

Bibliometric Analysis of Islamic Psychology

Loso Judijanto
IPOSS Jakarta, Indonesia

Article Info

Article history:

Received Jul, 2026
Revised Jul, 2026
Accepted Jul, 2026

Keywords:

Islamic Psychology
Bibliometric Analysis
VOSviewer
Spirituality
Mental Health
Islamic Psychotherapy

ABSTRACT

Islamic Psychology has emerged as an interdisciplinary field that integrates psychological science with Islamic values, spirituality, cultural perspectives, and approaches to human well-being. Despite its growing academic attention, the global development patterns, intellectual structures, and emerging research directions of Islamic Psychology remain insufficiently explored. This study aims to examine the evolution of Islamic Psychology research through a bibliometric analysis approach. Data were retrieved from the Scopus database using relevant keywords related to Islamic Psychology, Muslim psychology, Islamic psychotherapy, and Islamic mental health. The collected publications were analyzed using bibliometric techniques, including publication trend analysis, citation analysis, co-authorship analysis, country collaboration analysis, keyword co-occurrence analysis, and density visualization through VOSviewer. The findings indicate that Islamic Psychology research has experienced continuous development, supported by contributions from various countries and international scholarly networks. The intellectual structure of the field demonstrates strong connections between Islamic concepts, psychological theories, spirituality, cultural factors, and mental health studies. The keyword analysis reveals a transformation from theoretical discussions on religion, Islamic perspectives, and cultural identity toward more empirical investigations involving depression, mental health, psychological assessment, and evidence-based interventions. This study highlights that Islamic Psychology has developed into a globally recognized interdisciplinary research field that bridges Islamic intellectual traditions with contemporary psychological approaches. The findings provide valuable insights for future scholars to further investigate Islamic psychotherapy, spiritual well-being, culturally sensitive psychological interventions, and new theoretical frameworks integrating Islamic perspectives with modern psychology.

This is an open access article under the [CC BY-SA](#) license.



Corresponding Author:

Name: Loso Judijanto
Institution: IPOSS Jakarta, Indonesia
Email: losojudijantobumn@gmail.com

1. INTRODUCTION

Islamic psychology is a multidisciplinary study, which aims at analyzing human behavioral, cognitive, and affective states from the perspective of Islamic

philosophy, theology, and ethics [1], [2]. As opposed to the Western school of thought, the study of human behavior and emotions within Islamic psychology focuses on the complex interrelationships between nafs,

qalb, and ruh, based on the teachings of the Holy Qur'an and the Prophetic tradition [3]–[5]. The origins of Islamic psychology are traced to classical scholars, namely Al-Razi and Ibn Sina, whose works foreshadowed many principles found in modern psychology [6]. The development of Islamic psychology in recent years has been centered on the attempts by researchers to establish connections between traditional Islam and psychological science, advocating the need for frameworks that match Muslim people around the world [7], [8].

The emergence of research in Islamic psychology is also associated with the growing body of literature in indigenous and culturally-based psychological sciences that question the universality of Western theoretical models [9], [10]. Researchers within Islam have been pointing to the gap that exists in the mainstream theories of psychology, arguing that the spiritual components that are important for Muslim experience are overlooked. For instance, such concepts as taqwa (God-consciousness), sabr (patience), and dua (supplication) are considered psychological assets influencing coping and well-being [11], [12]. Consequently, a range of literature on the Islamic perspective in mental health, identity development, and treatment process has emerged. However, the publications are spread in a variety of outlets, thus making it difficult to define major trends in research, its focal points, and gaps.

Bibliometric analysis has gained popularity as a powerful tool for mapping the intellectual structure of research disciplines [13]. Different from the conventional literature review, bibliometric analysis measures publication trends, citation trends, collaboration trends, and thematic trends using analytical and statistical techniques including co-citation, co-authorship, and co-word analysis. The use of bibliometric mapping can help scholars reveal research frontiers, leading researchers, essential journals, and hot topics in a particular discipline. Bibliometric mapping has been successfully used to map the growth pattern

and intellectual structure in some psychological disciplines, such as positive psychology and cross-cultural psychology [14]–[16]. However, despite the importance of bibliometric mapping, the application of bibliometric mapping in Islamic psychology is not well known.

It is important because the absence of an integrated bibliometric analysis makes it even more difficult to cope with the rapid increase in publications establishing relationships between Islam and various psychological constructs. In particular, the number of research papers studying spirituality and mental health has been growing exponentially; however, the papers differ significantly in terms of methodology and theories involved [17]. The absence of bibliometric insights means that it will be hard to find out about the most important works in this field and research connections. Furthermore, stakeholders in academia and clinics lack information on the topics, scholars, and institutions that drive the development of Islamic psychology.

The scope of the possible contributions of Islamic psychology is not limited to predominantly Muslim settings. In multicultural societies, mental health professionals need to deliver culturally competent services which are compatible with the religious beliefs of the clients [18]. Constructs developed by Islamic psychology might be useful in offering insights into resilience, morality, and social well-being that appeal to people who seek psychology that incorporates spirituality. Yet, in order to do so, Islamic psychology should define itself more clearly and trace its developmental path. Bibliometric analysis will help to do it.

Despite the growing number of publications invoking Islamic perspectives in psychological research, there is no systematic bibliometric mapping that captures the structure, evolution, and impact of this emergent field. The absence of such an analysis makes it difficult to identify key contributors, thematic clusters, collaboration networks, and evolving research foci, thereby limiting theoretical clarity and strategic

research planning within Islamic psychology. This study aims to conduct a comprehensive bibliometric analysis of Islamic psychology research to (1) map the developmental trajectory of publications in the field, (2) identify core authors, journals, and institutions, (3) uncover thematic clusters and research trends, and (4) provide an empirical basis for future scholarship and collaboration.

2. METHODS

A bibliometric research design was used in the current study for systematic investigation of intellectual structure, publishing practices, and research trends in the area of Islamic psychology. The use of bibliometrics allows us to evaluate the development and influence of the scientific literature quantitatively by identifying influential authors, institutions, journals, and topics of research [13]. The research process in the current paper was performed according to a consistent workflow consisting of data collection, cleaning, bibliometric mapping, and visualization.

The sources of data in this research were drawn from the Scopus database which is reputable in the sense that it provides extensive coverage of peer-reviewed journals and academic sources. For purposes of this research, a search approach was used whereby relevant keywords associated with

Islamic Psychology were incorporated into the title, abstract, and keywords; they include "Islamic Psychology," "Muslim Mental Health," "nafs," "qalb," and "Spirituality in Psychology." The search was restricted to academic papers published before 2026, and written in English and peer-reviewed. The data collected include authors' names, affiliations, publication year, journal, citation, and keywords. Following data collection, duplicate papers were deleted while non-relevant papers were discarded.

Bibliometric Mapping and Network Visualizations Were Performed Using VOSviewer Version 1.6.19, a Bibliometric Networks Construction and Visualization Software [19]. Co-authorship, co-citation, and co-word analysis was conducted to detect collaboration structure, prominent authors and journals, and main themes in the studies on Islamic Psychology. Visualization results provided by VOSviewer software helped to detect research hot spots, trends, and intellectual structure and gave a comprehensive picture of the state of the area under study. The chosen methodology guarantees not only the quantification of the literature in question but also provides practical insights into this area.

3. RESULTS AND DISCUSSION

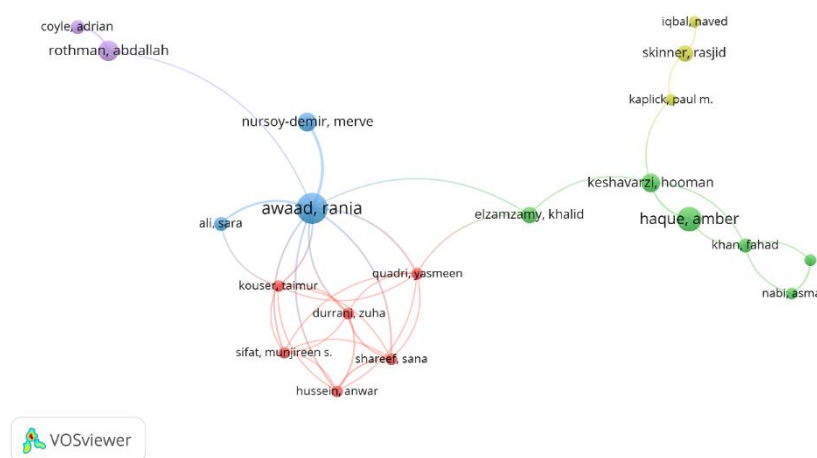


Figure 1. Author-level Visualization

Source: Data Analysis

As seen in Figure 1, collaboration patterns in the field of Islamic Psychology have been illustrated. It is clear from the above map that there are quite a few distinct author clusters present, which denote the presence of research teams which are working towards various themes in the particular field. The most significant collaboration cluster is formed by Awaad, Rania, whose links are very strong with the authors like Nursyov-Demir, Merve, Ali, Sara, as well as others from other clusters, which denotes her importance in bridging the gap between the research

communities. In addition, there is another important collaboration cluster that involves Haque, Amber, Keshavarzi, Hooman, Khan, Fahad, and Nabi, Asma, which denotes a cluster of individuals who are closely linked with each other in exploring the Islamic approach to psychological well-being, counseling, and mental health. Finally, there is an important red cluster consisting of Qadri, Yasmeen, Durrani, Zuha, Shareef, Sana, Hussain, Anwar, and Sifat, Mujreen S., who together constitute a research team working towards Islamic Psychology.

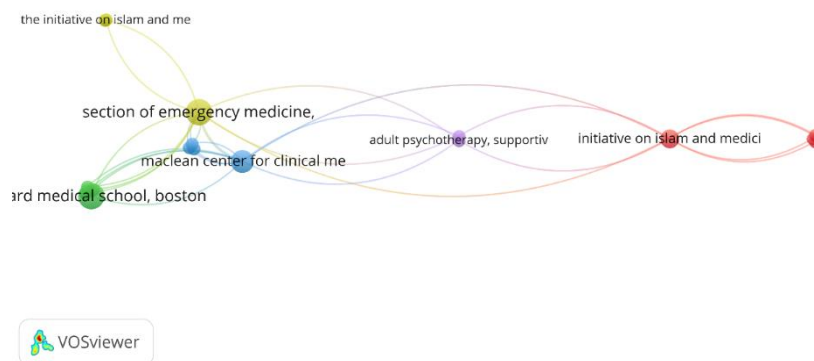


Figure 2. Institution-level Visualization

Source: Data Analysis

Figure 2 highlights the interrelationships and knowledge structure of the theme of Islamic Psychology, with multiple research themes and institutions involved. It can be seen from the network that the research related to the field of Islamic Psychology involves many areas such as research related to Islamic medicine, clinical practice, psychotherapy, and psychological interventions. The keywords, including “section of emergency medicine,” “Maclean Center for Clinical Medical,” and “adult psychotherapy, supportive,” are placed in the

central part of the map, which shows the connection of Islamic perspective and current clinical psychology/healthcare. The research stream represented by the keyword “initiative on Islam and medicine” is dedicated to the integration of Islamic values and spirit in medicine practices and patient treatment. Moreover, the link between the keyword “the initiative on Islam and me” and others connected with medicine shows the emerging interest in the issues of individual identity, spirituality, and Islamic beliefs.

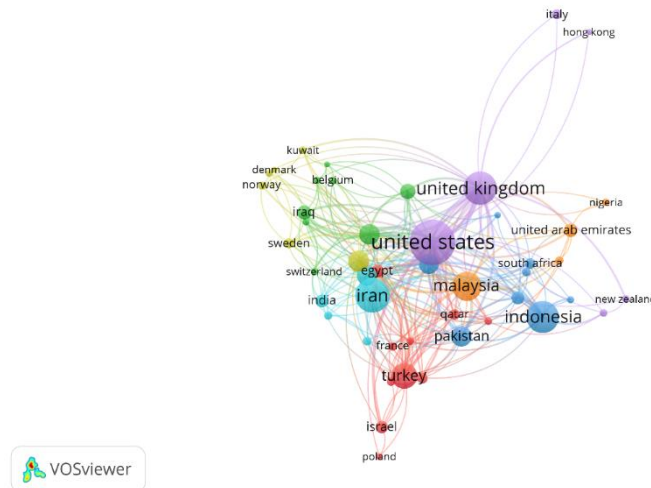


Figure 3. Country-level Visualization

Source: Data Analysis

Figure 3 shows the distribution of Islamic Psychology research and collaboration internationally. The figure shows that the development of this research topic has been accomplished through a lot of collaboration between countries located in diverse geographic locations; the United States is clearly the most influential country contributing to this research topic as seen in the large size of its node and its strong connection with several other countries. Another important contributor is the United Kingdom, which has a significant position as a central node in this research network with strong collaborations with several countries

from Europe, Asia, and the Middle East. Among Asian countries, there are several that have a significant contribution to the field of Islamic Psychology, namely, Indonesia, Malaysia, Iran, Pakistan, India, and Turkey. The involvement of Saudi Arabia, Qatar, United Arab Emirates, Egypt, and Iraq as contributors in this research network signifies the contributions of Middle Eastern institutions to Islamic approaches to psychology, spirituality, and mental health. The collaboration with Italy, Hong Kong, New Zealand, South Africa, and Nigeria shows the increasing international recognition of Islamic Psychology.

Table 1. The Most Impactful Literatures

Citations	Authors and year	Title
2274	[20]	Understanding terror networks
319	[21]	Islamic work ethic: A critical review
278	[22]	Building social cohesion between Christians and Muslims through soccer in post-ISIS Iraq
271	[23]	The Terrorists in Their Own Words: Interviews with 35 Incarcerated Middle Eastern Terrorists
225	[24]	Avicenna
205	[8]	Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists
171	[25]	Middle Eastern masculinities in the age of new reproductive technologies: Male infertility and stigma in Egypt and Lebanon
161	[26]	Suicide and Islam
155	[27]	An analysis of suicide and undetermined deaths in 17 predominantly Islamic countries contrasted with the UK

Citations	Authors and year	Title
141	[28]	The Imam's role in meeting the counseling needs of Muslim communities in the United States

Source: Scopus, 2026

Table 1 presents the most impactful literature in the field of Islamic Psychology based on citation frequency, highlighting the key scholarly contributions that have shaped the development of this research area. The findings indicate that [20] with the work “Understanding Terror Networks” represents the most highly cited publication, receiving 2,274 citations, although its primary focus is on terrorism studies rather than Islamic Psychology directly. This suggests that early research related to Muslim societies, political behavior, and religiously motivated actions has influenced broader academic discussions connected to Islamic contexts. Other highly cited works include [21] on Islamic Work Ethic, which demonstrates the importance of Islamic values in organizational and behavioral studies, and [22], which explores

social cohesion between Christians and Muslims in post-ISIS Iraq, reflecting contemporary interest in interreligious relations and psychological aspects of Muslim communities. Within the specific domain of Islamic Psychology, [8] is one of the most influential contributions through “Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists,” emphasizing the theoretical foundations of Islamic Psychology and the integration of Islamic intellectual traditions into modern psychological frameworks. Other influential studies address themes such as Muslim identity, suicide, counseling needs, masculinity, and the role of religious leaders in supporting Muslim communities, as demonstrated by works from [25], [26], [27].

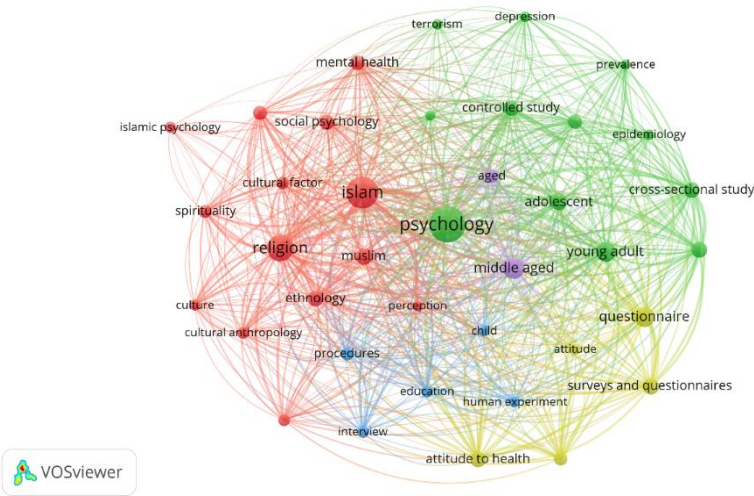


Figure 4. Network Visualization

Source: Data Analysis

Figure 4 shows the structure of this concept and its primary areas of research in the domain of Islamic Psychology. The map clearly shows that the research domain of Islamic Psychology has been established as a multidisciplinary domain comprising psychological theories, Islamic principles, cultural studies, and mental health research.

The size of the nodes indicates the frequency of occurrence of keywords, whereas the lines show the intensity of relation among keywords. The position of keywords “psychology” and “islam” at the center implies that these keywords form the foundation of the domain and act as

connecting points among various themes in this field.

Red colored cluster shows the theoretical and cultural aspects of Islamic Psychology. "Islamic psychology", "religion", "spirituality", "culture", "cultural factor", "social psychology", and "muslim" are some important keywords in the cluster which denote studies related to the link between Islam beliefs and human behavior. This particular cluster is based on the attempt to establish psychological theories by integrating the Islamic approach to knowledge, spirituality, and culture in relation to mental activities. The appearance of terms like ethnology and cultural anthropology also proves that Islamic Psychology is not confined to individual psychological processes but encompasses the influence of religious and cultural backgrounds on cognitive, attitudinal, and social behavior of an individual.

The green cluster is based on the clinical and public health aspects of Islamic Psychology and includes terms such as "depression," "mental health," "terrorism," "epidemiology," "prevalence," "controlled

study," "cross-sectional study," "adolescent," and "young adult." The fact that this cluster has such terms means that scholars start studying psychological issues of Muslims empirically. The fact that there are issues like depression and mental health in this list implies that there is an increased interest in psychological disorders of Islamic societies. The presence of epidemiological terms in the list means that Islamic Psychology has gone past theoretical discussions of the issue.

Both the yellow and blue groups reflect methodological and practical research paradigms. The inclusion of such keywords as "questionnaire," "surveys and questionnaire," "human experiment," "attitude," "attitude to health," "education," and "interview" reveals the presence of the use of empirical research approach in many articles with the aim of analyzing psychological attitudes, health behavior, and social perception. Thus, it becomes clear that the scientific approach has been widely used in Islamic Psychology by means of surveys, interviews, and experiments in order to assess the impact of Islam on the psychological outcomes.

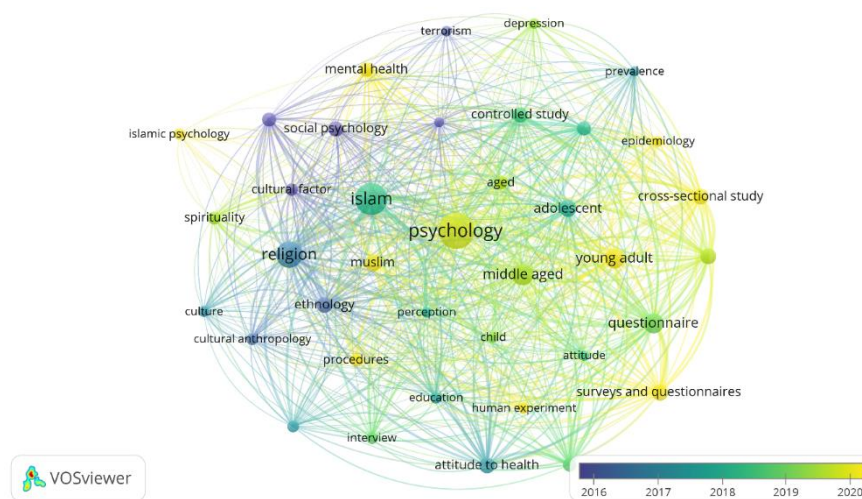


Figure 5. Overlay Visualization

Source: Data Analysis

Figure 5 displays the timeline of the development of research topics in the field of Islamic Psychology during the period of 2016-2020 through the analysis of keyword frequency and mean years of publications.

The color scale shows the development timeline of the researches in which dark blue corresponds to old topics around the year of 2016, whereas green and yellow correspond to new research topics during 2019-2020. The

keywords “psychology” and “islam,” which are the main keywords used in this research, show that the intersection of Islam and psychology has been the most essential issue during all the period of the study.

The earlier research trends, shown in blue and green nodes, have mostly dealt with the fundamental aspects, such as concepts like “social psychology,” “cultural factor,” “religion,” “spirituality,” “ethnology,” and “cultural anthropology.” These keywords imply that the early research mainly involved the establishment of a theoretical connection between Islam, culture, and the psychological factors. At that time, scholars tried to find out how the Islamic values, experiences, and cultures affected the cognitive and behavioral processes in people. The appearance of

“Islamic psychology” and “mental health” keywords marks the shift from conceptual analysis to practical psychology research.

Other more recent trends in the field of Islamic Psychology, marked by yellow-colored keywords, have a greater tendency towards applying empirical and practical psychological studies. These include words like “depression,” “prevalence,” “epidemiology,” “cross-sectional study,” “questionnaire,” “surveys and questionnaires,” “young adult,” and “adolescent.” These trends clearly demonstrate how Islamic Psychology has gradually evolved towards evidence-based methodologies, using quantitative techniques for investigating psychological problems.

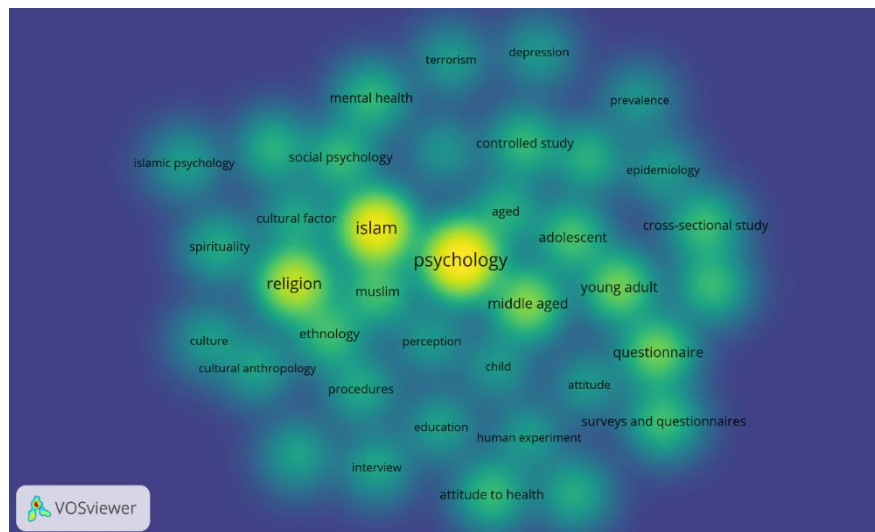


Figure 6. Density Visualization

Source: Data Analysis

The concentration and intensity of research topics in the area of Islamic Psychology are shown in Figure 6. The parts with lighter color show keywords with high occurrence and intensity of research, while dark parts are keywords that are rarely studied. The most intense area appears to be near the central keywords “psychology” and “islam,” which means that they constitute the main theoretical basis of the field. The other intensively studied keywords “religion,” “muslim,” and “spirituality” mean that research in Islamic Psychology is closely

connected to the study of religious values and spirituality.

The chart further provides information about a number of secondary areas of research, which mainly revolve around mental health, depression, social psychology, and cultural aspects, among other things. The terms “mental health,” “depression,” “epidemiology,” “cross-sectional study,” “questionnaire,” and “surveys and questionnaires” suggest that new researches are concentrating more and more on utilizing Islamic psychology in studying psychological

disorders and health status of people through population-based studies. In addition, the issues concerning culture, ethnology, and cultural anthropology reveal that Islamic Psychology still stresses the importance of cultural and religious background of psychological phenomena.

4. CONCLUSION

The bibliometric analysis offers a broad perspective of the development and the intellectual structure of the field of Islamic Psychology. It has been found that Islamic Psychology is one of the interdisciplinary areas of research which combines the elements of psychological theory along with Islamic values, spirituality, cultural viewpoints, and psychology of mental health.

The publications and citations analysis indicates that the most cited publications helped in creating a dialogue on the Islamic viewpoints about human behavior, religious identity, counseling and psychological well-being. The co-authorship and the collaboration of the countries reveal that the field of Islamic Psychology has emerged from the international academic community with important contributions made by the United States, the United Kingdom, Indonesia, Malaysia, Iran, Pakistan, and Turkey. Keyword analysis also reveals the shift in the focus of research from the earlier conceptual work related to religion, spirituality, culture, and Islamic epistemology towards the empirical research about mental health, depression, and psychological assessment.

REFERENCES

- [1] V. Swami, J. Miah, N. Noorani, and D. Taylor, "Is the hijab protective? An investigation of body image and related constructs among British Muslim women," *Br. J. Psychol.*, vol. 105, no. 3, pp. 352–363, 2014, doi: 10.1111/bjop.12045.
- [2] S. Subudhi and N. Sriraman, "Islamic beliefs about milk kinship and donor human milk in the United States," *Pediatrics*, vol. 147, no. 2, 2021, doi: 10.1542/peds.2020-0441.
- [3] A. Farajpour, S. M. A. Raisolsadat, S. S Moghadam, and Z. Mostafavian, "Perception of educational environment among undergraduate students of health disciplines in an Iranian university," *Int. J. Med. Educ.*, vol. 8, pp. 300–306, 2017, doi: 10.5116/ijme.5977.7129.
- [4] S. Nageeb, M. Vu, S. Malik, M. T. Quinn, J. Cursio, and A. I. Padela, "Adapting a religious health fatalism measure for use in Muslim populations," *PLoS One*, vol. 13, no. 11, 2018, doi: 10.1371/journal.pone.0206898.
- [5] F. Rahmati-Najarkolaie *et al.*, "Experiences of stigma in healthcare settings among adults living with HIV in the Islamic Republic of Iran," *J. Int. AIDS Soc.*, vol. 13, no. 1, 2010, doi: 10.1186/1758-2652-13-27.
- [6] N. Zakaria and N. S. Mat Akhir, "Theories and Modules Applied in Islamic Counseling Practices in Malaysia," *J. Relig. Health*, vol. 56, no. 2, pp. 507–520, 2017, doi: 10.1007/s10943-016-0246-3.
- [7] S. Hanin Hamjah and N. S. Mat Akhir, "Islamic Approach in Counseling," *J. Relig. Health*, vol. 53, no. 1, pp. 279–289, 2014, doi: 10.1007/s10943-013-9703-4.
- [8] A. Haque, "Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists," *J. Relig. Health*, vol. 43, no. 4, pp. 357–377, 2004, doi: 10.1007/s10943-004-4302-z.
- [9] F. Bovis *et al.*, "Cross-cultural adaptation and psychometric evaluation of the Juvenile Arthritis Multidimensional Assessment Report (JAMAR) in 54 languages across 52 countries: review of the general methodology," *Rheumatol. Int.*, vol. 38, pp. 5–17, 2018, doi: 10.1007/s00296-018-3944-1.
- [10] Z. Yekta, R. Pourali, and R. Yavarian, "Behavioural and clinical factors associated with depression among individuals with diabetes," *East. Mediterr. Heal. J.*, vol. 16, no. 3, pp. 286–291, 2010, doi: 10.26719/2010.16.3.286.
- [11] S. Redmond, N. M. Jones, E. A. Holman, and R. C. Silver, "Who watches an ISIS beheading-and why," *Am. Psychol.*, vol. 74, no. 5, pp. 555–568, 2019, doi: 10.1037/amp0000438.
- [12] H. M. Abdulghani *et al.*, "Self-reported cheating among medical students: An alarming finding in a cross-sectional study from Saudi Arabia," *PLoS One*, vol. 13, no. 3, 2018, doi: 10.1371/journal.pone.0194963.
- [13] N. Donthu, S. Kumar, D. Mukherjee, N. Pandey, and W. M. Lim, "How to conduct a bibliometric analysis: An overview and guidelines," *J. Bus. Res.*, vol. 133, pp. 285–296, 2021.
- [14] A. Lamba, N. Mohajir, and S. Rahman, "A review of the psychosocial factors that contribute to sexuality,

- female sexual dysfunction, and sexual pain among Muslim women," *Sex. Med. Rev.*, vol. 11, no. 3, pp. 156–173, 2023, doi: 10.1093/sxmrev/qead019.
- [15] A. Baheiraei, M. Mirghafourvand, E. Mohammadi, S. Mohammad-Alizadeh Charandabi, and S. Nedjat, "Determining appropriate strategies for improving women's health promoting behaviours: Using the nominal group technique," *East. Mediterr. Heal. J.*, vol. 19, no. 5, pp. 409–416, 2013, doi: 10.26719/2013.19.5.409.
- [16] M. Eskin *et al.*, "Associations of religiosity, attitudes towards suicide and religious coping with suicidal ideation and suicide attempts in 11 muslim countries," *Soc. Sci. Med.*, vol. 265, 2020, doi: 10.1016/j.socscimed.2020.113390.
- [17] F. Rakhshani, S. Niknami, and A. R. Ansari Moghaddam, "Couple communication in family planning decision-making in Zahedan, Islamic Republic of Iran," *East. Mediterr. Heal. J.*, vol. 11, no. 4, pp. 586–593, 2005.
- [18] N. Hamdiui, M. L. Stein, Y. J. J. van der Veen, M. E. T. C. Van Den Muijsenbergh, and J. E. van Steenberg, "Hepatitis B in Moroccan-Dutch: A qualitative study into determinants of screening participation," *Eur. J. Public Health*, vol. 28, no. 5, pp. 916–922, 2018, doi: 10.1093/eurpub/cky003.
- [19] N. J. van Eck and L. Waltman, "Software survey: VOSviewer, a computer program for bibliometric mapping," *Scientometrics*, vol. 84, no. 2, pp. 523–538, 2010, doi: 10.1007/s11192-009-0146-3.
- [20] M. Sageman, *Understanding terror networks*. University of Pennsylvania Press, 2004.
- [21] A. J. Ali and A. Al-Owaidan, "Islamic work ethic: A critical review," *Cross Cult. Manag. An Int. J.*, vol. 15, no. 1, pp. 5–19, 2008, doi: 10.1108/13527600810848791.
- [22] S. Mousa, "Building social cohesion between Christians and Muslims through soccer in post-ISIS Iraq," *Science (80-.)*, vol. 369, no. 6505, pp. 866–870, 2020, doi: 10.1126/science.abb3153.
- [23] J. M. Post, E. Sprinzak, and L. M. Denny, "The Terrorists in Their Own Words: Interviews with 35 Incarcerated Middle Eastern Terrorists," *Terror. Polit. Violence*, vol. 15, no. 1, pp. 171-184+ii, 2003, doi: 10.1080/09546550312331293007.
- [24] J. McGinnis, *Avicenna*. University of Missouri, St. Louis, United States: Oxford University Press, 2010. doi: 10.1093/acprof:oso/9780195331479.001.0001.
- [25] M. C. Inhorn, "Middle Eastern masculinities in the age of new reproductive technologies: Male infertility and stigma in Egypt and Lebanon," in *Medical Anthropology Quarterly*, Department of Health Behavior and Health Education, Center for Middle Eastern and North African Studies, University of Michigan, United States: Wiley-Blackwell, 2004, pp. 162–182. doi: 10.1525/maq.2004.18.2.162.
- [26] D. Lester, "Suicide and Islam," *Arch. Suicide Res.*, vol. 10, no. 1, pp. 77–97, 2006, doi: 10.1080/13811110500318489.
- [27] C. Pritchard and S. Amanullah, "An analysis of suicide and undetermined deaths in 17 predominantly Islamic countries contrasted with the UK," *Psychol. Med.*, vol. 37, no. 3, pp. 421–430, 2007, doi: 10.1017/S0033291706009159.
- [28] O. M. Ali, G. Milstein, and P. M. Marzuk, "The Imam's role in meeting the counseling needs of Muslim communities in the United States," *Psychiatr. Serv.*, vol. 56, no. 2, pp. 202–205, 2005, doi: 10.1176/appi.ps.56.2.202.