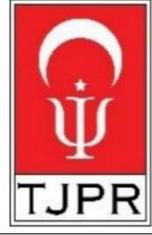




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Civilization Dynamics
from the Perspective of Psychology of Religion:
Ali Murat Daryal's Contributions

Din Psikolojisi Perspektifinden Medeniyet Dinamikleri:
Ali Murat Daryal'ın Katkıları



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A b s t r a c t

The psychology of religion is an interdisciplinary field that examines individuals' religious experiences, belief patterns, ritual practices, and value orientations in relation to the cognitive, emotional, and motivational processes underlying these phenomena. This discipline is not limited to explaining religious feelings, attitudes, behaviors, and experiences at the individual level; rather, it also offers a comprehensive theoretical framework for understanding the psycho-social effects of long-term civilizational developments on human relations and social structures. While religion functions as a central reference system for identity formation, the development of belonging, and the construction of existential meaning at the individual level, it operates at the civilizational level as a decisive psycho-social factor shaping shared values, cultural continuity, and forms of social solidarity. From this perspective, the psychology of religion provides a deep and holistic analytical approach to the study of civilizations, one that cannot be achieved solely through historical or sociological analyses. The primary aim of this article is to examine the dynamics of the formation and continuity of civilizations from the perspective of the psychology of religion and to analyze this issue theoretically through *Civilizations and Their Messages* by the scholar of psychology of religion Ali Murat Daryal. Occupying a distinctive position in the history of Turkish psychology of religion, Daryal attracted particular attention through the conceptual and methodological innovations he developed during the discipline's second developmental period (1980–1999). His integration of philological and psychological training broadened his intellectual horizon, while his studies on civilizational thought, the psychology of values, the psychology of worship, and psycho-history significantly enriched the conceptual depth of Turkish psychology of religion. Daryal's *Civilizations and Their Messages* elucidates the multi-layered relationships between inter-civilizational interaction, message transmission, and individual psychology. Methodologically, this article is based on a documentation-centered theoretical analysis. The examined work demonstrates that civilizations are shaped not only by historical and institutional structures but also by individuals' religious needs, value orientations, and processes of meaning-making. By introducing a psychological dimension into civilizational studies, this approach enables multi-layered and integrative analyses along the individual–society–civilization axis. In conclusion, the article systematically examines Ali Murat Daryal's theoretical contributions to the psychology of religion and to the psychological foundations of civilization-building processes.

K e y w o r d s

Psychology of religion • Civilization • Values • Psycho-history
Ali Murat Daryal

Ö z e t

Din psikolojisi, bireyin dini yaşantılarını, inanç örüntülerini, ibadet pratiklerini ve değer yönelimlerini, bu yaşantıların arka planında işleyen bilişsel, duygusal ve motivasyonel süreçlerle ilişkilendirerek analiz eden disiplinlerarası bir bilim alanıdır. Bu disiplin, yalnızca bireysel düzeyde ortaya çıkan dini duygu, tutum, davranış ve tecrübeleri açıklamakla sınırlı kalmamakta; aynı zamanda medeniyetlerin uzun erimli gelişim süreçlerinin, insan ilişkileri ve toplumsal yapı üzerindeki psiko-sosyal etkilerini anlamaya imkân tanıyan kapsamlı bir teorik çerçeve de sunmaktadır. Din, birey açısından kimlik inşası, aidiyet geliştirme ve varoluşsal anlam üretimi bakımından merkezi bir referans alanı oluştururken; medeniyet ölçeğinde ortak değerlerin, kültürel sürekliliğin ve toplumsal dayanışma biçimlerinin şekillenmesinde belirleyici bir psiko-sosyal faktör olarak işlev görmektedir. Bu bağlamda din psikolojisi perspektifi, medeniyet araştırmalarına yalnızca tarihsel ve sosyolojik çözümlenmelerle ulaşamayacak derinlikli ve bütüncül bir analiz imkânı kazandırmaktadır. Bu makalenin temel amacı, medeniyetlerin oluşum ve süreklilik dinamiklerini din psikolojisi perspektifinden ele almak ve akademisyen din psikoloğu Ali Murat Daryal'ın Medeniyetler ve Mesajları adlı eseri üzerinden konuyu teorik olarak analiz etmektir. Türk din psikolojisi tarihinde özgün bir konuma sahip olan Daryal, özellikle disiplinin ikinci gelişim döneminde (1980–1999) ortaya koyduğu kavramsal ve metodolojik açılımlarla dikkat çekmiştir. Filoloji ve psikoloji formasyonunu bir araya getirmesi, onun düşünsel ufkunu genişletmiş; medeniyet düşüncesi, değerler psikolojisi, ibadet psikolojisi ve psiko-tarih alanlarındaki çalışmaları, Türk din psikolojisinin kavramsal derinliğini belirgin biçimde artırmıştır. Daryal'ın Medeniyetler ve Mesajları adlı eseri, medeniyetler arası etkileşim, mesaj aktarımı ve bireysel psikoloji arasındaki çok katmanlı ilişkileri görünür kılmaktadır. Yöntem açısından makale, dokümantasyon metodolojisiyle yazılmıştır. İncelenen eser, medeniyetlerin yalnızca tarihsel ve kurumsal yapılarla değil, aynı zamanda bireylerin dini ihtiyaçları, değer yönelimleri ve anlam üretim süreçleriyle şekillendiğini ortaya koymaktadır. Bu yaklaşım, medeniyet çalışmalarına psikolojik bir boyut kazandırmakta; birey–toplum–medeniyet ekseninde çok katmanlı ve bütüncül çözümlenmelerin yapılmasına imkân tanımaktadır. Sonuç olarak makalede, Ali Murat Daryal'ın din psikolojisi literatürüne ve medeniyet inşa süreçlerinin psikolojik temellerine sunduğu teorik katkılar sistematik biçimde ele alınmaktadır.

A n a h t a r K e l i m e l e r

Din psikolojisi • Medeniyet • Değerler • Psiko-tarih
Ali Murat Daryal

Introduction

The psychology of religion is defined as a scientific discipline that examines individuals' religious experiences, beliefs, rituals, spiritual encounters, and value orientations in relation to psychological processes. This field not only aims to explain the spiritual functions operating at the individual level but also contributes theoretical depth to the understanding of religion as a social phenomenon on a civilizational scale. Therefore, the conceptual framework provided by the psychology of religion proves highly effective in elucidating the role of religion in the formation, transformation, and continuity of civilizations. While religion constitutes a source of meaning and orientation for the individual, it simultaneously functions as a psycho-social element that constructs shared values, behavioral patterns, and cultural continuity at the level of civilization.

Understanding the dynamics of civilizations cannot be achieved solely through complementary psychological studies, as these approaches tend to prioritize structural and institutional processes while overlooking the individual's inner motivations, belief orientations, and psychological dynamics. A deeper comprehension of the value, belief, and identity dimensions of civilizations thus becomes possible especially through the empirical and interpretive insights offered by individual psychology. In this context, the psychology of religion provides a unique analytical ground that reveals the inner processes of consciousness, meaning-making, and identity construction underlying civilizational formation.

Conceptual clarity is crucial for maintaining coherence in the scientific articulation of this topic. Within this framework, the definition of civilization proposed by Prof. Dr. Ali Murat Daryal -whose intellectual contributions constitute the focal point of this study- is particularly noteworthy. According to Daryal (2015: 12): "Civilization is the community of people whose language, religion, literature, fine arts, music, architecture, law, economic understanding, clothing, games, entertainment, objects, utensils, and whatever else they possess, including their human relations and social life, belong solely to themselves."

As this definition demonstrates, civilization is not confined to its material dimensions; rather, it represents a comprehensive cultural structure that generates a distinctive sphere of transmission and meaning (Özalp, 2015). At this juncture, attention must be directed toward the

individuals who constitute the subject of civilization. Each person continues their existence through a process of self-construction, shaped by a distinctive style of religiosity and a personal conception of the Divine. Nevertheless, within each individual coexist multiple channels of interpretation and imagination, among which the most dominant is the belief perspective and the theological worldview provided by the civilization itself (Yaşar, 2025: 24).

At this point, the psychology of religion offers a distinctive methodological framework that establishes a functional bridge between the individual's inner religious consciousness and the collective tendencies of civilizations (Hökelekli, 2010: 132). Through this bridge, the contribution of personal religiosity to the sustainability of civilization and, conversely, the transformative influence of civilization on individual identity can be analyzed in a more integrative manner. From this perspective, civilizational studies grounded in the psychology of religion complement the descriptive limitations of historical narratives, providing interpretive depth by examining meaning-making patterns, value orientations, and psycho-social attachments that shape civilizational life (Belzen & Ali, 2014).

Building on this theoretical foundation, this article aims to reinterpret the dynamics of civilizations from a psychological perspective and through theoretical comparisons, and to initiate a conceptual discussion based on Prof. Dr. Ali Murat Daryal's groundbreaking work, *Civilizations and Their Messages*. The study thus aims to contribute both to the Turkish literature in the psychology of religion and to broader theoretical debates on civilization.

The relationship between religion and civilization has evolved throughout human history through reciprocal interaction, often serving as a constitutive force in civilizational development. The regulatory function of religion in shaping individual behavior and social organization has not only contributed to societal stability but also nourished the moral and cultural foundations of civilizations. Rituals, acts of worship, sacred narratives, and religious symbols strengthen identity, belonging, and meaning within the individual's inner world while fostering collective consciousness, solidarity, and cultural continuity at the societal level. In this respect, religion functions not merely as a cultural background but as a psychological and value-laden carrier of civilization itself.

Historical evidence further indicates that the psychological influence of religion plays a decisive role in the cycles of rise and decline of civilizations. Periods in which religious beliefs and values are deeply internalized tend to be marked by heightened civilizational dynamism, strengthened social cohesion, and a profound correspondence to individuals' quests for meaning. Conversely, when religion loses its psychological depth and becomes superficial, civilizations experience accelerated processes of disintegration and decline. Accordingly, the psychology of religion provides an indispensable theoretical and methodological foundation for understanding both the individual and collective psychological underpinnings of civilizations.

From the perspective of the psychology of religion, the continuity of civilizations is largely contingent upon how individuals internalize their religious motivations, value orientations, and sense of belonging. Psychosocial dynamics such as faith, hope, patience, and the search for meaning function not only as regulators of individual life but also as formative elements in the construction of collective consciousness at the civilizational level. Therefore, analyzing the civilizational dynamics through the lens of the psychology of religion reveals the psycho-socio-theological role of religion as a critical methodological and human-centered interpretive framework.

Within the history of Turkish psychology of religion, Ali Murat Daryal occupies a distinctive position, particularly through his theoretical and conceptual contributions during the discipline's second developmental phase (1980–1999) (Koç, 2024). By integrating philological and psychological training, Daryal significantly enriched the methodological diversity of the field, focusing on themes such as the psychology of civilization, value psychology, the psychology of worship, and psychohistory. His pioneering work *Civilizations and Their Messages* (1974) introduced the concept of psychohistory nearly three decades before it gained international attention after the 2000s, thereby providing Turkish psychology of religion with a novel conceptual framework. His scholarly production extended beyond the study of individual religiosity to encompass an intellectual effort toward understanding the psychological foundations of civilizations. Through this orientation, Daryal deepened the theoretical horizons of the field and strengthened its conceptual foundations.

Daryal's contributions mark a turning point in the institutionalization of the psychology of religion in Turkey. He conceptualized civilization

not merely as a sociological construct but as a dynamic entity continually interacting with the individual's psychological tendencies. This perspective rendered visible the theoretical and methodological potential of the psychology of religion within the individual–society–civilization nexus, paving the way for new expansions both in Turkish scholarship and in the broader field of civilizational theory (Koç, 2012: 327–340). Thus, the discipline has evolved beyond the confines of individual religiosity research toward a more holistic scientific paradigm.

Daryal's *Civilizations and Their Messages* stands as a seminal reference work for understanding the phenomenon of civilization from a psychological standpoint. The study foregrounds inter-civilizational interaction, message transmission, and their relationship to individual psychology. It demonstrates that civilizations can be comprehended not only through external institutions and historical structures but also through the psychological needs, meaning-making processes, and value orientations of individuals. In this sense, civilization is portrayed as a dynamic process intimately linked to the inner life of the individual rather than a static historical category (Karaca, 2019).

The significance of Daryal's work lies in its ability to integrate the concept of civilization with human processes of meaning production, transforming it from an abstract historical category into a psychologically enriched construct. By analyzing the messages carried by civilizations through the conceptual instruments of the psychology of religion, Daryal elucidates the reciprocal interaction between individual religious experience and socio-cultural structures. Accordingly, *Civilizations and Their Messages* is regarded as an original contribution that adds psychological depth to civilizational studies and renders visible the multi-layered dimensions of the individual–society–civilization relationship.

The primary objective of this article is to examine the dynamics of civilization from the perspective of the psychology of religion, using Daryal's *Civilizations and Their Messages* as its central analytical text. The study seeks both to highlight Daryal's theoretical and conceptual contributions to the discipline and to develop an original approach to the psycho-socio-theological foundations of civilization. In doing so, it aims to reveal the intersectional domain between the psychology of religion and civilizational theory, demonstrating how the two disciplines inform and complement each other. Consequently, the article not only reevaluates Daryal's intellectual legacy but also introduces a new psychological dimension to the study of civilizations.

The scope of the article is structured on two levels. First, Daryal's contributions to the literature on the psychology of religion are systematically examined and contextualized within the disciplinary framework. Second, *Civilizations and Their Messages* is analyzed as the focal text to elevate the concept of civilization to a psychological plane of inquiry. In this respect, the study aims both to clarify Daryal's position within the history of Turkish psychology of religion and to propose a psychology-centered approach within the broader literature on civilization. Accordingly, this article contributes to the visibility of the analytical potential offered by the psychology of religion in exploring the individual–society–civilization continuum.

a. Civilizations, Religion, and Human

In the formation of civilizations, not only the sensory, emotional, and pathological factors embedded within individual psychology but also spiritual dynamics play a decisive role. The frequently raised question “What could serve as a spiritual measure?” reflects a scientifically flawed approach, since the manifold manifestations of spirituality that emerge uniquely within both individual and cultural context cannot undergo subjected to laboratory-based empirical measurement. Nevertheless, the impossibility of quantification or reduction to a single theoretical framework does not deprive these phenomena of scientific legitimacy. When the historical background and universal context are considered, every human-related phenomenon bears intrinsic value for scholarly inquiry (Uygur, 1996: 64). Accordingly, understanding the forms that such values assume within civilizations constitutes one of the central domains of the psychology of religion.

The answers humans give to existential questions such as “How should I live?” and “Why do I exist?” are largely shaped within the family from early childhood through young adulthood. The knowledge, etiquette, and moral values transmitted by the family are deeply interwoven with established religious traditions. Hence, the processes that transform the individual into a member of the family, the family into a social unit, and the society into a civilization acquire their meaning primarily through the guiding influence of religion (Öztürk & Çalıcı, 2020). The personality a child develops, the manner in which they integrate into society, and the values they embody as a member of civilization are profoundly determined by the religious consciousness instilled within the family (Jung, 1938: 89).

As individuals detach from their families and attain autonomy, they encounter the boundaries of civilization not only as a dominant cultural structure but also as a receptive field in which they may contribute creatively. The psychology of religion investigates the psychological ties between the individual and religion, yet it simultaneously recognizes that humans engage in multidimensional interaction not only with religion but also with their nation, society, and civilization (Armaner, 1980: 23). Within this context, the human being emerges as a tri-dimensional entity: (i) as the constructive and operative agent within civilization, (ii) as the servant in relation to the Divine, and (iii) as the ruler or the ruled within political structures.

This classification underscores that humans, in every socio-cultural formation, remain the principal agents of determination (Vitalina, 2020). Although religion is traditionally conceived as a theocentric phenomenon, the subject who chooses, internalizes, and sustains religion is ultimately human. Possessing the freedom either to believe or not to believe, the individual shapes their own spiritual orientation. Thus, the relationship that humans establish with religion, civilization, and political authority essentially reflects the configuration of their psychological constitution.

The historical endurance of ancient civilizations can largely be attributed to their meticulous preservation of spiritual values. These are ancient civilizations that existed in the past and continue to exist today, such as the Turkish Civilization and the Egyptian Civilization. Although throughout history humanity has been defined primarily as *zoon politikon*, a political being (Aristoteles, 2013: 44), humans are simultaneously the interlocutors of God, the subjects of religion, and the foundational architects of civilization (Yaşar, 2025). Accordingly, the human being occupies the central position of civilization within both metaphysical and cultural dimensions.

Guittou's statement in *The Art of Thinking* "Culture is what remains after everything has been forgotten" (Guittou, 1961: 53) suggests that culture represents a deeply ingrained experiential domain within human consciousness. From this perspective, culture is continuously reproduced through individual contributions. This understanding parallels Ali Murat Daryal's conception of civilization as a unity born of human cooperation and shared value production. Within this framework, three fundamental propositions can be advanced: (i) civilization, society, and

culture constitute a collective construct of shared human values; (ii) individuals are born into and raised within the cultural legacy accumulated by their ancestors; and (iii) consequently, the relationship between individual and civilization is a bidirectional developmental process that operates both from within outward and from without inward.

Hence, the sustaining subject of civilization is the individual, while the formative environment of the individual is the civilizational atmosphere itself. This is not a paradox but a recognition -within cultural theory- of the bidirectional nature of the human-civilization relationship. The individual is not a passive recipient in the making of civilization but rather an active and creative agent. This notion resonates with the Islamic paradigm, wherein believers are not rendered passive but are guided toward active existence through acts of worship.

Following the emergence of culture within human experience, its analysis requires a complex epistemological foundation, for human nature is inherently multidimensional. Just as a single scientific experiment cannot fully explain the interaction of one cell with another, no single theoretical model can exhaustively account for the human role within social structures. As cellular interaction in biology is multi-layered, so too is the human interaction within society and civilization within the social sciences.

Consequently, the psychology of religion, as an interdisciplinary domain, performs an essential epistemological function in understanding human life and the individual's position within the social fabric. Having evolved as a sub-discipline of theology, it has, in the twenty-first century, drawn significant attention not only from theologians but also from political scientists, philosophers, sociologists, and scholars of the arts. For instance, any cinematic portrayal of a society that disregards its religious tendencies and psychological reflections inevitably results in an incomplete and decontextualized representation.

Within this intricate web of interdisciplinary interaction, Professor Ali Murat Daryal stands out for uniting diverse academic fields in his psychological studies of religion. His background in psychology, Arabic-Persian philology, and philosophy has enabled him to employ conceptual diversity as a natural intellectual reflex in his scholarly production.

Daryal asserts that even in domains regarded as inherited legacies of civilization, religion provides guiding principles. In his work *Civilizations*

and Their Messages, he emphasizes that the Qur'an offers normative criteria for civilizations, citing the verse: "When it is said to them, 'Follow what Allah has revealed,' they say, 'No, we follow what we found our fathers upon.' Even though their fathers understood nothing and were not rightly guided?" (Yazır, 2015; Kur'an-ı Kerim, Bakara Suresi, 2: 170).

Through this verse, Daryal contends that civilizations must remain dynamic, as static cultural forms contradict Qur'anic knowledge. His interpretive framework approaches religion not merely from a theological but from a psychological perspective, presenting a novel interpretive horizon previously unexplored within Islamic scholarship.

As Şakar (2017: 33) remarks, "Perspective makes the observer the center of the world," underscoring the role of perception in value formation. Adopting this lens, Daryal explores how fundamental psychological needs -such as human weakness, aggression, and the desire to be loved- are met through religion within the psychology of worship. He argues that civilizations mindful of human spiritual and moral needs achieve endurance significantly when grounded upon such principles. However, this requires a correct psychological analysis of religiosity. Questions such as "Why are acts of worship necessary?" or "What does lifestyle signify as a distinctive mode of being?" must be addressed within this framework; otherwise, for believers, *farz* (obligation) and for members of civilization, "duty," remain mere formal imperatives devoid of existential meaning.

In his radio broadcasts and lectures, Daryal frequently stated that "A Muslim must be productive, must construct systems of thought and function" (Daryal, 2024 – Radio Broadcast Transcripts). He also criticized some theologians by asserting, "Simply translating works without generating commentary does not contribute to Islamic civilizations" (Daryal, 2015: 17). In these expressions, he emphasized that the divine messages transmitted through revelation constitute the very foundations of civilizational identity.

Daryal defines belief in these words: "To believe is to claim. To believe in a being whom we have neither seen, nor heard, nor touched is to assert its existence" (Daryal, 2014: 64). This definition offers a profound illustration of the cognitive and motivational foundations of faith within the psychology of religion. By accepting the existence of God, humanity produces a mental stance that refuses to negate abstract concepts. In this sense, the notion of pre-assumption, widely used in both

human psychology and epistemology, also plays a determinative role in the individual's relationship with religion.

Accordingly, the first act of the individual embracing Islam -the declaration of faith (shahada)- verbalizes this psychological assertion: "I bear witness that there is no deity but Allah, and I bear witness that Muhammad is His servant and messenger."

Islam thus requires, prior to ritual affirmation, an internal psychological assent. Such acceptance constitutes a profound cognitive transformation within the human mind. In the establishment and expansion of civilizations, this element of "faith and attachment" emerges as a decisive force. The quality of the bond one forms with God is reproduced in one's relationships with civilization, tradition, and leadership alike.

b. Ali Murat Daryal and Contributions to the Turkish Psychology of Religion

Daryal was born on August 3, 1931, in Ayaspaşa, Istanbul. Due to his father's occupational duties, he spent his childhood in various cities completing primary school in Nişantaşı Teşvikiye, secondary education in Gaziantep, and high school at Beyoğlu Atatürk Boys' High School in Istanbul. Despite his family's objections, he pursued higher education at the Oriental Institute of Istanbul University, majoring in Arabic-Persian Philology, and successfully completed his studies.

His profound command of Arabic and Persian made Daryal one of the most productive students of his generation. During his university years, he served as a research assistant to Prof. Dr. Fuat Sezgin, who later expressed his gratitude to Daryal in the first volume of his monumental thirteen-volume *Geschichte des Arabischen Schrifttums* (Sezgin, 1967).

Daryal stands among the first scholars in Turkey to serve as a faculty member specializing in the psychology of religion within a theological faculty, thus playing a pioneering role in the institutionalization of the discipline. Apart from the comprehensive biographical study authored by Koç, no independent academic research has been devoted to him; however, various memoirs, journalistic essays, and personal notes provide insight into his intellectual legacy.

As a prolific academician, Daryal produced numerous influential works, including *The Psychological Foundations of Sacrificial Ritual* (1980), *A Psycho-Social Analysis of the Emergence and Early Expansion of Islam* (1988,

doctoral dissertation), *The Psycho-Social Foundations of Religious Life* (1994a), *Civilizations and Their Messages from a Psycho-Social Perspective* (1994b) and *The Corruption of Islamic Values* (2015), (Koç, 2024: 175–272).

In addition, Daryal authored a lesser-known work entitled *Personality Psychology and the Dynamics of Personality*, which survives only in a typewritten manuscript and appears to be based on his master's thesis. The document bears the institutional imprint "Department of General Psychology, Faculty of Letters, Istanbul University" and identifies Prof. Dr. Nezahat Arkun as the thesis advisor. This unpublished work further reflects Daryal's early engagement with personality theory and underscores the depth of his psychological training prior to his later contributions to the psychology of religion.

When evaluated as a whole, Daryal's intellectual corpus reveals a human-centered epistemological orientation that interprets social phenomena through a psychological lens. In this respect, he transcended the traditional theological framework and contributed to the interdisciplinary expansion of the psychology of religion in Turkey. Critiquing theologians who confined themselves to purely historical or doctrinal interpretations, Daryal (2014: 9) asserted that "Islamic historians have failed to understand and explain the history of Islam, which is based on revelation, in accordance with its divine essence," thereby underscoring the need for methodological depth and psychological contextualization.

In his doctoral dissertation *The Psychological and Social Analysis of the Emergence and Early Expansion of Islam*, Daryal rejected the reduction of Islamic history to a mere chronological narrative. He observed: "While linguists write pages to explain the meanings of proverbs, theologians translate an entire paragraph of a verse in half a sentence. This is incomprehensible" (Daryal, 2014: 11). This statement reflects his insistence on introducing psychological depth into the interpretation of Islamic history.

According to Daryal, a comprehensive understanding of religion - both on the individual and societal levels- requires the elucidation of the fundamental dynamics of human psychology. In his view, it is impossible to grasp religion without understanding the human being, and equally difficult to comprehend civilization without understanding religion. In this sense, Daryal conceptualized the psychology of religion as a scientific field ensuring the intellectual continuity of Islamic civilization.

Within the scope of this study, the most relevant of Daryal's works is *Civilizations and Their Messages from a Psycho-Social Perspective*. The subsequent section of this article will provide a detailed analysis of this work and discuss Daryal's psychological interpretations of civilization. This perspective is expected to open new horizons for theoretical discussion and in-depth analysis in both the psychology of religion and civilizational studies.

Daryal's background in Arabic–Persian philology played a decisive role in shaping his linguistic and conceptual analyses. He often traced key concepts back to their etymological origins and emphasized the centrality of linguistic inquiry in intellectual construction. Indeed, he stated that “misinterpreting words leads us toward false symbols and erroneous principles” (Daryal, 2017: 92), underscoring the indispensability of philological precision in the semantic analysis of religious concepts.

Daryal's major academic contributions were published between 1980 and 1999, a period regarded as the second phase of Turkish psychology of religion. His combined training in philology, psychology, and philosophy nourished his interdisciplinary intellectual formation. Before his tenure at the Higher Islamic Institute, he had taught religion at the secondary school level, an experience that deepened his understanding of the interrelationship between religious education and the socio-psychological fabric of society.

The delayed publication of his works can largely be attributed to his meticulous academic temperament as well as the limited institutional and publishing resources of his period. In the preface to *The Psychological Foundations of Sacrificial Ritual*, Daryal explicitly reflects on this issue, stating: “I intended to add two paragraphs for the third edition; however, the scope of my work expanded to such an extent that the new edition could only be published twelve years later” (Daryal, 2013: 7). This remark vividly illustrates not only his commitment to scholarly precision but also his intellectual patience and uncompromising scientific rigor.

Daryal succinctly summarized the psychological position of human beings in relation to religion and civilization as follows: “The first addressee of revelation is the human being. Therefore, it is imperative to understand the psychology of pre-Islamic (Jāhiliyyah) man. Naturally, it is also essential to examine the socio-cultural structure of that society which shaped such psychology” (Daryal, 2014: 32).

This statement clearly demonstrates Daryal's conviction that the proper comprehension of religion requires not only theological but also historical, sociological, cultural, and psychological inquiry. In his analytical framework, religion attains meaning through the multidimensional interaction of revelation, human beings, historical context, geographical setting, and cultural structure.

Within this framework, Daryal's epistemological model elucidates the points of intersection between religion and human psychology, establishing a psycho-socio-theological interpretive foundation. His interdisciplinary methodology within the psychology of religion offers analytical tools that not only illuminate individual religious experience but also unveil the collective consciousness underlying civilization. In conclusion, Daryal stands out as a new figure who brought both methodological innovation and conceptual difference to Turkish religious psychology.

c. Civilization Dynamics and Religious Values

The question of how civilizations construct their system of values and determine their leaders has remained a central concern of both political science and divine religions throughout history (Huntington, 2017: 77). In the formative stages of many civilizations, religious values appear to have functioned as a form of *spiritual leaven* a cohesive element that binds social structures together. Conversely, religions have also carried within themselves an intrinsic claim to transform, refine, and reconstitute the civilizations into which they emerge. This reciprocal influence forms the historical and psychological foundation of the symbiotic relationship between religion and civilization.

Civilizations are built, institutionalized, and sustained by human beings. However, for the religious values employed in these processes to remain viable, they must adapt to the dynamic psychological constitution of the human individual. Accordingly, religion and civilization can interact in two distinct yet interconnected ways: first, through the religious references invoked by civilizational leaders to secure legitimacy; and second, through the idealized vision of leadership and civilizational order that the populace imagines based on sacred texts and prophetic traditions. This dual interaction demonstrates that religion functions simultaneously as an ideological source of legitimacy for the ruling elite and as a moral compass for the collective consciousness of society.

The social fabric of civilizations shapes the cognitive orientations of individuals, while individual modes of thinking, in turn, direct the scope of their choices and actions. These dynamics influence variations in how societies conceive of God, interpret destiny, and relate to the sacred. In reverse, the nature of one's relationship with religion determines how a civilization positions itself within the broader world system. Consequently, there exists a dynamic and reciprocal relationship between individual religiosity and collective civilizational identity.

The historical background of societies forms the basis for their present systems of governance and political preference. A civilization's conception of the cosmos is intimately linked to its conceptualization of the state. Thus, parallels between belief systems and political structures are not coincidental. Throughout history, religion and politics, the leader and the deity, have shared an intertwined semantic field. The expansion and consolidation of ancient civilizations were motivated not solely by political ambition but also by the imperative to disseminate religious and moral ideals.

It is a fact that there are differences between civilizations based on monotheistic belief systems and civilizations based on polytheistic traditions, especially in state formations. In monotheistic civilizations, the notion of centralized authority has often paralleled belief in a singular divine will. The most illustrative example is the Turkish civilization, which -except for the Manihest period- maintained its devotion to a single deity throughout history. Consequently, political authority was concentrated in the person of a single ruler, and whenever dual sovereignty emerged, civilizational decline tended to follow.

In contrast, societies adhering to polytheistic worldviews displayed a tendency toward urban decentralization and feudal fragmentation. The Ancient Greek civilization offers the clearest example: each city-state had its own ruler, and the pantheon comprised twelve deities. A religion that distributed divine attributes among multiple gods produced a similarly fragmented model of leadership, one that prioritized the symbolic sharing of power rather than the embodiment of unity. Within this context, the leader figure in polytheistic cultures represented not divine wholeness but a negotiated expression of collective authority.

In conclusion, the interplay between civilizational dynamics and religious values shapes both the existential condition of humanity and the collective consciousness of societies. While religion provides the moral

and symbolic codes of meaning upon which civilizations are constructed, civilization, in turn, manifests religion within the concrete realities of social life. Therefore, in the cyclical rise and decline of civilizations, the psycho-socio-theological function of religion constitutes one of the most decisive determinants of cultural continuity (Huntington, 2017: 77).

d. The Psychological Foundations of Civilizational Messages

Daryal begins his seminal work, *Civilizations and Their Messages from a Psycho-Social Perspective*, which serves as the main reference point for this study, by recounting a personal anecdote from a discussion with fellow teachers who compared Western and Eastern art. Responding to their claim that “the Ottomans failed to produce painters comparable to those of the West,” Daryal defends the originality of civilizations, asserting that: “By definition, a civilization never desires, in any way or form, to resemble another civilization; it consciously avoids doing so. Should it attempt imitation, it would cease to be itself without ever becoming the other” (Daryal, 2015: 12). This statement encapsulates Daryal’s psychological and cultural conviction that authenticity, rather than imitation, is the foundation of civilizational identity.

He illustrates this notion through concrete examples: Romans did not build pyramids, and Egyptians never constructed amphitheaters—each civilization followed its own intrinsic creative path. According to Daryal, “imitation destroys personality” (Daryal, 2015: 15). Imitation, whether social or religious, erodes identity from within. Social imitation undermines cultural existence, whereas religious imitation dissolves faith. The moment imitation occurs, both belief and cultural identity lose their originality and existential meaning.

In Daryal’s philosophical and psychological framework, the human being is not static but a dynamic entity who continuously produces and lives through values. Values themselves are cyclical; every generation reconstructs its world of meaning through the influences it receives from God, the mother, the environment, and civilization (Eliade, 2020). Human beings learn -through an ongoing process- how to acquire, process, and transform knowledge into action (Foucault, 2022: 57). Civilization, in this respect, represents the collective reflection of humanity’s cognitive and spiritual evolution.

While Daryal’s work possesses sociological and philosophical significance, it is equally notable for establishing an original subfield within

the psychology of religion. One of the book's central questions "How is the value of a human being determined?" is meticulously explored. Referring to the Qur'anic principle, "No one is superior to another; superiority lies in virtue" (Daryal, 2015: 17), Daryal deliberately employs the term *fazilet* (virtue) instead of *taqwa* (piety), emphasizing that the verse addresses all of humanity, not solely Muslims. This perspective represents a human-centered system of values that rejects social, racial, or economic hierarchies, redefining civilizational worth through moral excellence rather than worldly status.

Daryal's well-known assertion that "civilizations resemble human beings" (Daryal, 2015: 44) indicates a direct correlation between human psychology and civilizational dynamics. In this framework, *fazilet*-virtue-constitutes the primary moral criterion of the Islamic civilization, both on an individual and collective level. Unlike secular humanism in Western thought, this is a theocentric conception of human dignity. Within Islamic civilization, greatness is defined not through hierarchical accumulation of power but through moral and spiritual elevation grounded in virtue.

According to Daryal, no superior moral system to this principle has been developed throughout human history. The Islamic civilization, he argues, represents the highest realization of the ideal of "living humanely." Thus, the fundamental criterion of a civilization lies in how it evaluates the human being (Daryal, 2015: 32). Humans, while seeking the meaning of existence, are nourished both by sacred texts and by national culture; this search is a universal psychological manifestation observable in all phases of human development.

In Daryal's typology, civilizations are classified as follows: selfish civilizations and altruistic civilizations. The self-centered civilization exists solely for itself, perceiving all others merely as instruments of its own power. In contrast, altruistic civilizations extend their moral and spiritual messages beyond their borders to encompass humanity as a whole. According to Daryal, the former, upon gaining strength, begins to oppress the weak -initiating its own downfall- while the latter occupies itself with producing values beneficial to all humanity (Daryal, 2015: 47). This distinction provides a profound analytical framework for understanding the psychological motivations that underlie the rise and fall of civilizations.

In the second half of his work, Daryal turns to the philosophical foundations of civilizational formation, writing: "Every civilization,

from its very inception, has laid at its foundation a form of philosophy, a mode of thought, a style of contemplation, a worldview, or a preconception; upon this it has been built and elevated” (Daryal, 2015: 46). This insight parallels the revelatory process itself, in which prophets, as mediators of divine command, are first tasked with conveying the essential value within the message they receive from God.

Daryal maintains that many believers fail to apprehend the psychological and axiological dimensions embedded within divine revelation. Sacred texts are too often read superficially, with words confined to their literal meanings. Yet even a single word evokes unique associations shaped by individual psychology. Daryal draws attention to the symbolic significance of letters and numbers, noting that in both Hebrew and Arabic, each letter bears distinct civilizational meaning (Çörtü, 2015: 53). For instance, the Arabic “Lam-Alif” and the Hebrew “Lamed” function as sacred symbols representing holy figures (Hasanoğlu, 2018: 143). These symbols parallel the modern abbreviation “Hz.” used to denote sanctity and reverence.

In conclusion, Daryal demonstrates that language, religion, civilization, and human psychology are intricately interwoven within a unified ontological structure. Through his analysis, the psychology of religion emerges as the interpretive key to understanding the inner architecture of civilizations. Each civilization, in his view, is a distinctive expression of the human psyche externalized in cultural form. Consequently, Daryal’s work situates the psychology of religion as a fundamental epistemological framework for decoding the civilizational map of meaning.

e. Ali Murat Daryal’s Contributions from Psycho-History to Civilizational Thought

Daryal can be regarded as one of the foundational figures of the psycho-historical approach within the Turkish intellectual tradition. The theoretical framework known today as psychohistory represents an interdisciplinary field of analysis that seeks to explain the interaction between individual and collective behaviors and historical events. In the international literature, the concept was systematically formulated by the American psychoanalyst and social historian Lloyd deMause. However, Daryal’s works, produced contemporaneously with deMause’s theoretical initiatives, developed an indigenous psycho-historical interpretation within the Turkish context. While deMause, a political scientist trained at Columbia University, institutionalized the theory of psychohistory in the United States, Daryal grounded a parallel orientation within Turkey

through the perspective of the psychology of religion. The fact that figures such as Robert Jay Lifton, who worked on war and trauma psychology, and Alice Miller, an influential scholar in child development, also drew upon this concept indicates its universal explanatory potential.

In this respect, psychohistory can be employed as a methodological tool across various fields ranging from international relations and child development to war psychology and processes of cultural transformation. Yet, its adaptation to the psychology of religion has been carried to a unique and innovative level by Turkish scholars of religious psychology. Focusing on the notion of historical biography, psychohistory aims to interpret past events not merely through sociological or cultural parameters but also through the psychological influences that shape individual experience. Daryal's contribution is particularly significant in demonstrating that historical events can be reinterpreted and rendered intelligible through the analytical framework of religious psychology.

An exemplary case frequently emphasized throughout Daryal's academic career clearly illustrates the foundation of his psycho-historical approach. This account, often recounted in his Introduction to the Psychology of Religion lectures and public conferences, was also published in contemporary journals under the title "*A Different Perspective on Islamic History*." Daryal initiated his discussion with the following question: "Why Muslims were victorious at Badr yet defeated at Uhud? What factors led them to these differing outcomes?" His psycho-historical interpretation of this question highlights the unconscious dynamics underlying historical events. Emphasizing the Prophet Muhammad's profound insight into human psychology, Daryal argued that the Prophet consciously utilized subconscious mechanisms throughout his prophetic mission. According to Daryal, the Prophet's insistence on the public recitation of revelation in the Ka'bah during the Meccan period -despite the hostility of the Quraysh- was part of a deliberate psychological strategy to familiarize their subconscious minds with revelation. As Daryal explains: "What enters through the ear remains in the brain; for thirteen years, the Quraysh heard the revelation unwillingly. When this sound ceased after the Hijra, their subconscious was already prepared to embrace Islam when the time came."

A similar interpretive framework is evident in Daryal's analysis of the Battle of the Trench (Khandaq). According to him, the Prophet's command to dig a trench in the volcanic soil surrounding Medina was not solely a tactical act of defense but rather the external manifestation of a

civilizational psychology. The trench did not merely divide enemy from believer; it created a field of mutual awareness. Daryal elaborates: “When one seeks to reconcile two people, they are brought into the same room; though seated apart, the mere familiarity of seeing one another gradually softens their hearts. During the digging of the trench, the two sides looked into each other’s faces, old friendships resurfaced, and the Quraysh realized that the Muslims did not harbor personal hostility. They could have crossed the trench, but they did not because their psychological tension had already diminished.”

Through such analyses, Daryal reveals that history is not merely a chronological sequence of events but also a repository of psychological strategies and unconscious dynamics. In his view, history does not convey messages directly to the human mind; rather, for these messages to be properly comprehended, their psychological substratum must be decoded. Consequently, the relationship among history, civilization, and psychology provides not only a means of understanding the past but also an epistemological foundation for envisioning the civilizational future.

From this perspective, Daryal stands among the thinkers of Islamic civilization as a distinctive psychologist of religion who reinterpreted historical phenomena through a psycho-historical lens. His readings of the battles of Badr, Uhud, and the Trench exemplify the practical application of this method. These events can no longer be perceived merely as military encounters but as symbolic reflections of the deep psychological processes operating within human consciousness.

That a revelatory tradition emerging in sixth-century Mecca and Medina could evolve into a transcontinental civilization cannot be comprehended without reference to its psychological foundations (Saroglou & Cohen, 2011: 1309–1319). The spatial and temporal dimensions of civilizations must therefore be reconsidered through examples such as these. Daryal’s *Psycho-Social Perspective on Civilizations and Their Messages* (1972) underwent significant expansion during its preparation for a second edition, resulting in two new independent studies: *The Psychological Foundations of Sacrificial Ritual* and *A Psycho-Social Analysis of the Early Emergence and Expansion of Islam*. Initially conceived as chapters within a single corpus, these works were later elaborated through psycho-historical analyses into independent scholarly volumes. The 1997 re-edition of *Civilizations and Their Messages* thus achieved the character of an intellectual trilogy (Daryal, 2015: 16).

Among these, *The Psychological Foundations of Sacrificial Ritual* became particularly influential in the period following its publication. During that time, questions such as “Is animal sacrifice obligatory?”, “Would distributing meat not suffice?”, or “Is not the purpose simply to feed the needy?” were frequently debated in public discourse. Daryal addressed this issue extensively in his televised appearance on Teke Tek (Habertürk) and explained that the fundamental purpose of sacrificial practice is related to transforming the human impulse of aggression. He argued that, from the perspective of Islamic civilization examined through the psychology of religion, the tradition provides its adherents with an intrinsic defense system protecting them from addiction, alcohol, and other harmful substances. According to Daryal, the prohibition of intoxicants in Islam through the term *harām* is not a mere legal interdiction; rather, it fosters a sense of inner peace and completeness, thereby reducing subconscious tendencies toward forbidden behaviors.

Daryal substantiates this claim by drawing on the historical example of the alcohol prohibition in the United States. Despite the legal ban, individuals remained addicted to the substance, even at the cost of their lives. Hence, he asserts, prohibition alone cannot suppress behavior; what truly sustains moral restraint is psychological satisfaction—the sense of harmony and wholeness within the self. The Islamic civilization, in Daryal’s view, achieves this by endowing believers with inner equilibrium: prohibitions are not enforced through external coercion but are internalized and rendered meaningful through subconscious integration. The divine commandments, communicated through the Prophet in accordance with human psychology, thus reflect the dynamic and adaptive nature of Islam as a civilization.

At this juncture, Daryal states: “Everything spoken, expressed, and done in this world must have a measure” (Daryal, 2015: 35). He maintains that the rise and decline of civilizations can be understood through this measure. For him, such a measure cannot be sustained by external constraint; it must derive from an internal moral compass: “This measure is not preserved through outward imposition but through the inner moral sense residing within the human soul” (Daryal, 2015: 27).

In *Civilizations and Their Messages*, Daryal posits that civilizations, much like individuals, can fall ill and grow weary. Yet, unlike individuals, their renewal depends on the outcomes of the promises they extend to their members. Accordingly, he classifies civilizations into three funda-

mental types: Civilizations of reason, civilizations of faith, and reconciliatory (synthetic) civilizations (Daryal, 2015: 56). Civilizations of reason offer their members purely material and utilitarian promises, whose endless pursuit inevitably leads to decline. Civilizations of faith, on the other hand, provide transcendental and otherworldly promises; yet, by human nature, individuals cannot subsist solely on metaphysical hope and must also partake in the tangible opportunities of worldly life. Consequently, even faith-based civilizations cannot indefinitely postpone their decline.

Reconciliatory civilizations, however, integrate intellect and faith, synthesizing human psychology with the imperatives of religion. Such civilizations provide earthly tranquility without grounding themselves in materialism, while simultaneously preserving an intrinsic orientation toward the hereafter. They establish meaning without dependency on matter and generate value systems that sustain inner balance.

Viewed through the lens of psychohistory, this typology demonstrates that religion and psychology are inseparable and mutually constitutive in the genesis of civilizations. According to Daryal, civilizations may indeed fall; yet their lowest point can serve as the foundation of renewal. The essential question lies in how long a civilization can sustain its psychological resilience at the height of its ascent. As Daryal repeatedly emphasizes, the rise, decline, and universalization potential of civilizations are fundamentally proportional to the psychological endurance of both individuals and societies that compose them.

C o n c l u s i o n

Examining the dynamics of civilizations from the perspective of the psychology of religion offers an original framework that enables a renewed interpretation of human existence and its meaning-making capacities at both individual and collective levels. Whereas historical and sociological analyses often concentrate on external structures, the psychology of religion renders visible the inner dimensions of civilization - its motivational, cognitive, and affective foundations- and uncovers the psychic and symbolic layers that ensure civilizational continuity. Within this framework, religion emerges not merely as a cultural background but as the psycho-social backbone that constructs identity, nurtures belonging, and sustains collective consciousness.

Daryal's contribution to the psychology of religion represents a paradigmatic turning point in the development of the discipline in Turkey.

His approach, which harmonized philological sensitivity with psychological insight, established the theoretical basis for rethinking religious experience on a civilizational scale. Through his analyses developed along the individual–society–civilization axis, Daryal demonstrated that religious life can be interpreted not only theologically but also as a psychodynamic phenomenon. In this sense, his works formulated a distinctive psycho-historical methodology that deciphers the spiritual map of civilization.

His seminal work *Civilizations and Their Messages* reconstructed the intrinsic semantic structure of civilization upon a psychological foundation, illuminating the reciprocal relationship between individual religious experience and collective systems of value. Daryal conceptualized the transmission of civilizational messages not as a merely historical or political process but as a psychological reverberation operating across the strata of consciousness and the unconscious. This approach provides an innovative interpretive model that explicates inter-civilizational interaction through symbolic representation, subconscious codes, and cultural associations.

Daryal's psycho-historical perspective further demonstrates that the cycles of civilizational rise and decline cannot be reduced to economic or political determinants alone but are equally shaped by internal crises of meaning and shifts in religious motivation. This view foregrounds the psychological underpinnings of belief, value, and identity patterns that sustain civilizational continuity, thereby evidencing the interdisciplinary explanatory power of the psychology of religion.

In conclusion, this study both foregrounds Ali Murat Daryal's unique contributions to Turkish religious psychology and proposes a conceptual framework that interlaces the psychic, cultural, and religious dimensions of civilization. Daryal's intellectual legacy situates psychological depth -rooted in the exploration of the human inner world- at the very center of civilizational analysis, integrating individual religious experience with macro-civilizational transformations along a unified axis. As an original contribution, we can say that the author applies his psycho-historical experience to Islamic narratives. At the same time, in religious narratives, Daryal has brought a new perspective to issues, different from the usual perspective. For example, sometimes interpreting technical issues in wars in a religious way and sometimes drawing sociological inferences, Daryal has created a new theoretical integrity within his

research methods. He can interpret a single war in different ways, drawing on many scientific disciplines. His works, in particular, include texts on the Prophet Muhammad's understanding of leadership, contributing to the literature in this way. This approach is expected to expand the frontiers between psychology of religion and civilizational studies, providing fertile ground for new conceptual openings, indigenous theoretical debates, and interdisciplinary syntheses.

Recommendations for Future Research –

Building upon the psycho-civilizational framework presented in this study, several directions are proposed for future research that may deepen and expand the scope of Daryal's intellectual legacy within contemporary psychology of religion and civilizational studies.

(i) *Theoretical Expansion:* Future scholarship should extend Daryal's psycho-historical perspective by incorporating developments in cultural cognition, moral psychology, and transpersonal theory. Synthesizing these domains can elucidate how civilizational narratives operate as collective psychological defense mechanisms and how religious meaning systems foster resilience amid modern global crises.

(ii) *Methodological Innovation:* Empirical inquiries employing qualitative, quantitative, or mixed-method designs -such as narrative analysis, phenomenological interpretation, and bibliotherapy-based interventions- are encouraged to operationalize Daryal's conceptual model. Such methods could bridge theoretical psycho-historical interpretation with measurable psychological constructs and experiential data.

(iii) *Cross-Cultural Comparison:* Comparative research between Islamic and Western civilizational psychologies may uncover shared archetypal patterns and divergent religious cognitions. By analyzing the symbolic and emotional grammars of these traditions, scholars can illuminate how distinct civilizations sustain meaning, moral orientation, and identity formation across historical epochs.

(iv) *Indigenous Model Development:* Daryal's synthesis of intellect, faith, and culture calls for the construction of an indigenous Turkish school of religious psychology. Future work may formulate context-sensitive models of spiritual development and ethical consciousness grounded in local epistemologies yet articulated in dialogue with universal human experience.

(v) *Interdisciplinary Integration*: Finally, consolidating psychology of religion, civilizational studies, and philosophical anthropology into a coherent interdisciplinary field would advance a comprehensive understanding of moral decline, cultural fatigue, and meaning reconstruction in modern societies. This integrative approach continues Daryal's vision of a psycho-civilizational synthesis that unites the internal and external dimensions of human existence.

Beyanlar ve Bildirimler | Statements & Declarations –

Etik Onay | Ethical Approval

Bu çalışma etik onay gerektirmemektedir.
This study does not require ethical approval.

Araştırma Etiği Beyanı | Research Ethics Statement

Bu çalışma, uluslararası akademik etik ilkelerine uygun olarak yürütülmüştür.
This study was conducted in accordance with international academic ethical principles.

Bilgilendirilmiş Onam | Informed Consent

Bu çalışma için bilgilendirilmiş onam gerekli değildir.
Informed consent was not required for this study.

Katılım Onayı | Consent to Participate

Bu çalışma için katılım onayı gerekli değildir.
Consent to participate was not required for this study.

Yayın Onayı | Consent for Publication

Yazar(lar), bu makalenin yayınlanmasına tam onay vermektedir.
The author(s) give their full consent for the publication of this article in its current form.

Çıkar Çatışması | Conflict of Interest

Yazar(lar), bu makalenin araştırma, yazarlık ve/veya yayını ile ilgili herhangi bir çıkar çatışması bulunmadığını beyan eder.
The author(s) declare no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Rekabetçi Çıkarlar | Competing Interests

Yazar(lar), bu araştırmaya ilişkin herhangi bir rekabetçi menfaatlerinin bulunmadığını belirtir.
The author(s) declare that they have no competing interests.

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Yazar Katkıları | Author Contributions

Kavramsallaştırma: BAY; Literatür Taraması: BAY; Veri Toplama: BAY; Veri Analizi: BAY; Yazım – Taslak: BAY; Yazım – Gözden Geçirme – Düzenleme: BAY.

Conceptualization: BAY; Literature Review: BAY; Data Collection: BAY; Data Analysis: BAY; Writing – Draft: BAY; Writing – Review – Editing: BAY.

Özgünlük Beyanı | Statement of Originality

Bu makale, özgün bir çalışmadır.

This article is an original work.

Çalışma Sınırlılıkları | Study Limitations

Bu araştırmanın bazı metodolojik sınırlılıkları bulunmaktadır ve gelecekteki çalışmalar için öneriler içermektedir.

This study has some methodological limitations and provides recommendations for future research.

Açık Bilim Beyanı | Open Science Statement

Bu çalışma, açık bilim ilkelerine uygun olarak yürütülmüş ve verilerin paylaşımı araştırma etik kuralları çerçevesinde değerlendirilmiştir.

This study was conducted in compliance with open science principles, and data sharing has been evaluated within the framework of research ethics guidelines.

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