



Research Article

Jung's Simurg is on Freud's Iceberg*

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* This study was presented as an oral presentation in International Symposium on Mythology which took place in Ardahan between 2-5 May, 2019.

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Abstract

The study aimed to examine the concept of psyche according to the Qur'an. By using content analysis in accordance with the qualitative research pattern, the Qur'an was read and themes were created. The themes are birds on the four mountains, the soul that comes with a driver and a witness, building a friendship with Satan, the soul that comes with a guardian and an observer, building a friendship with God, there is a tremendous trial from your God. In findings, fitrat or genesis or human nature in the Qur'an means psyche. The psyche compartments are soul, spirit, heart, friend, ego. In the Qur'an, the soul is nefis. The character is the friend. The heart is the driver for the infidel's psyche. The heart is the guardian for the muslim's psyche. The ego is the witness for the infidel's psyche. The ego is the observer for the muslim's psyche. Spirit is the source of vitality and is not responsible for the trial in this world. The psyche compartments are the basis for life, death and resurrection. Therefore, they are effective in the formation of emotions, thoughts and behaviors. The psyche compartments will help us at caring, at disease diagnosis, at treatment and in understanding of the human.

Keywords:

Qur'an, Psyche, Human Nature, Soul, Spirit, Psychiatric Nursing.

Jung'un Simurg'u Freud'un Buzdağı'nın Üzerine Tüneklemiş

Öz

Çalışma, Kur'anı Kerim'e göre psyche kavramını incelemeyi amaçlamıştır. Nitel araştırma desenine uygun olarak içerik analizi kullanılarak Diyanet İşleri Başkanlığı Kur'an'ı Kerim Meali üzerinde okumalar yapılarak temalar oluşturulmuştur. Temalar şunlardır; dört dağ üzerindeki kuşlar; bir sevk edici, bir de şahitlik edici ile gelen nefis; şeytanla arkadaşlık kurmak; bir koruyucu, bir de gözetleyici ile gelen nefis; Allah ile arkadaşlık kurmak; Allah'dan büyük bir imtihan var. Bulgularda Kur'an dilinde insan fitratı psyche demektir. Psyche öğeleri nefis, ruh, kalp, tıynet, kendi'dir. Kuran'da tıynet arkadaşştır. Kalp, kafirin sevk edicisiyken, müslümanın koruyucusudur. Ego, kafirin şahidiyken, müslümanın gözlemcisidir. Ruh, canlılığın kaynağıdır ve bu dünyadaki imtihandan sorumlu değildir. Psyche öğeleri yaşam, ölüm ve dirilişin temelidir. Bunun için duygu, düşünce ve davranışların oluşmasında etkilidirler. Psyche öğeleri hemşirelik bilminde insanı anlama, bakım ve hastalık tanı, tedavisinde bizlere yardımcı olacaktır.

Anahtar Kelimeler:

Kur'anı Kerim, Psyche, Fitrat, Nefis, Ruh, Psikiyatri Hemşireliği.

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eISSN: 2458-9675

Received: 16.06.2021

Revision: 28.09.2021

Accepted: 03.10.2021

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The psyche's catalysts, which can be called the psychological mechanisms that guide behavior, will help us understand the psyche on which stories, epics, mythological stories, legends, and philosophy drew. Theoreticians who explained the personality and therefore the origin of behavior also drew on stories, epics, mythological stories, legends, and philosophy. For example, Jung (2003) noticed the representative narration for the psyche in the Qur'an. Some interpreters of the Qur'an have interpreted the Qur'an from Freud's perspective (Assad, 2013; Karaman, Dönmez, Çağrıçı, & Gümüş, 2003). In Plato's understanding of the soul, the soul consists of three parts (Bıçak, 2015). Freud calls these psyche mechanisms id, ego, and superego (as cited in Gençtan, 1990). Jung (2008; 2003; 2001; 1997; 1996) defines the parts of the psyche with archetypes that are in the race to fixate on consciousness. As can be seen from all these explanations, these psyche parts have certain functions in the psyche mechanism, and they work in a relationship with each other. And also, in another article, I stated that the psyche parts came together with the call from God and later got separated from each other (Malak- Akgün, 2021).

Human self-recognition, being oneself, and the process of individuation are the subjects of both psychology and religion. It is through the primary samples, the primary ideas (archetype/â`yân-ı sabite) given to man that he does not feel like an alien to the world he was born to and he has lived in since birth. Should man not have these latent images of his inner world, he would not be able to recognize them in the outer world. The literature contains some evaluations developed in the light of divine sources for Jung's notion of collective unconscious and archetypes, which form the basis of his theories for analytical psychology and Ibn 'Arabi's notion of Â`yan-ı Sâbite (Izutsu, 2015; Öztekin, 2011; Şirin, 2019).

According to Ghazzâlî, the second window opening up onto the heart is the spiritual domain. One of the functions of the soul, also called the inner self, in this domain is to transform inspiration and images into comprehensive thoughts and visions by means of dreams and imagination. This reality carries a similar quality to Jung's studies on archetypes (Skinner, 2010). From the perspective that man's biological and psychological sides reflect a sensitive interaction, we see that man is home to a soul, *nefs*, reason, and inclinations and that he has a side disposed to the physical world via his conscious functions. He has a dimension disposed to the metaphysical world via his spiritual abilities. In Freud's theory, within the psyche, there exists a conflicting relationship between the id, the ego, and the superego (Hutton, 1988). The dynamic interaction occurring in the heart's subsystems change, either voluntarily or involuntarily, the heart's characteristics, thereby preventing it from remaining a static organ (Ansari, 1992). The psyche that has transcended personal experiences, people, and time in the collective unconscious in psychoanalytic theory, can be interpreted as the spiritual realm opening onto the heart in Ghazzâlî's theory (Skinner, 2010).

In another article, I could not identify how many such mechanisms there can be or their relationship to each other (Malak- Akgün, 2021). Therefore, I aimed to seek answers to these questions in this study. The answers to these questions will ensure significant progress in psychiatric nursing because the psyche is very important for psychiatric nurses. In psychiatric nursing, the individual is evaluated from the biological, sociological, psychological, and spiritual perspectives, and care is provided by utilizing various theories and approaches (Biol, 2010). The psyche, which has been tried to be understood since ancient times, will help us in psychology and nursing sciences, in understanding humans, and in diagnosing, treating, and caring for the disease. In this context, taking advantage of religious sources is an important strategy when explaining the psyche. Therefore this study aims to examine the concept of psyche according to the Qur'an. The study seeks to put forward the existence of man based on the psychology of religion. The research questions are as follows;

- What are the psyche mechanisms in the Qur'an?
- How many psyche mechanisms are there in the Qur'an?
- What is the function of psyche mechanisms in the Qur'an?
- How are the psyche mechanisms related in the Qur'an?

Method

The research employed one of the qualitative research methods by reading the Qur'an surahs several times. If the concept of psyche is evaluated within the framework of the whole Qur'an, one can develop a correct perspective on the psyche. By using content analysis, which is a qualitative research method, psyche mechanisms were tried to be explained from the perspective of the Qur'an. All of the Qur'an surahs were read in the order of revelation. The Holy Qur'an of the Presidency of Religious Affairs of Turkey (2013) was selected as the main reading text. The website "*clearquran.com*" was used for the English version of the Qur'an as the website offers a clear, pure, and easy-to-understand English translation of the Qur'an (ClearQur'an b.t.).

Design

The qualitative descriptive research design was used to examine the concept of psyche according to the Qur'an. For the reporting of qualitative research, the Consolidated Criteria for Reporting Qualitative Research (Tong, Sainsbury, & Craig, 2007) were used. In content analysis, the researcher considered four stages in organizing data and reaching conclusions: decontextualization, recontextualization, categorization, and compilation. In the first step, decontextualization, the researcher

read the text data several times. In the next stage, in line with the purpose, appropriate data were marked by considering the theoretical background of the psyche. In the third stage, themes were categorized. In the last stage, the created themes were written, and the process was completed (Bengtsson, 2016).

Data Analysis

Content analysis provides a meaningful conception of the raw data obtained and creates a certain framework, and once the themes are determined, they are organized and embodied by the emergence of codes and categories (Creswell, 2014). Nvivo program was used in the analysis. All of the Qur'an surahs were read several times in the order of revelation. It was thought that if the concept of psyche is evaluated within the framework of the whole Qur'an, one can have a correct perspective on the psyche. After reading the surahs several times, creating themes, and achieving saturation in the themes, the analysis was completed.

Results

The following themes were obtained: *"birds on the four mountains," "the soul that comes with a driver and a witness," "building a friendship with Satan," "the soul that comes with a guardian and an observer," "building a friendship with God," and "there is a tremendous trial from your God."*

Theme 1: Birds on the four mountains

In al-Baqarah 260, we find the description of the psyche parts that come together upon God's call and get separated from each other. The Prophet Abraham's desire to learn how the dead are raised and the representative narrative of how Allah revives the dead should be paid attention to. In this verse, as in al-Kahf 99, when birds are a whole, they are divided into pieces and each piece is mixed together. However, upon the call, each bird is integrated, revived, and flies to Abraham. This verse is as follows;

"when Abraham said, "My God, show me how You give life to the dead." He said, "Have you not believed?" He said, "Yes, but to put my heart at ease." He said, "Take four birds, and incline them to yourself, then place a part on each hill, then call to them; and they will come rushing to you. And know that God is Powerful and Wise."

This depiction is like the situation of people who died and then rose from their graves by resurrection and returned to Allah (for example, *"The Trumpet will be blown, then behold, they will rush from the tombs to their God. Ya-seen 51"*, Qaf 41-43). In this representation, while explaining how four dead birds are resurrected upon Allah's call, we are given important clues about the psyche. Like birds in this verse, people are familiar with Allah. Because Allah has created man to know Him (*I did*

not create the jinn and the humans except to worship Me. adh-Dhariyat 56). Because Allah is closer to man than his jugular vein. After all, even if he does not believe in God, he still knows God. For example, in al-A'raf 189-190, these complexities of infidels are exemplified as follows;

“But when she has grown heavy, they pray to God their God, “if You give us a good child, we will be among the thankful. But when He has given them a good child, they attribute partners to Him in what He has given them. God is exalted above what they associate.”

In al-Baqarah 260, the psyche parts, like the birds waiting on the four hills for a short time, come together upon the command of Allah for resurrection. Allah is able to do all this. In order to understand the psyche, the representations we need to pay attention to in this representative narrative are four birds and four mountains. Birds are animals that can migrate. In the verses of creation, sleep, death, and resurrection, it is understood that the soul has migrated from the physical world to the unseen world. He is in this world when the soul connects with the consciousness. When the soul does not connect with the consciousness, the soul begins its journey into the realm of the unseen. However, the accommodation of birds is the mountain. In this theme, we find that the psyche has four basic parts, which are the determinants of situations related to life, death, and resurrection.

Theme 2: The soul that comes with a driver and a witness

In the theme of *“the soul that comes with a driver and a witness,”* the contact of four birds on the four mountains is found in verses 21-29 of Surah Qaf. How the psyche parts, which are described in Surah al-Kahf and Baqarah, have been disconnected from each other after coming together with the apocalypse is explained in Qaf 21-29. The verse is as follows;

“And every soul will come forward, accompanied by a driver and a witness. You were in neglect of this, so We lifted your screen from you, and your vision today is keen. And His escort will say, “This is what I have ready with me. Throw into Hell every stubborn disbeliever. Preventer of good, aggressor, doubter. Who fabricated another god with God; toss him into the intense agony.” His escort will say, “Our God, I did not make him rebel, but he was far astray.” He will say, “Do not feud in My presence—I had warned you in advance. The decree from Me will not be changed, and I am not unjust to the servants.”

Starting the creation from a single soul (*He created you from one person, then made from it its mate, and brought down livestock for you—eight kinds in pairs. He creates you in the wombs of your mothers, in successive formations, in a triple*

darkness. Such is God, your God. His is the kingdom. There is no god but He. So what made you deviate? az-Zumar 6) shows that the psyche part that was first created is the soul. In another article, I explained that the shadow archetype corresponded to the soul in the Qur'an. This is because the soul has a dark side like a shadow. The soul is made ready for envious and selfish passions (*Souls are prone to avarice; yet if you do what is good, and practice piety—God is Cognizant of what you do.* an-Nisa, 128). *Nefs* (the soul) orders the extreme evil (*Yet I do not claim to be innocent. The soul commands evil, except those on whom my God has mercy. Truly my God is Forgiving and Merciful.* Yusuf, 53), is stingy, ambitious (*And those who, before them, had settled in the homeland, and had accepted faith. They love those who emigrated to them, and find no hesitation in their hearts in helping them. They give them priority over themselves, even if they themselves are needy. Whoever is protected from his natural greed—it is they who are the successful.* al-Hashr, 9) and deceives the person into doing unpleasant work (*He said, “Your souls enticed you to do something. But patience is beautiful, and God is my Help against what you describe.”* Yusuf, 18). Jung (2008; 2003; 2001; 1997; 1996) defines the shadow as all immorality, ambitions, and all unpleasant desires and activities. The shadow is our dark personality, the animal-like side of our personality, the racial heritage inherited from the lower forms of life, and the primitive side of our creation. The soul is the first substance in human creation (*O people! Fear your God, who created you from a single soul, and created from it its mate, and propagated from them many men and women. And revere God whom you ask about, and the parents. Surely, God is Watchful over you.* an-Nisa, 1) like a shadow (Malak-Akgün, 2021).

The soul (shadow) is accompanied by his friend when he comes to the presence of Allah with referrals and witnesses for questioning. It is stated here that the soul enters with his friend. In the interrogation, he and his friend accuse each other. We can understand from al-Isra 14 whether this contention takes place between different entities or between psyche parts. The fact that self-sufficiency as a person's accountant in al-Isra 14 is sufficient can help us to understand that this contention takes place among psyche parts. The verse is as follows;

“Read your book; today there will be none but yourself to call you to account.” (al-Isra, 14).

Theme 3: Building a friendship with Satan

In the Qur'an, it is understood that Allah sent the demons upon the disbelievers, provoking temptation and rage (*Have you not considered how We dispatch the devils against the disbelievers, exciting them with incitement?* Maryam, 83). These people are referred to as the friends and followers of the devil, as well as the devil himself. In these verses, the so-called satan is evil or ill-tempered (Turkish Language Institution b.t.). For this reason, it is natural that the figure, called the friend in Qaf 21-29, is the

devil feuding with the self. The following are some verses;

“The devils inspire their followers to argue with you; but if you obey them, you would be polytheists.” (al-An’am, 121).

“O Children of Adam! Do not let Satan seduce you, as he drove your parents out of the Garden, stripping them of their garments, to show them their nakedness. He sees you, him and his clan, from where you cannot see them. We have made the devils friends of those who do not believe.” (al-A’raf, 27).

“That is only Satan frightening his partisans; so do not fear them, but fear Me, if you are believers.” (Ali-Imran, 175).

“...when they are alone with their devils” (al-Baqarah, 14).

“Those who believe fight in the cause of God, while those who disbelieve fight in the cause of Evil. So fight the allies of the Devil. Surely the strategy of the Devil is weak.” (An-Nisa, 76).

“And I will mislead them, and I will entice them, and I will prompt them to slit the ears of cattle, and I will prompt them to alter the creation of God.” Whoever takes Satan as a God, instead of God, has surely suffered a profound loss. He promises them, and he raises their expectations, but Satan promises them nothing but delusions.” (An-Nisa, 119-120).

“Satan is an enemy to you, so treat him as an enemy. He only invites his gang to be among the inmates of the Inferno.” (Fatir, 6).

“Satan has taken hold of them, and so has caused them to forget the remembrance of God. These are the partisans of Satan. Indeed, it is Satan’s partisans who are the losers.” (al-Majidilah, 19).

The trial scene in Qaf 21-29 is also mentioned in Surahs az-Zukhruf and an-Nisa. These surahs mention the people who make friends with the devil. In my opinion, it is not the person or the soul, but the archetype Jung defines as the persona, that makes friends with the devil. Therefore, the person making friends with the devil might be called the devil directly. This is because after the devil makes friends with the persona, he makes significant changes in the structure of the persona, becomes a part of the psyche, and thus has significant effects on one’s emotions, thoughts, and behaviors. A verse on the subject is as follows;

“Whoever shuns the remembrance of the Most Gracious, We assign for him a devil, to be his companion. They hinder them from the path, though they think they are guided. Until, when he comes to Us, he will say, “If only there were between me and you the distance of the two Easts.” What an evil companion!” (az-Zukhruf, 36-38).

In my opinion, it is the persona, who is the friend of the soul, that says what a devil friend you are. The soul is in conflict with his friend, not with witnesses or drivers. In this interrogation, while the soul and his friend blame each other, they are both responsible for the crimes they commit together. This is because we know that the soul

gives the person an indulgence (eg, Qaf 16), preaches stinginess (eg al-Hashr 9, at-Taghabun 16), in other words, causes many negative feelings, thoughts, and behaviors.

As long as the person does not purify his soul (Karaman, Dönmez, Çağrıç, & Gümüş, 2003), he will continue to be directed by his soul. And also he will continue to be exposed to the evil of the sneaking whisperers (eg al-A'raf 201, al-Anfal 11, Ta-Ha 120, al-Hajj 52-53, al-Mu'minin 97). On the other hand, various fears, ugliness and indecency will be taught as nice things to him by the devil (e.g., al-Baqarah 268, al-An'am 43). Therefore, the tendency of the person to have negative feelings, thoughts, and behaviors increases. This is the case for infidels and also for Muslims. In this process, it is understood from the verses that Allah helps the person and protects his/her psyche against external interventions. A verse on the subject is as follows;

"When you read the Qur'an, We place between you and those who do not believe in the Hereafter an invisible barrier." (al-Isra, 45).

Theme 4: The soul that comes with a guardian and an observer

In my opinion, they are defined as the driver and witness for the infidel's psyche. And also they are defined as a guardian and an observer of the Muslim's psyche. For the unbelieving heart of the infidel will lead him to sin, and the strengthened and reinforced heart of the Muslim will be his protector. Therefore, the guardian or the observer is the heart of the person. In another article, I explained that the Qur'anic equivalent of anima-animus could be the heart (Malak-Akgün, 2021). Anima-animus (heart) also has an important effect on human emotions, thoughts, and behaviors. For this reason, the heart (anima-animus), the soul, and the character or the friend (persona) are responsible for the human actions and the deed book in this world. And in the hereafter, the heart will be one of those who answer in the presence of Allah. The following are some verses;

"When you read the Qur'an, seek refuge with God from Satan the outcast." (an-Nahl, 98).

"There is no soul without a Protector over it." (at-Tariq, 4).

"Not a word does he utter, but there is a watcher by him, ready." (Qaf, 18).

In my opinion, the person in the Qur'an (yourself, me, you, him, her in English, *kendi, bana, sana, ona* in Turkish) is the equivalent of the word ego (Malak-Akgün, 2021). The witness and the observer represent the ego. The ego witnesses all that is happening in this World because it is our consciousness in the world. And therefore it is our memory (Plotnik, 2009). For this reason, the ego, which has a memory, will witness itself in the hereafter. While the ego witnesses the sins of an infidel, it is just the observer of a Muslim because Muslims have vision and prudence. The vision is the eye of the heart. Thus, they can understand the truths more clearly (Karaman,

Dönmez, Çağrıç, & Gümüş, 2003). In al-A'raf 203, it is stated that these (the verses of the Qur'an) are insights from your God, and guidance, and mercy, for a people who believe. It is explained that the verses of the Qur'an are the vision and the prudence from Allah (*the light that enlightens your eyes*). The vision is also related to the ego, in other words, to the consciousness, since it also means apprehension and comprehension (Turkish Language Institution b.t.). For this reason, the ego (observer) of the person with vision and prudence is responsible for his/her actions. A Muslim's ego prevents him/her from being dragged into evil emotions, thoughts, and behaviors. Since infidels do not have vision or prudence, the ego cannot interfere with evil feelings, thoughts, and behaviors, and only becomes a witness. Therefore, the ego includes cognition, hearing, vision, eyesight, cognition, apprehension, and comprehension. Cognition means understanding, reasoning, perception, apprehension, and comprehension (Turkish Language Institution b.t.). In other words, cognition is connected with vision and hence is related to the ego. This statement reinforces that the ego can be observant and witness. Because in the hereafter, the ears, eyes, and skins will testify against themselves. And these organs are important in perception (Plotnik, 2009). Some verses on the subject are as follows;

"He who perfected everything He created, and originated the creation of man from clay. Then made his reproduction from an extract of an insignificant fluid. Then He proportioned him, and breathed into him of His Spirit. Then He gave you the hearing, and the eyesight, and the brains—but rarely do you give thanks." (as-Sajdah, 7-8-9).

"...They will have a terrible punishment. On the Day when their tongues, and their hands, and their feet will testify against them regarding what they used to do." (an-Nur, 23-24).

In al-Qiyamah 14, it is explained that we can see psyche parts in their simplest form in the hereafter. al-Qiyamah 14 states, *"And man will be evidence against himself."* Ateş (2018) translated al-Qiyamah 14 as *"Indeed, the person sees his own soul."* The word translated as *"sees"* is cognition. Therefore, the verse can also be translated as *"the person is a cognition against his/her soul," "And man will be evidence against himself," "Indeed, the human being will testify against himself,"* and *"the man knows perfectly well what he did."* With the ability of the ego to fixate on consciousness in the hereafter, one's prudence and cognition or consciousness of the ego will be able to perceive the whole psyche. Due to the inability of the ego to fixate on the consciousness, infidels in the world are those who forget Allah, so *"He made them forget themselves"* (al-Hashr 19). Therefore, they have no prudence or vision. The person who has no prudence or vision can comprehend and recognize neither himself nor the truth. For this reason, this person cannot comprehend the evil of his heart (anima-animus), the sneakiness and stinginess of his soul (shadow), his misery, and that his friend (persona) is trying to seduce him (ego). He will not be able to go to paradise: *"There is a tremendous trial from your God"* (Al-Baqarah 49).

Theme 5: Building a friendship with God

A Muslim's friend is Allah. And He inspires the Muslims. He formulates Muslims' emotions, thoughts, and behaviors. Some of the verses on the subject are as follows;

And who is better in religion than he who submits himself wholly to God, and is a doer of good, and follows the faith of Abraham the Monotheist? God has chosen Abraham for a friend. (an-Nisa' 127).

And when I inspired the disciples: "Believe in Me and in My Messenger." (al-Ma'idah 111)

And know that God stands between a man and his heart, and that to Him you will be gathered. (al-Anfal 24).

Theme 6: There is a tremendous trial from your God

Psyche parts are the basis for life, death, and resurrection. And also they are responsible for the trial in this world. Therefore, they are effective in the formation of emotions, thoughts, and behaviors. For example, in my opinion in al-Isra 14 (al-Isra 14), the soul of the infidel answers to his ego, and the infidel's ego confirms what his soul has done. This ego does not say what his soul did was wrong. I understand that ego is active, not passive, in the formation of emotions, thoughts, and behaviors. The spirit does not take part in this trial because it means "life, breath, power." Its task is to provide vitality. The spirit is the source of life for all living creatures (Karaman, Dönmez, Çağrıç, & Gümüş, 2003). The spirit is the source of vitality and is not responsible for the trial in this world. Therefore, it is not one of the birds on the four mountains. In this study, when the above surahs are examined, it is understood that the synonym of the psyche is not the spirit but human nature or genesis. Human nature means genesis in the dictionary (Turkish Language Institution b.t.). Human nature or genesis means *fitrat* in Arabic. Therefore, the spirit is one of the parts of the psyche (*fitrat* or human nature or genesis). What the Qur'an defines as psyche parts are shadow, anima/animus, ego, and persona in Jung, and id, ego, and superego in Freud. As can be examined in Table 1, four items can be categorized as follows;

Table 1
Classification of Psyche (Human Nature) according to the Holy Qur'an, Psychoanalytic and Analytical Psychology Theories

Psychoanalytic Theory	Ego	Id	Id	Superego
Analytical Psychology Theory	Ego	Shadow	Anima - Animus	Persona
Qur'an	Yourself, me, you, him, her	Soul (Nefis)	Heart	Friend
Qur'an (Muslim)	Observer	Soul	Guardian	Muslim Character - Building a friendship with God
Qur'an (Infidel)	Witness	Soul	Driver	Devil Character -Building a friendship with Satan

Discussion

This study aims to examine the concept of psyche according to the Qur'an. Content analysis was used in accordance with the qualitative research design, and six themes were obtained. Thus, the aim of the study was achieved. According to the findings, *fitrat* or genesis or human nature in the Qur'an means the psyche. Psyche parts are soul, spirit, heart, friend, and ego. In the Qur'an, the soul is the *nefs*. The character is the friend. The friend is the persona. The heart is the driver for the infidel's psyche. The heart is the guardian of the Muslim's psyche. The ego is the witness for the infidel's psyche. The ego is the observer of the Muslim's psyche. According to the Qur'an, psyche parts come together upon God's call and later get separated from each other. The soul is called and received by God in sleep and death takes place in the same process. It is clear in the verses that the soul, not the spirit, is taken by the ambassadors (the angels) at the time of death. The soul that follows God's call falls asleep, dies, or resurrects in his grave (Malak-Akgün, 2021). We can understand from the verses al-Kahf 99, al-Baqarah 260, and Qaf 21-29 that the psyche has integrity. If the soul is separated from the psyche by Allah's call and then initiates sleep or leads to death, the psyche will lose integrity. My interpretation is that psyche parts that intermingle after a wave of death will come together after the trumpet is blown (Malak-Akgün, 2021). In classical interpretation, this has been interpreted as the dispatch of large crowds intertwined (Karaman, Dönmez, Çağrıç, & Gümüş, 2003). And also Şirin (2019) said that Muhyiddin Ibn 'Arabi's Ayani-sabita might be one that can contribute to the science of psychology just as Jung's archetype concept did.

Focusing on the description of the psyche parts that come together with the call of al-Baqarah 260 and get separated from each other, the theme of "*birds on four mountains*" was formed. As in al-Kahf 99, this depiction is like the situation of people who died when they were alive, later resurrected, and returned to Allah (for example, Qur'an 36:51, 54:6-8). In this theme, we find that the psyche has four basic parts, which are the determinants of situations related to life, death, and resurrection. The depiction of "four mountains" is very similar to Jung's (1996) dunes on the water and Freud's (2006) iceberg. In my opinion, these narratives are archetypal descriptions according to human nature. Indeed, Jung developed his theory by taking inspiration from the eastern texts related to the concept of archetype that constitutes an important element of his personality theory. Jung conducted psychological counseling studies, which he made with his patients based on this concept (Jung, 2003; Jung, 1997). Freud also drew on mythology to explain the basic concepts of psychoanalysis. In this respect, psychoanalytic theory is both an individual and a social movement. And also it is related not only to treating mental problems but also to the fields, such as religion, which are the dynamics of civilization (Yiğit-Tekel, 2019).

These four psyche parts were also found in verses 21-29 of Surah Qaf. In Surah al-Kahf and in verse 260 of Surah al-Baqarah, the psyche parts get disconnected from each other. Once they come together after the trumpet is blown, the new situation of the psyche parts is explained in Qaf 21-29. In the theme of “*the soul that comes with a driver and a witness,*” psyche parts are the basis for life, death, and resurrection. Therefore, they are effective in the formation of emotions, thoughts, and behaviors. So they have a common responsibility for human life. Therefore, it is understood that they determine whether we can pass the test in this world or in the other world. The spirit is the source of vitality and is not responsible for the trial in this world. The spirit is the center of personality in the Qur’an. For Jung, the soul is a name for the mysterious part of our beings that is the source of symbols and images, a bridge between the consciousness and unconsciousness (Tacey, 2004). Jung, James, and Frankl conceptualized the soul as the center of personality, the central point within the psyche to which everything is related, a source of internal energy. Nobody has direct access to this center. Nobody can feel it or grasp it intellectually (Stein, 2017). The book review “*Psychology Without Spirit: The Freudian Quandary*” by Samuel B. Sotillos (2021) states that psychoanalysis has limited the spirituality and spirit of the individual to the empirical ego. The author notes that it is wrong to classify the human identity with three concepts (Yiğit-Tekel, 2019).

Due to the ability of the ego to fixate on the consciousness in the hereafter, one’s prudence and cognition or consciousness of the ego will be able to perceive the whole of the psyche. The person can only perceive consciousness and also some personal and collective unconscious in this world. According to my interpretation, due to the ability of the ego to fixate on the consciousness in the hereafter, the person can perceive the whole of the processes of the personal and collective unconscious. Therefore, they have prudence or vision in the hereafter. The person who has prudence or vision can comprehend and recognize himself and the truth. Psyche parts and processes that we are not able to perceive with consciousness might be explained to us in a representative narrative in the Qur’an. In the classic exegesis, the driver, the witness, the guardian, and the observer are interpreted as angels, and the friend is interpreted as the devil. In other words, these psyche parts are interpreted as angels or as the devil (Karaman, Dönmez, Çağrıçı, & Gümüő, 2003). Freud (2014) claims that the motivation for human behaviors lies in the deepest levels. While spirituality has been an inseparable part of mental health throughout the history of humanity, modern psychology influenced by materialism has completely excluded spirituality and religion. However, spirituality and religion have been considered to be important variables in behavioral sciences in recent years (Yiğit-Tekel, 2019). Considering our rich cultural and spiritual heritage, carrying out such studies in Turkey can contribute greatly to the nursing profession.

In another article, I explained that the soul could be a shadow archetype (Malak-Akgün, 2021). The shadow was questioned because of his responsibilities for the behaviors in life by coming to the presence of God with the psyche parts defined as the driver, the witness, and friends. In my opinion, it is the persona, not the soul, who makes friends with the devil. This is because the persona, the social ego, enables the person to come into contact with the world. Therefore, the persona will increase the likelihood of an infidel not acknowledging the truth. The persona increases the probability of being an infidel, unbeliever, hypocrite, and a friend and supporter of Satan. Thus the person might have an evil character and be the devil himself. An infidel is described as having an evil character. This is because the malicious other personality might be the devil. And the evil impulses that his conscience or superego (Assad, 2013) judged might be the devil. Such an interpretation might have been made, considering them.

In another article, I found that it was suggested that a person should wear the mask of a Muslim (persona) and surrender himself to Islam and be careful not to turn to blasphemy and that the social environment should be composed of Muslims (Malak-Akgün, 2021). In this process, it is understood that Allah helps the person and protects his persona against external interventions (al-Isra 45). But for the infidels, the situation is the opposite. Accordingly, when it is desired to make changes in the psyche by intervening in the psyche, it is possible to change the psyche by changing the persona. This is because the persona is the psyche mechanism that Freud (2006) calls the superego, and it is known that the superego is a combination of social rules. For this reason, behavioral theorists might interfere with the persona (superego), and cognitive theorists might interfere with the ego. Yunus Emre provided an ontological comprehension that explains the meaning of existence and life. The origin of “self” or “ego” is based on the soul that is Truth (*Hakk*) within this ontological understanding grounded in Oneness. The only possible way to transition from the illusory formed self to the real self, the soul, is through the love of Truth and with a mentor or guide that has experienced this love of Truth. The relationship that is established with the mentor or guide heals relational problems and has a nature that also frees humans from their biological, relational, societal, and psychological boundaries. The moral sentiment based on the perception of life is oriented to purify the negative attributes that sustain the illusory self to gain virtues that will allow experiencing the real self (Dinçer, 2016).

The heart is the driver for the infidel’s psyche. The heart is the guardian of the Muslim’s psyche. The ego is the witness for the infidel’s psyche. The ego is the observer of the Muslim’s psyche. The sealed heart of the infidel leads him to sin. And the strengthened, enhanced, and reinforced heart of the Muslim becomes his guardian. In another article, I explained that the Qur’anic equivalent of anima-animus might be the heart and that the heart (anima-animus) of the person who takes refuge in Allah is strengthened, enhanced, and reinforced (Malak-Akgün, 2021). Anima-

animus (heart) also has an important effect on human emotions, thoughts, and behaviors. According to Jung (2008; 2003; 2001; 1997; 1996), the psyche contains a limited consciousness called ego. Freud (2006) stated that the ego that fixates on the consciousness was responsible for conscious thoughts, emotions, and behaviors. As long as there is consciousness, the person interacts with this world (as cited in Gençtan, 1990). Yourself (or me, you, her, him), soul, heart, friend struggle to fixate on consciousness. God states in al-Anfal 24 that He enters between the person and his heart to enable him to move on the right path and prevent his heart from being misled. For this reason, it might be possible to protect the consciousness from malicious feelings, if ego or consciousness is not fixated on the heart. Assad (2013) states that the driver is the combination of the instinctive impulses of the sinner and his unlimited and immeasurable desires. Az-Zumar 6, which describes creation, and at-Taqwir 7, which describes the resurrection, define the matching soul (Karaman, Dönmez, Çağrıç, & Gümüş, 2003).

I interpreted that when the soul becoming wife, heart will genesis (Malak-Akgün, 2021). For this reason, the heart might cause the person to have negative feelings and thoughts as well as the soul. The soul and the heart is the psyche mechanism that Freud (2006) calls the id. In al-Anfal 24, I understand that God is interfering with the connection between himself (ego) and his coldheartedness or heart disease. Thus, the people with heart disease and coldheartedness (Hajj 53) is protected from the negative feelings of his heart (for example at-Tawbah 15, al-Muddathir 31). Therefore the heart can be the driver for the infidel's psyche while it can be the guardian of the Muslim's psyche.

The Qur'anic equivalent of the person (yourself, me, you, him, her) is the ego (Malak-Akgün, 2021). And the concept of the witness represents the ego. The ego witnesses all that is happening in this world as it is our consciousness in the world and therefore, it is our memory (Plotnik, 2009). The ego witnesses the sins of a disbeliever, while a Muslim is only a watcher because Muslims are prudent. The clairvoyant's ego is responsible for and watchdogs his behaviors. The ego prevents the Muslim from being dragged into evil emotions, thoughts, and behaviors. If the disbeliever does not have any prudence, the ego only witnesses the disbelief: it cannot intervene in the negative feelings, thoughts, and behaviors. The ego of the person with vision and prudence is responsible for as well as observes his/her actions. The Muslim's ego prevents him/her from being dragged into evil emotions, thoughts, and behaviors. Since infidels do not have vision or prudence, the ego cannot interfere with but only witnesses evil feelings, thoughts, and behaviors.

For this reason, in my opinion in al-Isra 14 (al-Isra 14), the soul of the infidel answers to his ego, and the infidel's ego confirms what his soul has done. This ego does not say what his soul did was wrong. I understand that the ego is active, not passive, in the formation

of emotions, thoughts, and behaviors. Freud describes the decision-making and balancing aspect of the ego while explaining the functioning of the ego and the superego (as cited in Gençtan, 1990). Therefore, we can conclude that the ego will be the witness by the expression of the eyes, ears, and skins that testify against oneself. It is the ego, and its responsibility in life, that is mentioned in Fussilat 22. “*You were unable to hide yourselves from your hearing, and your sight, and your skins, to prevent them from testifying against you, and you imagined that God was unaware of much of what you do.*” And these organs are important in perception (Plotnik, 2009). This statement is once again adduced as proof that the ego can be an observer and witness. Asad (2013) interprets the concept of witness as a combination of the conscience or memory of the id.

Evil is a concept that has different meanings for each person. The problem of evil, on the other hand, is a problem that mankind has not been able to solve and has become the subject of many discussions throughout history. It is discussed mainly in philosophy and in many fields such as art, literature, and culture. It is a problem that has become the favorite subject of philosophers and theologians because of its mystical and philosophical features (Taşabat, 2021). Freud and Jung had contrasting views on what they called religion. For Freud, “*religion was an obsessional neurosis, and at no time did he modify that judgment.*” In contrast, Jung stated that “*it was the absence of religion that was the chief cause of adult psychological disorders*” (Spinks cited in Firinci, 2019). Jung declares his personal relationship to God as follows: “*I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force*” (Jung, as cited in Morgan, 2011). Jung also emphasizes that it is crucially necessary to construct a religion-based worldview, ethos, a religious mooring in order to re-align with the ‘collective unconscious’ that infuses all of the conscious and unconscious thoughts, actions, and dreams (Morgan, 2011). Transferring rich spiritual knowledge in Islam to therapy and approaching problem solutions by utilizing an individual’s spirituality can contribute to a more effective counseling process. A new point of view is aimed to be brought to spiritual consultants evaluating the values of spiritual counseling in the process of application of using sacred texts, pray, worship, contemplation, patience, gratitude, listening to hymn etc. (Keskinoglu & Ekşi, 2019). *Itikaf* (the Islamic practice of retreating in a mosque, for a certain number of days), an intensive worship program, was found to have positive psychological effects. At the end of the *itikaf*, the anger-control scores were observed to increase as the anger scores decreased. A significant difference was observed in the Subjective Well-Being Inventory and State-Trait Anger Expression Inventory posttests in terms of the duration of the *itikaf* (Karakaş & Eker, 2018).

Even though some previous studies appear like proving the common clinical doctrine that religion worsens mental health; a greater amount of research using

superior methodologies seems to claim quite the opposite, i.e. that religious attachment is mainly related to greater well being, slighter depression, and anxiety, more social support, and less substance abuse (Keskinoglu & Ekşi, 2019).

It was concluded that the spirit was not included in the proceedings because it was the source of life (Karaman, Dönmez, Çağrıç, & Gümüş, 2003). Therefore, it is not one of the birds on the four mountains. The synonym for the psyche was understood to be human nature, not a soul or a spirit. The spirit is just one of the parts of the psyche, just like the soul, the heart, and other parts. It is emphasized in the Qur'an that Allah placed some immutable laws in human nature. There is a genesis in human nature that will recognize Allah and will be compatible with faith and Islam. If a person does not behave in accordance with this nature, Allah will misguide him (Karaman, Dönmez, Çağrıç, & Gümüş, 2003): "*Those who deny Our signs, they are deaf and dumb, in darkness. Whoever God wishes He misguides, and whoever He wishes He makes him on a straight path*" (Al-An'am 39).

The Arabic word for human nature or genesis is *fitrat*. Therefore, the spirit is one of the parts of the psyche (*fitrat* or human nature or genesis). The parts of the psyche are shadow, anima/animus, ego, and persona in Jung, and id, ego, and superego in Freud. The psyche parts are the basis for life, death, and resurrection, and are responsible for the trial in this world. Therefore, they are effective in the formation of emotions, thoughts, and behaviors. A Muslim's friend is Allah. And He inspires the Muslims. He formulates Muslims' emotions, thoughts, and behaviors. I hope that our friend is and will always be Allah.

In the Islamic tradition, there has been a great deal of misunderstanding about participating in therapy. This is, in large part, because modern psychology is generally understood to be antithetical to any religion or spiritual tradition. Although this has, to some degree, changed in recent years with the increased awareness about the need for cultural and spiritual competencies within the field of mental health, it is still a problem (Sotillos, 2021). This point of view should first be brought to researchers and consultants. Kemahlı (2017) notes that when psychological literature of the modern period (Freud, 2014; Jung, 2001) and Eastern/Islamic philosophical resources are examined (Ghazzâlî, 2000; Rüşd, 2004), there is a serious terminological disparity in the comparisons made in international publications, due not only to the fact that analyses have used different names for concepts but also to that there is not an exact terminological equivalent for many, if not all, of these concepts (Kemahlı, 2017).

Conclusion

The obtained themes are "*birds on the four mountains,*" "*the soul that comes with a driver and a witness,*" "*building a friendship with Satan,*" "*the soul that comes*

with a guardian and an observer,” “building a friendship with God,” and “there is a tremendous trial from your God.” According to the findings, *fitrat* or genesis or human nature in the Qur’an means the psyche. It has been found that the human psyche consists of many parts, which function as parts of a whole. These parts are soul, spirit, heart, friend, and ego. In the Qur’an, the soul is the *nefs*. The character is the friend. The heart is the driver for the infidel’s psyche. The heart is the guardian of the Muslim’s psyche. The ego is the witness for the infidel’s psyche. The ego is the observer of the Muslim’s psyche. The spirit is the source of vitality and is not responsible for the trial in this world. The psyche parts are the basis for life, death, and resurrection. These parts also determine whether we can pass the trial in this world, that is, whether we can win God’s approval both in this world and in the other world. Therefore, they are effective in the formation of emotions, thoughts, and behaviors. As a result, psyche parts will help us care for patients, diagnose and treat diseases, and understand human beings, just as they will help us understand the psyche on which stories, epics, mythological stories, legends, and philosophy drew.

By distinguishing between the overlapping and non-overlapping aspects of Jung’s and Freud’s theories with the Qur’an, the psyche can be understood more accurately. I suggest that the other parts of the psyche should also be evaluated from this perspective. The healing and mercy of the Qur’an will become more evident for Muslims. The approach I used in the study was thus able to ensure the validity and reliability of the theory itself. The theory was tested in this way by eliminating existing inconsistent and consistent aspects. The new perspective revealed by the study is expected to help those involved in both nursing and psychology better evaluate the psyche and offer more effective psychological help or care to individuals. Study findings provide important data for nursing, especially for spiritual care studies. In nursing care plans, nurses can evaluate their patients, identify their problems, and care for them based on these concepts.

Acknowledgements

No funding received for this study.

Compliance with Ethical Standards

Ethics committee permission is not required since the study includes a text reading.

Conflict of Interest

The author declared no potential conflicts of interest with respect to the research, authorship and/or publication of this article.

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