS, RESEARCH
AND APPLICATIONS

You Are My Beloved. Really?

(specifically written for patients with emotional problems)
(plan to use in SICPT intervention)

1. You are my beloved
2. When nothing makes sense
3. Does God exist?
4. What is God like?
5. Why does God allow evil?
6. The cause of evil
7. Does God love Christians?
8. Does God love Jews?
- 9. Does God love Muslims?**
10. Does God love Buddhists?
11. Does God love Hindus?
12. Does God love Veterans?
13. How does God love us?
14. I don't feel God's love
15. Change your mind
16. Accept, be grateful, & love back
17. The relationship forms
18. The relationship deepens
19. Loving others
20. God's favor
21. The way forward for Christians
22. The way forward for non-Christians
23. A personal note
24. Final thoughts



Summer Research Workshop

August 9-13, 2021

Durham, North Carolina

5-day intensive research workshop focus on what we know about the relationship between spirituality and health, clinical applications, how to conduct research, and how to develop an academic career in this area. Faculty includes leading spirituality-health researchers at Duke, Yale University, Emory, and elsewhere.

- Strengths and weaknesses of previous research
- Theological considerations and concerns
- Highest priority studies for future research
- Strengths and weaknesses of measures of religion/spirituality
- Designing different types of research projects
- Primer on statistical analysis of religious/spiritual variables
- Carrying out and managing a research project
- Writing a grant to NIH or private foundations
- Where to obtain funding for research in this area
- Writing a research paper for publication; getting it published
- Presenting research to professional and public audiences; working with the media

Partial tuition Scholarships are available

Full scholarships for academic researchers from underdeveloped countries worldwide

If interested, contact Dr. Koenig: Harold.Koenig@duke.edu

CENTER FOR SPIRITUALITY,
THEOLOGY AND HEALTH
DUKE UNIVERSITY

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Welcome

The Center was founded in 1998, and is focused on conducting research, training others to conduct research, and promoting scholarly field-building activities related to religion, spirituality, and health. The Center serves as a clearinghouse for information on this topic, and seeks to support and encourage dialogue between researchers, clinicians, theologians, clergy, and others interested in the intersection.



Mission

The five main goals of the Center are to:

- Conduct research on religion, spirituality and health
- Train those wishing to do research on this topic
- Interpret the research for clinical and societal applications
- Explore the meaning of the research for pastors and theologians
- Discuss how theological input can advance the research

Upcoming Events

16th Annual 5-day Spirituality and Health Research Workshop (August 12-16, 2019)

Monthly Research Seminars

Recent News

[Religion and Mental Health Review \(new\)](#)

[Resources on Moral Injury](#)

[Special Issue on Moral Injury in *Frontiers in Psychiatry*](#)

[2017 Mental Health and Religion Book Series](#)

[Health and Well-being in Islamic Societies](#)

[Latest Research on Spirituality and Health at Duke](#)

