

Evaluation of Stories of the Prophets in the Holy Qur'an Based on Existential Therapy

Harun Torun & Mustafa Tekke* 

Department of Psychology and Counseling, Duzce University, Duzce, Turkey

✉ mustafatekke@gmail.com

Article History:

Received: June 22, 2022

Revised: August 28, 2022

Accepted: August 30, 2022

Published: October 13, 2022

Abstract

This study aimed to examine the stories of 25 prophets mentioned in the Qur'an within the framework of the existential theory. The research has been studied on associating the prophets and their stories in the Qur'an with the concepts of the existential theory. While the life of the prophets was encountered with the existentially positive concepts of the existential theory, no relationship could be established with the negative concepts. Knowing that the prophets mentioned in the holy book of Islam, the Qur'an, can be associated with the concepts of existential theory is important because it can be beneficial in existential therapy studies with Muslims. In addition, the study finding is significant in terms of establishing a bridge between the Qur'an, which is the main element of Islam, and the existence of western philosophers and mental health experts.

Keywords: Existential Therapy; Holy Qur'an; Prophet Story

INTRODUCTION

The concept of existence draws people from the plainness of concrete life to an area of meaning where life itself is questioned. One of the functions of religion is to realize this liberation of humans, to bring human and the Creator together (Bensaid et al., 2021; Öz, 2015). Additionally, the concept of wisdom, which is to deal with *dasein* (existence) as a whole, has tried to deal with knowledge as a whole, thus trying to see science, morality, *dasein* and existence holistically (Düzgün, 2006). According to Descartes, philosophy is the occupation of firsts. However, only the perfect Creator can know the first cause of everything. The perfect, omniscient, omnipotent Creator creating human's own existence is in the status of the absolute sage who knows the first cause of everything (Yüce, 2019).

Society has certain expectations on people attitude and behavior. The conflict of people with the norms of society can have existential consequences and can be considered existentially (Öz, 2015). Many prophets, such as Abraham, Lot, and Noah, wanted to change the society they lived in. Abraham said: "Well, have you thought (just a little) about what you worship, whether it's you or your forefathers?" (Chapter Shuara [26] Verses 70-76). In the Qur'an, the prophet Abraham, with his expression in the verse, wants to bring a new order and criticizes his father and those around him for following the traditions of their ancestors without thinking. He opposes his father and the people around him because they worship idols. He warns them, but the warnings do not help them change. Finally, they tried to kill the prophet Abraham by throwing him into the fire. His father threatened to kill Abraham by stoning him to death. However, God saved Abraham. Only the prophet Lot believed in Abraham. But Lot's people were also unbelievers and were eventually destroyed.

Taslaman defended the importance of the existential approach by quoting Sartre, Nietzsche and Dostoyevsky. Dostoyevsky's "If there

is no God, everything is permissible." Based on the premise, Taslaman mentioned that in an existence where there is no Creator, being good is nowhere written. The absence of an existential Creator is boring, and morality now has to be dealt with only on the axis of human beings. This means that human strength will be lost with the elimination of an absolute Creator figure and the concept of good will be weakened rationally for its existence (Taslaman, 2013).

It is stated that the existential approach progressed as a third school of psychology after the psychoanalytic school founded by Freud and the behaviorist school established by Watson (Yalom, 2002). The existential approach focuses on the human search for meaning. According to the existential theory, humans do not behave only according to factors such as sexuality and inferiority as stated by Freud and Adler. Each person shapes his/her behaviors because he/she searches for meaning in their life (Frankl, 2011). Frankl (2006) sees the search for meaning as a basic motive. A study has stated that there are nine different existential approaches today. What these different therapies have in common, according to the study, is their concern with death, meaninglessness, isolation, and freedom (Terao & Satoh, 2021). One can live or even die for search of meaning. In a study on the reason for the existence of the universe, it was specific that Craig, Farabi, İbni Sina and Gazali agreed in the idea of Creator (Karagöz, 2019). Kierkegaard's view that the way to reach the Creator will pass through individual existence is also an important perspective on the relationship between existence and religious beliefs (Şahiner, 2017). Existential analysis of the stories of the prophets is thought to be important because the prophets mentioned in the Qur'an are messengers between God and the people who convey what God wants from people.

The research model adopted in the study is content analysis, one of the qualitative research methods. Content analysis was preferred

because it is a model that emphasizes analysis. Content analysis provides a detailed examination of the written materials related to the subject (Yıldırım & ve Şimşek, 2003). The aim of the study is to examine the parts of the lives of the 25 prophets (Zülkarneyn, Üzeyir and Lokman, are not taken into account because there is no clear consensus that they were prophets) mentioned in the Qur'an, with existential theory. These prophets were Adam, Idris [Enoch], Noah, Hud, Salih, Abraham, Lot, Ishmael, Isaac, Jacob, Yusuf [Joseph], Ayyub [Job], Shuayb, Moses, Harun [Aaron], David, Solomon, Zulkifl [Dhu al-Kifl], Yunus [Jonah], Ilyas [Elijah], Elyesa [Elisha], Zechariah, Yahya [John the Baptist], Isa [Jesus] and Muhammad (PBUH). The topics covered by the chapters underlie many topics such as the struggle of the prophets with their people, their communication with God, their efforts to spread the religion revealed to the prophets from God, and their struggle with polytheism. The characteristics bestowed on the prophets by God will be examined within the framework of existential theory and their harmony will be examined. In the research, first of all, the prophets mentioned in the Qur'an were mentioned. In the second step, the terms of the existential theory are given. At the end of the study, the terms associated with the prophets are shown and interpreted in [Table 1](#) with the verses talking about the associated prophets.

Prophets Mentioned in the Qur'an

God has conveyed his orders and commands to humanity through prophets since the existence of humanity. Four holy books have been given and the last of these books is the Quran that was sent through the prophet Muhammad PBUH. Prophets are messengers appointed by God to transfer God's orders and prohibitions to people (Taşdoğan, 2018). There are 25 prophets mentioned in the Qur'an. These are Adam, Idris, Noah, Hud, Salih, Abraham, Lot, Ishmael,

Isaac, Jacob, Yusuf, Ayyub, Shuayb, Musa, Harun, David, Solomon, Zulkifl, Yunus, Ilyas, Elyesa, Zechariah, Yahya, Isa and Mohammed (Gürer, 2019). It is mentioned in the Qur'an in the 78th verse of Surah Mu'min, indicating that there are prophets other than those taught to Muhammad.

Existentialism and Existential Therapy Theory

It is seen that the existential school, which is based on philosophy, finds its place in various fields such as art, psychology and religion. Heidegger is a vital figure that founded existential philosophy transferring this subject to the field of psychology (Geçtan, 1974). According to Heidegger, a human is a being who is thrown into the world, and if he has to be in the world from birth to death, he will discover his own sources (Heidegger, 1996). He considers the concept of existence in the world as "*dasein*". The concept of *dasein* will be covered more extensively in the following paragraphs. Heidegger collaborated with researchers such as Boss and Binswanger, and then his views began to spread. The theory, which started to be adopted in the psychology community in the USA with Rollo May and Adrian Van, reached wide circles in a short time (Geçtan, 1974). It is not possible to give a single definition of existentialism adopted by many theorists. According to Frankl, there are as many existentialist psychiatry approaches as there are existentialist psychiatrists in the world. Although these theorists share some common themes, they have different explanations. Reaching one's own source, the steps to be taken in this journey, and the meanings that one will find are the main subjects of the theory (Çelik, 2017). The possibilities of human self-actualization are also discussed (Tekke, 2019). In short, it is an approach that focuses on people's potentials (Gül, 2014). It is a point that distinguishes human beings from other beings that they can contribute to their own sense of existence. It is argued that people are

able to find out the truth due to choices they make, and religious guidance (Ismail & Tekke, 2016; İlgar & Coşgun İlgar, 2019).

BASIC ELEMENTS OF THE EXISTENTIAL APPROACH

The principal scholars who adapted existential theory to psychology and psychotherapy are Viktor E. Frankl, Rollo May, and Irvin Yalom. There are some basic elements that are shaped under the main themes of the approaches of both philosophers and people working in the field of psychology. These are existential anxiety, *dasein*, anxiety, death anxiety, freedom and responsibility, loneliness, meaninglessness and search for meaning, authenticity, noble race and degenerate human race, strength, conformism and totalitarianism, existential questioning, collective neurosis and isolation.

Existential Anxiety

Existential anxiety is a concept especially mentioned by Frankl (2006). According to Frankl, the anxiety arising from the questioning of whether one's life is worth living and the hopelessness that it brings is existential anxiety. He argues that living life is necessary to find the meaning of life. He states that even in the most hopeless moments, there will be a meaning in life.

Dasein

Dasein is a concept introduced by Heidegger. *Dasein*, which meets the concepts of existence and life, is much more comprehensive in Heidegger's philosophy. It explains existence in the world, being here right now, questioning the meaning of existence with *dasein*. Since man is the only creature that can question the meaning of existence, it is seen that by *dasein* he also means human (Tülüce, 2016). There are four styles of *dasein*. The first of these is called the *umwelt*. Physically, it characterizes our existence in the world. With *Mitwelt*,

our existence in the social context is explained. The *Eigenwelt* is our introvert, our own, spiritual world. *Uberwelt* represents the desired world. Elements such as spirituality and religion are included here (Tekke & Ismail, 2016; Tekke & Watson, 2017; Erden, 2018; Tekke et al., 2020).

Anxiety

Anxiety is a phenomenon brought about by the existence of the individual. A carefree person is unthinkable. The anxiety emphasized in existentialism is not pathological. It is expected, possible and necessary (Kurt, 2019). Theorists also refer to this situation as existential anxiety. Death, freedom, loneliness, and meaninglessness are all ultimate concerns (Yalom, 2018). Existential theorists state that anxiety is either tackled with courage, or escape and avoidance behaviors are exhibited together with hopelessness (Tillich, 2000; Sayar, 2021).

Death Anxiety

Humanity, which has been in pursuit of immortality since realizing the reality of death, is always trying to find a place between existence and non-existence (Efil, 2020). It is stated that existential philosophy is associated with death anxiety. It is stated that death, as the inevitable end of human being as a mortal being, is not considered as different from life in existential philosophy, but as two phenomena that define each other in meaning (Öztürk, 2019). The fact is that the birth of a human being indicates that he/she will die. Every living being will surely die, and knowing this causes anxiety in people. In this context, the person tends to escape from the reality of death, deny it and suppress it. Existential theories, on the other hand, argue that the main phenomenon that makes life meaningful is the fact of the limited time available before death. The main factor that provides

motivation for self-realization is death, and being aware of this will contribute to living life more efficiently (Kıraç, 2007).

Freedom and Responsibility

According to the Freudian view, a human seeks new situations that can express his instincts, and those new situations compatible with society act as engines in the progress of civilization. Man enables the progress of society, but on the other hand, he renounces his freedom (Deniz, 2005). Existential philosophy draws attention to concepts such as freedom, responsibility, making choices and living in the moment (Kaygısız, 1997). Human is free, except for certain special circumstances (such as birth, bodily deficiencies, and situations in which he is not able to choose). Because a human is free, he makes choices and his life progresses in line with these choices. There is a responsibility that comes with this freedom (Karaefe, 2019). According to the existential school, people are also free to the extent that they take responsibility for their actions. The choices humans make, their freedom in these choices and the situation of creating their existence and reaching their essence in the progressive stage make people worry (Yıkılmaz, 2016). According to Sarte, human consciousness exists for itself, that is, the reason for its existence is itself. Sarte states that existence for another one is a kind of hell. Freedom, according to Sarte, is associated with action. If a person chooses his/her actions, he/she is free and the responsibility of his/her actions is on the person (Bal, 2019).

Loneliness

The existence of man can be described as being equal to loneliness. Being free and responsible in our choices brings with it loneliness. It should not be forgotten that we are alone in birth and death. According to existentialists, the anxiety of loneliness is a

situation that needs to be felt. A person can only return to his essence when he is alone and focus on the meaning of its life (Öcal, 2010). Being together with others may affect on individual choices according to his/her inner resources (Tekke & Çoşkun, 2019). But it is important not to perceive this isolation as a complete break from sociality. It is necessary to divide the time periods in which introversion occurs and the time periods spent in social environments in a balanced way.

Meaninglessness and the Search for Meaning

Humans are worried about not being able to find a meaning for human existence in meaninglessness and the possibility of not being able to find it. This anxiety is also a desirable situation and leads people to seek meaning (Kurt, 2019). People can find meanings in life based on what happened to them, their actions, their observations and their point of view. This meaning can vary from person to person and from moment to moment (Frankl, 2006).

In cases where the individual thinks that life has no meaning and they cannot find a meaning in life, he experiences an existential emptiness. The existential gap can recur in the event of the termination of work, study or other important situations for human that give meaning to life. It has been stated that the reason for many suicide cases is the existential gap (Frankl, 2006).

The search for meaning in life is a dynamic situation. Meaning can be deduced from every event. This includes suffering. Frankl is one of the theorists who focus most on the phenomenon of suffering in his work. He himself was held captive in concentration camps, subjected to physical suffering, and observed other people in the same situation. It emphasizes the necessity of changing oneself and one's point of view if there is no strength to remove the suffering that the person is exposed to due to reasons beyond his control (Frankl, 2006). In the same study, Frankl (2006) states that if suffering is inevitable, it

is still possible to find meaning and even to make sense out of suffering.

It is stated that meaning is a subjective and free experience of human beings. Although the meaning that exists on the ground of existence manifests itself on an object in the material world, it is beyond that object. Although a person knows that he will die one day, he can hold on to life by ignoring death. It has been stated that the meaning that religion considers as a whole beyond the concrete world is superior to science in answering questions for human existence ([Bahadir, 2000](#)).

Authenticity

Authenticity is also a prominent and frequently repeated concept in the existentialist school. With this concept, it is meant that the person sees and accepts the character he has and that his reflection on the outside world is consistent with his character. So living one's true self is authenticity. The meaning of each person's life is unique. If a person cannot be authentic, he cannot discover the meaning of his own life, he may take the meanings of others' lives as his own, or he may choose meanings that do not coincide with what he actually is. Authenticity is an important phenomenon in reaching the essence and meaning of life ([Salur, 2021](#)). Self-conscious people are willing to die for the principles they believe in. The most basic element in the formation of this consciousness is authenticity and originality ([May, 2009](#)).

The Noble Human Race and the Degenerate Human Race

A guard handed Frankl a piece of bread from his meal, and Frankl felt intense emotion and wept at this gift ([Frankl, 2006](#)). [Frankl \(2006\)](#) states that he and other prisoners were deeply tortured and inhumanely treated at the camp, and he was very touched because a

guard at their head put him in the place of a human being and approached him with a humane feeling. He also states that they were worked in freezing cold, and were not allowed to rest next to the stove, which tried to heat the environment, even for a short time, even with a weak fire (Frankl, 2006). He stated that the camp administration, who wanted the prisoners to be dealt with harshly, assigned the guards who exhibited sadistic behavior to the prisoners under normal conditions. Frankl (2006) mentions that there are only two human races on earth according to his observations. The noble human race and the degenerate human race. It is stated that there are both in every society and that no community on earth can consist of only one race. So much so that even in the Nazi camp, guards from noble and degenerate races found a place for themselves (Frankl, 2006).

Strength

People accept the existence of an authority in many different areas of life (May, 2009). The main reason for accepting authority in various fields such as politics, religion, and science was stated as the inability of people to find the strength to oppose authority (May, 2009). The behavior pattern of the society, which cannot find the strength to oppose the authority, will emerge as following the leader (May, 2009). It has been stated that the shocking and effective movements in society emerged with the disappearance of the love and respect of individuals for their self, and therefore, individuals who make up the society should oppose totalitarianism and everything that will make them lose their identity (May, 2009). In a different study, May (2007) stated that the first step an individual will take in his journey to become an individual is to determine his purpose. Pointing to the key role of freedom in being an individual, May states that the emotion that arises in the inhibition of freedom will be anger and hatred (May, 2007).

It has been stated that discovering the self is a difficult and painful process. It has been stated that while learning to be an individual, many dilemmas will be faced and that one will have to face the chains that bind the person to his/her family and family members (May, 2009). It is emphasized that the main struggle in the process of individuation is a civil war within the self. Just as a baby is tied to his mother by a cord, the individual is also dependent on his parents at the expense of his freedom, receiving psychological satisfaction in return (May, 2009). It has been stated that it may be easier for the individual to struggle with an external power, but the struggle of the individual with himself will be more difficult (May, 2009).

The relationship between freedom and self-consciousness was emphasized (May, 2009). An individual's reactions in the situations he encounters is limited by rules and prohibitions, and it is stated that as a result in being channeled to exhibit certain behavior patterns, he will lose his self-consciousness as well as his freedom (May, 2009). We can say that there is a strong positive relationship between freedom and self-consciousness (May, 2009). As the person's self-consciousness increases, the spectrum of possible behaviors will also diversify. Every step taken freely, every choice made will have the power to influence future behavior to be more free (May, 2009). In another study, it was stated that a person's self-perceptions are a valuable element that strengthens the existence of the person and strengthens his place in society. Studies on the harmony of self-perceptions of clients and of clients with therapists and counselors were recommended (Özen & Gülaçti, 2010).

The way for an individual to push his own limits is through the individual's realization that there are limits to his own power. Excessive pride and arrogance will not benefit but rather harm him (May, 2009). According to May, absolute power is knowledge. Man's control of nature through absolute power creates a false perception

that he can also control people, and the wrong inference that occurs harms individuality (Akabay, 2011). The functional aspect of religion has been defined as facilitating what is difficult for the individual and empowering the individual to cope with difficulties (Akabay, 2011). Another researcher stated that the will to power has an important place in coping with death anxiety by expanding the environment with which the person is related (Küçük, 2019).

According to existential theory, individuals are responsible for their actions. In the process of emotion-focused therapy, it is aimed for the client to gain awareness of the power scheme behind the actions exhibited. By making use of the techniques of the Gestalt approach, focused techniques are used in the here and now. It has been stated that the concept of power should be handled within the framework of the here and now (Yildirim, 2020).

Conformity and Totalitarianism

An important feature that distinguishes humans from animals is that human behavior is not under the control of instincts, unlike animals. People do not direct their behavior with stereotypical behavior patterns. It has been stated that the traditional directions in the life of today's people have disappeared, unlike the ancient times. As a result of this, it is stated that people fall into a void and sometimes do not know what to do. The concept of "conformity" is defined as "conformity" when people observe [and copy?] the behaviors of others, and as "totalitarianism" when they accept the behaviors that others want from them (Frankl, 2011). The perpetuation of conformism and totalitarianism means that one can never be authentic. As mentioned above, individuals who cannot reach authenticity cannot find the meaning of their lives.

It is stated that within the framework of the abandonment and teachings given to the individual by the environment, the individual's

living within the framework of the standards determined by others and the society will prevent the existence of the individual. We can say that existential blocking is the channeling of the individual to a life frame created outside of the person's tradition, custom and himself (Tagay et al., 2016).

Existential Inquiry and Collective Neurosis

It can be said that existential inquiry is a personal search that begins with adolescence. The person asks questions such as why he exists, what he should do, what is right and wrong in life, and seeks meaningful and satisfying answers to these questions (Asiloğullari, 2021).

Collective neurosis emerges as an ongoing problem in the struggle for life. Collective neurosis manifests itself in four different ways (Tagay et al., 2016):

- Constant repetition of the same behaviors, uniformity.
- Attribution of matters beyond one's own control that arise in one's life to fate
- Abandonment of personal responsibility as a member of the group.
- As a group member, exhibiting a negative and rigid attitude towards people outside the group (Tagay et al., 2016).

Isolation

According to existentialism, it has been stated that the loneliness of a person who came to the world alone and left the world alone, gives meaning to the life of a person and an answer to the question of how to live (Bilgili & Acar, 2017). Although a person is alone, he lives and interacts with other people. It has been stated that the subjective existence of a person will also affect the existence of the other person

thanks to the relationships formed. Likewise, the person himself is affected by the existence of others.

The concept of isolation, which is shown as the reason for the individual's inability to establish relationships with others along with loneliness and vulnerability, has been defined in three different ways . Interpersonal isolation is that the person is alone and has limited relationships with others (Bilgili & Acar, 2017; Tekke, 2019).

- The isolation that occurs within the person is the suppression of one's own feelings and thoughts, and ignoring them.
- The person accepts the values of others within the framework of the negative attitudes others have developed against his or her own potential and views.
- Existential isolation, on the other hand, is more fundamental than the other two concepts of isolation, in that a person sets a serious limit between himself and his worldly life, and isolates himself in a deep sense of loneliness .

As a result of individual and internal inquiries on the meaning of life and death, the individual who believes in the meaninglessness of living will experience internal isolation. The internal isolation experienced will cause the individual to experience psychological problems, move away from life, and acquire anxiety (Küçük, 2019).

A person who comes to the world alone and goes alone wants to connect with other people on his journey in the world (Bilgin et al., 2018). According to the existential theory, the key to preventing isolation is stated as love. The relationship that the individual establishes with other people will prevent the isolation of the individual. In terms of existential theory, it can be said that the individual who is healthy is the love-based, satisfying relationships that he will establish with other people (Bilgin et al., 2018).

Comparison

Table 1.

Existential theory terms and verses with which they are matched

Fundamentals of Existential Theory	Paired Verse
Dasein	<p><i>When they presented themselves before Joseph, he took his brother [Benjamin] aside. He said, "I am your brother, so do not feel distressed about whatever they have been doing." (Yusuf, 12/69).</i></p> <p><i>(Yusuf):" O my two fellow-prisoners, one of you will serve wine to his lord, the other of you will be crucified and birds will feed off his head. The matter about which you have been seeking my opinion has been so decreed." (Yusuf 12/41).</i></p> <p><i>When the angels said, 'O Mary, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Mary, honoured in this world and in the next and one of those who are granted nearness to God. (Al-i Imran, 3/45)</i></p> <p><i>He has made me blessed wherever I may be, and has enjoined upon me prayer and almsgiving throughout my life. (Meryem, 19/31)</i></p> <p><i>Lût said: I ask of you no recompense for this; my reward is only with the Lord of the Universe. (Suara, 26/164)</i></p> <p><i>(İbrahim and İsmail): "Our Lord, send forth to them a messenger of their own to recite Your revelations to them, to teach them the Scripture and wisdom, and purify them. You are the Mighty, the Wise One.." (Bakara, 2/129).</i></p> <p><i>Solomon smiled broadly at its words and said, "Lord, inspire me to be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; and include me, by Your grace, among Your righteous servants!" (Neml, 27/19).</i></p> <p><i>(Muhammed): Say, "Lord, grant me an honourable entrance and an honourable exit, and sustain me with Your power." (İsra, 17/80).</i></p> <p><i>We gave Moses and Aaron the criterion of right and wrong and a light and reminder for the righteous... (Enbiya, 21/48)</i></p> <p><i>These are the ones whom God has favoured: the prophets from among the descendants of Adam and of those whom We carried in the Ark with Noah; the descendants of Abraham, of Israel, and of those whom We have guided and chosen. For when the revelations of the Merciful were recited to them, they fell down, prostrating themselves and weeping. (Meryem, 19/58)</i></p>
Anxiety	<p><i>Remember the man in the whale [Jonah] when he went away in anger, thinking We had no power over him. But he cried out in the</i></p>

Evaluation of Stories of the Prophets in the Holy Qur'an...

darkness, "There is no deity but You. Glory be to You! I was indeed wrong." (Enbiya, 21/87).

(Nuh): ...if You leave any, they will misguide Your servants, and they will beget none but sinners and deniers of truth (Nuh, 71/27).

Freedom and Responsibility

Is the unseen within their grasp so that they write it down? Wait patiently for your Lord's judgement; do not be like the man who, having been swallowed by a whale, called out in distress.. (Kalem, 68/47-48).

(Nuh) pleaded: "My Lord, I take refuge with You from asking You something of which I have no knowledge. If You do not forgive me and show me mercy, I shall be one of the losers.." (Hud, 11/47).

(Süleyman): He prayed, "Lord forgive me! Grant me such power as no one after me will have – You are the Most Generous Provider." (Sâd, 38/35.)

(İbrahim and İsmail): " Lord, make us submissive to You; make of our descendants a nation that will submit to You. Teach us our rites of worship and turn to us with mercy; You are the Forgiving One and the Merciful." (Bakara, 2/128).

Loneliness

And so, when they went away with him, they decided to cast him into the dark depths of a well. Then We revealed to him Our will, "You shall [one day] tell them of this deed of theirs, when they do not realize who you are." (Yusuf, 12/15).

Yet, even after all the evidence they had seen, they thought it right to jail him for a time. (Yusuf, 12/35).

...and they believed in him: so We let them live in ease for a while (Saffat, 37/148).

Meaninglessness and Meaning

And they showed him their brother's shirt, stained with false blood. "No!" he cried. "Your souls have tempted you to do something evil! But it is best to be patient: God alone can help me bear the loss you speak of. (Yusuf, 12/18).

"Build the Ark under Our eyes and in accordance with Our revelation. Do not plead with Me concerning the evil-doers. They shall certainly be drowned." (Hud, 11/37).

Authenticity

They said, "O Salih! We had great hopes in you. Do you forbid us to worship what our fathers worshipped? We are in grave doubt, amounting to suspicion, concerning that to which you call us." (Hud, 11/62).

We have not taught him any poetry nor would it be fitting for him. This is merely a Reminder and a clear Quran. (Yasin, 36/69).

When he asked his father and his people, "What is that which you worship?" They said, "We worship idols and will continue to cling

to them." He asked, "Do they hear you when you call to them? Do they help or harm you?" They replied, 'But we found our fathers doing the same.' Abraham said, "Have you really thought about what you have been worshipping, you and your forefathers" (Suara, 26/70-76)

The Noble Human Race and the Degenerate Human Race

"Lord, grant me by Your own grace virtuous offspring. You are the hearer of all prayers." (Al-i Imran, 3/38).

As an example to those who are bent on denying the truth, God cited the wife of Noah and the wife of Lot, who were married to two of Our righteous servants, but who betrayed them. So they could not help them against God, and they were told, "Enter the Fire along with all the others." (Tahrim, 66/10).

Strength

But none save a few youths declared their faith in Moses, [while others held back] for fear that Pharaoh and his nobles would persecute them. Pharaoh was high and mighty in the land. And one who transgressed all bounds. Moses said, "O my people; if you believe in God, [and] if you have surrendered yourselves to Him, then in Him alone put your trust." They said, "In God we put our trust. Our Lord, make us not a trial [the subject of persecution] for the oppressors. And deliver us by Your mercy from the people who deny the truth." (Yunus, 10/83-86)

Existential Inquiry

When night descended on him, he saw a star. He said, "This is my Lord!" Then when it set he said, "I do not love things that set." When he saw the moon rise and spread its light, he said, "This is my Lord." But when it set, he said, "If my Lord does not guide me, I will be one of the misguided people." Then, when he saw the sun shining, he said, "This is my Lord! This is the greatest of all!" Then when it set, he said, "My people, I disown The Cattle all that you worship besides God. I have set my face with singleminded devotion, towards Him who has created the heavens and the earth, and I am not one of the polytheists ". (En'am, 6/76-79)

It is seen in [Table 1](#) that examples of existential anxiety, death anxiety, conformity, collective neurosis and abstraction could not be reached in the stories given from the lives of the prophets. It can be stated that every living person is in the *umwelt*. The word Salih means a person who does good deeds. These benevolent works include both the spiritual dimension and other people ([Gürer, 2019](#)). It is deduced that the prophets Yusuf and Solomon, who are expressed as Salih, are in the *mitwelt*. In addition, zakat worship of the Prophet is defined as

giving a certain part of the property to the people determined by God and is a worship that came to all prophets (Acar, 2014). Zakat and *mitwelt* are concepts that can be associated with each other. From this point of view, it has been concluded that all the prophets were in the *mitwelt* and encouraged the people around him to do so.

In addition, it can be deduced that the prophets are in the *mitwelt*, since religious communication can be through relationship and communication. It indicates that Joseph is also present in the world in the *eigenwelt* dimension. The expressions "Gratitude" and "Salih" are discussed in the *umwelt* dimension. Zülkifl, Ismail, Idris, Elyesa, Ilyas, Yahya and Zekeriya are supported by their presence in the *umwelt*. In addition, studies have revealed that the prayer that makes prostration possible, which is one of the closest moments to God, was sent to all prophets (Acar, 2014). It is clear that all the prophets are included in the *umwelt*. According to the existential school, after attaining all four steps of *dasein*, a human can rise to the level of existence (Yildiz & Ataş, 2020).

Jonah escaped. Noah was worried. Yunus, Salih, Moses, Noah, Solomon, Abraham and Ismail are among those who took responsibility for Adam's choices and repented. Although the Prophets Salih, Yusuf, Noah, Hud and Shuayb were left alone on the path they believed in, it is seen that they did not turn from the path they believed in and displayed behaviors in accordance with their essence. It can be said that this situation is related to authenticity. The main meaning and purpose in the lives of the prophets is on religious teaching. For these reasons, all prophets have ultimate meaning. In addition; The prophets Ayyub and Jacob cling to life with the meaning found in suffering. In Noah, the meaning of his life was reshaped on building an ark. Although the prophets Yusuf, Shuayb and Noah were ridiculed, persecuted and ostracized by their communities, they did not give up on their goals. The lives of the prophets in the stories told

are examples of authenticity. The prophets Zechariah, Ishmael, Isaac, and Abraham prayed to God for a noble race. Noah's and Lot's wives and Noah's son were among those who did not believe him.

Many good and wicked people, including prophets, came from their descendants. The progeny of the prophets is not a pure lineage either. Moses and Abraham trusted God against authority and could not turn away from the path they saw for the meaning of their lives , we can say that they acted in accordance with the concept of power. The prophets Salih, Hud, Shuayb, Abraham, and Muhammed did not exhibit conformity and/or totalitarian behaviors despite the negativities they experienced. We can say that the questioning of the worshipability of the objects such as the moon, sun and stars that the Prophet Abraham saw around him is an existential questioning. In another example, in the story of the Prophet Abraham mentioned in the Qur'an, "What can I worship?", attention was drawn to the relationship between the search for the question and existential questioning (Çapcıoğlu & Yürük, 2010).

DISCUSSION AND CONCLUSION

In the study, there are 25 prophets mentioned in the Qur'an. Traits and experiences that can be associated with the basic concepts of existential theory have been identified in all prophets. When we analyze them in terms of the concepts of abstraction, the accounts of the prophets in the Qur'an illuminate responses to existential anxiety, *dasein*, anxiety, death, freedom and responsibility, loneliness, the search for meaning , authenticity, noble people, a degenerate human race, power, conformism and totalitarianism, existential questioning, and collective neurosis. It has been observed that the prophets did not exhibit behaviors related to collective neurosis, isolation, conformity, totalitarianism, degenerate human characteristics, or existential depression.

All the accounts of the prophets related to the *umwelt*, *mitwelt* and *uberwelt* concepts of the *Dasein* concept, and it was also possible to make a connection with the concept of *eigenwelt* in the Prophet Yusuf. There is a relationship between the concept of anxiety and the verses of Yunus and Noah, and the concept of loneliness with the verses of Yusuf, Yunus, Salih, Noah, Hud and Shuayb. When freedom and responsibility are examined, the relationship between the verses in which the Prophets David, Adam, Moses, Yunus, Noah, Salih, Solomon, Abraham and Ismail are instructed. In addition to the fact that all the prophets continue their mission of religious preaching, which is their ultimate meaning, a relationship has been established between the stories of Ayyub, Jacob and Noah within the framework of the concept of meaninglessness and the search for meaning.

The concept of authenticity is a concept that can be associated with all prophets. It is also indicated with additional evidence to support the association with some verses in which the Prophet Moses, Salih, Shuayb, Noah, Hud, Muhammad and Yusuf are mentioned. The relationship between the concept of noble and degenerate peoples are illustrated by the stories of the prophets Abraham, Isaac, Ismail, Yakub, Yusuf, Noah, Lot and Zechariah . A relationship has been established between the concept of power and the stories of Salih, Moses and Abraham. No verse has been identified to support that any prophet was worried about death. On the contrary, it has been seen that the prophets did not return from their existential thoughts despite being threatened with death and rejected by their people. The Prophets Abraham, Isaac, Ismail, Moses, Harun, Lot, Jesus, Muhammad, Salih, Hud, Shuayb, Yusuf are examples of prophets who put their existential concerns at the center of their lives and turn to God in all difficulties.

Based on the communication of the Prophet Moses with God in the Qur'an, it has been stated that the desire of man to be himself is an

imitation of the Creator and acts as a shield against existential guilt. In the Qur'an, the sending of man to the world is interpreted as a person coming to the world alone and leaving alone (Koç, 2020). The Qur'an has been shown as an answer to human's existential questioning, existential concerns and need for meaning (Şengül, 2017). It is stated that the Qur'an focuses on the meaning of life. In Yunus's story, it is concluded that human is considered as a responsible being. The study states that man has been made responsible by God in the Qur'an, and the rejection of responsibility is with Nimrod explains with examples of Pharaoh and Satan in the Quran (Bilen, 2016; Ismail & Tekke, 2016; Villanueva et al., 2022). In a study dealing with the concept of patience, attention was drawn to the relationship between patience and responsibility. It is stated in the Qur'an that the prophets are exemplified by the concept of patience (Doğanay, 2019).

There are more than 1.6 billion Muslims in the world (Pew Research Center's Forum on Religion & Public Life, 2009). It can be said that the Muslim population of over 1.6 billion constitutes a significant part of the world's population. The findings of the study will be beneficial in existential therapy studies for Muslims around the world. A scholar examining existential counseling from an Islamic perspective stated that the Qur'an can be useful when counseling Muslim clients within the framework of existential theory (Abu-Raiya et al., 2018; Abu-Raiya et al., 2019; Cucchi, 2022). Note that while all the prophets of Islam are male (including those considered in this article), a study has shown that existential therapy also has a positive effect on women's rumination and awareness (Rezapour-Mirsaleh et al., 2022). It has been stated in other research that the political studies made by putting the existential theory in the center offer a solution against discrimination (Heidenreich et al., 2021; Binder, 2022; Mishali-Ram & Fox, 2022). In a different study, it was concluded that Ellison used existential theory to find a solution to the identity problem of

African-Americans (Cotkin, 1995; Bassey, 2007; Dokmane, 2017). Similarly, it was stated that Necip Mahfuz used existential theory in his novels to deal with the problems of his characters (Naem & Janoory, 2019). The data on the association and non-association of the stories of the prophets revealed in the Qur'an will give an idea about the compatibility of the possible historical data about the prophets with the Qur'an.

Limitations

The research is limited to only 25 prophets mentioned in the Qur'an. The Qur'an was taken as the only source for the 25 prophets mentioned in the Qur'an. Historical and other religious sources giving information about these prophets were not taken into account. The hadith books, which are respected by Muslims, or the holy books of other religions are not taken as a source.

REFERENCES

- Abu-Raiya, H., Ayten, A., Agbaria, Q., & Tekke, M. (2018). Relationships between religious struggles and well-being among a multinational muslim sample: A comparative analysis. *Social Work, 63*(4), 347–356. <https://doi.org/10.1093/sw/swy031>
- Abu-Raiya, H., Ayten, A., Tekke, M., & Agbaria, Q. (2019). On the links between positive religious coping, satisfaction with life and depressive symptoms among a multinational sample of Muslims. *International Journal of Psychology, 54*(5), 678–686. <https://doi.org/10.1002/ijop.12521>
- Acar, A. (2014). Önceki ümmetlerin ibadetleri hakkında Kur'an kıssalarındaki bilgiler kapsamında "İslam beş şey üzerine bina edildi" hadisi hakkında bir değerlendirme [An evaluation of the hadith "Islam was built on five things" within the scope of the information in the Qur'an about the worship of previous ummahs]. *Eskişehir Osmangazi Üniversitesi İlahiyat Fakültesi*

- Dergisi*, 1(1), 39-68.
<https://dergipark.org.tr/tr/pub/esoguifd/issue/29555/49370>
2
- Akbay, Y. E. (2011). *Rollo May`in birey ve din anlayışı [Rollo May's understanding of the individual and religion]* [Master thesis, Sosyal Bilimler Enstitüsü, Süleyman Demirel Üniversitesi].
<https://acikbilim.yok.gov.tr/handle/20.500.12812/269099>
- Asiloğullari, A. (2021). *Lise öğrencilerinin yaşam boyu öğrenme eğilimleri ile hayatın anlam ve amacını sorgulama davranışları arasındaki ilişkinin değerlendirilmesi [Evaluation of the relationship between high school students' lifelong learning tendencies and their behavior of questioning the meaning and purpose of life]* [Master thesis, Eğitim Bilimleri Enstitüsü, Bartın Üniversitesi].
<https://acikbilim.yok.gov.tr/handle/20.500.12812/593270>
- Bahadır, A. (2000). Hayatın anlam kazanmasında psiko-sosyal faktörler ve din [Psycho-social factors and religion in the meaning of life]. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 6, 185-230.
<http://dergisosyalbil.selcuk.edu.tr/susbed/article/view/874>
- Bal, M. (2019). Sartre`ın varoluşçu felsefesi ve dava edebiyatı teorisi [Sartre's existential philosophy and theory of case literature]. *Felsefe Arkivi - Archives of Philosophy*, 50, 17-29.
<https://doi.org/10.26650/arcp2019-589759>
- Basse, M. O. (2007). What is africana critical theory or black existential philosophy? *Journal of Black Studies*, 37(6), 914-935.
<https://www.jstor.org/stable/40034961>
- Bensaid, B., Machouche, S. B. T., & Tekke, M. (2021). An Islamic spiritual alternative to addiction treatment and recovery. *Al-Jami'ah: Journal of Islamic Studies*, 59(1), 127-162.
<https://doi.org/10.14421/ajis.2021.591.127-162>
- Bilen, O. (2016). *Kur`ânî değerler açısından Nihilizm eleştirisi [Criticism of Nihilism in terms of Qur`anic values]* [Master thesis, Şırnak

Üniversitesi].

<http://openaccess.sirnak.edu.tr/xmlui/handle/11503/1803>

- Bilgili, H., & Acar, N. V. (2017). Martin eden romanin varoluşçu terapinin temel kavramlari açısından incelenmesi [Examining the Martinen novel in terms of the basic concepts of existential therapy]. *Journal of International Social Research*, 10(51), 490-500. <https://doi.org/10.17719/jisr.2017.1782>
- Bilgin, O., İnce, M., & Sarıcı, H. (2018, May 12). Türk Arabesk müziğinin varoluşçu terapinin temel kavramları açısından incelenmesi [An investigation of Turkish Arabesque music in terms of the basic concepts of existential therapy]. *9th International Congress on New Trends in Education*, (10 - 12 Mayıs 2018). <https://open.metu.edu.tr/handle/11511/85848>
- Binder, P.-E. (2022). Suffering a healthy life—On the existential dimension of health. *Frontiers in Psychology*, 13. <https://www.frontiersin.org/articles/10.3389/fpsyg.2022.803792>
- Çapcıoğlu, İ., & Yürük, T. (2010). Modern dünyada insanın anlam arayışına teolojik katkı: Hz. İbrahim kıssası örneği [Theological contribution to man's search for meaning in the modern world: Example of the story of Prophet Abraham]. *BİDDER Sosyal Bilimler Dergisi*, 1(2), 21-31. <https://avesis.cu.edu.tr/yayin/8944097e-17f9-4fdc-b3cd-d9b6bed5e3d4/modern-dunyada-insanin-anlam-arayisina-teolojik-katki-hz-ibrahim-kissasi-ornegi>
- Çelik, G. (2017). Varoluş felsefeleri, varoluşçu terapi ve sosyal hizmet [Existential philosophies, existential therapy and social work]. *Dokuz Eylül Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 19(3), 417-439. <https://doi.org/10.16953/deusosbil.280561>
- Cotkin, G. (1995). Ralph ellison, existentialism and the blues. *Letterature d'America*, 15(60), 33-52. https://digitalcommons.calpoly.edu/hist_fac/36

- Cucchi, A. (2022). Integrating cognitive behavioural and Islamic principles in psychology and psychotherapy: A narrative review. *Journal of Religion and Health*, 61(6), 4849-4870. <https://doi.org/10.1007/s10943-022-01576-8>
- Deniz, S. (2005). *Kur'an'da günah kavramının psiko-semantik açıdan incelenmesi* [Examination of the concept of sin in the Qur'an from a psycho-semantic perspective] [Master thesis, Sosyal Bilimler Enstitüsü, Ankara Üniversitesi]. <https://dspace.ankara.edu.tr/xmlui/handle/20.500.12575/29284>
- Doğanay, S. (2019). Zorluklarla başa çıkma bağlamında bir model önerisi: Sabra yolculuğunun beş hali [A model proposal in the context of coping with difficulties: Five states of Sabra journey]. *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi (ÇÜİFD)*, 19(1), 286-307. <https://doi.org/10.30627/cuilah.539982>
- Dokmane, O. (2017). *Existential Images in Ralph Ellison's Invisible Man* [Master thesis, Faculté des lettres et des langues, University Mohamed Boudiaf - M'sila]. <http://localhost:8080/xmlui/handle/123456789/6981>
- Düzgün, Ş. (2006). Din-bilim ilişkisinde modeller ve ortak kavramlar [Models and common concepts in the religion-science relationship]. *KADER Kelam Araştırmaları Dergisi*, 4(1), 51-62. <https://doi.org/10.18317/kader.09215>
- Efil, Ş. (2020). Modern tipta ölümün neliği üzerine [On the nature of death in modern type]. *Felsefe Dünyası*, 72, 172-197. <https://dergipark.org.tr/tr/pub/felsefedunyasi/issue/58346/740570>
- Erden, G. (2018). *Varoluşçu terapi: Psikoterapi kuramları I* [Existential therapy: Psychotherapy theories I] [PowerPoint Slide]. Ankara Üniversitesi Açık Ders Malzemeleri. https://acikders.ankara.edu.tr/pluginfile.php/71261/mod_resource/content/0/13-Varolu%C5%9F%C3%A7u%20Terapi.pdf
- Frankl, V. E. (2006). *Man's search for meaning* (1st edition). Beacon Press.

- Frankl, V. E. (2011). *The unheard cry for meaning: Psychotherapy and humanism* (Illustrated edition). Touchstone.
- Geçtan, E. (1974). Varoluşçu psikolojinin temel ilkeleri [Basic principles of existential psychology]. *Ankara University Journal of Faculty of Educational Sciences (JFES)*, 7(1), 13-17. https://doi.org/10.1501/Egifak_0000000417
- Gül, F. (2014). Varoluşçu felsefenin Türk düşünce hayatındaki yansımaları [Reflections of existential philosophy in Turkish thought life]. *Pamukkale Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 18, 27-32. <https://dergipark.org.tr/tr/pub/pausbed/issue/34738/384119>
- Gürer, N. (2019). *Kur'an'da peygamberlerin karakter özellikleri: (Hz. Âdem, Hz. Nuh, Hz. İbrahim, Hz. Yusuf, Hz. Musa ve Hz. Süleyman örneğinde)* [Characteristics of the prophets in the Qur'an: (In the example of Prophet Adam, Prophet Noah, Prophet Abraham, Prophet Yusuf, Prophet Moses and Prophet Solomon)] [Master thesis, Sosyal Bilimler Enstitüsü, Tokat Gaziosmanpaşa Üniversitesi]. <https://acikbilim.yok.gov.tr/handle/20.500.12812/684777>
- Heidegger, M. (1996). *Being and time: A translation of Sein und zeit* (J. Stambaugh, Trans.). SUNY Press.
- Heidenreich, T., Noyon, A., Worrell, M., & Menzies, R. (2021). Existential approaches and cognitive behavior therapy: Challenges and potential. *International Journal of Cognitive Therapy*, 14(1), 209-234. <https://doi.org/10.1007/s41811-020-00096-1>
- İlgar, M. Z., & Coşgun İlgar, S. (2019). Varoluşçu psikolojik danışma ve psikoterapi: Teori ve pratiği [Existential counseling and psychotherapy: Theory and practice]. *Türkiye Sosyal Araştırmalar Dergisi*, 23(1), 193-220. <https://dergipark.org.tr/tr/pub/tsadergisi/issue/44605/483556>

- Ismail, N. A. H., & Tekke, M. (2016). The relations between Islam and secularism: The impact on social behavior in Turkey. *International Education Studies*, 9(8), 66-74. <https://doi.org/10.5539/ies.v9n8p66>
- Karaefe, S. (2019). *Sartre'da özgürlük ve sorumluluk ilişkisi [The relationship between freedom and responsibility in Sartre]* [Master thesis, Bursa Uludağ Üniversitesi]. <http://acikerisim.uludag.edu.tr/jspui/handle/11452/15511>
- Karagöz, S. (2019). Kozmolojik delil ve William Lane Craig'in kelim kozmolojik argümanı [Cosmological argument and William Lane Craig's theological cosmological argument]. *Journal of Analytic Divinity*, 3(1), 42-55. <https://doi.org/10.46595/jad.556455>
- Kaygısız, İ. (1997). Eğitim felsefesi ve Türk eğitim sisteminin felsefi temelleri [Philosophy of education and philosophical foundations of the Turkish education system]. *Eğitim ve Yaşam*, 8, 5-15. http://www.islamilimleri.com/AnaSayfa/35/FelsefeveEgitimFelsefesi/7Egitim_felsefesi_akimlari.pdf
- Kıraç, F. (2007). *Dindarlık eğilimi, varoluşsal kaygı ve psikolojik sağlık [Religiosity tendency, existential anxiety and psychological health]* [Master thesis, Ankara Üniversitesi Sosyal Bilimler Enstitüsü Felsefe ve Din Bilimleri Anabilim Dalı]. <https://dspace.ankara.edu.tr/xmlui/handle/20.500.12575/33467>
- Koç, C. O. (2020). Modern dünyaya metnin cevabı: Felsefi ıstırap veyahut varoluşsal suçluluk [The text's answer to the modern world: Philosophical suffering or existential guilt]. *Notlar Kuram ve Düşünce Dergisi*, 4(12), 135-146.
- Küçük, H. K. (2019). *Üniversite öğrencilerinin erken dönem uyumsuz şemalarının ölüm kaygılarını yordaması [Predicting death anxiety of university students' early maladaptive schemas]* [Master thesis,

Eğitim Bilimleri Enstitüsü, Necmettin Erbakan Üniversitesi].
<https://acikbilim.yok.gov.tr/handle/20.500.12812/296490>

Kurt, M. (2019). *Yetişkinlerde varoluşsal kaygının bağlanma stilleri ve umutsuzluk ile olan ilişkisinin incelenmesi* [Examination of the relationship of existential anxiety with attachment styles and hopelessness in adults] [Master thesis, İstanbul Arel Üniversitesi Sosyal Bilimler Enstitüsü Klinik Psikoloji Yüksek Lisans Programı].

https://tez.yok.gov.tr/UlusalTezMerkezi/tezDetay.jsp?id=2bMpfP62X4ZdBmpLKv6dYw&no=btEXt9ZZwdrjzggBFga_g

May, R. (2007). *Love & will* (Reprint edition). W. W. Norton & Company.

May, R. (2009). *Man's search for himself* (Reprint edition). W. W. Norton & Company.

Mishali-Ram, M., & Fox, J. (2022). Is governmental and societal discrimination against Muslim minorities behind foreign fighters in Syria and Iraq? *Journal of Peace Research*, 59(2), 122-135.
<https://doi.org/10.1177/0022343320982652>

Naem, A. D., & Janoory, L. B. (2019). Analytical study: The existential predicament perspective in Naguib Mahfouz's selected novels. *International Journal of Applied Linguistics and English Literature*, 8(4), 104-110. <https://doi.org/10.7575/aiac.ijalel.v.8n.4p.104>

Öcal, A. G. D. O. (2010). Varoluşsal sorunlar, birey ve yeni hayat [Existential problems, individual and new life]. *Türklük Bilimi Araştırmaları*, 28, 313-324.
<https://dergipark.org.tr/tr/pub/tubar/issue/16969/177282>

Öz, N. (2015). İlahiyat fakültesi öğrencilerinin din/İslam ve şiddet ilişkisini algılayışı (Kilis 7 Aralık Üniversitesi örneği) [Theology faculty students' perception of the religion/Islam and violence relationship (Kilis 7 Aralık University example)]. *Kilis 7 Aralık Üniversitesi İlahiyat Fakültesi Dergisi*, 2(3), 135-187.
<https://dergipark.org.tr/tr/pub/k7auifd/issue/28266/300149>

- Özen, Y., & Gülaçti, F. (2010). Benlik-kavramı ve benliğin gelişimi bilen benliğe gereksinim var mı? [Is there a need for a self that knows self-concept and self-development?]. *Erzincan Üniversitesi Eğitim Fakültesi Dergisi*, 12(2), 20-38. <https://dergipark.org.tr/tr/pub/erziefd/issue/6000/80003>
- Öztürk, D. (2019). *Günümüz sanatında yaşam ve ölüm sembolü olarak kafatası [Skull as a symbol of life and death in contemporary art]* [Master thesis, Işık Üniversitesi]. <http://acikerisim.isikun.edu.tr/xmlui/handle/11729/2193>
- Pew Research Center's Forum on Religion & Public Life. (2009, October 7). Mapping the global Muslim population [HTML]. *Pew Research Center's Religion & Public Life Project*. <https://www.pewresearch.org/religion/2009/10/07/mapping-the-global-muslim-population/>
- Rezapour-Mirsaleh, Y., Aghabagheri, M., Choobforoushzadeh, A., & Mohammadpanah Ardakan, A. (2022). Mindfulness, empathy and moral sensitivity in nurses: A structural equation modeling analysis. *BMC Nursing*, 21(1), 132. <https://doi.org/10.1186/s12912-022-00912-3>
- Şahiner, M. (2017). Kierkegaard'a göre imanın gereği: Bireysel varoluş [According to Kierkegaard, the requirement of faith: Individual existence]. *Sosyal Bilimler Dergisi*, 7(14), 290-303. <https://doi.org/10.31834/kilissbd.345909>
- Salur, B. (2021). Heidegger'de otantiklik – Zamansallık ilişkisi [The relationship between authenticity and temporality in Heidegger]. *FLSF Felsefe ve Sosyal Bilimler Dergisi*, 31, 577-590. <https://dergipark.org.tr/tr/pub/flsf/issue/62323/888347>
- Sayar, K. (2021). *Varoluşçu psikoloji açısından anksiyete [Anxiety in terms of existential psychology]* [HTML]. Kemal Sayar. <https://kemalsayar.com/insana-dair/varoluscu-psikoloji-acisindan-anksiyete>
- Şengül, A. (2017). *Bayan Kur'an kursu öğreticilerinin sorunlarla başa çıkmada Kur'an-ı Kerim'e başvurmayla ilgili tutumları [Attitudes of*

- female Qur'an course instructors about applying to the Qur'an in coping with problems*] [Master thesis, Sosyal Bilimler Enstitüsü, Uludağ Üniversitesi].
<https://acikbilim.yok.gov.tr/handle/20.500.12812/693490>
- Tagay, Ö., Voltan-Acar, N., & Nalbant, A. (2016). Logoterapide kullanılan kavramların ve tekniklerin türk kültüründe uygulanabilirliği [Applicability of concepts and techniques used in logotherapy in Turkish culture]. *Ege Eğitim Dergisi*, 17(1), 105–126. <https://doi.org/10.12984/eed.53493>
- Taşdoğan, A. (2018). *Kur'an-ı Kerim'de peygamberler için kullanılan ifadelerin analizi* [Analysis of expressions used for prophets in the Quran] [Master thesis, Sosyal Bilimler Enstitüsü, İnönü Üniversitesi].
<http://abakus.inonu.edu.tr/xmlui/handle/11616/11318>
- Taslaman, C. (2013). Arzu delili: Arzulardan god'a ulaşmak [Evidence of desire: Reaching god from desires]. In C. Taslaman & E. ve Doko (Eds.), *God felsefe ve bilim* [God, philosophy and science] (pp. 59–100). İstanbul Yayınevi.
- Tekke, M. (2019). Değerlerin tanımı ve sınıflandırılması: Milli-manevi değerler ve evrensel değerler [Definition and classification of values: National-spiritual values and universal values]. In B. Özer (Ed.), *Karakter ve Değerler Eğitimi* [Character and Values Education] (pp. 80–95). Pegem Akademi Yayıncılık.
<https://doi.org/10.14527/9786052419939.04>
- Tekke, M., & Çoşkun, M. (2019). Kendini tanıma, kendini gerçekleştirme, kendini aşmışlık, potansiyelin tam kullanan kişi: Kişilerarası iletişim [Self-knowledge, self-actualization, transcendence, full potential: Interpersonal communication]. *Elektronik Sosyal Bilimler Dergisi*, 774–781.
<https://doi.org/10.17755/esosder.454355>
- Tekke, M., & Ismail, N. A. H. (2016). Discovering the self in Islam: Self-striving, self-regard, and self-neglect. *Journal of Educational*,

Health and Community Psychology, 5(1), 1-9.
<https://doi.org/10.12928/jehcp.v5i1.4270>

- Tekke, M., & Watson, P. J. (2017). Supplication and the Muslim personality: Psychological nature and functions of prayer as interpreted by Said Nursi. *Mental Health, Religion & Culture*, 20(2), 143-153. <https://doi.org/10.1080/13674676.2017.1328401>
- Tekke, M., Watson, P. J., Kayadibi, S., & Chen, Z. J. (2020). Amanah and muslim identity: Relationships with religious and psychological adjustment in Malaysia. *Journal of Religion and Health*, 59(2), 891-904. <https://doi.org/10.1007/s10943-018-0690-3>
- Terao, T., & Satoh, M. (2021). The present state of existential interventions within palliative care. *Frontiers in Psychiatry*, 12, 811612. <https://doi.org/10.3389/fpsy.2021.811612>
- Tillich, P. (2000). *The courage to be* (Subsequent edition). Yale University Press.
- Tülüce, H. Â. (2016). Martin Heidegger'de dasein kavramı [The concept of dasein in Martin Heidegger]. *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi (ÇÜİFD)*, 16(1), 245-259. <https://dergipark.org.tr/tr/pub/cuilah/issue/24360/258228>
- Villanueva, R. A. M., Özer, B., Tekke, M., & Chen, Z. J. (2022). The Muslim self: Religious and psychological implications of testification and self-development in Malaysia. *Mental Health, Religion & Culture*, 1-11. <https://doi.org/10.1080/13674676.2022.2050688>
- Yalom, I. D. (2002). *Grup Psikoterapisinin teori ve pratiği [Theory and practice of Group Psychotherapy]*. Kabalıcı Yayınevi.
- Yalom, I. D. (2018). Varoluşçu psikoterapi [Existential psychotherapy] (Z. Babayiğit, Trans.). Pegasus Yayınları.
- Yıldırım, O. (2020). Duygu odaklı terapinin gestalt terapi ve varoluşçu terapi ile karşılaştırılmalı analizi [Comparative analysis of emotion-focused therapy with gestalt therapy and existential

- therapy]. *ODÜ Sosyal Bilimler Araştırmaları Dergisi (ODÜSOBİAD)*, 11(1), 253-262.
<https://doi.org/10.48146/odusobiad.730532>
- Yıldız, Y., & Ataç, D. (2020). Dasein'den varoluş'a insan: Karl Jaspers'in insan görüşü [Man from Dasein to existence: Karl Jaspers' view of man]. *Artuklu Akademi*, 7(2), Article 2.
<https://doi.org/10.34247/artukluakademi.813109>
- Yıkılmaz, M. (2016). *Üniversite öğrencilerinde varoluşsal kaygı: Erken dönem uyum bozucu şemalar, kontrol odağı ve travma sonrası gelişimin yordayıcılığı* [Existential anxiety in university students: early maladaptive schemas, locus of control and predictors of post-traumatic growth] [Ph.D. Thesis, Anadolu Üniversitesi].
<https://earsiv.anadolu.edu.tr/xmlui/handle/11421/3533>
- Yıldırım, A., & Şimşek, H. (2003). *Sosyal bilimlerde nitel araştırma yöntemleri* [Qualitative research methods in the social sciences]. Seçkin Yayıncılık.
- Yüce, F. (2019). Sophialogos'tan logosophia'ya felsefeye anlam merkezli yeni bir perspektif [A new meaning-centered perspective from Sophialogos to logosophia to philosophy]. *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, 47, 317-348.
<https://doi.org/10.17120/omuifd.589602>

Torun & Tekke