

Mesnevi Odaklı Grup Çalışmasının Terapötik Potansiyeli: Stres, Dayanıklılık, Yaşam Memnuniyeti ve Uyku Kalitesi

The Therapeutic Potential of Masnavi Focused Group Study: Stress, Resilience, Life Satisfaction and Sleep Quality

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Makale Bilgisi | Article Information

Makale Türü | Article Types
Geliş Tarihi | Received
Kabul Tarihi | Accepted
Yayın Tarihi | Published
Yayın Sezonu | Pub Date Season
Sayı | Issue
Sayfa | Pages

Araştırma | Research Article
12 Mayıs | May 2025
10 Eylül | September 2025
30 Aralık | December 2025
Aralık | December
56
39-61

Atıf | Cite as

Özdengül, Faik-Ekenler, Şükrü-Özen Koca, Raviye-Solak Gümüş, Z. Işık-Gülerarslan Özdengül, Aşina. "Mesnevi Odaklı Grup Çalışmasının Terapötik Potansiyeli: Stres, Dayanıklılık, Yaşam Memnuniyeti ve Uyku Kalitesi". *Tasavvuf İlmî ve Akademik Araştırma Dergisi* 56 (Aralık 2025), 39-61.

<https://doi.org/10.70951/tasavvufdergisi.1697009>

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The data used in this study were collected under ethics committee approval granted by Necmettin Erbakan University Non-Pharmaceutical and Non-Medical Device Research Ethics Committee, dated 19.02.2024, with decision number 2024/4801. It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited. (Faik Özdengül - Şükür Ekenler - Raviye Özen Koca - Z. Işık Solak Görmüş - Aşina Gülerarslan Özdengül).

Yazarların Katkıları | Authors Contributions

Çalışmanın Tasarlanması: Yazar-1 (%40), Yazar-2 (%30), Yazar-3 (%10), Yazar-4 (%10), Yazar-5 (%10)
Veri Toplanması: Yazar-1 (%60), Yazar-2 (%25), Yazar-3 (%5), Yazar-4 (%5), Yazar-5 (%5)
Veri Analizi: Yazar-1 (%25), Yazar-2 (%60), Yazar-3 (%5), Yazar-4 (%5), Yazar-5 (%5)
Makale Yazımı: Yazar-1 (%40), Yazar-2 (%30), Yazar-3 (%10), Yazar-4 (%10), Yazar-5 (%10)
Makale Gönderimi ve Revizyonu: Yazar-1 (%45), Yazar-2 (%40), Yazar-3 (%5), Yazar-4 (%5), Yazar-5 (%5)
Conceiving the Study: Author-1 (%40), Author-2 (%30), Author-3 (%10), Author-4 (%10), Author-5 (%10)
Data Collection: Author-1 (%60), Author-2 (%25), Author-3 (%5), Author-4 (%5), Author-5 (%5)
Data Analysis: Author-1 (%25), Author-2 (%60), Author-3 (%5), Author-4 (%5), Author-5 (%5)
Writing the Article: Author-1 (%40), Author-2 (%30), Author-3 (%10), Author-4 (%10), Author-5 (%10)
Submission and Revision: Author-1 (%45), Author-2 (%40), Author-3 (%5), Author-4 (%5), Author-5 (%5)

Yapay Zeka Kullanımı | Use of Artificial Intelligence

Bu çalışmanın hazırlanma sürecinde yapay zeka tabanlı herhangi bir araç veya uygulama kullanılmamıştır. Çalışmanın tüm içeriği, yazar(lar) tarafından bilimsel araştırma yöntemleri ve akademik etik ilkelere uygun şekilde üretilmiştir.

No artificial intelligence-based tools or applications were used in the preparation of this study. The entire content was produced by the author(s) in accordance with scientific research methods and academic ethical principles.

Öz

Günümüz psikoterapilerinin neredeyse tamamı bilinçli farkındalık üzerine kuruludur. Bu terapiler yıllar önce Mevlâna'nın Mesnevi anlatısında da yer almaktadır. Bu çalışma, Mesnevi Odaklı Grup Çalışması'nın tıp öğrencilerinde stresle başa çıkma, psikolojik sağlamlık, yaşam doyumu ve uyku kalitesi üzerindeki etkisini incelemek amacıyla yapılmıştır. Çalışma, bir üniversitenin tıp fakültesinde öğrenim gören 84 öğrenci (müdahale grubu: 42, kontrol grubu: 42) ile randomize kontrollü bir çalışma olarak yürütülmüştür. Verilerin toplanmasında "Anket Formu", "Başa Çıkma Yolları Anketi", "Yetişkinler için Dayanıklılık Ölçeği (RSA)", "Yaşam Doyumu Ölçeği" ve "Pittsburg Uyku Kalitesi İndeksi" kullanılmıştır. Müdahale grubundaki öğrenciler 10 hafta boyunca 1 saat grup çalışması almıştır. Kontrol grubundaki öğrencilere herhangi bir müdahale uygulanmamıştır. Müdahale grubuna uygulanan müdahaleden önce tüm katılımcılara veri toplama araçları uygulanmış ve ön test değerlendirme yapılmıştır. Kontrol ve müdahale gruplarına 10. haftada son test uygulanmıştır. Çalışmada, Mesnevi Odaklı Grup Çalışması sonrasında müdahale ve kontrol gruplarının son test puan ortalamaları arasında anlamlı bir fark bulunmuştur ($p < 0,05$). Değerlendirilen diğer tüm parametrelerde iyileşme görülmesine rağmen istatistiksel olarak anlamlı bir fark bulunmamıştır. Bu çalışmada Mesnevi Odaklı Grup Çalışmasının öğrencilerin yaşam memnuniyetini olumlu yönde etkilediği tespit edilmiştir. Çalışmanın sonuçları doğrultusunda, Mesnevi Odaklı Grup Çalışmasının bir grup terapisi yöntemi olarak geliştirilmesi için daha fazla çalışma yapılması önerilmektedir.

Anahtar Kelimeler: Tasavvuf, Psikoloji, Mesnevi, Stresle başa çıkma, Psikolojik dayanıklılık, Yaşam memnuniyeti

Abstract

Almost all of today's psychotherapies are based on mindfulness. These therapies were also included in Rumi's Masnavi narrative many years ago. This study is conducted to examine the effect of Masnavi Focused Group Study on coping with stress, psychological resilience, life satisfaction, and sleep quality in medical students. The study is conducted as a randomized controlled study with 84 students (intervention group: 42, control group: 42) studying at the medical faculty of a university. "Questionnaire Form", "Ways of Coping Questionnaire", "The Resilience Scale for Adults (RSA)", "Satisfaction with Life Satisfaction Scale" and "Pittsburg Sleep Quality Index" are used to collect data. The students in the intervention group received 1 hour of group work for 10 weeks. No intervention is applied to the students in the control group. Data collection tools are applied to all participants before the intervention is applied to the intervention group, and a pre-test evaluation is made. The post-test is administered to the control and intervention groups at the 10th week. In the study, a significant difference is found between the mean post-test scores of the intervention and control groups after the Masnavi Focused Group Study ($p < 0.05$). Although improvement is observed in all other parameters evaluated, no statistically significant difference is found. In this study, it is determined that Masnavi Focused Group Study positively affected students' life satisfaction. In line with the results of the study, it is recommended that further studies should be conducted to develop Masnavi Focused Group Study as a group therapy method.

Keywords: Sufism, Psychology, Masnavi, Coping with stress, Psychological resilience, Life satisfaction

الإمكانات العلاجية للعمل الجماعي المرتكز على المثني : التوتر ، الصلابة النفسية ، الرضا عن الحياة وجودة النوم

الملخص

تعتمد معظم أساليب العلاج النفسي الحديثة علياليقظة الذهنية . وقد تضمن سرد المثني لجلال الدين الرومي هذا المفهوم منذ قرون . أجريت هذه الدراسة لفحص تأثير الدراسة الجماعية المرتكزة على المثني في التعامل مع التوتر ، والصلابة النفسية ، والرضا عن الحياة ، وجودة النوم لدى طلاب الطب . نُفذت الدراسة كبحث عشوائي مُضبط شمل ٨٤ طالباً (مجموعة تدخل : ٤٢ ، مجموعة ضابطة : ٤٢) من طلاب كلية الطب في إحدى الجامعات . جُمعت البيانات باستخدام «استمارة استبيان» ، و«استبيان أساليب التعامل مع التوتر» ، و«مقياس الصلابة النفسية للبالغين (RSA)» ، و«مقياس الرضا عن الحياة» ، و«مؤشر بيتسبرغ لجودة النوم» . حصل طلاب مجموعة التدخل على جلسة جماعية أسبوعية مدتها ساعة واحدة لمدة عشرة أسابيع ، بينما لم تُقدم أي تدخلات للمجموعة الضابطة . طُبقت أدوات جمع البيانات على جميع المشاركين قبل بدء التدخل كاختبار قبلي ، وتم تطبيق الاختبار البعدي في الأسبوع العاشر على المجموعتين . أظهرت نتائج الدراسة وجود فرق معنوي بين متوسط درجات الاختبار البعدي لمجموعتي التدخل والضبط بعد انتهاء برنامج الدراسة الجماعية المرتكزة على المثني ($p < 0.05$) . وعلى الرغم من ظهور تحسن في باقي المعايير ، لم يُلاحظ فرق ذو دلالة إحصائية . وقد خلصت الدراسة إلى أن الدراسة الجماعية المرتكزة على المثني أثرت بشكل إيجابي على رضا الطلاب عن الحياة . وبناءً على نتائج الدراسة ، يُوصى بإجراء المزيد من الأبحاث لتطوير هذه الطريقة كأحد أساليب العلاج الجماعي .

الكلمات المفتاحية : التصوف ، علم النفس ، المثني ، التعامل مع التوتر ، الصلابة النفسية ، الرضا عن الحياة

1. Introduction

Rumi was born in 1207 in Balkh, an Islamic city, as the son of Bahaeddin Veled, known as the sultan of scholars. He received the significant part of his education from his family and the scholars around him. His father and his father's friends were very influential in his scientific development.¹ Rumi left the city of Balkh when he was 5-6 years old. After leaving Balkh, Mawlana stayed in various cities such as Baghdad, Mecca, Medina, Malatya and Karaman for a while, and met various scholars in these cities. The fact that he was sometimes a student and sometimes a teacher in these cities was very effective in his progress on the path of knowledge. Upon the invitation of Alaeddin Keykubat, Rumi came to Konya with his family and lived here until his death.² Rumi, known as the sultan of Islamic scholars, is an important value not only for the Islamic world but for the whole world. Rumi's discourses that embrace all humanity and his thoughts that are far ahead of his time have been very effective in making him recognized by the whole world.³ Rumi's Masnavi and Sufism in general are not only religious or literary texts, but also psychologically rich sources that contain profound observations about the human psyche. How these texts contribute to modern psychology, and in particular to individual psychological can be evaluated from several perspectives.⁴ However, it is a fact that the number of studies on this subject is quite limited. Therefore, it is necessary to increase the number of studies examining the effects of Sufism on human beings, which directly affects people's view of life. UNESCO, which attaches importance to this philosophical thought, declared 2007, the 800th anniversary of Rumi's birth, as the "Year of Remembrance of Mawlana".

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- 1 Ali Canip Olgunlu, *Tales'ten Mevlana'ya Diojen'den Hacı Bektaş Veli'ye: Anadolu'nun düşünce mimarları M.Ö. 6.yy. - M.S. 15.yy.* (İstanbul: Çalıkuşu Yayınları, 2021).
 - 2 Olgunlu, *Tales'ten Mevlana'ya Diojen'den Hacı Bektaş Veli'ye: Anadolu'nun düşünce mimarları M.Ö. 6.yy. - M.S. 15.yy.*; Şuayip Özdemir, "Mevlana'nın Eğitimci Kişiliği", *Fırat Üniversitesi İlahiyat Fakültesi Dergisi* 16/1 (2011), 1-13.
 - 3 İdris Türk, "Mevlânâ'nın İlmî-Manevî Şahsiyetinin Oluşumunda Şems'ten Önceki Dönemin Rolü", *Hitit Üniversitesi (Gazi Üniversitesi) Çorum İlahiyat Fakültesi Dergisi* 15/30 (2016), 507-525.
 - 4 Muhammed Tosun, "Therapeutic Analyses on the Masnavi in the Context of Anatolian Wisdom in Spiritual Counseling and Care", *Turkish Journal for Spiritual Counselling and Care* 10 (2024), 87-130.

UNESCO described Rumi as “the outstanding philosopher and Sufi poet of Islam who advocated the attainment of tolerance and knowledge through reason and love. His mystical relationship with Islam enabled him to produce masterpieces that have left their mark on Islamic culture and devotion beyond the borders of Turkey.”⁵

In recent years, both globally and in Turkey, there has been a growing interest in preventive mental health studies and non-pharmacological interventions for addressing mental health issues. This shift is largely driven by the efforts of practitioner professionals who are expanding the reach of individual and group psychotherapies, incorporating innovative paradigms that emphasize prevention. Psychotherapy, as described in existing literature, encompasses a range of techniques designed to address emotional conflicts individuals face, ultimately aiming to enhance and safeguard their mental health. It is understood that both physiological and psychological healing hinges on altering the emotions, thoughts, and beliefs underlying behavior. Neuroscientific research supports this view by showing how ideas and beliefs can influence human physiology, with emotions exerting significant effects on brain function and structure. Given these insights, psychotherapy approaches vary widely across different countries, influenced by distinct cultural, ethnographic, sociological, and psychosocial contexts. In Turkey, particularly among Anatolian people, there is a recognized need to develop psychotherapeutic methods that align with their unique cultural codes. This culturally congruent approach promises to make therapeutic interventions more effective and resonant within this specific context.⁶

Sufism is rooted in the teachings of the Qur’an and the life of the Prophet Muhammad. Its aim is to liberate the human soul from the bondage of desire and whim through individualization and the taming of the ego through a life of asceticism and contentment under the leadership of a guide. The main aim of many psychotherapy methods that began to de-

5 UNESCO, “UNESCO Medal in honour of Mawlana Jalal-ud-Din Balkhi-Rumi” (Paris, 2006).

6 Mehmet Ak vd., “Mevlana Penceresinden Bilişsel Terapiler”, *Bilişsel Davranışçı Psikoterapi ve Araştırmalar Dergisi* 3 (2014), 133-141.

velop in the West, especially after World War II, overlaps with the goals of Sufism.⁷ For this reason, Sufism is no longer a field of interest only to Sufis, and many professionals interested in psychology and psychotherapy have also become interested in this field.⁸ When Turkish-Islamic culture is analyzed, it is seen that different authors wrote books on morality. Morality literally means state of creation, characteristic and corresponds to the concept of psychology. The books by Kınalızade Ali Efendi (State and Family Ethics) and Nasiruddin Tusi (Nasiri Ethics) contain information that will contribute to these. In the Sufi tradition, there are basic books such as Marifetname, Vakıat-ı Üftade, Keşfi of the Hearts and Masnavi, and in these works, the stages and authorities of the human type and human structure in the Sufi tradition are described. The spiritual upbringing and trainings of the person in the course of the Sufi journey are also mentioned in detail.⁹ Rumi's famous work, the Masnavi, is seen in this context as offering a form of psychotherapy through its narratives and teachings.¹⁰ When the content of the Masnavi is examined, it is emphasized that the essence of human life is the inner journey.¹¹ In the Masnavi, various information on the treatment of both mental and physical diseases is expressed through stories. The first couplet of the Masnavi emphasizes that the fundamental problem of human beings is separation, and the whole work is in a sense a therapy for grief. "Listen, how this reed flute complains, how it tells of separations".¹² In this sense, Rumi's insight coincides with the modern view, which today suggests that mental problems may be an evolutionarily con-

7 A. Reza Arasteh, "Psychology of The Sufi Way To Individuation", *Sufi Studies: East and West* (New York, NY, 1974), 91-92.

8 Talat Olgun, *İlim Tasavvufinde Tasavvuf* (Ankara: Kalem Neşriyat, 2023).

9 Tahir Özakkaş, *Sufi psikolojisine günümüzden bakış* (Kocaeli: Psikoterapi Enstitüsü Eğitim Yayınları, 2013).

10 Faik Özdengül, "Fizyolojik ve Psikolojik Sağaltımda Otokton Bir Yaklaşım: 'Rumi Aşkın Terapi'" (13-15 June International Symposium on Academic Studies in Health and Sport Sciences, Ankara, Turkey, 2019), 45-46.

11 Faik Özdengül vd., "Sleep, Anxiety and Neurotrophic Factors in Whirling Dervishes", *Mevlana Medical Sciences*, (2022), 2.

12 Mevlânâ Celâleddîn Rûmî. "Mesnevî-i Şerîf", çev. Veled İzbudak, haz. Abdülbâki Gölpinarlı, İstanbul: Türkiye İş Bankası Kültür Yayınları, 2020.

served mechanism aimed at ending the distress of prolonged separation.¹³ It is also stated that the Masnavi contains many psychotherapy methods. Bibliotherapy, cognitive therapy, decision and acceptance therapy, dynamic and existential therapy are some of them.¹⁴ However, the number of studies on Rumi's Masnavi and its effects on human health is quite limited.¹⁵ This study was conducted to evaluate the effect of Masnavi Focused Group Study and to provide literature support to this field.

1.1. Research Questions

- Is there a noticeable difference in stress-coping abilities between the intervention group participating in the Masnavi focused study and the control group?
- Does the level of psychological resilience differ between those who participated in the Masnavi focused group study (intervention group) and those who did not (control group)?
- Are there differences in life satisfaction levels between participants in the Masnavi focused intervention and those in the control group?
- Is there a disparity in sleep quality between individuals involved in the Masnavi focused study (intervention group) and those who were not (control group)?

13 Douglas F. Watt, "The separation distress hypothesis of depression – an update and systematic review", *Neuropsychanalysis* 25/2 (2023), 103-159.

14 Ak vd., "Mevlana Penceresinden Bilişsel Terapiler". *Bilişsel Davranışçı Psikoterapi ve Araştırmalar Dergisi* 3, (2014):133-141

15 Zahra Ekhtiari vd., "Medicinal plants and foods with metaphorical concepts in Rumi's 'Masnavi Manavi': The psychosomatic approach to human health", *Avicenna Journal of Phytomedicine* 13/6 (2023), 688-700.

2. Method

2.1. Type and Place of Research

The study was conducted between March and June 2024 with students studying at the Faculty of Medicine. It was carried out in a randomized controlled design to examine the effect of Masnavi Focused Group Study on coping with stress, psychological resilience, life satisfaction and sleep quality of students.

2.2. Population and Sample of the Study

The study population comprised Term III medical students at a state university's medical faculty. Due to the absence of similar research and anticipated large effect size—measured using Cohen's d —a sample calculation was conducted accordingly. Using the "G*Power v3.1.9.6" software, the minimum required sample size was determined by comparing an intervention group with a control group. To ensure an effect size (d) of 0.80 (indicative of a large effect), a type I error rate (α) of 0.05, and a test power ($1-\beta$) of 0.95, the study required at least 84 participants, divided equally into 42 in each group (intervention and control). Participants were randomly assigned to their respective groups using simple randomization.

2.3. Inclusion and Exclusion Criteria

For this study, specific inclusion and exclusion criteria were established to ensure a relevant and focused research sample. Participants needed to be Term III students who voluntarily agreed to take part in the research. Conversely, individuals with any psychiatric disorders or sleep-related issues were excluded from participating. Additionally, participants who chose to withdraw from the study at any point, those who failed to attend group sessions consistently for more than four weeks, and anyone who could

not be contacted for a follow-up post-test were also excluded. These criteria helped maintain the integrity and consistency of the research process.

2.4. Randomization

Masnavi Focused Group Study course is offered as an elective course for semester III students. Approximately 70 students chose this course in the semester of the study. Among the students who chose the course, 42 students were assigned to the intervention group by simple randomization. Among the students who did not choose this course, 42 students were assigned to the control group by simple randomization. Since the students were generally homogeneous, no stratification was made in terms of any factor. However, the homogeneity of the groups was evaluated in terms of various sociodemographic variables such as age, gender, housing status, and income status. As a result of the evaluation, it was determined that the intervention and control groups were homogeneous ($p>0.05$).

2.5. Implementation of the Study

The study's data collection spanned from March to June 2024, employing an online survey method for efficiency and accessibility. Initially, a simple randomization process was used to allocate participants into either an intervention or control group, with both groups undergoing a pre-test to establish baseline measurements. Subsequently, the Masnavi Focused Group Studies commenced, specifically targeting the intervention group. Over ten weeks, interactive sessions were held for one hour each week. In these sessions, students engaged in discussions centered around couplets from Rumi's Masnavi, exploring their narratives and meanings collectively. Conversely, no specific interventions were administered to participants in the control group. Following the ten-week period, both groups participated in a post-test, marking the conclusion of the data collection phase. During this process, six students who failed to attend the sessions regularly were excluded from further analysis, resulting in final sample sizes of 36 and

42 for the intervention and control groups, respectively. To facilitate participation, links to the online survey forms were conveniently distributed to students via WhatsApp, ensuring smooth communication and access.

2.6. Data Collection Instruments

As data collection tools, a questionnaire form created by the researchers by reviewing the literature, “Stress Coping Tolerance Scale”, “Psychological Resilience Scale for Adults”, “Life Satisfaction Scale” and “Pittsburg Sleep Quality Index” were used.

2.7. Questionnaire Form

The questionnaire form created by the researchers consists of a total of 12 questions to determine sociodemographic characteristics. The questionnaire form includes questions on sociodemographic characteristics (age, gender, marital status, housing status, perceived income, employment status, alcohol and smoking status, presence of chronic diseases, and continuous medication use).

2.8. Ways of Coping Questionnaire

Ways of Coping Questionnaire (WCQ) is a Likert-type scale developed by Lazarus and Folkman in 1984.¹⁶ The Turkish validity and reliability of the scale was conducted by Şahin and Durak.¹⁷ The validity and reliability study was conducted on university students and the number of items was reduced to 30. The scale has five sub-dimensions: self-confident approach, optimistic approach, helpless approach, submissive approach and seeking social support. “Problem-Oriented/Active” style, which includes ‘Optimis-

16 R.S. Lazarus - Susan Folkman, “Stress: Appraisal and Coping”, *Encyclopedia of Behavioral Medicine* (New York: Springer New York, 1984).

17 Nesrin Şahin - Ayşegül Durak, “Stresle başa çıkma tarzları ölçeği: Üniversite öğrencileri için uyarlanması”, *Türk Psikoloji Dergisi* 10/34 (1995), 56-73.

tic Approach (2, 4, 6, 12, 18)', 'Self-Confident Approach (8, 10, 14, 16, 20, 23, 26)' and 'Resorting to Social Support (1, 9, 29, 30)' sub-dimensions and "Helpless Approach (3, 7, 11, 19, 22, 25, 27, 28)" and 'Emotion Oriented/Passive' style including the sub-dimensions of 'Submissive Approach (5, 13, 15, 17, 21, 24)'. A minimum score of 30 and a maximum score of 120 can be obtained from the scale. As the score obtained from the scale increases, it is concluded that the coping with stress is high. According to the validity and reliability study of the Turkish version of the scale, the internal consistency coefficient of the scale is between 0.45-0.80. In this study, cronbach's alpha coefficient was calculated as 0.68.

2.9. The Resilience Scale for Adults (RSA)

The Resilience Scale for Adults (RSA) is a five-point Likert-type scale consisting of 33 items developed by Friborg et al. to assess psychological resilience in adults.¹⁸ The Turkish validity and reliability study of the scale was conducted by Basın and Çetin in 2011.¹⁹ The scale has five sub-dimensions: "Perception of Self", "Perception of Future", "Social Competence", "Family Harmony" and "Social Resources". A minimum score of 33 and a maximum score of 165 can be obtained from the scale. An increase in the total score of the scale means an increase in psychological resilience. Cronbach's alpha coefficient of the scale was calculated as 0.86. In this study, Cronbach's alpha coefficient was calculated as 0.87.

2.10. Satisfactions with Life Scale

Satisfactions with Life Scale (SWLS) developed by Dianer et al. in 1985 to assess life satisfaction of adults.²⁰ The Turkish validity and reliability of the scale was first performed by Köker in 1991 and then by Dağlı

18 Oddgeir Friborg vd., "A new rating scale for adult resilience: what are the central protective resources behind healthy adjustment?", *International Journal of Methods in Psychiatric Research* 12/2 (2003), 65-76.

19 H. Nejat Basım - Fatih Çetin, "Yetişkinler için psikolojik dayanıklılık ölçeği'nin güvenilirlik ve geçerlilik çalışması", *Türk Psikiyatri Dergisi* 22/2 (2011), 104-114.

20 Ed Diener vd., "The Satisfaction With Life Scale", *Journal of Personality Assessment* 49/1 (1985), 71-75.

and Baysal in 2016.²¹ The scale consists of five items and is a seven-point Likert-type scale. A minimum score of seven and a maximum score of 35 can be obtained from the scale. An increase in the total score of the scale indicates an increase in satisfaction with life. Cronbach's alpha coefficient of the scale was calculated as 0.88.²² In this study, Cronbach's alpha coefficient was calculated as 0.82.

2.11. Pittsburg Sleep Quality Index

The Pittsburgh Sleep Quality Index (PSQI) is a self-report scale that provides information about sleep quality and the type and severity of sleep disturbance over a one-month period. The PSQI was developed by Buysse et al. in 1989 and has been reported to have adequate internal consistency, validity and reliability.²³ The Turkish validity and reliability study of the scale was conducted by Akargün et al.²⁴ The Cronbach's alpha internal consistency coefficient of the original scale was 0.83, and the Turkish adaptation was 0.80. PSQI consists of 24 questions in total. Nineteen of these questions are self-report questions. The last 5 questions in the scale need to be answered by the spouse or roommate. These 5 questions are only used for clinical information and are not included in the scoring. Therefore, 18 items in the PSQI are included in the scoring. The questions consist of seven subcomponents: subjective sleep quality, sleep latency, sleep duration, habitual sleep efficiency, sleep disturbance, sleep medication use and daytime dysfunction. Each question is evaluated by giving a score between 0-3. The sum of the scores of these seven subcomponents constitutes the

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- 21 Abidin Dağlı - Nigah Baysal, "Yaşam doyumu ölçeğinin Türkçe'ye uyarlanması: Geçerlik ve güvenilirlik çalışması", *Elektronik Sosyal Bilimler Dergisi* 15/59 (2016), 1250-1263; Süreyya Köker, *Normal ve sorunlu ergenlerin yaşam doyumu düzeyinin karşılaştırılması* (Ankara: Ankara Üniversitesi, Yüksek Lisans Tezi, 1991).
 - 22 Dağlı - Baysal, "Yaşam doyumu ölçeğinin Türkçe'ye uyarlanması: Geçerlik ve güvenilirlik çalışması". *Elektronik Sosyal Bilimler Dergisi*, 15,59 (2016): 1250-1262
 - 23 Daniel J. Buysse vd., "The Pittsburgh sleep quality index: A new instrument for psychiatric practice and research", *Psychiatry Research* 28/2 (1989), 193-213.
 - 24 Mehmet Yücel Ağargün vd., "Pittsburgh Uyku Kalitesi İndeksi'nin Geçerliği ve Güvenirliği", *Türk Psikiyatri Dergisi* 7/2 (1996), 107-115.

total score of the PSQI. The total PSQI score has a value between 0-21. Those with a total score of 5 or less than 5 are considered to have “good” sleep quality; those with a total score greater than 5 are considered to have “poor” sleep quality.²⁵

2.12. Data Analysis

The suitability of the data obtained from the study for normal distribution was evaluated by Kolmogrov-Smirnov test. Number, percentage, mean, standard deviation, Pearson Chi-Square test, Fisher’s Exact test, Independent groups t test, Welch’s test, Mann-Whitney U test, Dependent groups t test and Willcoxon signed-rank test were used in the evaluation of the data. A value of $p < 0.05$ was taken as the significance level.

2.13. Dependent and Independent Variables

The independent variable of the study is the participation in the Masnavi Focused Group Study. The dependent variables of the study are stress coping levels, psychological resilience levels, life satisfaction and sleep quality.

2.14. Ethical Issues

Ethics Committee approval was obtained from N.E.U. Pharmaceutical and Non-Medical Device Research Ethics Committee.

3. Results

The socio-demographic characteristics of the students participating in the study and the homogeneity assessment of the intervention and control groups are presented in Table 1. The mean age of the students in the inter-

25 Ağargün vd., “Pittsburgh Uyku Kalitesi İndeksi’nin Geçerliliği ve Güvenirliği”. Pittsburgh Uyku Kalitesi İndeksi’nin Geçerliliği ve Güvenirliği, *Türk Psikiyatri Dergisi* 7, 2 (1996): 107-115

vention group was calculated as 20.90 ± 0.95 years and 20.50 ± 0.88 years in the control group. The intervention and control groups were homogeneous in terms of age ($p > 0.05$). 66.7% of the students in the intervention group and 69% of the control group were female. Intervention and control groups show homogeneity in terms of gender variable ($p > 0.05$). Of the students who participated in the study, 52.8% of those in the intervention group lived with their families and 50% of those in the control group lived with their families. The intervention and control groups were homogeneous in terms of housing status ($p > 0.05$). Of the students participating in the study, 80% of those in the intervention group, and 72.5% of those in the control group perceived their income status as medium. The intervention and control groups were homogeneous in terms of perceived income status ($p > 0.05$). Of the students who participated in the study, 94.6% of those in the intervention group, and 90.5% of those in the control group did not smoke. The intervention and control groups were homogeneous in terms of smoking ($p > 0.05$). Of the students who participated in the study, 91.7% of those in the intervention group, and 95.2% of those in the control group did not use alcohol. Intervention and control groups were homogeneous in terms of alcohol use ($p > 0.05$). Of the students who participated in the study, 94.4% of those in the intervention group and 88.1% of those in the control group did not have any chronic disease. The intervention and control groups were homogeneous in terms of the presence of chronic disease ($p > 0.05$). Of the students who participated in the study, 94.4% of those in the intervention group, and 78.6% of those in the control group did not have any regular medication. The intervention and control groups were homogeneous in terms of regular drug use ($p > 0.05$) (Table 1).

The distribution of the WCQ total scores of the students in the intervention and control groups is given in Table 2. Scale scores showed a significant decrease in the post-test in both the intervention and control groups. Due to this decrease, it was determined that there was a statistically significant difference in both intra-group and inter-group analyzes ($p < 0.05$). While there was no statistically significant difference in the pre-

test mean scores between the groups, a statistically significant difference was found in the post-test mean scores ($p < 0.05$).

The distribution of RSA total scores of the students in the intervention and control groups is given in Table 3. Although there was an increase in the RSA post-test scores of the students in the intervention group, this increase was not statistically significant ($p > 0.05$). There was no statistically significant difference between the pre-test and post-test mean scores between the groups ($p > 0.05$).

The distribution of the SWLS total scores of the students in the intervention and control groups is given in Table 4. A statistically significant difference was found in the intragroup comparison of the pretest and posttest scores of the students in the intervention group ($p < 0.05$). When the pre-test and post-test mean scores of the control group were analyzed, no statistically significant difference was found ($p > 0.05$). A statistically significant difference was found in the intergroup comparison of the pre-test and post-test scores of the intervention and control groups ($p < 0.05$).

The distribution of PSQI total scores of the students in the intervention and control groups is given in Table 5. No statistically significant difference was found in the intra- and inter-group comparisons of the PSQI pre-test and post-test scores of the students in the intervention group ($p > 0.05$).

4. Discussion

Although coping with stress, psychological resilience, life satisfaction and sleep quality are very different concepts, their connection with each other is undeniable. This connection has been tried to be revealed by various studies.²⁶ In this study, unlike common practices, the effect of a group study

26 Hexian Li vd., "The relationships of preventive behaviors and psychological resilience with depression, anxiety, and stress among university students during the COVID-19 pandemic: A two-wave longitudinal study in Shandong Province, China", *Frontiers in Public Health* 11 (2023), 1078744; Alek-

guided by Masnavi on students' coping with stress, psychological resilience, life satisfaction and sleep quality was tried to be evaluated. The choice of Masnavi as a Sufi work in this study is due to the fact that it covers many psychotherapy methods in terms of content and has a hypnotic language that is supported by symbols, stories and metaphors and contains messages for the unconscious. In addition, its widespread acceptance in the world is an additional advantage for reaching today's people and the younger generation. In this study, especially the first 18 couplets were first analyzed because they constitute the essence of the Masnavi, and then one story for each week from the first volume of the Masnavi was analyzed in Rumi's own order. Masnavi is often compared to logotherapy because of the spirituality it contains. Logotherapy argues that the main thing in human life is the urge to discover the meaning of life. The urge to discover the meaning of life leads people to become more spiritual and make more effort to reach God. Rumi had a lot to say about the "meaning of life". He reduced the meaning of life to two basic concepts and mentioned the importance of the connection between these two concepts. These concepts are "the purpose of life" and "the value of life".²⁷ Rumi believes that if we need water, air and nutrients for our physical existence, we need to be connected to God for our spiritual existence. These concepts are very important in terms of making it easier for people to cope with stress.

A stressor is a disturbing physical, mental or emotional event that threatens the well-being of the organism. The individual's response to a stressor is formulated in the prefrontal and limbic areas of the brain, where ongoing events are cognitively evaluated and emotions are generated. The concept of coping with stress is also physiologically defined as corticolimbic

sandra Nikolic vd., "Smartphone addiction, sleep quality, depression, anxiety, and stress among medical students", *Frontiers in Public Health* 11 (2023), 1252371. more attention should be paid to the mental health of university students. This study aimed to explore the longitudinal effects of preventive behaviors and psychological resilience on the mental health of Chinese college students during COVID-19. \n \n \n Methods\n We recruited 2,948 university students from five universities in Shandong Province. We used a generalized estimating equation (GEE

27 Viktor E. Frankl, *The Will to Meaning: Foundations and Applications of Logotherapy* (East Rutherford: Penguin Publishing Group, 2014).

inhibition. Corticolimbic inhibition, which means that the limbic system, which is the part related to emotions by replacing old thoughts with new ones, is controlled by the cortex, which includes more rational functions, requires new and useful new paradigms.²⁸ Masnavi is a very rich source in this sense. In particular, it is possible to create new perspectives by redefining the idea of separation and death, the most fundamental source of fear. In the study, students' coping with stress was similar before the group work. However, according to the post-test results of the intervention and control groups, it was determined that the levels of coping with stress decreased. It was thought that this situation may have increased the stress levels of the students because the period when the post-test was applied coincided with the exam period of the students. However, it was observed that the score decrease was less in the intervention group. This shows that group work helps students cope with stress. A study was conducted in Iran to examine the effect of logotherapy based on Rumi's thoughts on anxiety, depression and stress in nurses during the COVID-19 outbreak. It was found that logotherapy based on Rumi's thoughts reduced the stress levels of nurses.²⁹ In a study examining the effectiveness of logotherapy based on Rumi's thoughts on women with breast cancer to overcome death anxiety and depression, it was found to be effective in improving the participants' death anxiety and depression levels.³⁰ The results of the study are similar to the results of the studies in the literature.

Some periods of human life can be very difficult. One of these difficult periods is the university student years. University students learn new information intensively during their undergraduate education. In addition, they may experience social and economic problems in this period, unlike the high school period. All of these are some of the important stressors that

28 Özdengül, "Fizyolojik ve Psikolojik Sağaltımda Otokton Bir Yaklaşım: 'Rumi Aşkın Terapi'".(2019)

29 Faeze Alipour vd., "The Effect of Logotherapy Based on Rumi's Thoughts on Anxiety, Depression, and Distress in Frontline Nurses During the COVID-19 Pandemic", *Journal of Nursing and Midwifery Sciences* 10/2 (2023), 1-9.

30 Sh Bababnejad Darikandeh vd., "The Effectiveness of Logotherapy Based on Rumi's Thoughts in Death Anxiety and Depression among Women with Breast Cancer", *Community Health Journal* 17/1 (2023), 76-86.

make students' lives difficult. In order to combat these stressors, students need to have high psychological resilience. High psychological resilience is extremely important for students' academic success. In the study, although there was a significant increase in the psychological resilience of the students after the Masnavi Focused Group Study, no statistically significant difference was found. This may be due to the fact that the intervention period was relatively short and the students who did not attend the lesson statistically affected the result. A study was conducted in Iran in which the effectiveness of logotherapy based on Rumi thought on the psychological well-being of the elderly was compared with acceptance and commitment therapy.

According to the results of the study, it was concluded that logotherapy based on Rumi thought and acceptance, and commitment therapy were equally effective in improving psychological well-being among the elderly.³¹ This is very important in terms of showing that logotherapy based on Rumi's thought is a very effective therapy method. Psychological resilience and psychological well-being are two important parameters related to people's mental health that directly affect each other. From this point of view, although there was no statistically significant difference in the research, it was determined that it positively affected psychological resilience.

Stress is one of the most important factors affecting people's life satisfaction. People who use appropriate stress coping methods have higher life satisfaction. People's efforts to discover the meaning of life and their perspective on life directly affect their life satisfaction. It is possible to achieve impressive results with simple but targeted interventions in this field. For this purpose, a study was conducted in Iran in which Rumi poems were used to support divorced women to discover the meaning of life. The results of the study revealed that Rumi poems encourage women to accept

31 Asghar Noruzi vd., "Comparison the effectiveness of Logotherapy Based on Rumi's Thought with acceptance and commitment therapy on the psychological well-being of elderly", *Journal of Research in Psychological Health* 11/3 (2017), 41-61.

the difficulties they have experienced and to look to the future with hope.³² Looking to the future with hope and accepting difficulties are factors that directly affect life satisfaction. One of the most emphasized themes in the Masnavi is hope. “Do not go to the dark side, there are many suns. Do not go to the side of despair, there are many hopes” is one of the most well-known couplets about Rumi.³³ In the study, students’ life satisfaction was higher in the intervention group before the intervention. In the evaluation made at the end of the intervention, it was determined that the students in the intervention group had a higher life satisfaction. In addition, the score analysis between the intervention and control groups was statistically significant. In this case, Masnavi Focused Group Study provided an increase in students’ life satisfaction.

Sleep is very important in regulating the physiological processes in our body. Many factors affect sleep. A good sleep is indispensable for both mental and physical health. However, people’s outlook on life, low psychological resilience, and inability to manage their stress well lead to sleep problems. Sleep problems also negatively affect the defense mechanisms of the person and cause the person to enter a vicious cycle that does not end. In this case, these people need a guide. In this study, Masnavi narratives were used as a guide. In the narratives in the Masnavi, there is definitely a story in which each person can find himself/herself, or which is similar to what he/she has experienced. It is very important that Rumi guides people who are looking for a way out with these narratives. In this study, students were given the opportunity to benefit from Rumi’s guidance through a Masnavi Focused Group Study with university students. However, in the post-intervention evaluation, it was determined that there was a negative change in the sleep quality of the students, not a positive change. It was thought that this situation may be due to the fact that the period in which the post-test was applied coincided with the exam period of the students

32 Zarei, “Promoting Spiritual Health: Using Poetry as a Coping Strategy for Iranian Women Post-divorce.” (2021)

33 Mevlânâ Celâleddîn Rûmî. “Mesnevî-i Şerîf”, çev. Veled İzbudak, haz. Abdülbâki Gölpinarlı, İstanbul: Türkiye İş Bankası Kültür Yayınları, 2020.

and that the sleep quality of the students may have been negatively affected due to stress and late-night studying.

5. Conclusion and Recommendations

This study employed a research design inspired by Rumi's Masnavi, which holds significant cultural and spiritual importance both within the Islamic world and our nation, as an alternative to interventions commonly used in Western psychology. The primary objective was to explore how students might experience changes in key areas—such as stress management, psychological resilience, life satisfaction, and sleep quality—under the guidance of Masnavi. Despite no statistically significant differences emerging across these domains, a positive trend or shift was nonetheless observed among participants. This suggests that Masnavi based interventions may offer beneficial effects, warranting further exploration and validation in future research. We also think that introducing students to Masnavi at the secondary, high school and university level is important for them to gain a different perspective on life. The main limitation of this study is the lack of time and the inability to examine the entire Masnavi. In both our nation and globally, research utilizing Masnavi as a therapeutic framework remains relatively scarce. To build upon existing knowledge, it is advisable for future investigations to focus on distinct demographic or professional groups, employing varied methodological approaches. This would help in uncovering more nuanced insights into the potential benefits and applications of Masnavi-inspired therapies across diverse contexts.

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