

## The group between legal ruqyah and psychological treatment. A field study in Adrar Province

Hassani mohamed, ferhat ahmed,

1 Hama Lakhdar El Oued University, (Algeria), Email (hassani-mohamed@univ-eloued.dz)

2 Hama Lakhdar El Oued University, (Algeria) , Email (ferhat-ahmed@univ-eloued.dz)

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### Abstract

The study we have in hand clarifies the perception and social orientation towards ruqyah treatment or psychological treatment, as well as revealing whether there are statistically significant differences between the orientation towards ruqyah legal treatment or psychological treatment due to the variable of gender. The sample included 67 individuals, as the form was applied as a measurement tool with Using statistical methods to test hypotheses (Pearson laboratory, t-test), it was concluded that there are statistically significant differences between seeking legal ruqyah or psychological treatment due to the gender variable..

**Keywords** : Roquia; Classy; keywords ; Psychotherapy; Psychologist

\*.Corresponding Author

## **I-Introduction**

Human societies are characterized by differences in patterns of thinking, behavior of individuals, and trends. Following that difference, there was a noticeable development at all levels, which led to the emergence of more disturbances and problems than before. This drives individuals to search for help that will achieve balance and adaptation to continue life, so resorting to ruqyah was a necessary factor to achieve this despite the availability of other specialties, especially psychological treatment.

In the past, ruqyah treatment was limited to imams of mosques and students of Qur'anic verses, and today is practiced by people specialized in this field (Al-Hanbali, 1995, 20). Also, psychological treatment, which has become widespread in society recently, has made the presence of a psychologist necessary in most institutions as well. On his presence in hospital institutions and private centers. Despite the presence of psychologists in hospitals and private centers, this does not limit the presence of slaves who have become in organizational places. Others, like others, practice treatment in exchange for a financial reward, and ruqyah is no longer limited to a specific type, and this explains the reality of the therapeutic practice of ruqyah in its various forms and methods. Also, the view of individuals and their orientation towards treatment with ruqyah or psychological treatment is governed by several factors. This is a very important problem as it relates to revealing the motives of Individuals face psychological treatment and ruqyah treatment, and the problem of approaching ruqyah treatment is evident in the challenges related to society's acceptance of this method. On the other hand, resorting to psychological treatment may face challenges. Some individuals may show reluctance to talk about their personal issues, and there is also a difference in the orientation of the sexes to one of the directions, either psychological treatment or ruqyah treatment, as this study came to answer the following question:

Are there statistically significant differences in choosing psychological treatment or ruqyah treatment due to the variable gender?

### **Study hypotheses**

Are there statistically significant differences in choosing psychological treatment or ruqyah treatment due to the variable gender?

## **Objectives of the study**

- 1-Knowing the importance of psychological treatment and ruqyah therapy.
- 2-Trying to understand the difference in choosing the psychological treatment option or the ruqyah treatment option
- 3-The scientific desire to address the issue of ruqyah treatment, which is witnessing interest from all segments of society in its various classes
- 4-Highlighting which gender is more likely to seek psychological treatment?
- 5- Show which gender is more likely to perform ruqyah.

### **I.1.Previous studies**

-Fathi Zaqr's study, 2016, in which the researcher presented an anatomical overview of the auditory system and how sound affects the body's cells.

-Aisha Nahawi's study, 2010, where she conducted a clinical interview with two people suffering from a psychological disorder. The disorder was diagnosed, and after more than one session, treatment was completed.

- A study by Ibtisam Khalil Othman Al-Sharif 2010, which dealt with the comparison between legal ruqyah and psychiatry. This study dealt with the role of legal ruqyah from the Holy Qur'an and the pure Sunnah, in healing some psychological diseases in modern times.

- A study by Hoda Sayeb et al., 2019, which dealt with a study of some of the factors of reluctance to psychiatric clinics from the point of view of patients. The current study aimed to identify the factors of reluctance of patients to neurological and psychological institutions. A sample of 30 examinees was chosen from them, and a questionnaire developed by the researchers was distributed to them. It included three dimensions, the first being the social dimension. The second is the psychological dimension and the third is the cultural dimension. After the data was collected, analyzed and statistically processed using frequency and percentages, the study reached the following results. However, the reasons that lead to seeking psychological treatment include social, cultural and psychological factors, according to the opinions of the patients and based on the results reached by

the study. The research group recommended the necessity of seeking psychological treatment when needed because of its importance to the individual's life.

-Ahmed Jameel's 2021 study entitled "The principles of legal ruqyah and its effects on the health of patients." The researcher conducted a study at the Al-Fatih Foundation in Kanbaru, where the ruqyah was brought to a group of those who had been possessed by jinn, and legal ruqyah was applied to them according to the Qur'an and Sunnah, and they recovered from the treatment and were filled with tranquility..

After looking at these studies, we see that there are similarities in the sample, as all the studies included those suffering from disorders, with different treatment methods and their differences between legal ruqyah and psychological treatment, but each of them had a positive result, which is treatment.

## **I.2.Procedural definitions for legal ruqya.**

It is considered a religious procedure based on the Holy Qur'an and the Sunnah of the Prophet, which includes the recitation of Qur'anic verses and supplications in accordance with religious directives. The effectiveness of ruqyah therapy can be evaluated by psychotherapy:

It is an interactive process in which psychological services are provided to the patient with the aim of improving his psychological condition. The effectiveness of psychotherapy can be measured using the T-test.

## **I.3. Ruqyah:**

### **Definition of Ruqyah:**

### **Linguistic definition:**

A ruqyah is a ruqyah and a ruqyah if he seeks refuge and breathes his ruqyah. (Ahmad bin Idris Al-Qarafi, 670 AH, p. 328(

Ibn al-Atheer defined it as: the ruqyah that seeks refuge with the one who suffers from an affliction such as fever, epilepsy, and other afflictions. (Ibn al-Atheer, 630 AH, 44(

### Terminological definition:

Ruqyah, according to Islamic law, is treatment using the Holy Qur'an and prophetic supplications. It is recited to the sick person, but it is only useful if it is accepted and receives an answer and a delay. It is a resort to God Almighty to grant healing, with His permission. (Al-Deeb, 1417 AH, 9)

It is stated in the Dictionary of the Language of Jurists that ruqyah is seeking refuge with the words of God and the supplications of the Prophet (may God bless him and grant him peace) that he utters to the sick person, and if it is written and commented on him, it is an amulet. (Rawas, 1408 AH, 55)

Ruqyah, then, is a treatment based on the Holy Qur'an and the supplications of the Prophet (may God bless him and grant him peace), recited to the patient for treatment of the eye, sting, magic, poison, physical pain, worry, distress, grief, madness, panic, epilepsy, and so on. The word "ruqyah" is not used for what causes harm. Rather, that is called "sorcery and magic" in Islamic law, and it is part of polytheism and disbelief, and Islam forbids it and does not legislate it at all. (Al-Hamd, 1423 AH, 493)

It is known that the treatment with ruqyah is with the words of God Almighty or with His names and attributes and the supplications transmitted from the Prophet (may God bless him and grant him peace). This requires the person performing the ruqyah to be a believing person who is committed to the Book and the Sunnah and to believe that the ruqyah does not affect itself, but rather by the essence of God Almighty, and that his ruqyah be in an Arabic language. Classic Arabic), or whatever its meaning is known from elsewhere (Al-Jundi, 1992, 23).

### **Types of Ruqyah:**

#### **Ruqyah is of two types Roquia:**

Imam Ibn Hajar Al-Asqalani summarized the legal conditions for ruqyah by saying:

Scholars are unanimously agreed that ruqyah is permissible when three conditions are met:

**A** - It must be with the words of God Almighty, His names and attributes, or other things that are permissible to supplicate with and that do not violate Sharia law.

**B** - It must be in the Arabic language or in something whose meaning is known elsewhere.

**C**- To believe that ruqyah does not affect itself, but rather the essence of God Almighty.

There is a fourth condition, which is that the ruqyah must not be in a forbidden form: such as if he intended the ruqyah while he was in a state of ritual impurity, in a cemetery, or in a bathroom. (Ibn Hajar, 773 AH, 240)

### **Illegal ruqyah (shirk):**

It is the ruqyah in which one seeks help from someone other than God, whether for a disease, or seeking help or seeking refuge, such as ruqyahs with the names of jinn, devils, angels, prophets, righteous saints, and others. The Prophet (may God's prayers and peace be upon him) said: "He who flies is not one of us," and regarding this, Sheikh al-Islam Ibn Taymiyyah says, "And either or flying for him." Or he performs divination or magic for him, seeking help from them (i.e. the jinn) with what is said and written, the meaning of which is not known, then it is not permissible, especially if it involves polytheism, as that is forbidden.

His Eminence Sheikh Ibn Baz adds, saying: It is not permissible for a Muslim to submit to what they claim is treatment with talismans, or casting bullets, or other such superstitions that they practice, for this is part of divination and misleading people, and whoever is satisfied with that has helped them in their falsehood and disbelief, so we ask God for safety and safety from them. The evil of magicians, priests, and other sorcerers (Al-Hanbali, 1992, 100)

### **Conditions for legal ruqyah:**

Scholars say that there are conditions for a valid ruqyah that are:

- 1- It must be in Arabic or something whose meaning is understood.

- 2- It must be from the Book of God Almighty, with His names and attributes, and what has been mentioned of prophetic incantations and legitimate supplications.
- 3- That there is no polytheism or disobedience in it, such as calling on someone other than God, or swearing an oath to God by someone other than God.
- 4 - It should not be believed that it is effective in itself, and what indicates the legitimacy of ruqyah in the words of God Almighty is the Almighty's saying: "And We send down from the Qur'an that which is a healing and a mercy for the believers, and it does not increase the wrongdoers except in loss" (Al-Isra, 82).

### **Areas of treatment with legal ruqyah:**

- 1 -Treatment and prevention of eye injury
- 2- Ruqyah from pain and pain
- 3 -Ruqyah from magic
- 4- Other treatments for ruqyah.

### **I.4. Psychological treatment:**

#### **History of psychotherapy**

It can be said that psychotherapy has been practiced throughout the ages. Medics, philosophers, spiritual practitioners, and the general public have used psychological methods to alleviate the suffering of others.

In Western civilization, by the nineteenth century, the ethical treatment movement arose. It was based on non-invasive or invasive therapeutic principles, that is, it does not require the introduction of anything into the body such as medicine. Then another influential movement began by Franz Mesmer (1734-1815). The French student Armand Marie Jacques (1751-1825), and it was called hypnosis or animal magnetism, had a strong influence on the emergence of dynamic psychology and psychiatry, as well as theories on the subject of hypnosis.

Hippolyte Bernheim and his colleagues at the School of Nancy developed the concept of psychotherapy, meaning the use of the mind to treat the body through hypnosis.

The term was first used by its own name in 1889, when Frederik van Eeden and Albert Williem renamed their treatment proposals.

Psychologically after visiting the city of Nancy, during this time he became stage hypnosis. It became a well-known matter, and these activities added to the scientific debates about the use of hypnosis in medicine. In 1892, during the Second Congress of Experimental Psychology, Van Eeden tried to take credit for coining the term psychotherapy, and to separate the term psychotherapy from hypnosis. Thus, psychotherapy It is intended to begin treating the disease through psychological influence, hypnosis, or through suggestion (Al-Sibai and Idris, 1991, 57).

During the 1950s, Albert Ellis created mental emotive therapy, and psychiatrist Aaron Beck independently developed a form of psychotherapy later known as cognitive therapy. Both cognitive therapy and mental emotive therapy contained relatively short techniques with a present-day focus and organization aimed at To identify and change personal beliefs, evaluations and patterns of interaction, in contrast to existing long-term vision-based techniques used in psychodynamic or humanistic therapies.

Methodologies for cognitive therapy and behavioral therapy were combined under the umbrella of the general term cognitive behavioral therapy in the 1970s. Later, a “third wave” of cognitive behavioral therapy developed that included acceptance and commitment therapy and dialectical behavioral therapy. Psychological counseling methods also developed, including solution-focused therapy. And systematic training.(Al-Sibai and Idris, 1991, 58).

### **Definition of psychotherapy:**

It may be difficult to develop a complete and comprehensive definition of the term psychotherapy due to the large number and variety of different treatment methods and means. However, we can put forward some definitions that shed light on the meaning of psychotherapy. Psychotherapy is a planned activity carried out by the psychotherapist with the aim of achieving a change in the individual to make him more... They agreed.

Psychotherapy is “the application of the foundations and methods of psychology and other knowledge in treating illness” (Al-Sibai, 1991, 51) and is also known as a group of technical efforts undertaken by the psychotherapist in order to help the individual solve the problems he faces, and prevent him from agreeing (Ijlal (2000, p. 84)

### **Objectives of psychotherapy:**

Psychotherapy aims to achieve the following:

Modifying the patient’s abnormal and incompatible behavior, teaching normal and compatible behavior, and transforming painful experiences into educational experiences.

Giving the patient an opportunity to learn various methods of compatible behavior.

Creating a climate full of psychological security, removing anxiety, and getting rid of pathological behavior.

Removing the causes of the disease, treating its symptoms, and solving and controlling problems.

Achieving self-acceptance, acceptance of others, and establishing healthy social relationships.

-Strengthening, building and integrating personality.

Increasing the ability to resolve conflicts, overcome frustrations, face deprivation, and endure shocks.

-Work to complete healing.

Creating a therapeutic climate and an appropriate therapeutic relationship.

Treating the symptoms of the disease.

Changing the negative self-concept, eliminating the mismatch between the different levels of the self-concept, developing the positive self-concept, and achieving congruence between the levels of the self-concept.

Increase the ability to resolve psychological conflict and overcome frustration, stress, and anxiety.

Working to complete healing and prevent relapse (Zahran, 1997, 187)

### **Ethics of psychotherapy:**

- 1-Knowledge and experience
- 2-Treatment license
- 3-Professional relationship: It must be specific within the framework of the therapeutic relationship between the therapist and the patient.
- 4-Confidentiality of information
- 5-Sincere work
- 6-Work as a team
- 7-Respect for specializations
- 8-Mutual consultation
- 9-Patient referral
- 10-The issue of costs
- 11 The dignity of the profession (Zahran, 1997, 195)

### **The importance of psychotherapy:**

Although healing a person from the diseases, ailments, and physical and psychological disorders that afflicts him has been known since man has known, and it has had great importance in human history, but psychological treatment in particular is increasing in importance day after day in this era, due to the increasing spread of psychological diseases. mentality, psychosomatics, moral disorders, or aspects of anomaly, deviance, insanity, crime, addiction, extremism, violence, terrorism, etc. There is no doubt that we live in an era characterized by anxiety, conflict, frustration, failure, political and social unrest, and the shaking of ancient values that preserve a

person's life and illuminate his path. Such as authentic Islamic values, The truth is that the profession of psychological and mental therapy is not just a sophisticated and specialized scientific profession to make a living from, but it is a noble humanitarian message, as it aims to liberate a person from the pain, illness, anxiety, conflict, cruelty, misery, self-absorption, and withdrawal from the arena of social life. Indeed, the presence of a mentally ill person in the family environment causes trouble for all its members. Therefore, psychological treatment is a human value and a noble message. It requires attention to these branches of psychology and medicine, and attention to practice, research, writing, and qualification for its practitioners, and for it to be governed. The psychotherapist is the art of treatment and possesses his skill. It is necessary to identify the causes that lead to mental, psychological, and psychosomatic diseases and moral disorders, because if the disease is known, it is easy to cure (Al-Issawi, 1999, 34).

### **Field side.**

### **Study Approach:**

The descriptive analytical method is based on studying the phenomenon as it exists in reality and is concerned with describing it accurately and expressing it qualitatively and quantitatively. The descriptive method is concerned with studying the current facts related to the nature of the phenomenon in its natural reality. This method was chosen because it is the most appropriate to the nature of the subject studied in our research, through which we aim to know the orientation of individuals. To seek psychological treatment or to seek ruqyah treatment, and which gender is more inclined towards one of them?

### **The study sample:**

A sample of 67 individuals was selected and includes a set of characteristics

- Gender: male and female
- Educational level: from 25 to 50 years.
- Linguistic tongue: Arabic language.
- Level: Intermediate

### **The limits of the study:**

Time limits: from September to December 2023

Spatial boundaries: Reggane municipality and Adrar municipality

### **Tools used in the study:**

#### **The form:**

It is a data collection method that is filled out by individuals to record specific information. The form can contain a variety of questions aimed at understanding behavior or analyzing a phenomenon. This tool is used for research or evaluation purposes and is often used in prospective studies or clinical research.

#### **Psychometric properties of the measurement tool:**

To study the level of awareness of psychological treatment and ruqyah treatment, while subjecting it to the gender variable, we relied on the "Social Perception of Ruqyah Treatment and Psychological Treatment" form, which consists of 36 items divided into two sections, each section containing 18 items:

- Section "A" is directed to psychotherapy
- Section "B" is directed to ruqyah treatment
- And one open question

As for the correction key for the form, the individual is asked to put an Agree: 03 degrees), (Neutral: 02 degrees), (Disagree: 01 degrees)

The validity of the tool was calculated using the validity of the arbitrators, as the questionnaire was distributed to a group of arbitrators whose names are as follows:

Bakrawi Abdel-Aali (professor at Adrar University)

Kadouri Amhmed (Professor at Adrar University)

Bin Bayya Tariq (Professor at Tamanrasset University)

The opinions of all the arbitrators indicated that the questionnaire is sufficient and appropriate to test the hypothesis and achieves the goal of the study in all respects, whether it is appropriate for the administrative community since the questionnaire's original community is the state of Ouargla, since the Ouargla community is completely similar to the administrative community. They also expressed their approval of the answer alternatives, as well as The method of absolute comparison validity was adopted, where the highest score was set at 35.25 percent. Differences were measured by a t-test and compared with a tabular t-test at the significance level of 0.05. The difference turned out to be statistically significant. In calculating reliability, the internal consistency method was based on the Cronbach's Alpha equation, and it depends on the correlation of the items in the test. After applying the equation, the reliability coefficient was strong, equal to 0.84, which allows us to say that the tool has a high degree of reliability.

### **View and analyze results:**

The hypothesis states that there are statistically significant differences among members of the study sample in choosing psychological treatment or ruqyah treatment due to the gender variable.

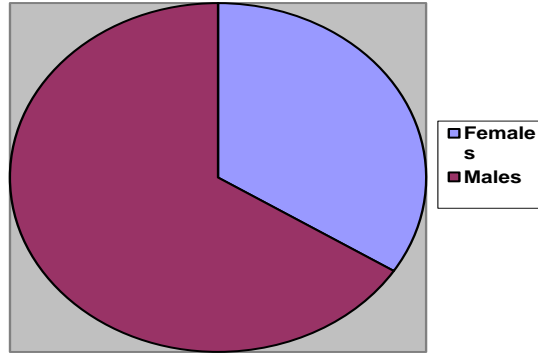
|                           | Females<br>N1=34 |      | Males<br>N2=33 |      | T<br>Calcul<br>ated | Degr<br>ee of<br>freed<br>om | T<br>Sched<br>uled | level<br>indication              |
|---------------------------|------------------|------|----------------|------|---------------------|------------------------------|--------------------|----------------------------------|
|                           | M1               | P1   | M2             | P2   |                     |                              |                    |                                  |
| <b>Roquia</b>             | 47.00            | 4.66 | 43.00          | 5.90 | 9.78                | 35                           | 5.59               | 0.01<br>D in favor of<br>females |
| <b>Psychoth<br/>erapy</b> | 42.60            | 6.22 | 45.20          | 3.12 | 3.52                | 35                           | 2.50               | 0.01 D in favor<br>of males      |

From the table, we notice that the arithmetic mean for the female sample is greater than the arithmetic mean for the male sample, with regard to the tendency toward Sharia ruqyah, while the standard deviation for the first sample, 4.66, is less than the standard deviation for the second sample, which is estimated at 5.90, and the calculated t is greater than the tabulated

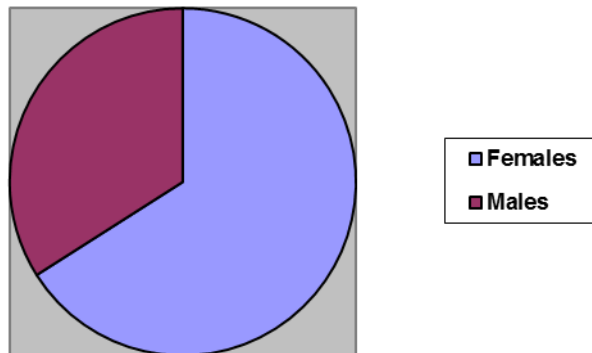
t, which makes us conclude There are statistically significant differences in the tendency toward Sharia ruqyah, and the majority of those who seek it are females. This tendency results from women's attachment to everything that is ideological and spiritual. As for psychological treatment, we note that the arithmetic mean for the second sample, which is estimated, is 45.20. It is greater than the arithmetic mean of the first sample, which is estimated at 42.60, while the standard deviation of the second sample, which is estimated at 3.12, is less than the standard deviation of the first sample, which is estimated at 6.22, and the calculated t is greater than the tabulated t, which makes us conclude that there are statistically significant differences in the direction of psychological treatment, and it is greater Those who are addressed to him are of the male gender, Accordingly, we say that the male group has a great understanding of the nature of psychological treatment and its importance, and this is what we see in reality in terms of their willingness to search for solutions to problems and counseling about children, marital and social relations, depression due to work and its problems, introversion and deviance, etc.

Through the results obtained, we prove the hypothesis that there are statistically significant differences in the tendency towards ruqyah or psychological treatment due to the gender variable.

## **Psychotherapy**



## Ruqyah



## II- Conclusion and results

In light of the results obtained, it can be explained that females in the administrative community resort to legal ruqyah instead of psychological treatment, and this may be a result of the belief in the positive effect of religiosity on the psychological state. And the belief that Quranic recitation and supplications carry healing power.

Individuals may also resort to ruqyah as a result of believing in the presence of spiritual problems or negative influences that they believe need to be removed through spiritual care. This is also due to the woman's structure, being sensitive and sensitive, and tending to everything that affects her emotions, especially when it comes to spirituality. The customs, traditions, and culture of the Adrarian society, which is saturated with religious and spiritual values, and the spread of the zawiyas and Quranic schools. Evidence of this, and this makes women see that the sophisticated person is the ideal and the authority and role model. There is no doubt that the cure for these ills will be at his hands, as he is the reformer, guide, imam, and teacher of the Qur'an.

They also reject psychological treatment as it is inappropriate or unfamiliar from a cultural or religious perspective, and some fear the social stigma associated with seeking psychological help. It is also possible for some individuals to have great confidence in ruqyah treatment and not realize the need for psychological help or not acknowledge the existence of a problem in the first place that needs treatment. The rejection of psychological treatment can be explained by a misunderstanding about the psychotherapist, which creates in some individuals a fear of talking about personal and emotional problems. The refusal of some males to be treated with ruqyah is also due to the individual's view that there is no scientific effectiveness of ruqyah, and the belief of some that diagnosing psychological problems is within the scope of psychological treatment and not resorting to ruqyah treatment. Cultural and religious differences also play a role in individuals choosing a particular type of treatment.

While the male gender resorts to psychotherapy to treat psychological disorders such as depression and anxiety, individuals desire psychotherapy in order to enhance life skills and it is considered a way to improve mental health. The need for strength also makes them choose psychotherapy to help them deal with daily challenges and pressures, both on the levels. Personal, professional and self-development.

Based on the results obtained, we can accept the hypothesis that females resort to legal ruqyah more than psychological treatment. In any case, the choice between psychotherapy and ruqyah depends on personal beliefs and needs, and the two treatments can be integrated in a way that meets the needs of the individual. It should be noted that there may be a contradiction if ruqyah or psychological treatment is considered an absolute alternative

without considering the needs of the individual and the nature of his condition. It is often preferred to integrate the two treatments to achieve the best results, as the spiritual and psychological aspects can contribute to enhancing overall health.

### **-Recommendations:**

-If you choose ruqyah, it is recommended to go to ruqyahs who have trust and a medical reputation.

Ruqyah can be used as an addition to psychological treatment to achieve a balance in comprehensive care.

-In health cases, it is preferable to listen to the medical team's directions for optimal treatment.

Recommendations for psychotherapy:

-Promoting awareness of the importance of mental health and how psychotherapy can help improve an individual's life.

-Consulting specialists in the field of psychological treatment, such as psychologists

- Encouraging individuals to accept psychological support as a means of enhancing mental health and dealing with challenges.

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