**THE USE OF PSYCHOLOGICAL TRUST IN THE TREATMENT OF ANXIETY**

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**Abstract**

This study aims to explain the psychological effects of trust orientation and trust use in anxiety disorders. Content analysis and descriptive analysis were performed in the research. According to the research findings, it has been observed that trust is an important psychological support mechanism for behaviors the situation of people who do not rely on research, the formation process of trust, the emotions, thoughts, and behaviors that prevent the feeling of trust, the untrustworthy features that increase the level of anxiety in people, the submissive prototype of the trustee and the methods that can be used for therapy by relying on the characteristics of the person will be given in treatment. Homework process and finally these indicators were discussed. The study's findings were discussed based on the relevant literature and suggestions were made for future research. In cases where the decision-making stages of the trust, health problems, economic problems, and the trust opinions of the participants are compatible with the definitions of trust in the literature; It has been observed that it is an orientation used in moments of uncertainty, helplessness, or distress. As a result of trust, it has been revealed that people feel more comfortable and peaceful, their psychological resilience increases and they accept the results. Research findings show that trust is an essential psychological support mechanism for believers.

**Keywords:** Trust, Trust, and Psychology, Trust therapy, the person who puts his trust.

**Introduction**

Today, many problems such as stress, unemployment, diseases, and increasing death rates caused by reasons such as war, migration, and the development of technology are increasing people's anxiety levels and prompting scientists to look for new solutions at this point. In this context, trust, which has been used as a religious concept for centuries to organize people's lives and protect them from future worries, can play an essential role in curing anxiety disorder and many psychological problems. How valuable and important the concept of trust is in the study of religion, sociology, psychology, and pedagogy, as well as direct or indirect issues, is also understood from these specific problems that arise in today's world.

Trust, humility, patience, gratitude, etc. to put forward perfect human and social humanitarian and social values and their goals for the peace and happiness of individuals and society is found the basis of almost all religions and beliefs. The concept of trust is mentioned in detail in almost every Sufi source (Erkaya, 2017, p. 108) this concept comes from the root “W-K-L” in dictionaries, the trust is to trust someone (al-Isfahani, 2012, p. 1177), ordering and entering a job to someone else (Khalil b. Ahmed, n. d., s. IV/12), realizing his inability to take someone else's protection (al-Jawhari, 1990, p. III/43) “I am the deputy of such and such, I see his affairs” and the second “I trusted him, I handed over my affairs to him” (al-Isfahani, 2012, p. 1178) means. Mutawakkil, on the other hand, is the name of the verb “tawkkale” in the dictionary and means “the person who transfers his work to someone else knowing his inability” (Al-Isfahani, 2012, p. 1178).

**What are Trust and Anxiety?**

Trust is a religious requirement. True believers must have faith in Allah (May Allah's Peace and Blessings be upon him) (Maida 5:23). According to the order made by Bediuzzaman about faith and trust, Faith leads to tawhid (accepting Allah as one), submission to tawhid, submission to trust (trusting in Allah and leaving the end of the matter to Him), and happiness of two worlds of trust. (It requires the bliss of two worlds). (1995, p. 314). According to this ranking made by Nursing; it may be possible to reach happiness here and the hereafter, which begins with faith, and trust. In other words, these classifications made by scholars shed light on the happiness of man in this world and the hereafter.

**Figure 1**

*Degrees of Trust on the Fibonacci Spiral*



Faith

Monotheism

Surrender

Trust

Happiness

**What is Anxiety (anxiety)?**

Anxiety (anxiety) is a person's expectation of danger or misfortune in the future, accompanied by symptoms of bodily tension, which becomes a rather strong negative emotion. This definition includes two important elements of anxiety disorder: a strong negative emotion and fear (Specific, 3. slide) Again, anxiety (anxiety) can be defined as a state of causeless anxiety and fear accompanied by somatic symptoms. There is a feeling similar to anxiety, distress, depression, anxiety, and fear in a person. A person experiencing anxiety can express this situation as "a feeling that something bad is going to happen", "an uncomfortable state of anxiety" or "causeless fear" (Özkaya, 2016, slides 3-4).

Anxiety disorders are generally classified as follows;

Specific phobia,

Separation anxiety disorder,

Social anxiety disorder (social phobia),

Selective non-speech (mutism),

Panic disorder,

Agoraphobia, Generalized anxiety disorder (anxiety),

Anxiety disorder caused by substance medication,

Anxiety disorder due to another health condition,

Another anxiety disorder that has been identified,

Unspecified anxiety disorder (Specific, 2. slide). Their names are briefly mentioned here. For more detailed information, you can refer to the DSM-5.

Şahin in his work on trust “...after you have put your trust in people, emotions, thoughts, and behavior in terms of emotion and trust in their lives that has tangible effects of the orientation of the dimension are seen to be most effective in that there once declared, “I trust in the participants as a result of relaxed, and the increase of psychological resistance decreased anxiety, and feel at peace” is seen, and many psychological/psychiatric intervention to deal with the fear and concerns of the people of taking off to relax, to increase the psychological durability, making them happier, that it aims to make it peaceful, and in this sense, trust is an important support mechanism for people of faith” (2018, p. 828-829) states that it can be said.

**Why Is Trust Necessary?**

Human weakness and poverty result in the development of some negative emotions in him. According to Sahin and Hökelekli, these feelings started as distress, helplessness, uncertainty, expectation, gratitude, and sadness according to the frequency of the themes that emerged. One of the important ways to change these negative emotions with the underlying positive emotions is trust.

**Figure 2**

*Emotional Reasons for Trust*

**Emotional Reasons for Trust**

**uncertainty**

**despair**

**hope**

**sadness**

**Trouble**

Submission, patience, benevolence, and tolerance of uncertainty, in contrast to the negative feelings of trusting person in a trusting person (Uzun, 2016, p. 39; Star, 2017, p. 59), the ability to cope with adversity (Ayten, Sağır, 2014; Doğan, 2016, p. 7), calmness, (Şahin, 2018, p. 92), determination in faith (Şahin, 2018, p. 92), have positive emotions such as truthfulness, satisfaction, fondness, and hopefulness for their worship.

**Figure 3**

*Trusting Human Emotions*



helpfulness

Religious



Determination in faith

Reliability

**Trusting**

**Human Emotions**

Coping with adversity

tolerating uncertainty

Trust

**hopefulness**

Calmness

Patience

**Why is Trust Needed?**

A person makes his world journey with two basic feelings of need. Why does he need these two basic emotions and foundations? Because people are in the world of emigration with their needs and fears. The point of understanding the nature of man, these two key concepts are very important. We can model this mathematically as follows so that the sum of two different concepts is an equation. In this equality, the sum of human weakness and poverty gives the equality of human identity.

**Figure 4**

Fears & Needs of Man

Fears

Helplessness

Mainstay

Needs

Poverty

The help point

Safe and secure of trust that people have become “all the measures which are for limited reasons and after performing then power and opportunities as a reflection of faith that is mandatory, not satisfied with superior consciousness and the ultimate power of Allah, and the need for discretion” (Sen, 2019, s. 541) comes out of the middle with his hearing. Positive psychological reflections that occur in such a person, in the words of Sen, “Trustfulness eliminates the anxiety of success or failure of a person in the present and for the future; prepares the ground for the formation of a positive psychological state. Truthfulness ensures that a person can act with hope by taking healthy steps with determination and perseverance toward the goal they want to achieve. As a result of all measures, efforts, and efforts, can express the final decision as a surrender. A healthy understanding of trust has a positive side that relaxes human psychology with the help of hopefulness... The strength of the realized after trust depends only on the existence of a firm belief in trust” (2019, p. 542).

Koenig (2001) found that out of five hundred studies on the relationship between religion and mental and physical health, thirty-five individuals had very low stress and anxiety levels before 2000. It has been observed that a person who thinks that Allah is with him has less anxiety and stress, and some studies support this view (Kula, 2002, p. 241). In addition, people who are constantly in fear, anxiety, and insecurity are considered to be people who do not have trust (Tokpınar, 2009, p. 150).

**Reasons that prevent trust as feelings, thoughts, behavior**

In many religious works, many negative haslets are described that prevent people from trusting and at the same time reduce their happiness in worldly life, reduce the quality of life and lead people away from happiness. The main of these are as follows:

It has been stated by some Sufis, such as Mawlana Jalaluddin Rumi, that there are some heart and spiritual obstacles in front of reaching trust. Sağıroğlu, (2009) identified eight items as an obstacle to trust in his master's thesis, which he prepared under the name of the Understanding of Trust in Mawlana's Mathnawi, and explained them. These substances are; self, love of the world, arrogance, envy, ambition, eagerness, anger, long-life idea, and bad morality. Şahin, on the other hand, classified the reasons that prevent trust as a religious value in his doctoral thesis on the psychological causes and consequences of trust orientation by considering the dimensions of feelings, thoughts, and behavior (2018, p. 96). Both studies were brought together and Deciphered into a common classification. Sağıroğlu's determinations were included in Şahin's classification and a new classification was made as below.

**Negative Emotions**

a. The theme of anxiety is don't be stressed, don't panic, don't be fussy, etc. it is mentioned together with the statements. Reducing anxiety and finding spiritual solace, which is one of the goals of coping with anxiety from a religious point of view, is such a way that it supports obtaining positive results (Salim, 2017, p. 57).

b. First of all, the soul is one of the dangers that does not make a person trust in Allah and deceives, it is more dangerous than Satan because it is the one that commands evil to a person and is contained in a person, a person gets into trouble because of this deceiving aspect of the soul. Mawlana warns people about the self that prevents them from trusting and states that the soul can deceive people even about trusting in Allah (Sağıroğlu, 2009, p. 157-161).

c. Another element that prevents trust is the “world”. Schimmel (1999) the wind in the works called you my fire “the world Les a collection of hungry dogs,” and in my soul is a woman (2011) in his book, “sometimes men get the effect to decorate an ugly old woman who tried to draw attention to yourself” (2009, p. 163) has given place to his statements. On the other hand, Mawlana mentioned the aspects of the world that lead away from Allah, and the world's life is like a dream seen in a dream against the Hereafter” (Sağıroğlu, 2009, p. 161-165).

d. According to Mawlana, arrogance is; “He sees himself as sufficient, even his bad features, he sees beauty only because he belongs to himself. Because making a person drunk smart, take his mind off it. Hundreds of thousands of people who came before us were destroyed by the drunkenness of existence in this way." (Sağıroğlu, 2009, p. 166). “The most difficult feeling for a person is that he cannot separate from the thought that he believes that he is privileged over other people” (Merter, 2007, p. 103) and megalomania in the “dictionary of psychology” (exaggerated importance, value, power of a person to himself, etc. attribution b, describing it as "grandiose delusion; it is stated that megalomania disease has an important place in human psychology” (Budak, 2000, p. 501).

e. According to Mawlana, the feeling of envy is one of the most difficult feelings to treat, and the envious person cannot bear to see the people he envies happy and tries to disturb their peace and give them trouble on account of envy (Sağıroğlu, 2009, p. 177-178).

f. Mawlana likens anger to a seed of hellfire and emphasizes that anger is a trap that leads a person to hell, however, anger for Allah is a positive behavior. Since this feeling, which is based on the desire for superiority again, prevents trust, he offers “a person to raise himself and use anger wherever and in the way, Allah wants” as a solution proposal (Sağıroğlu, 2009, p. 187).

g. Since the desire to live long is a demonic desire according to Mawlana, a person must repent until death (Sağıroğlu, 2009, p. 191).

h. Sağıroğlu, who writes about bad morality as the main reason that prevents trust, says that this issue is explained in the Mathnavi as “The governor orders the one who plants a thorn on the road to ‘Remove what he planted on the road’. According to this story, Mawlana, who likens a person's bad temper to a thorn, says that he should get rid of these “bad friends'' before it is too late (2009, p.191-192).

**Negative Thoughts**

a. Do not blame yourself or others: When faced with any problem, it is possible a person can blame else, or the reasons. But just as these accusations can negatively affect a person, this situation is also considered an installation error. On the other hand, trustfulness can be used as an important shield against such accusations (Gedik, 2015, p. 209; Şahin, 2018, p. 96).

b. Non-consent: The concept of consent is often used in explanations of trust. The state of trust, the state of being satisfied with fate, and the state of Abraham's Right in every situation (Şahin, 2003, p. 445), Ibn Masruk, on the other hand, do not accept the decision of the manifested destiny (Kelabazi, 2014, p. 153), they explained. The feeling of non-consent should be considered the opposite of these explanations.

c. Do not expect a response: Şahin (2018) states that the person who thinks that the result will be as he wants in return for trusting is one the thoughts that do not suit a person who is a trustee.

**Negative Behaviors**

a. Rebellion: It can be seen that the idea of rebellion develops in people who have to do whatever the god they believe in wants them to do, or in egocentric approaches in the form that Allah will help them when they fulfill Allah's commands, fulfill what they want, strive and work, struggle, but encounter results that they do not want (Peker, 2012, p. 86; Şahin; 2018, p. 98).

b. Ambition: After Mawlana defined ambition as “wanting everything that the soul likes”, he said, “Ambition wants it all. But it will be deprived of all flavors..." in addition, he sees ambition as a situation that disrupts a person's life balance and warns the person (Sağıroğlu, 2009, p. 181). In the continuation, Mawlana said that when the feeling of ambition becomes morality in a person, the heart deviates from its original goal, and then said, “We can achieve the goal of living more freely by keeping these feelings alive in our minds and hearts, preventing our desires." he makes his recommendation (Sağıroğlu, 2009, p. 186).

c. Laziness: Ersoy ironically criticizes arose due to the misinterpretation of the concept of trust, in his poem titled In the Preacher's Chair (2006, p. 243). Ersoy concludes that while the beliefs of fate and trust caused dynamism in the early periods of Islam, they caused stagnation and slackness in a completely open opposite according to Mehmet Akif, this deviation of meaning is effective against the background of the decline in the Islamic world (Arslan, 2014, p. 11; Beyaz, 2015, p. 96; Imamoğlu, 2016, p. 17). Bediuzzaman Decrees the relationship between trust and reason, “But don't misunderstand! Trust is not the rejection of the whole reasons. Perhaps, if the reason is an attempt to reason by knowing and obeying the veil of support, it consists of asking only Almighty Allah for a kind of prayer, de facto deeming it possible, and knowing the results from him and being grateful to him." he explains it in his words (Sayings, 23. The promise, 104).

**Figure 5**

*The Process of Obtaining Trust*

**The process of Obtaining Trust**

**To know weakness and to recognize the nature of man**

**Finding the real problem**

**Identifying solutions**

**The person does his best for the solution**

**Evaluating the results**

**To Declare His Weakness and to Recognize the Nature of Man**

In today's world, a person with this trait is burdened with more burdens than he can handle, his ego is inflated and he is made to believe that he can do and control everything. A person who cannot control everything, cannot have everything, and is affected by inevitable problems develops a lot of psychological and physiological diseases over time.

Especially in anxiety disorders, which are very common today, it is vital to create an awareness of weakness. The consciousness of weakness is the knowledge of a person's place with the expression of Sufism. In other words, it means that he knows himself, understands what he can and cannot do, what he can and cannot control, and draws a road map accordingly. The hypothesis presented here is that realizing and accepting that realizing is incapable reduces the level of anxiety.

**Identify the Real Problem**

It is observed that people with a high level of anxiety are generally people who think too much. He begins to perceive problems that are not real as real and becomes trapped in the world of mind that he has created himself. At this point of therapy, it is necessary to help the person perceive real situations, identify the main problem and ensure that he comes to the time he is experiencing.

**Identifying Solutions to the Detected Problem**

At this stage, the person has identified the main problem and has started to look for alternative ways to solve the problem. Conducting detailed research on the problem, and questioning the reliability of solutions is essential at this stage. At the same time, it is one of the main goals to prevent a person from identifying and trying in vain what he cannot control, what he cannot afford, but to ensure that he uses his potential to the fullest in what he can do.

**The Use of Kelabazi's Views in the Anxiety Therapy of Trust**

Based on Kelabazi's definition of trust in the form of “giving the body to the service of servitude, caring for the heart with the Lord, and being satisfied with the amount of sustenance” (Uludag, 2014), it is possible to put forward a method as in the figure below. There are three stages here; in the first stage, there is a cyclical movement to work the body, in the second stage, to direct the heart to the main goal, and in the last stage, to believe in what has been given or achieved, and each stage is related to each other. This relationship is shown by modeling in the following way.

**Figure 6**

*Kelabazi's Circle in the Therapy of Anxiety*

Heart

Accept

Body

**a) Body Dimension:** A person should set their own goals and objectives and do whatever work they can do at this point. He must keep the body in constant motion and occupy himself with works appropriate to his creation. Setting a goal and working for this purpose is a very important factor in achieving a person's trust. For people of faith, the basic principle at this stage is that the creator performs the worship he wants from the servant.

**b) Heart Dimension:** Knowing one's limits, understanding one's weakness and poverty, and accepting that the only force on which one can rely is the Creator. Now he is aware of human weakness and has reached self-consciousness, that is, he has seen what he can and cannot do on his own, and is trying to discover the hidden potential in himself.

**c) Belief Dimension:** In the journey of trust, a person has identified problems, does what he/she needs to do physically, reached the consciousness of weakness, and learned his/her limits. At this stage, a person has accepted the result he has achieved, seen the wisdom in it, and reached a permanent state of gratitude. A person who believes in what he has always strived to be better in order not to fall into stasis at this point, but in doing so, he also stays away from ambition.

These dimensions are in cyclic motion. And this cycle continues throughout a person's life. This movement is like the circular movement that the earth forms when it rotates around itself and at the same time rotates around the sun. It continues throughout a person's life.

**Doing the Best You Can on Behalf of the Solution**

One of the biggest problems of people with anxiety disorders is that they are unable to take action due to high levels of anxiety. One of the methods that need to be done here is to encourage the person to take action. It is essential to increase motivation, try solutions, maintain one's activity throughout the process, and get rid of one's passive and inert state.

**Assignments to be given during the therapy process**

**a. Leaving the Complaint**

During the therapy period, the client is asked not to complain about events, situations, and people. A kind of ban on complaints is applied. Based on the assumption that the complaint will increase the person's discomfort, the deterioration of his condition is prevented. When the desire to complain comes, the point of view is directed to the positive one, making him think about the positive aspects of what he is going to complain about or the benefits it brings to the client.

**b. Preparing a Gratitude List and Gratitude Suggestions**

The customer is asked to keep a list. Every day, a certain number of customers are written on this list of things that they are glad to have or not to have. The person reads this list at certain times of day and increases his awareness. The goal here is to bring the person to the moment he is in and increase the state of satisfaction.

**c. Taking Precautions**

In anxiety disorder, perception of reality and problem detection is very important. Then the solutions to the real problem are investigated. Taking precautions is very important at this point. Possible risks are identified in the solution paths. All necessary measures are being taken to prevent the process from being affected. This situation is similar to this; if a man who is resting while traveling with his camel in the desert trusts with the thought that his camel will not be lost without tying his camel, this trust will not happen and he will have committed imprudence here. However, it is necessary to take precautions against the possibility of the camel being tied up and escaping first. From this point on, the process of trust begins.

**Indications**

Apart from anxiety disorders, it is thought that trust therapy and techniques can also be used in depression and its types, PTSD (post-traumatic stress disorder), and bereavement processes. With further studies and control methods to be carried out, the effectiveness levels of the techniques can be investigated.

**Evaluating the results**

Evaluation should be done toward the end of therapy. The person is indoctrinated. If the desired result has not been achieved, what needs to be done here is to see the shortcomings in the process and take lessons, accept the current situation and the result and try to improve it, and direct the point of view to the benefits of the result.

**Positive Feelings, Thoughts, and Behaviors Obtained After the Acquisition of Trust**

Trustfulness makes it easier for a person to struggle with the difficulties he faced in his life journey, and at the same time psychologically supports him and can enable him to succeed in this struggle. Şahin shows the emotional, behavioral, and intellectual consequences of trust in the following way.

As a result of the research conducted by Hökelekli and Şahin, the emotional reactions of the participants in the process of trust consist of the following items:

a) Hope

b) Peace of mind

c) Trust

d) Feeling the presence of God

e) Patience

f) Courage

g) Seeking refuge

h) Calmness

**The behavioral reactions of the participants in the process of the trust consist of the following items:**

a) Praying

b) Persevere

**The content of the thoughts shown by the participants in the process of trust consists of the following items:**

a) Thinking about the power of God to create

b) The thought of the hereafter

c) Making sense

d) Acceptance of the control area

e) Explanation of fate

f) Do not think that you persevere.

Detailed explanations of each item above can be made. Here, only the feelings of patience and hope are briefly emphasized. In studies conducted on patience, it has been found that it positively affects mental health. It was found that there is a significantly lower relationship between negative emotions, depression levels, and the incidence of health problems in those who have this feeling. In addition, by examining the relationship of patience with some advanced social characteristics and values; It has also been observed that individuals with a high level of patience have higher levels of empathy and gratitude (Schnitker and Emmons, 2007).

Uğur observed that individuals with a high level of patients tend to expend extra effort when it is necessary to achieve their goals compared to individuals with a low level of patience because they are goal-oriented (2015, p. 87). Mawlana states that patience is the key to comfort (Sağıroğlu, 2009, p. 842).

Hope is the expectation of a positive result regarding future events. It is observed that desperate people are more impatient and hasty than others. Hope and patience are emotions that make people happy and enable them to be successful (Hökelekli, 2013, p. 123). According to Emmons, hope is considered one of the three great theological values along with faith and benevolence (2013, p. 481).

**Conclusions and Discussions**

With this study, the applicability of the concept of Sufism in modern psychology has been seen. Data have been obtained that these two separate concepts can be dealt with harmoniously. It has been revealed once again that Sufism is not just a dhikr and worship for a person, but that it contains the solution to many problems related to the inner world of a person personally. It has been understood that such studies can also be carried out with other Sufi concepts. It has been put forward that the 1200-year accumulation of Sufism should be re-blended with the methods of modern science to solve the psychological problems of humanity.

Sufism is not outside human life, on the contrary, it is a concept intertwined with human behavior, states, and psychology. One of the concepts of Sufism in a certain number is trust. It is not right to think of mysticism or trust as separate from human psychology.

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