

## SUBJECT, FOUNDATIONS AND HISTORY OF PSYCHOLOGICAL HERMENEUTICS

### A Psychological Approach to Qur'ān

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#### Öz:

Tarih boyunca Kur'an'ı anlama çabasına yönelik olarak çeşitli açılardan Kur'an'ın derinlemesine, ayrıntılı, tahlîlî tefsirleri yapılmıştır. Söz konusu yönelişler, dilbilimsel, edebî, felsefî, ilmî, sosyolojik, psikolojik ve benzeri açılardan gerçekleştirilmiştir. Araştırmamızın amacı, artık psikolojik tefsirin de bir tarihçesinin olduğunu, bağımsız bir ekol olarak tefsir tarihinde yerini alma zamanının geldiğini ilân edebilmektir.

**Anahtar Kelimeler:** Kur'an, tefsir, psikoloji.

#### Abstract:

Throughout history, Qur'ān was analyzed and interpreted in depth and in detail from several perspectives within the context to attempts to understand Qur'ān. These approaches were conducted in linguistic, literary, philosophical, scientific, sociological, psychological and similar perspectives. The objective of the present study is to declare that now psychological hermeneutics has a history and it should take its rightful place in the history of hermeneutics as a school.

**Key words:** Qur'ān, commentary, psychology.

### Introduction

Qur'ānic verses have an interwoven depth that considers psychological states and aspects of humankind. This field is perhaps the less visited subject in the history of hermeneutics. "Psychological hermeneutics" is never conducted in depth and substantially until today. In his interpretation, Seyyid Kutub partially included psychological interpretations, however an integrated psychological interpretation of Qur'ān as a whole was never attempted. The idea of approaching Qur'ān with a systematic modern perspective is quite new. There are only a few studies that scrutinized this idea as an axis.<sup>1</sup>

This and similar explanations demonstrate that the need for psychological hermeneutics and the products that would fulfill this need are not widely required in the world of Islam yet. The need is for a "psychological hermeneutics project" that would

<sup>1</sup> Faruk Vural, "Yusuf Suresi Bağlamında Kıskançlık ve Haset Duygularına Psikolojik Bir Yaklaşım", Dicle Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 13/2, 2011, p. 129.

monitor scientific developments of the era and could meet the needs and expectations of individuals and societies alike.

One of the miraculous areas in Qur'ān is the data it presented about the psychological structure of humans. However, this dimension of miraculous content of Qur'ān is neglected today. Qur'ān researchers are rather silent when compared to the studies conducted in natural sciences on Qur'ān. Holistic psychological interpretation of Qur'ān is still missing.<sup>2</sup> Thus, the knowledge referenced and the geography of subjects in Qur'ān should be examined in psychology similar to other fields and the findings of such research should be presented to Muslims.<sup>3</sup>

Qur'ānic verses related to humankind and psychological references in these verses are quite intense in Qur'ān. However, since psychology is a relatively new science and glossators of the old did not have knowledge in this field, psychological aspect of Qur'ān was significantly neglected.<sup>4</sup>

Ali Murat Daryal mentioned that Qur'ān was the greatest book of psychology. He adds that this idea is neither a phantasy nor an exaggeration.<sup>5</sup> This idea is true for those who could penetrate Qur'ānic verses from a psychological perspective. Surely, Qur'ān is not a book of psychology in the modern sense. On the other hand, it is a divine book that defines humankind the most balanced / temperate manner, placing humankind both as an individual and with its most natural / realistic form within the universe of beings.

Due to reasons such as the structure, content and style of Qur'ān and views, thoughts and attitudes of the glossator, there are differences between approaches to Qur'ān. Social needs and innovations in every age are also considered among the factors that affected Qur'ānic hermeneutics and guided glossators. From the start of codification era, legal, kalam, Sufi, philological hermeneutics schools that approached Qur'ān emerged. Socio-cultural and scientific developments of recent centuries enabled new fields of approach to Qur'ān. Scientific, sociological and topical interpretation schools

<sup>2</sup> Edib Aykut Çiçekli, "İnsirah Suresi ve Şerh-i Sadr'a Dair Bir Kur'an Mucizesi", <http://edibaykut.blogcu.com/insirah-suresi-ve-serh-i-sadr-a-dair-bir-kur-an-mucizesi/9535257>, (Downloaded on 11. 11. 2014)

<sup>3</sup> Mustafa Ünver, "Kur'an'ın Coğrafyası, İnsanın da Coğrafyası", *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, Issue: 14-15, 2003, p. 369.

<sup>4</sup> Hayati Aydın, "Kur'an Yorumunun Problemleri", *Tefsir Eğitim ve Öğretiminin Problemleri Sempozyumu*, (11-12 June 2005, Van) Kurav Yayınları, Bursa, 2007, p. 119.

<sup>5</sup> Ali Murat Daryal, "Vahyin Takip Ettiği Psikolojik Süreç", *Kur'an ve Tefsir Araştırmaları - I Tartışmalı İlmî Toplantılar Dizisi*, İstanbul, 2000, p. 247.

could be mentioned among these. Recently, an increasing interest emerged in the field of psychological approach to Qur'ān. In the light of the works published in this field, "psychological hermeneutics" could be considered as a school as well. If "psychological hermeneutics" could be systemized as a school, the works published in the field would then be more systematic. In the present study, we aim to establish that "psychological hermeneutics" could be considered as an independent school.

The objective of the present study is to declare that now psychological hermeneutics has a history and it should take its rightful place in the history of hermeneutics as a school. It is to demonstrate that we have the clues to determine the methodology of this school based on the work published in the field of psychological hermeneutics. It is to establish the first steps of future psychological hermeneutics studies and their common methodology. It is also to identify religious basis of psychological hermeneutics and social and cultural reasons for the need for such an interpretation. It is to attract attention to the fact that scientific developments in our age and especially new research in psychology have prompted Muslims to search for new methods.

### **I. Definition of Psychological Hermeneutics**

We preferred to use the term "psychological hermeneutics" based on the current language used in our times. The word "psychology" aimed to identify the scientific branch that examines human psychology is used in Turkey as it was adapted from the western languages. We found it appropriate to use the term "psychological hermeneutics" by qualifying the word "hermeneutics" with "psychology." In fact, names of other contemporary hermeneutics schools were also created by qualifying the word with adjectives such as "scientific," "sociological," and "topical."

In Arabic, the expression used to mean "psychology" is "ilmu'n-nefs". In Arabic texts that examine the psychological data in Qur'ān and could be qualified as psychological interpretation specimens, the expression "ilmu'n-nefs" was combined with "Qur'ān" to form a composition. The examples of these compositions could be listed as "el-Kur'ān and Ilmu'n-Nefs", "Min İlmi'n-Nefsi'l-Kur'āni", "İlmü'n-Nefs fi'l-Kur'āni'l-Kerîm", "en-Nefsü'l-İnsâniyye fi'l-Kur'ān".

In fact, the most widely used term in Qur'ān itself when mentioning psychological structure of humankind and especially narrating various states of personality is "nefs"<sup>6</sup> (self). Use of the term "ilmu'n-nefs" when defining and explaining humankind's

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<sup>6</sup> Muhammed Fuâd Abdu'l-Bâkî, *el-Mu'cemu'l-Müfehres li Elfâzi'l-Kur'āni'l-Kerîm*, İntişârâtı İslâmî, Tahran, undated, pp. 822-826.

psychological strength and capacity and psychological events in Islamic history of thought seems meaningful and consistent with the main resource, Qur'ān.

For the purposes of the present article we have preferred to use the word “psychology” due to its widespread use. Generally, we found it appropriate to use the expression “psychological hermeneutics” when using the name for this hermeneutics school among other schools of hermeneutics. When expressing direct psychological approach to Qur'ān, we chose to create a composition from the words “Qur'ān,” “hermeneutics,” and “psychology,” and utilize the term “psychological hermeneutics of Qur'ān.” However, in Turkey, the first author who mentioned psychological hermeneutics as a school of interpretation, Celal Kırca called in “psychological approach to Qur'ān.”

After discussing the subject of “psychological hermeneutics,” we could define the concept based on the subject matter and objectives of psychological hermeneutics as follows:

“Psychological hermeneutics” is the activity of understanding and interpretation that aims to interpret concepts and descriptions, which are based on psychological aspect of humankind such as emotions, thoughts and behavior in Qur'ān, to reveal psychological processes that are followed in instruction of general principles and doctrines in the divine message presented to people, and attempting to establish that all values related to the belief and practice proposed by the religion are consistent with the psychological structure of humankind.

## II. Topic / Field of Psychological Hermeneutics

When we talk about the topic of psychological hermeneutics, we in fact talk about the subjects of Qur'ān. The main function of this approach is to determine the verses that are the topics of psychological hermeneutics within the Qur'ānic content and to interpret these.

The leading main topic in Qur'ān is “humankind.” Other main themes of Qur'ān are Allah / Godhead, universe / cosmos, human, afterlife, prophecy, prayers, and social order. When we want to categorize the Qur'ānic content under main topics, these and similar main topics could be considered.<sup>7</sup> Qur'ān is a treasure of sciences that deals with

<sup>7</sup> Muhsin Demirci, *Kur'an'ın Ana Konuları*, M.Ü.İ.F.V. Yayınları, İstanbul, 2008, p. 22; Cevdet Said, *Değişim Rüzgârları*, Trans. Muzaffer Marangozoğlu, Pınar Yayınları, İstanbul, 2005, p. 102; Hasan Yılmaz, “Kur'an-ı Kerim'in Temel Muhtevası Üzerine”, Atatürk Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 27, 2007, p. 213.

all aspects of life. In addition to the fundamental principles of Islamic sciences, Qur'ān contains data that indicates several branches of sciences, primarily including social sciences such as sociology and psychology.<sup>8</sup>

Various information found in Qur'ānic content contain almost all aspects of the human potential and thus, principles that could be applied to the whole humanity. The main objective of Qur'ān is to guide individuals through education, improvement, the true path and instruction. The purpose is simply "Allah-human, human-Allah, human-universe and human-human relationships" based Qur'ānic ethos and vision of existence. Qur'ān contains both Allah and human. As well as scrutinizing the issue of "Allah," it also deals with the nature, psychological state, tasks, etc. of the humankind. Main topics in Qur'ān concentrates on these two concepts: "Allah" and "human." The concept of human includes beings related to humankind, its relationships with these, psychological structure, tasks and salvation of humankind.

Everyone always wondered about the humans' psychological dimension. Qur'ān and the hadith addressed this issue widely. When "human" is concerned in Qur'ān, human psychology immediately followed. Psychological aspect of the humans is the focus of several Qur'ānic verses. While interpreting the universe, Qur'ān is also the unique interpreter of humankind. Thus, it could be argued that holistic internal and external knowledge on humankind is available in Qur'ān. Psychological processes that humans experience in every moment, psychological manifestations that they are exposed to are all coded in Qur'ān. The creation process, psychological states and versatile and constant aspects of human disposition are the focus of several verses of Qur'ān on humankind.<sup>9</sup>

In the book of Almighty Allah, topics related to humankind who is the addressee of Qur'ān, especially the spiritual dimensions of these topics are explained in detail. It addresses topics such as psychological structure of humans, human and human, and human and universe relations in detail. If we need to list the main topics in Qur'ān, we could mention psychological knowledge among these topics. Humankind is one of the

<sup>8</sup> Ali Akpınar, "Tefsir ve Kur'an Derslerinin Öğrencilerde "Kur'an Kültürü" Oluşturacak Şekilde Verilmesi", Tefsir Eğitim ve Öğretiminin Problemleri, Sempozyum Tebliğ ve Müzakereleri, (11-12 June, 2005), Van, p. 169.

<sup>9</sup> Muhammed Hadi Marifet, *Kur'an İlimlerine Giriş*, Çev. Yusuf Tazegün, el-Mustafa Yayınları, İstanbul, 2014, p. 26; Mehmet Şanver, "Dinî Tebliğ ve Eğitim Açısından Kur'an'da İnsan Psikolojisi ve Özellikleri", Uludağ Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 1, 2001, p. 137; Ömer Dumlu et al., *Anadolu Üniversitesi İlahiyat Önlisans Programı: Tefsir*, Anadolu Üniversitesi Yayını, Eskişehir, 2010, p. 108; Ömer Dumlu, "Kur'an-ı Kerim'de İnsan", Ana Konularıyla Kur'an, Dokuz Eylül Üniversitesi İlahiyat Tamamlama Programı, Editor: Mehmet Çiçek, İzmir, 2012, pp. 169, 176.

main topics of Qur'ân. Qur'ân includes many human behavior that are in the area of interest of psychology and their consequences. Humankind is scrutinized based on its creation and nature, weaknesses and abilities, characters, values and goals and its condition within the universe in Qur'ân. Verses in various contexts reflect and describe inherent characteristics, development, habits, social roles, beliefs, religious and moral attitudes and behavior of individuals.<sup>10</sup>

Several verses stress that Qur'ân is a book sent for humankind. Qur'ân that en-treats humankind, which is a versatile being and even sometimes addresses humankind directly also mentions different aspects of human psychology through several concepts and statements it utilizes. For instance, it includes several emotions such as love, hate, compassion, fear, courage, trust, anger, hope, sadness, joy, happiness, etc. In Qur'ân, there are also analyses that describe human psychology from different perspectives.<sup>11</sup>

Humankind and its nature is among the main topics it tenaciously addresses. There are several statements about the psychology of personality and determinations on human nature and character in several verses in Qur'ân. Also in Qur'ân, there are explanations on topics such as psychological abilities and functions such as human's ability to know and human will, developmental stages and human typologies. Humankind is introduced in Qur'ân based on its abilities and superiorities. Wills, tendencies of human soul, and how to approach these are explained in detail. Furthermore, the possibilities and ways to train these tendencies are described. In addition, the next prominent topic in Qur'ân is the psychology of faith and denial. Qur'ân also contains enlightening knowledge on several topics such as revelation, inspiration, dreams, effects of social anxieties on individuals, resistance and developing defense mechanisms against religious edict, group and community psychology.<sup>12</sup>

<sup>10</sup> Celâl Kırca, *Kur'ân ve Bilim*, Marifet Yayınları, İstanbul, 1996, p. 22; M. Sait Şimşek, *Kur'an'ın Ana Konuları*, Beyan Yayınları, İstanbul, 1999, p. 11; Hüseyin Emin Sert, *Kur'an'da İnsan Tipleri ve Davranışları*, Bilge Yayınları, İstanbul, 2003, p. 14; Hasan Yılmaz, "Kur'an'da Her Konu ve Bilgi Var mı? –Genel Bir Bakış–" Atatürk Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 26, 2006, pp. 199-200; Halil Çiçek, *20. Asırda Kur'an İlimleri Çalışmaları*, Timaş Yayınları, İstanbul, 1996, p. 52.

<sup>11</sup> İbrahim Selâme, "Kur'an-ı Kerim'de Psikolojik Tahliller", Trans. Lûtfi Doğan, Hilâl Dinî İlmî İçtimaî Ahlâkî Siyasî Mecmua, 1961, Issue: 20, p. 8; Ahmet Akbaş, *Kur'an-ı Kerim'de Bir Mutluluk İfadesi Olarak "Kuratu 'Ayn" Terkibi*, Artuklu Akademi | Journal Of Artuklu Academia, Issue: 2/1, 2015, p. 2.

<sup>12</sup> Halis Ayhan, *Eğitime Giriş ve İslâmiyetin Eğitime Getirdiği Değerler*, Damla Yayınevi, İstanbul, 1986, p. 119; Hayati Hökelekli, *Din Psikolojisi*, T.D.V. Yayınları, Ankara, 1993, pp. 24-25; Şerafeddin Gölcük, *Kur'an ve İnsan*, Esra Yayınları, İstanbul, 1996, p. 11; Şerafeddin Gölcük, *İslâm Akaidi*, Esra Yayınları, İstanbul, 1994, p. 39; Ali Yılmaz, "Kur'an'a Göre İnkârın Psikolojik Tezâhürleri", Atatürk Üniversitesi İlahiyat Fakültesi, Issue: 20, 2003, pp. 95, 97; Ayhan Köse, *Türkiye'de Psikoloji ve Din Psikolojisi*, (Unpublished master's thesis), Konya, 2008, p. 53.

While it is possible to find knowledge on human nature in Qur'ân, it is also possible to deduct healthy and unhealthy human types with respect to personality and character, ideal personality and society structures from Qur'ân. Since Almighty Allah knows its creation humankind the best, it is possible to determine positive and negative personality and character traits based on the book revealed by Allah.<sup>13</sup>

Qur'ân paid immense attention to the treatment of several psychological and human personality issues that Qur'ân calls "diseases of the heart," and these kinds of problems were prioritized. Ways to prevent psychosomatic diseases were shown. Prevention and treatment methods for psychological conditions induced by anxiety, distress, sorrow, conflict and unbearable burden and similar factors were explained comprehensively. An analysis of Qur'ân would demonstrate that several factors that could affect human psychological health positively were indicated either directly or indirectly.<sup>14</sup> All these topics are the area of interest for psychological hermeneutics.

In fact, it is even possible to address Qur'ânic statements that are not directly related to psychology with a psychological perspective. It is possible to scrutinize certain verses from the perspective of more than one discipline. For instance, "basmala" could be interpreted based on legal, indicative, philosophical, Islamic, denominational, linguistic, sociological aspects, as well as psychological.<sup>15</sup> Interpretation of "basmala" by Elmalılı Hamdi Yazır is rather psychological.<sup>16</sup>

<sup>13</sup> Sehilan Biler, *Psikoloji Açısından Hz. Peygamber'in Şahsiyeti*, Fecr Yayınları, Ankara, 2015, pp. 19, 183.

<sup>14</sup> Cevdet Said, *İslâmî Mücadelede Bilginin Gücü*, Trans. Abdullah Kahraman, Pınar Yayınları, İstanbul, 1997, p. 151; Züheyr Ahmet Sîbâî, Şeyh İdris Abdurrahim, *Üzüntüden Kurtul Başarıyı Yakala*, Trans. Murat Arısal, Uysal Kitabevi, Konya, 1998, p. 75; Mustafa Yalçın, *Kur'an ve Ruh Sağlığı*, Tebeşir Yayınları, Konya, 2012, pp. 8-9.

<sup>15</sup> Mehmet Kaya, "Tefsir Ekolleri Perspektifinden Kur'an'ın Çok Boyutlu Yorumu", Hitit Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 14/27, 2015, pp. 83-116.

<sup>16</sup> "Thus the almighty name of "Allah" is a special name that is in the form of glow, which is the intersection of a single secret emotion that is the first condition of all our emotions and thoughts and visible and invisible beings, displayed in the personality of the Almighty Allah directly without any obstacles and belongs to Him only. In addition to being the "compassionate" Allah is also the "merciful" and while the grace of being "compassionate" belongs to only Himself, He shared the grace of being "merciful" with the strong-willed. Mother birds flap their wings at the helm of their broods and compete in compassion with their instinct inherent in their creation that is the work of the Compassionate. Afterwards, we will briefly interpret this name with the qualifications of the Compassionate and the Merciful and allude its meaning by providing a broadness to it, so that the summary of this meaning would be the field of the most perfect and multiplied mercy and the beginning of its point of deployment. Then, slowly, we will reveal and explain this name and the meaning that only then, we shall begin to see the reflections of the name of Allah, who could not fit in the lands and the heavens, that were hidden in our hearts since the creation. We will pass from the manifestation of the names to the manifestation of the works, we will travel the universe, we will pass from the manifestation of the works to the the manifestation of the attributes, we will pass from the invisible to the visible. Our pleasure in the visible universe would increase, then we will flutter with love and joy for the manifestation of the personage, all pleasures, tastes and all

The results of psychological hermeneutics studies conducted so far demonstrate that the discipline studies in the following areas that it scrutinizes in research, which are planned to cover as much area as possible: It investigates mysterious behavior of the human soul that science is aware of. The fields of research for psychological hermeneutics are topics such as religious invitations, theological discussions of Qur'ân, its education for conscience and heart, its removal of heritages of societies from their ancestors and set their hearts on in ancient times and replacing these with values presented by Qur'ân as faith, and removal of the traces of established ancient beliefs.<sup>17</sup>

How did Qur'ân address the topics of human psychology meticulously? Moreover, which psychological realities it utilized in conscious desires and desires of the heart while doing this? Which benefits did obeying these rules provide in the success of Islamic invitation, making the word Allah superior?<sup>18</sup> Searching answers to these questions is among the subjects of psychological hermeneutics.

The topics of psychological hermeneutics are not limited by the explanations and descriptions found in the Qur'ânic manuscript. Out of context processes such as revelation order of the verses could be the topic of psychological interpretation. In the interpretation of el-Meydânî titled *Meâricü't-Tefekkür ve Dekâikü't-Tedebbür*, which he designed in the order of revelation, he explained the purpose of this ordering as follows: The aim of this order is to establish psychological foundations of the training of the people conducted parallel to the messages of Qur'ân. It is to demonstrate the educational wisdom of the order, timing and organization of legislation while teaching divine values to people.<sup>19</sup>

### III. Certain Foundations of Psychological Hermeneutics in Qur'ân

When an assessment is made on Qur'ân or a truth in Qur'ân, the foundation of this assessment is searched in Qur'ân. This is also true for the "psychological interpretation of Qur'ân" as well. All verses that are directly or indirectly about human psychology create a basis for psychological hermeneutics. Here, we initially will address two

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hope would gather at one point; sometimes we aill shed tears to demolish the burden of the sin that crushes our hearts, sometimes the wind of union will blow and we will lose ourselves in happiness and content. Finally the invitation by Almighty Allah will arrive, and we would gaze at His vision in His feast until eternity" (Elmalılı Muhammed Hamdi Yazır, *Hak Dini Kur'an Dili*, Eser Neşriyat, İstanbul, non-dated., I/39-53)

<sup>17</sup> Emîn el-Hûlî, *Kur'an Tefsirinde Yeni Bir Metod*, Çev. Mevlüt Güngör, Kur'an Kitaplığı, İstanbul, 1995, s. 91; Hayati Aydın, *Kur'an'da İnsan Psikolojisi*, Timaş Yayınları, İstanbul, 1999, s. 21.

<sup>18</sup> el-Hûlî, s. 21; Aydın, *Kur'an'da İnsan Psikolojisi*, 21.

<sup>19</sup> Necmettin Çalışkan, *Abdurrahman Hasan Habenneke el-Meydânî ve Tefsîri*, (Basılmamış Doktora Tezi), Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Ankara, 2013, s. 131.



verses (41/53; 51/20-21) that recommends to emphasize human psychology generally. Furthermore we will evaluate the interpretation that approached the expression of “esoteric blessings” found in Lokman surah from the perspective of human psychology.

While providing information on human psychological structure, Qur’ān recommends to observe and learn the psychological structure of individuals. It requests us to consider the accurate information obtained in studies on human psychology as evidence that explains divine realities.

It is a fact that the source of psychological truths explained in Qur’ān and present in human nature is one and single. Based on this fact, it would not be wrong to peruse the knowledge that we acquire by investigating the psychological structure of humankind while attempting to understand the psychological realities in Qur’ān.

One of the objectives of the psychological realities explained in Qur’ān is to read and understand psychological phenomena of the material world consistent with the divine creed. It is not possible to separate the psychological realities explained in Qur’ān and accurate knowledge that humankind achieved through different methods. Psychological data in Qur’ān are the beacon and meaning provider for social psychology. Social psychology data, on the other hand, are a source of information that facilitate understanding the psychological realities in Qur’ān. In fact, the absolute resource of both knowledge is Almighty Allah. He sent one of these to humankind through revelation. And He makes it possible for humankind to reach by allowing the use of the vehicles of knowledge.

Several Qur’ānic verses guide the consideration of example of humankind towards two basic directions in the name of recognizing the creator of the universe the humankind lives in. One of these directions is the inner world of the individual, the physical body the individual carries and “subjective” evidences related to the secrets of the body. In this context, Qur’ānic verses and “subjective” evidences complement each other. Both evidences articulate the realities in Qur’ānic content. While Qur’ān guides social sciences related to humanity, related social sciences serve hermeneutics.<sup>20</sup>

Qur’ān both explains the unique creation realities in the “objective” world and reveals the realities hidden in the depths of human existence. While humankind researches the universe using objective scientific evidences, at the same time, could be able to analyze conditions and occurrences in its self and psychological structure. Research-

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<sup>20</sup> A. Cüneyt Eren, *Tefsir Okumalarına Giriş: Küllî Kaideler*, Ensar Neşriyat, İstanbul, 2013, p. 180.

ing the self reveals subjective evidences, while researching the universe reveals objective evidences. The most important aspect of researching human psychology is its ability to carry the individual to the divine truth. Its ability to remove the curtains that prevent the purity and clarity of human disposition and the covers on the mind and the heart of the individual. Qur'ān explained that the clear evidences of Allah would reveal themselves through examinations that would be conducted on the universe and human psychology and this would guide individuals to believe that the prophet's message was the truth.<sup>21</sup>

Divine word, macrocosmic world and human psychology are qualified as "verses" in Qur'ān. It is not a coincidence that Qur'ānic verses are called "verses" similar to the natural phenomena and internal events of the human soul. Verses of Allah are disclosed in the divine book, "object" / cosmic universe and "subject" / in one's self. They demonstrate these to humans until the fact that Qur'ān is the reality is understood. Qur'ānic verses present the meanings they contain to the understanding of individuals. Cosmos divulges itself to the outer world as a divine manifest; the natural phenomenon turns into verses / signs. Physical and cognitive structure of the individual is combined with esoteric faculties and heart, thus the individual starts to perceive herself or himself as a verse / sign of Allah. Based on this fact, Islamic scientists considered the cosmic verses as separate from the revealed verses, but as their complements. These scientists were aware of the fact that the beings / events of the universe and in human soul were evaluated as verses in Qur'ān. They accepted the book of universe as a sign of its Author / Creator.<sup>22</sup>

Qur'ān convinces individuals with rational and intellectual evidences. It demonstrates these realities using unique methods and objective and subjective evidences. It guides the attention of individuals towards these evidences; it points them to the real reason hidden behind them, in other words, the Almighty Allah. Evidences on human body, internal world and its secrets are subjective, those that surround them at the exterior are objective evidences. Examining these evidences that guide individuals towards the true path are among the ways of approaching religion and reaching the humankind. It is the Almighty Allah who created the universe and human self, and requested us to think about and examine these things. He said to think about the universe, research your

<sup>21</sup> Sadık Kılıç, *Fıtratın Dirilişi*, Nehir Yayınları, İstanbul, 1991, p. 25; H. Mahmut Çamdibi, *Şahsiyet Terbiyesi ve Gazali*, M.Ü.İ.F.V. Yayınları, İstanbul, 1994, p. 12.

<sup>22</sup> Seyyid Hüseyin Nasr, *Bilgi ve Kutsal*, Trans. Yusuf Yazar, İz Yayıncılık, İstanbul, 1999, pp. 205-206; Seyyid Hüseyin Nasr, *İslâm İdealler Gerçekler*, Trans. Ahmet Özel, İz Yayıncılık, İstanbul, 2009, p. 61; Seyyid Hüseyin Nasr, *Bir Kutsal Bilim İhtiyacı*, Trans. Şehabeddin Yalçın, İnsan Yayınları, İstanbul, undated, p. 176.

own self, and then you shall see the evidence of my presence and the eternity of my power:<sup>23</sup>

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?”<sup>24</sup>

The concept of “object” in the verse could be treated as the outer world of the individual and “subject” as the inner world. “Object” reflects the beings and events in the infinite universe, while “subject” reflects the situations related to the individual’s “self” and “persona.” “Object” is the grand kingdom that spreads from the earth to the unknown boundaries of the universe. On the other hand “subject” is the micro-cosmos, each single individual being. Almighty Allah will show evidences of His oneness, presence, unity and Qur’ân was revealed from the level of wisdom / righteousness and Allah in the external world, events and beings in the nature, in the heavens (the height, density and wideness of the heavens), on earth, for instance on Sun, the Moon, stars, night and day, light and darkness, creation of hurricanes and lightning, plants, oceans and mountains. He will demonstrate these evidences also in creation of humans in the womb of the mother, shaping and design of their organs, creation particulars of their self / body and their uniqueness. He will explain His messages to individual in the endless horizons of the universe and in their selves. Divine arrangements in the world of beings and particulars of the creation will only be discovered in time. These are the evidences of Godhead and oneness; they are the proofs of divine truth for those who could see by example. Humankind will witness the presence of a conscious creator by observing the magnificence of the universe in depth and comprehending the deepness of its own soul.<sup>25</sup>

<sup>23</sup> Muhammed Mütevelli Şarâvî, *Kur’an Mucizesi*, Trans. M. Sait Şimşek, Esra Yayınları, Konya, 1993, p. 229; Cüneyt Eren, “Kur’an-ı Kerim’in İcâz Çeşitleri”, *Diyanet İlmî Dergi*, Issue: 46/3, 2010, p. 137.

<sup>24</sup> Fussilet, 41/53.

<sup>25</sup> Ebû Mansûr Muhammed İbn Muhammed İbn Mahmûd el-Mâtürîdî, *Te’vilâtu Ehli’s-Sünne*, Müessesetü’r-Risâle, Beyrut, 2004, IV/389; Ebû Ali el-Fadl İbn el-Hasen İbn Fadl et-Tabresî, *Mecmeu’l-Beyân fî Tefsîri’l-Kur’ân*, Dâru’l-Kütübî’l-İlmî, Beyrut, 1997, IX/23-24; Burhânuddîn Ebu’l-Hasen İbrahim İbn Ömer el-Bikâî, *Nazmu’d-Dürer fî Tenâsübi’l-Âyâti ve’s-Süver*, Dâru’l-Kütübî’l-İlmî, Beyrut, 2006, VI/590; Muhammed İbn Ali İbn Muhammed eş-Şevkânî, *Fethu’l-Kadîr*, el-Mektebetü’l-Asriyye, Beyrut, 1995, IV/647; Ebussuûd Muhammed İbn Muhammed el-İmâdî, *İrşâdu’l-akli’s-Selîm ilâ Mezâye’l-Kur’âni’l-Kerîm*, Dâru İhyâi’t-Turâsi’l-Arabî, Beyrut, 1994, VIII/19; İsmâil Hakkî İbn Mustafâ el-Bursevî, *Rûhu’l-Beyân fî Tefsîri’l-Kur’ân*, Dâru’l-Kütübî’l-İlmî, Beyrut, VIII/309-310; Muhammed Esed, *Kur’an Mesajı*, Çev. Cahit Koytak, Ahmet Ertürk, İşaret Yayınları, İstanbul, 1997, p. 981; Ebû Bekr Câbir el-Cezâîrî, *Eyseru’t-Tefâsîr*, Dâru’l-Kütübî’l-İlmîyye, Beyrut, 1995, IV/591; Abdurrahman İbn Nâsır es-Sa’dî, *Teyşîru’l-Kerîmi’r-Rahmân fî Tefsîri Kelâmi’l-Memmân*, Müessesetü’r-Risâle, Beyrut, 1996, p. 698; Vehbe ez-Zuhaylî, *et-Tefsîru’l-Münîr*, Dâru’l-Fikr, Beyrut, 1991, XXV/16; Süleyman Ateş, *Yüce Kur’an’ın Çağdaş Tefsiri*, Yeni Ufuklar Neşriyat, İstanbul, 1991, VIII/149-150; Celâl Yıldırım, X/5434.

The verses in “object” and “subject” mentioned above are verses on creation that emerge in the universe and the selves of humankind. In time, the findings of the scientists would confirm these Qur’ānic messages. In fact, modern scientific developments of recent centuries have confirmed several facts found in Qur’ān. Research that would be conducted on human personality would also conform to human psychology reported in Qur’ān and scientists would form consensus on the views of Qur’ān. These verses / evidences that attest to the endless strength, absolute wisdom and eternal science of Allah explain the righteousness of the divine religion to humankind.<sup>26</sup>

“Objective” and “subjective” evidences were also considered as the “physical” and “psychological” structure of individuals. The substances that make up the physical structure of humans, and their formation of the human body, as explained in the sciences of biology and medicine, are among the evidences of the creation of Almighty Allah. Similarly, qualifications, habits, good or bad characteristics placed in the human self from birth are among the proofs that Qur’ān was sent from the layer of righteousness, the layer of Allah.<sup>27</sup>

Here (41/53), Almighty Allah discloses that He would present evidence in natural events and creation of mankind for all to comprehend that Qur’ān is the divine word. Verses or events that occur in the external world and within humans related to natural events and creation of mankind demonstrate that Qur’ān is the word of Allah. Humankind would observe the verses on earth, in heavens and in their bodies and would accept the messages of Qur’ān. They would observe the beings and events around them and in their selves, and thus, would appreciate the value and position of Qur’ān and would bear witness to the righteousness of Mohamad, the prophet, who received it. There are numerous verses on the “object” and “subject,” so it is not possible for the humankind to comprehend them all at once. Humankind would discover these verses in every epoque.<sup>28</sup>

Based on the order in the verse, it is easier to observe the reasons in the appearance of the beings of the universe when compared to their appearances on humans. In other words, seeing the reasons in the “object” is easier than seeing them in the “sub-

<sup>26</sup> Muhammed Mahmûd Hicâzî, *et-Tefsîru'l-Vâzih*, Dâru'l-Ceyl, Beyrut, 1991, III/354; Mahmut Toptaş, *Kur'an-ı Kerim Şifa Tefsiri*, Cantaş Yayınları, İstanbul, 1993, VII/38.

<sup>27</sup> İmâduddîn Ebu'l-Fidâ İsmail İbn Kesîr, *Tefsîru'l-Kur'âni'l-Azîm*, Dâru'l-Ma'rife, Beyrut, 1997, IV/113.

<sup>28</sup> ez-Zuhaylî, XXV/16; Ebu'l-A'lâ el-Mevdûdî, *Tefhîmu'l-Kur'ân*, Trans. Muhammed Han Kayani et al., İnsan Yayınları, İstanbul, 1989, V/198; Süleyman Ateş, *Yüce Kur'an'ın Çağdaş Tefsiri*, VIII/150.

ject.” There are natural sciences such as astronomy and social sciences such as psychology and sociology available for the humankind.<sup>29</sup>

The verse commands “senurîhim” (we shall show them). This profession reflects that the promised will be revealed in the future. As it happened until now, the evidences of the righteousness of Qur’ân in both the internal and external realms of humankind would be seen in the future as well. Qur’ân is a miracle with respect to the scientific truths it contains. As the time goes on, its professions are better understood.

Almighty Allah used the future tense in the form of “senurîhim” in the verse, indicating that sciences will advance in time. It is not possible for the humankind to reach the knowledge on its psychological structure all at once. Thus, Almighty God, by using future tense, meant to say “I will show,” in other words, I will teach in the future. Therefore, it is possible to comprehend Qur’ân through the findings of psychology. In that respect, the need for psychological findings in comprehension of Qur’ân is evident.<sup>30</sup>

Based on the facts expressed in this verse, it could be argued that there are several issues that humankind should investigate in depth in fields such as psychology, biology, and physics. There will reveal themselves one by one and only in the future. Almighty Allah would for sure demonstrate then based on the research conducted by humankind.

Apart from the knowledge Qur’ân provides about humankind, it also proposes to conduct research on human psychology. Almighty Allah presents healthy knowledge on human psychology obtained through observation and experimentation as the evidences of His presence and the facts that Qur’ân is righteous and resurrection and afterworld are both inevitable. Allah discloses that He shall demonstrate the metaphysical evidences and the works of His own attribution on human psychology, similar to various other areas. One of the ways to reach the psychological evidences that Allah professed that He shall demonstrate is to conduct research and investigations on this field.

Data collected by humanities such as medicine and psychology today demonstrate that humankind has a complex structure, however its physical and spiritual harmony is perfect and humankind lives its life as a conscious being. Here is human, as one of the greatest evidences for the presence of Allah. Humankind that finds in itself the most significant signs /verses of “Absolute Existence” gravitates towards Allah. Qur’ân

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<sup>29</sup> Said, *İslâmî Mücadelede Bilginin Gücü*, s. 98.

<sup>30</sup> Bayraktar Bayraklı, *Yeni Bir Anlayışın Işığında Kur’an Tefsiri*, Bayraklı Yayınları, İstanbul, 2001, 1/56.

introduces humankind as one of the evidences of Allah's presence with a great proficiency:

*"And on the earth are signs for the certain [in faith]. And in yourselves. Then will you not see?"*<sup>31</sup>

Here, Almighty Allah presented two evidences; one on "the earth" / outer world, and the other in "subject" / personality of individuals / their own lives, related to His presence, strength, oneness and the facts that only He should be worshipped or resurrection is a right, afterlife is possible and necessary. These are the kind of signs / evidences that those who could believe without doubt could see. The evidence of "subject" is the endowment of a perfect body, a self / a psychological appointment with amazing abilities by Allah for the humankind. Allah rendered a strong and systematic mechanism functional in human body. He bestowed a physical structure to humans that could breath, digest, produce and circulate blood in the body, excrete the wastes, renew frayed cells, provide immunity against diseases, replenish bodily functions through sleep from the day they are born to the day they are dead. In addition, He put a brain in the cranium and enabled several psychological functions connected to this structure such as mind, opinion, cognition, reason, memory, will, desire, tendency, emotion, and acceptance. He bestowed vehicles of sense such as eye / vision, ear / hearing, nose, and skin and provided for several tools to acquire knowledge. He equipped the humankind with the ability of using the language and communication. Based on all these abilities, he gave humankind an opportunity to create a personality.<sup>32</sup>

The following comments were made on the "subjective evidences" mentioned in the verse: These evidences are the formation of human body, completion of its evolution starting from the primitive form, differences in structures of body forms, organs – created in an adaptive and symmetrical form – and their functions and colors. These are the facts that humans vary based on their will, minds, understanding, vision, hearing, speech abilities, good and bad moral characteristics, in habits, attitudes and behavior and the languages they speak. These are ostensible / physical and esoteric / psychological verses in human self. These evidences have the capacity to affect human mind and leave it in awe. There are examples and advices in these verses for those who believe scientifically / absolutely, know the heavenliness of Allah and approve the prophecy of His envoy. Only they could contemplate on these verses and benefit from them. Al-

<sup>31</sup> Zâriyât, 51/20-21.

<sup>32</sup> el-Cezâirî, V/158; Muhammed Ali es-Sâbûnî, *Safvetü't-Tefâsîr*, Dâru'l-Fikr, Beyrut, tsz., III/252; el-Mevdudî, V/469; Esed, s. 1068; Süleyman Ateş, *Yüce Kur'an'ın Çağdaş Tefsiri*, IX/58.

mighty Allah asked the humankind to view the abovementioned evidences as examples so that they could take a lesson on His creative power and the power of resurrection.<sup>33</sup>

Qur'ân presents both the "subjective" / human self and "objective" / universe as sources of knowledge. The signs of Allah could only be observed through both inner and external experiences. The task of humankind is to peruse both experiences as much as it can and collect information.<sup>34</sup>

The fact that the word "self" and its derivatives were mentioned about three hundred times in Qur'ân and even it was the subject of an oath demonstrates the significance of this context within the integrity of Qur'ân. This word was used to express heart, inclinations, conscience, and inner world of the individuals in Qur'ân, stressing the psychological aspect of humankind.<sup>35</sup> Only the thoughts and images created around the word "self" could be structured based on Qur'anic psychology.

In interpretations of the verse "*Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him],*"<sup>36</sup> human physiological structure and psychological potential were indicated as the blessings of Allah for individuals. Thus, the content of the verse could be considered as divine messages that directs us to scrutinize human psychology along with the biological structure of humankind.

In this verse, Almighty Allah declares that He subdued the beings of the heavens and earth to humankind and provided ostensible / visible and esoteric / secret blessings abundantly for humans. He insists, however, that certain individuals discuss about Allah blindly without any evidence and fail to see the apparent divine evidences available in front of their eyes. Whereas it is necessary to recognize the provider of the provided ostensible / visible and esoteric / secret blessings and it is required to be thankful. In the verse, the blessings provided by Almighty Allah were mentioned as "ve esbağa aleykum niamehû zâhiraten ve bâtinaten".

<sup>33</sup> Ebû Abdullah Muhammed İbn Ahmed el-Kurtûbî, *el-Câmiu li Ahkâmi'l-Kur'ân*, Dâru'l-Kütübî'l-İlmiyye, Beyrut, 1993, XVII/28; Abdullah İbn Ahmed en-Nesefî, *Medâriku't-Tenzîl ve Hakâiku't-Te'vîl*, Dâru'n-Nefâis, Beyrut, 1996, IV/269; İbn Kesîr, IV/251; Muhammed Cemâluddîn el-Kâsimî, *Tefsîru'l-Kâsimî*, Dâru İhyâi't-Turâsî'l-Arabî, Beyrut, 1994, VI/344; Ahmed Mustafâ el-Merâğî, *Tefsîru'l-Merâğî*, Dâru'l-Kütübî'l-İlmiyye, Beyrut, 1998, IX/287; es-Sâbûnî, III/252-253.

<sup>34</sup> Muhammed İkbâl, *İslâm'da Dinî Düşüncenin Yeniden Doğuşu*, Trans. N. Ahmet Asrar, Birleşik Yayıncılık, undated, p. 174.

<sup>35</sup> Ahmet Ögke, *Kur'an'da Nefs Kavramı*, İnsan Yayınları, İstanbul, 1997, pp. 37, 118.

<sup>36</sup> Lokman, 31/20.

The “ostensible blessings” mentioned in the verse, are physical virtues. These are conditions such as health and being created with a physically perfect, beautiful / handsome semblance, compatible physical organs and a decent physique. Also visible blessings such as property –estate and title– status are considered as ostensible blessings.<sup>37</sup>

“Esoteric blessings” are intellectual or psychological virtues. These are abilities such as knowing based on the mind and heart, to reason, assess, and being strong-willed.<sup>38</sup> Especially if an individual has faith in Allah with all her or his heart, knows and recognizes Him using her or his mind, then these abilities become real blessings.<sup>39</sup>

Fahreddîn er-Râzî explains ostensible blessings as the physiological structure of individuals and esoteric blessings as the psychological abilities placed in this structure. According to him, ostensive blessings are the physical organs of the human and hidden / invisible blessings are the force in these organs, in other words the abilities. The ear with its bone and cartilage structure is an ostensible blessing. However, the hearing power of the ear is a hidden (psychological) blessing. Similarly, the eye, tongue, nose are ostensible blessings with their biological structures. But, the senses of seeing, taste and smell performed by these organs are esoteric blessings.<sup>40</sup>

#### IV. History of Psychological Hermeneutics

Individuals demonstrated various approaches when interpreting Qur’ân. They approached Qur’ân from scientific, literary, denominational, sociological, psychological, etc. perspectives. Thus schools of hermeneutics emerged.<sup>41</sup> Psychological hermeneutics is one of these approaches.

We need to address psychological hermeneutics initially together with certain other schools of interpretation and then as a distinct school. Because, in fact, psychological interpretations of Qur’ân emerged in the structure of some other interpretation methods. Psychological interpretations are apparent in certain conventional and modern sequential hermeneutics. Furthermore, the discipline of Sufism was able to approach the

<sup>37</sup> Ebu'l-Kâsım Cârullah Muhammed İbn Ömer ez-Zemahşerî, *el-Keşşâf an Hakâiki Ğavâmizi't-Tenzil*, Dâru'l-Kütübî'l-İlmiyye, Beyrut, 1995, III/484; Ebû Muhammed Abdülhak İbn Ğâlib İbn Atıyye el-Endelûsî, *el-Muharreru'l-Vecîz fi Tefsîri'l-Kitâbi'l-Azîz*, Dâru'l-Kütübî'l-İlmiyye, Beyrut, 1993, IV/352; el-Kurtubî, XIV/50; eş-Şevkânî, IV/298; el-Merâğî, VII/311; el-Cezâirî, IV/210; Esed, p. 838; Süleyman Ateş, *Yüce Kur'an'ın Çağdaş Tefsiri*, VII/71.

<sup>38</sup> ez-Zemahşerî, III/484; en-Nesefî, III/410; eş-Şevkânî, IV/298; el-Merâğî, VII/311; el-Cezâirî, IV/210; Esed, p. 838; es-Sâbûnî, II/490; Süleyman Ateş, *Yüce Kur'an'ın Çağdaş Tefsiri*, VII/71.

<sup>39</sup> el-Kurtubî, XIV/50.

<sup>40</sup> er-Râzî, IX/124.

<sup>41</sup> Abdurrahman Çetin, “Kur'an'ı Anlamanın Önemi ve Bu Konudaki Çalışmalar”, Uludağ Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 9, 2000, p. 9.



interpretation of related verses psychologically, while its principles and merits were based on Qur'ān. In addition, modern schools of hermeneutics of "scientific hermeneutics," "sociological hermeneutics," "literary hermeneutics," and "topical hermeneutics" included "psychological hermeneutics." At the end of the history section, establishment and naming the "school of psychological hermeneutics" as an independent school was addressed.

## **A. Establishment of Psychological Hermeneutics within the Context of Certain Other Schools of Hermeneutics**

Psychological examination of the verses always existed in the Islamic tradition. In fact, the greatest expansion provided by Ibn Khaldun (1332–1406) in Qur'ānic interpretation was his attempts to give messages to his epoch by scrutinizing the verses with their sociological and psychological dimensions in addition to ostensible dimension and bringing the esoteric in these verses forward.<sup>42</sup>

In this section, historical hermeneutics schools of sequential hermeneutics, Sufi hermeneutics, scientific hermeneutics, sociological hermeneutics, literary / testimonial hermeneutics and the psychological approach to Qur'ān in the modernist approach will be addressed. In a way, hermeneutics theories / models that contain psychological hermeneutics will be examined.

### **1. Psychological Hermeneutics in Sequential Hermeneutics**

Based on interpretation methodology, one of the types of hermeneutics is sequential hermeneutics. This method is the interpretation of the Qur'ān consistent with its mechanism.<sup>43</sup>

Psychological hermeneutics is not completely a novel phenomenon in Islamic thought. It could be argued that several explanations in conventional / classical (sequential) interpretations were based on psychological assessments.<sup>44</sup>

Psychological hermeneutics is based on the premise that there is plenty of data in Qur'ān on human psychology. It would not be fair to argue that this fact was only noticed in our age and those who attempted to understand Qur'ān in the old times were unaware of these psychological realities existed in Qur'ān. Glossators of all times inter-

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<sup>42</sup> Emine Kuşgöz, *İbn-i Haldun'un Kur'ân ve Tefsir Anlayışı*, (Unpublished master's thesis), Cumhuriyet Üniversitesi Sosyal Bilimler Enstitüsü, Sivas, 2007, p. 60.

<sup>43</sup> Şimşek, *Kur'an'ın Ana Konuları*, p. 7.

<sup>44</sup> İffet Şarkavî, *Çağla Yüzleşmede Dinî Düşünce: Modern Dönem Tefsir Çalışmaları Üzerine Analitik İnceleme*, Ekev Kültür Eğitim Vakfı Yayınları, Erzurum, 2001, p. 253.

preted the verses about the psychological aspect of humankind consistent with the knowledge and perspective of the times they lived in naturally. In sequential / holistic interpretations that scrutinize Qur'ân from the start to the end and as a whole, it is possible to come across serious hermeneutics knowledge on psychological verses.<sup>45</sup> Perhaps, since these psychological interpretations were mixed with general interpretations, they did not attract attention as they do today. Thus, it could be argued that the roots of psychological hermeneutics could be found the first hermeneutics studies and the accumulation of hermeneutics knowledge until today. It is possible to observe examples of psychological interpretations in the sequential hermeneutics resources of the early period as well as the contemporary interpretations.

It is a fact that, although they did not exhibit a direct psychological hermeneutics tendency, certain sequential interpretations such Seyyid Kutub's interpretation titled "Fî Zilâli'l-Kur'ân", had psychological and sociological inclinations. Seyyid Kutub, who highlighted the guidance role of Qur'ân in his interpretation, utilized the sciences of psychology and sociology intensively. Since Kutub was very well versed on psychology and sociology, conducted significant assessments on human psychology and human types in his work "Fî Zilâli'l-Kur'ân". This work includes important evaluations and interpretations about sociological and psychological reading and comprehension of Qur'ân.<sup>46</sup>

Tabâtâbaî also included socioological and psychological analyses in his sequential interpretation titled "el-Mîzân Tefsiri'l-Kur'ân".<sup>47</sup>

<sup>45</sup> For research on psychological interpretations in sequential / holistic hermeneutics see: Asiye Şen, *Kur'an-ı Kerim'e Göre İnsanın Psikolojik Yapısı (Razi'nin Mefatihü'l-Gayb Tefsiri Çerçevesinde)*, (Unpublished master's thesis), İstanbul, 2003; Enver Bayram, *Razi Tefsirinde İnsan Tabiatı İle İlgili Âyetlerin Yorumları*, (Unpublished master's thesis), Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Ankara, 2005; İbrahim Gürses, "Elmalı Tefsirinde Psikoloji Konuları" (Unpublished master's thesis), Bursa, 1990; Muammer Cengil, "Ömer Nasuhi Bilmen'in Tefsirinde Psikolojik Çözümlenmeler", *Türk-İslâm Düşünce Tarihinde Erzurum Sempozyumu*, (26-28 June 2006, Atatürk Üniversitesi İlahiyat Fakültesi), Erzurum, 2007; In this proceeding, psychological analyses in Ömer Nasuhi Bilmen's interpretation were examined based on Yûsuf's parable.

<sup>46</sup> İbrahim Sarmış, *Bir Edebiyatçı Olarak Seyyid Kutub*, Fecr Yayınevi, Ankara, 1993, pp. 129-132; Esmâ Uysal, *Zeynep Gazali ve Tefsiri'ndeki Metodu*, (Unpublished master's thesis), Marmara Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul, 2013, p. 21.

Ahmet Coşkun, *Sohbetler ve Hatıralar*, Türkiye Diyanet Vakfı Kayseri Şubesi Yayınları, Kayseri, 1996, pp. 32-33; Ali Akpınar, *Kur'an Niçin ve Nasıl Okunmalı?* Uysal Kitabevi, Konya, 1998, p. 68; Burhan Atsız, *Modern Dönemde Kur'an'a Yaklaşımlar Bağlamında Edebi Tefsir Metodu ve Emin El-Huli*, (Unpublished dissertation), Atatürk Üniversitesi Sosyal Bilimler Enstitüsü, Erzurum, 2008, p. 147; Faruk Arslan, *Kur'an Tefsiri Mukayeseli Okunmalıdır*, downloaded from (<http://farukarslan.com/yazilarim/akademik-makalem/kuran-tefsiri-mukayeseli-okunmalıdır/>) ob06.03.2016.

<sup>47</sup> Downloaded from ([http://www.ehlibeytalimleri.com/molla-sadrnin-tefsir-metodu-ve-kuran-hermenotigi\\_d6973.html](http://www.ehlibeytalimleri.com/molla-sadrnin-tefsir-metodu-ve-kuran-hermenotigi_d6973.html)) on 06.03.2016.

In his interpretation titled "The Language of Righteous Religion Qur'ân," Elmalılı Muhammed Hamdi Yazır glossed Qur'ânic verses with the help of positive sciences such as psychology, sociology and philosophy.<sup>48</sup>

Also, when the work titled "Modern Interpretation of Supreme Qur'ân" by Süleyman Ateş is analyzed, psychological assessments could be identified in this work similar to several other areas. Ateş presented samples from the social science fields of sociology, psychology and history in his interpretation. Abdussamed Söyler, who examined Ateş's interpretation based on scientific hermeneutics, cited psychological hermeneutics examples in that work.<sup>49</sup>

When "Qur'ânic Hermeneutics under the Light of a New Approach" by Bayraktar Bayraklı is analyzed, it could be observed that this work consists of mainly psychological and educational interpretations of the verses. This interpretation predominantly attempted to establish rules and laws related to sociology, psychology and education by conducting reflections from the content of the verses on today.<sup>50</sup>

As could be observed in the interpretation titled "Tefhîmu'l-Kur'an," Ebu'l-A'lâ el-Mevdûdîs one of the glossators who evaluated the verses with a socio-psychological understanding of interpretation. He acted on the meaning and socio-psychological phenomena when evaluating the verses. It could be observed that he conducted a kind of psychological interpretation when commenting on various verses. Especially his comments on parables included psychological and sociological analyses. It is possible to observe this method by Mevdûdî in his interpretations of Yûsuf surah. His interpretations on the psychological status of both the sons of HHYakûb and HHYûsuf and also the sociological status of Egyptian society and its administrators where HHYûsuf lived are quite interesting. This method by Mevdûdî could also be observed in other parables. His

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<sup>48</sup> Recep Orhan Özel, "Elmalılı Hamdi Yazır'ın Bilimsel Tefsir Anlayışı", Osmanlı Toplumunda Kur'an Kültürü ve Tefsir Çalışmaları - II, Editors: Bilal Gökçir et al., İlim Yayma Vakfı Kur'an ve Tefsir Akademisi, İstanbul, 2013, p. 552.

<sup>49</sup> Abdussamed Söyler, "Yüce Kur'an'ın Çağdaş Tefsiri" İsimli Eserde Bilimsel Tefsir Anlayışı, Marmara Üniversitesi Sosyal Bilimler Enstitüsü, (Unpublished master's thesis), İstanbul, 2010, pp. 193-199, 209; Downloaded from ([http://www.suleyman-ates.com/index.php?option=com\\_content&view=article&id=5&Itemid=29](http://www.suleyman-ates.com/index.php?option=com_content&view=article&id=5&Itemid=29)) on 06.03.2016.

<sup>50</sup> Muhammed Vehbi Dereli, *Kur'an Tefsirinde Yanılgı Sebepleri ve Bunlardan Korunma Yolları*, (Unpublished dissertation), Selçuk Üniversitesi Sosyal Bilimler Enstitüsü, Konya, 2008, p. 133; Talha Hakan Alp, "Bayraktar Bayraklı'nın "Yeni Bir Anlayışın Işığında Kuran Tefsiri" Adlı Eseri Üzerine", Downloaded from ([http://www.sadabat.net/?title=munekkidh\\_ne&menuid=56&at=11](http://www.sadabat.net/?title=munekkidh_ne&menuid=56&at=11)) on 06.03.2016.

psychological and sociological analyses based on parables could be seen throughout the interpretation.<sup>51</sup>

Muhammed Esed is one of the glossators who referenced human psychology in his discussions about verses. In a study conducted on the interpretation of the author titled "Qur'anic Message," it was determined that psychological view of the verses was significant in the work. Esed was of the opinion that certain verses approached with a historical perspective in classical interpretations were in fact indicated the psychological state of the individual. According to another study conducted on this work, there are valuable and recommendable psychological analyses in the work. Esed blended psychological, sociological, anthropological and similar information sources with the classical method, in other words the tradition with the modern perspective when conducting purview and interpretation.<sup>52</sup>

In Islamic civilization, the roots of social sciences such as psychology could be found in Qur'an and its applications could be found in history. The problem with this knowledge is its dispersed nature and its failure to become a scientific branch that has specific rules such as psychology. New sciences such as psychology are founded on the results of modern civilization. However, these sciences have ancient and strong roots in Islamic civilization.<sup>53</sup>

## 2. Psychological Hermeneutics in Sufi and Symbolic Hermeneutics

One of the main topics that the addressees of Qur'an are interested in is the internal world and behavior of the individual. Thus, it is hard to perceive that a knowledgeable Qur'anic reader could be uninterested and insensitive to psychological events. Therefore, Muslim researchers and philosophers never abstained to conduct research on psychological phenomena and events within the context of the interest and curiosity created by both Qur'anic verses and other cultural products since the early times. It is possible to state that psychological approaches of early Islamic scientists were inter-

<sup>51</sup> Mesut Kaya, *Çağdaş Tefsirlerde İsrâiliyata Yaklaşım ve Kitab-ı Mukaddes Bilgilerinin Kullanımı*, (Basılmamış Doktora Tezi), Necmettin Erbakan Üniversitesi Sosyal Bilimler Enstitüsü, Konya, 2013, pp. 273-277, 281; Yunus Emre Gördük, "Tefsirde Muhteva-Metot İlişkisi Üzerine Kronotipolojik Bir Analiz Denemesi", *Dicle Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, Issue: 13, 2015, p. 28.

<sup>52</sup> İsmail Çalışkan, "Modern Zamanlarda Tefsirin Rotası ve Muhammed Esed Örneği", *Eskiyen*, Issue: 17, 2010, p. 95; Meryem Demiray, *Muhammed Esed'in Kur'an Mesajı İsimli Tefsirindeki Metodu*, (Unpublishedmaster'sthesis), Marmara Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul, 2006, pp. 172-174; Mustafa Akman, "Muhammed Esed'in Kur'an Mesajı Adlı Meal-Tefsiri Üzerine Bir İnceleme", *İslâm Araştırmaları Dergisi*, Issue: 16/1, 2003, p. 129.

<sup>53</sup> Muhammed Gazali, *Kur'an'ı Anlamada Yöntem*, Çev. Emrullah İşler, Sor Yayıncılık, Ankara, 1993, pp. 277-278.

dispersed in several scientific and philosophical work, primarily the works of Sufism and ethics.<sup>54</sup> In fact, most of the topics of the the works written in sciences such as Islamic ethics and Sufism included phenomena related to psychology. Although these topics emphasized by Qur'ān were addressed by Islamic moralists, it is not possible to argue that the psychological dimension was sufficiently scrutinized.<sup>55</sup>

In addition to Sufi topics, the context of symbolic hermeneutics also includes psychological and sociological subjects. Psychological topics are also addressed in symbolic hermeneutics. Islamic world established its methods and institutions in psychological and personality education field of Sufism under the light of revelation. For instance, the concepts that describe the traditional personality structure of Islamic Sufism and the personality conception built with these concepts are based on Qur'ān. "Self" is the most basic psychological concept of Qur'ān and Sufism based on Qur'ān. The states / attributes of the self were determined in Sufism based on the verses on the attributes of the "self" found in Qur'ān and prominent characteristics of the "self." These are also called the ranks of the "self." In fact, these express the dense versions of the characteristics observed in the thoughts, desires and wishes, and tendencies of individuals. The individual who reaches the last step of these states, determined as the seven states, is considered as mature individual.<sup>56</sup>

A significant part of the psychological verses in Qur'ān were scrutinized and interpreted from the psychological perspective by Sufi authors in specific ratios and levels. A significant portion of the works of Sufism are based on subjective observations. They utilized the moods they discovered in their own internal world in the interpretation of specific verses. These interpretations could be considered among the psychological hermeneutics examples.<sup>57</sup>

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<sup>54</sup> Psychological dimension of humankind is one of the topics mentioned frequently in Qur'ān and hadith and focused in Islamic philosophy. (Muhammed Hadi Marifet, *Kur'an İlimleri*, Trans. Burhanettin Dağ, Kevser Yayınları, İstanbul, 2009, p. 34)

<sup>55</sup> Hayati Hökelekli, *İslâm Psikolojisi Yazıları*, Dem Yayınları, İstanbul, 2009, pp. 11-13; İbrahim Coşkun, "Kur'an Işığında İnkarn Psikolojik Sebepleri", *Dicle Üniversitesi İlahiyat Fakültesi Dergisi*, Issue: 1, 1999, p. 122; Aydın, *Kur'an'da İnsan Psikolojisi*, p. 22.

<sup>56</sup> Muhammed Ecmel, "Sufi Ruh Bilimi", *Sufi Psikolojisi*, Editor: Kemal Sayar, İnsan Yayınları, İstanbul, 2000, p. 78; Hüseyin Aydın, *Muhasibînin Tasavvuf Felsefesi: İnsan Psikoloji Bilgi Ahlak Görüşü*, Pars Matbaacılık, Ankara, 1976, p. 79; Osman Kabakçılı, "İşari Tefsirde Sembolizm", *Elektronik Sosyal Bilimler Dergisi*, Issue: 12/46, 2013, pp. 339, 348; Hüseyin Peker, "Tasavvuf Psikolojisi", *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, Issue: 7, 1993, p. 43; Preface by Metin Karabaşoğlu for Şakir Gözütok's work: "Sûfi Pedagojisi: Tasavvufta Şahsiyet Eğitimi", *Nesil Yayınları*, İstanbul, 2012, p. 10.

<sup>57</sup> Celal Kırcı, *İlimler ve Yorumlar Açısından Kur'an'a Yönelişler*, Tuğra Neşriyat, İstanbul, 1993, pp. 268-269.

Field of psychology was not neglected in history of Islamic culture. This field is mostly filled by the science of Sufism. Sufism talks substantially about psychological processes, personality structures and development, and psychological experiences of individuals. Islamic Sufism, which was based on Qur'ān and hadith, consists of the historical past of psychological hermeneutics. In fact, Sufis always spent efforts to create a unique Islamic psychology based on the Qur'ān and hadith.

When Sufi works are analyzed, it could be observed that they form the psychological knowledge base of the Islamic culture. Sufism, which is the past of Islamic culture of psychology, developed more as an experienced system of life than being a field of research. In fact, the characteristic of Qur'ānic psychology is the fact that it is an experienced reality rather than being a scientific branch.

### 3. Psychological Hermeneutics in Scientific Hermeneutics

Although psychological hermeneutics is a modern movement / tendency, it emerged as a topic or one of the subtopics of certain other hermeneutics approaches. For instance, within the "scientific hermeneutics movement," verses related to the field of psychology were addressed as subtopics of this movement. Here, psychology was analyzed as one of the different scientific branches, which are the topics of scientific hermeneutics.

"Scientific interpretation of Qur'ān" is the interpretation conducted using cosmic sciences such as physics, chemistry, astronomy, geology, botanic, biology and medicine. Social sciences such as psychology and sociology are also considered among the scientific branches utilized in scientific hermeneutics. In other words, scientific hermeneutics is valid in humankind or sciences related to humankind – both empirical or observatory – such as psychology and sociology and verses related to these sciences. When Qur'ānic sciences are assessed within the context of scientific hermeneutics, psychological knowledge such as religious feelings, religious conscious, physiological and non-physiological motives, individual types, character and personality are also addressed.<sup>58</sup>

Scientific hermeneutics is dominated by the view that Qur'ān contains all sciences. According to the glossators in this school, Qur'ān contains other various sciences as well as it contains religious sciences. Thus, in addition to the knowledge in areas such as Islamic law, doctrine, Sufism and history, social sciences such as psychology is also in-

<sup>58</sup> Yusuf el-Kardâvî, *Kur'an'ı Anlamada Yöntem*, Trans. Mehmet Nurullah Aktaş, Nida Yayıncılık, İstanbul, 2015, p. 435; Nurettin Turgay, "İlmî Tefsir", *Diyanet İlmî Dergi*, Issue: 38/1, 2002, p. 96; Ali Ekber Babai, "Bilimsel Tefsir Ekolü Deliller ve Eleştiriler", *Misbâh Dergisi*, Issue: 9, 2014, p. 80.

cluded in Qur'ân. Scientific hermeneutics was born to approach and interpret Qur'ân from the perspective of these sciences.<sup>59</sup>

One of the initial factors that are the foundations of scientific hermeneutics and guided individuals towards scientific hermeneutics is Qur'ân itself. Numerous verses that are the subjects of various sciences encourages individuals to think, investigate and research on these. Some of the verses on this field are directly related to human psychology.<sup>60</sup>

School of scientific hermeneutics accepts that Qur'ân is a book that provides messages by accounting for the future addressees of Qur'ân. It insists on considering Qur'ân as a manuscript above the historical context and on reading it in that manner. This perspective is based on the premise that generally Qur'ân includes explanations on all scientific fields including psychology.<sup>61</sup>

There are verses in Qur'ân that has a widespread range of content in every scientific branch. It includes knowledge related to social sciences as well as natural sciences. It addresses directly theological topics as well as subjects such as psychology. The fact that Qur'ân included knowledge on psychology invited several Qur'ânic researchers to approach and interpret Qur'ân from this perspective. Within the context of scientific hermeneutics, verses related to the topics of psychology such as religious conscience, temperament, character and personality are interpreted based on the data provided by this scientific field.<sup>62</sup>

Scientific hermeneutics is closely related to Qur'ânic content. In a way, Qur'ân addresses specialists in various fields of science. It invites them to contemplate on the verses related to their specialties. Believers who are specialists in the fields of medicine, astronomy, physics, chemistry, botanic, zoology, history, geography, law, civilization / anthropology, sociology, psychology and other similar sciences are more worthy of interpreting the verses in their respective fields. In addition to the basic fields of expertise

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<sup>59</sup> Merve Erol, *Bilimsel Tefsir Yöntemi: Hamdi Yazır ve Süleyman Ateş Örneği*, (Unpublished master's thesis), Dokuz Eylül Üniversitesi Sosyal Bilimler Enstitüsü, İzmir, 2014, p. 7.

<sup>60</sup> Ömer Çelik, "Tek Kaynak İki İrmak" *Kur'an'dan Teknolojik Yansımalar*, Işık Akademi Yayınları, İstanbul, 2009, s. 56-63.

<sup>61</sup> Süleyman Gezer, *Kur'an'ın Bilimsel Yorumu*, Ankara Okulu Yayınları, Ankara, 2009, s. 76.

<sup>62</sup> Celâl Kırca, "Kur'an-ı Kerim ve Hz. Muhammed" *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi*, sayı: 7, 1990, s. 68; İsmail Karagöz ve diğerleri, *Dinî Kavramlar Sözlüğü*, Diyanet İşleri Başkanlığı Yayınları, Ankara, 2015, s. 311.

that the glossator should be versed in, experts in abovementioned fields would be able to understand the Qur'ānic verses in their fields of expertise better.<sup>63</sup>

Gazâlî (1058-1111), who became the foundation for his followers in the movement of scientific hermeneutics with his approach, analyzed the verses on primarily psychology and philosophy, and also on sciences such as medicine, anatomy, and astronomy.<sup>64</sup>

In his book titled "Sciences in Qur'ān" on scientific hermeneutics, Celal Kırca investigated psychological verses as one of the other scientific disciplines. He treated analyses within the context of psychological hermeneutics as one of the subtopics of scientific hermeneutics. He addressed psychology among the sciences such as astronomy, geology, physics, biology, medicine, anthropology and dactyloscopy. Kırca collected verses related to eight branches of science in his work and on the eight section, he concentrated on psychology, in fact interpreted verses within the realm of psychology in that section. It could be observed that recently the topics of scientific hermeneutics are becoming increasingly psychological and sociological issues. Psychological issues such as progression of alcohol ban, human behavior under difficult conditions are increasingly entering the focus of scientific hermeneutics.<sup>65</sup>

Malik bin Nebi stated that Qur'ān is not a book of science, but Qur'ānic verses have two main interests of enlightening scientific facts and the relationship between the subjective conscience and Qur'ānic phenomena, and thus, it would be productive to investigate certain verses from both historical and psychological perspectives.<sup>66</sup>

It is possible to observe Qur'ānic miracle in every scientific field. For instance, an author in its expressions and style; a historian in its historical cross-sections; a physicist or an astronomer in related verses could encounter several guiding instructions. Also a physician / psychiatrist, psychologist could witness perfect psychological instructions / guidance and miracles on the nervous system of humankind in the divine book of Qur'ān. In his work titled "el-Kur'ân ve's-Sıhhatü'n-Nefsiyye," Mâdî Ebu'l-Azâim at-

<sup>63</sup> Adnân eş-Şerîf, *Min İlmi'n-Nefsi'l-Kur'ânî*, Dâru'l-İlm li'l-Melâyîn, Beyrut, 1995, s. 27-28.

<sup>64</sup> Celal Kırca, *Kur'an-ı Kerim ve Modern İlimler*, Marifet Yayınları, İstanbul 1981, s. 69-71; Ayşe Gülbay, *Süleyman Ateş'in Bilimsel Tefsir'e Yaklaşımı*, (Basılmamış Yüksek Lisans Tezi) Erciyes Üniversitesi Sosyal Bilimler Enstitüsü, Kayseri, 2010, s. 13.

<sup>65</sup> Celâl Kırca, *Kur'ân-ı Kerîm'de Fen Bilimleri*, Marifet Yayınları, İstanbul, 1989, pp. 253-311; Muhittin Akgül, *Kitap Tanıtımı: "et-Tefsîru'l-İlmiyyü li'l-Kur'ân fi'l-Mîzân"*, Sakarya Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 6, 2002, pp. 226-227; Fethi Ahmet Polat, "Kur'ân'ı Anlama ve Yorumlamada Yeni Yönelişler", *Tefsir Tarihi ve Usulü*, Editor: Bahattin Dartma, Anadolu Üniversitesi Yayını, Eskişehir, 2010, p. 237.

<sup>66</sup> Malik bin Nebi, *Kur'an Fenomeni*, Trans. Yusuf Kaplan, Külliyat Yayınları, İstanbul, 2008, p. 265.



tempted to examine Qur'anic miracle based on human nervous system in relation to human psychology and psychological health. According to him, a psychological medicine approach to Qur'ân would demonstrate the book of Allah as a reliable guide in human psychology, its development and education. An expert in psychology could find many facts discovered by today's psychology in Qur'ân.<sup>67</sup>

Îsâ Abduh (death: 1980), who evaluated Qur'ân from the perspectives of psychology and cosmology, said that "Qur'ân is a miracle based on the social sciences and sciences of creation that it contains."<sup>68</sup>

Qur'ân's heralding of scientific discoveries and in fact included in its hidden news about the future and miraculous angles. Several verses related to the topics of natural, positive, and social sciences are the part of these hidden news. These Qur'anic messages that also include psychological verses, encourage humans to contemplate and research in these fields.<sup>69</sup>

In modern times, an individual could only specialize in a specific field and create works in that field. On the other hand, Qur'ân could set forth principles in almost all fields including psychology and explain basic facts about these fields. Thus, it is not possible for a human to come up with such a book. Interpretation of psychological and other scientific truths in Qur'ân would reveal another of Qur'anic miraculous angles.

#### 4. Psychological Hermeneutics in Sociological Hermeneutics

Social hermeneutics that addressed social issues under the light of Qur'ân prioritized training of human self and bringing it to the true path in addition to social problems. According to this school, the subject of hermeneutics is the humankind, its direction to the true path and social problems.<sup>70</sup>

Muhammed Abduh stated that one of the significant stages of sociological hermeneutics is to utilize "the science of the state of humankind" knowledge in interpretation. Because, the state of humankind and its nature were explained in Qur'ân. Sociolog-

<sup>67</sup> Cemal Mâdî Ebu'l-Azâim, *el-Kur'ân ve's-Sıhhatü'n-Nefsiyye*, Kâhire, 1994, pp. 3, 5.

<sup>68</sup> Muhammed Ebû Zehre, "Kur'ân-ı Kerim Bütün Dillere Meydan Okuyor (Tehaddînin Araplar ve Arapça'yla Sınırlı Olmayışı Üzerine)", Trans. Muhammet Yılmaz, İnönü Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 2/2, 2011.

<sup>69</sup> Ömer Çelik, *Tefsîr Usûlü ve Tarihi*, Erkam Yayınları, İstanbul, 2012, p. 111.

<sup>70</sup> Hasan el-Bennâ, "Tefsir İlminin Doğuşu Gelişmesi ve Başlıca Tefsir Ekolleri", Trans. Yusuf Işıcık, Selçuk Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 7, 1997, p. 130; M. Said Şimşek, *Günümüz Tefsir Problemleri*, İstanbul, 1997, p. 75.

ical laws on humankind were declared.<sup>71</sup> It could be understood from the expression “the science of the state of humankind” that Abduh meant social sciences such as psychology, social psychology and sociology, and sociology of history.

The knowledge Abduh projected under the topic of “the science of the state of humankind” was included in the category of sciences that each glossator requires when interpreting Qur’ân.<sup>72</sup> These knowledge are related to both spiritual / psychological development of the individual and sociological sustenance of the society.

Abduh set aside denominational differences in his hermeneutics methodology and kept his distance from superstitions and innovations and called on individuals to rise both spiritually and socially by ascribing to free mind in understanding Qur’ân. According to him, the objective of hermeneutics is to exalt humankind both socially and personally. The “spiritual exaltation” that Abduh aimed is the individual achieving a strong personality.<sup>73</sup>

In short, according to Abduh, the aim of social hermeneutics is psychological and sociological development of humankind. While the foundation of sociological hermeneutics is the education of society, it also stipulates that this would only be possible by education of the individual spiritually / psychologically.

## 5. Psychological Hermeneutics in Literary / Testimonial Hermeneutics

“Literary hermeneutics” also called testimonial or rhetorical hermeneutics is the approach that scrutinizes literary aspect of Qur’ân and demonstrates its expressive and rhetorical superiority.<sup>74</sup> According to the approach of el-Hûlî, who is the representative of pure literary / testimonial hermeneutics school, hermeneutics is a literary research and analysis with an accurate program, consistent planning and complete in all aspects. The primary goal of interpretation should be only literary. It should not be affected by any other objective or assessment.<sup>75</sup>

<sup>71</sup> Muhammed Abduh, *Fâtiha Sûresi ve Amme Cüzü Tefsiri*, Trans. Ömer Aydın, İşaret Yayınları, İstanbul, 2012, p. 75; When Bergamalı Ahmet Cevdet Bey (1872-1926) was listing the sciences that the glossator should be versed in, he mentions “science of the state of humankind” knowledge. (Cevdet Bey, *Tefsir Usûlü ve Tarihi*, Editor: Mustafa Özel, Kayıhan Yayınları, İstanbul, 2002, p. 42.)

<sup>72</sup> Mehmed Sofuoğlu, *Tefsire Giriş*, Çağrı Yayınları, İstanbul, 1981, pp. 308-310.

<sup>73</sup> Ahmed Cemâl el-Umerî, *Dirâsât fi’l-Tefsîri’l-Mevzûi*, Mektebetü’l-Hancî, Kâhire, 2001, pp. 56-57.

<sup>74</sup> Muhsin Demirci, *Tefsir Terimleri Sözlüğü*, M. Ü. İ. F. V. Yayınları, İstanbul, 2011, p. 277; Muammer Ertaş, “Kur’an ve Tefsirle İlgili Temel Kavramlar”, *Tefsir ve Tefsir Metinleri*, Editör: Muammer Ertaş, Dokuz Eylül Üniversitesi Yayınları, İzmir, 2011, p. 24.

<sup>75</sup> İzzet Marangozoğlu, *Beyânî Tefsir Metodu -Fâdîl Sâlih es-Sâmerrâi Örneği-*, (Unpublished dissertation), Necmettin Erbakan Üniversitesi Sosyal Bilimler Enstitüsü, Konya, 2015, pp. 75-76.

There is a relationship between literary hermeneutics school and psychological miracles of Qur'ân. Literary miracles of Qur'ân could only be demonstrated through a psychological perspective. This psychological perspective is based on the comprehension of the psychological principles included in Qur'ân. Here, the connection between the scientific expressions and concepts about emotions and excitements, conscious, cognitive processes of humankind, the structure of personality and alike in Qur'ân and its literary expression style is substantial and deep.<sup>76</sup>

The call of literary hermeneutics on psychological hermeneutics is general. Development of modern psychology and discovery of individual's instincts and various characteristics are issues that a Qur'ânic researcher and glossator should bear in mind. Understanding the miracle about the psychological content in Qur'ân is dependent on that. Here, glossator needs to be versed in psychology and psychological knowledge in her or his hermeneutics research. Having psychological knowledge sufficient to understand the verses is enough to fulfill the need of the glossator in this field. Thus, there is a strong connection between literary approach and reading of Qur'ân and psychological expertise.<sup>77</sup>

Emin el-Hûlî was among the first who defended psychological interpretation of Qur'ân. He included psychological hermeneutics within the context of "literary hermeneutics school" he represented. He stressed that psychological interpretation is a need based on the relationship between rhetoric and psychology. el-Hûlî, who realized that psychological topics are addressed frequently in Qur'ân, stressed that psychological interpretation of Qur'ân was necessary.<sup>78</sup>

el-Hûlî's student Ayyâd mentioned literary approach to Qur'ân as "a method that utilizes linguistic and literary criticism enriched with sociological and psychological knowledge." Other main points of this method could be listed as follows: Research of compositions, examination of the text based on rhetoric, in depth contemplation about style, research on the historical periods and background of the strengths and weaknesses of societies and the reasons for their knowledge and ignorance, and sufficient amount of studies on human psychology.<sup>79</sup>

<sup>76</sup> Muhammed İbrahim Şerîf, *İtticâhâtu't-Teccîd fi Tefsîri'l-Kur'âni'l-Kerîm*, Dâru's-Selâm, Kâhire, 2008, p. 395.

<sup>77</sup> Şerîf, pp. 395-396.

<sup>78</sup> el-Hûlî, p. 91; Aydın, "Kur'an Yorumunun Problemleri", p. 120; Söyler, p. 196.

<sup>79</sup> Nasr Ebû Zeyd, "Kur'an'a Edebî Yaklaşım Çıkmazı", Trans. Nihat Uzun, *Dinbilimleri Akademik Araştırma Dergisi*, Issue: 12/3, 2012, p. 268; Kâmil Alî Sa'fân, *el-Menhecu'l-Beyânîfi'l-Kur'âni'l-Kerîm*, Kahire 1981, p. 101.

The importance attributed to the psychological and sociological data in literary hermeneutics methodology draws attention. In interpretation of Qur'ân based on this method, it was stipulated to benefit from sciences such as psychology and sociology. One of the main points of this method is to study human psychology adequately. When conducting interpretation activities based on literary hermeneutics method, it is necessary to assess verses psychologically and take the effect of the wording on human psychology into account.<sup>80</sup>

In fact, members of the literary hermeneutics school established the relationship between their literary research and psychological experiences and knowledge. They stressed the significance of psychological analysis in hermeneutics. Thus, they aimed for the individual who desires to understand and interpret Qur'ân to be able to experience "home Qur'ân educated conscience, hearts and selves."<sup>81</sup>

Member of this school, Muhammed Ahmed Halefullah approached Qur'ânic parables from the perspective of sociological and psychological values. He reported that providing historical information was not among the aims of the parables. Sociological and psychological values that Qur'ânic parables addressed and made sure that these are included in several passages are described as constant general rules in every narrated event about the struggles between the prophets and their peoples. Finally, these became general principles that are always valid in time and space in Qur'ânic tradition.<sup>82</sup>

Muhammed Ahmed Halefullâh and Şevkî Dayf, who are representatives of literary hermeneutics school, encouraged learning / understanding of Qur'ânic verses based on the data provided by modern science in fields such as literature, psychology, education and sociology. According to Halefullah, sociological and psychological principles in Qur'ân are a source of pride for individuals who believe in Qur'ân and accept the values of belief and behavior in Qur'ân. Here, he meant sociological rules and factors that affect the rise of societies and lives of the people. He described psychological rules as emotions, reactions or psychological principles that any doctrine or leader authority adopts.<sup>83</sup>

<sup>80</sup> Fethi Ahmet Polat, "Dirâyet Ağırıklı Tefsirler", Tefsir El Kitabı, Editor: Mehmet Akif Koç, Grafiker Yayınları, Ankara, 2014, p. 219; Talha Erdem, *Çağdaş Tefsir Tasavvuru*, (Unpublished master's thesis) Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Ankara, 2007, pp. 119-120; Ramazan Yıldırım ve diğerleri, *Tefsir Ders Kitabı*, M.E.B., İstanbul, 2010, p. 67.

<sup>81</sup> Şarkavî, p. 252.

<sup>82</sup> Muhammed Ahmed Halefullah, *Kur'an'da Anlatım Sanatı: el-Fennu'l-Kasâî*, Çev. Şaban Karataş, Ankara Okulu Yayınları, Ankara, 2012, p. 103.

<sup>83</sup> Halefullah, pp. 104-107; el-Umerî, pp. 64-65.

## 6. Psychological Hermeneutics in Topical Hermeneutics

Hermeneutics has two main methods in reflecting the view of Qur'ān, which were formed along with the development of Islamic thought. One of these is the analytical approach to interpretation and the other is the topical approach to interpretation.<sup>84</sup>

One of the modern hermeneutics movements that included psychological hermeneutics is the school of "topical hermeneutics school." "Humankind" is one of the main topics of Qur'ān. Topical hermeneutics is the holistic approach to the analysis of verses that highlight psychological aspect of humankind. When considered in this respect, psychological hermeneutics is one of the fields of study of topical hermeneutics. In fact, past and present psychological hermeneutics studies demonstrate that these are also topical hermeneutics studies and authored in this methodology.

Topical hermeneutics is a method that attempts to increase the level and quality of Qur'ānic investigations and establishes a relation between the scientific branches that emerged as contemporary knowledge and Qur'ān. The method of interpreting Qur'ān based on topics establishes a basis for sciences such as psychology, education and sociology. Processing and analysis of verses related to these sciences emerged in modern times provides important opportunities for the researcher.<sup>85</sup>

For instance, when a Muslim researcher encounters a new theory in psychology and sociology, she or he could not immediately find verses that contain divine judgment related to this theory in Qur'ān. Then, the abovementioned researcher attempts to determine the Qur'ānic approach to this novelty theory. In other words, she or he conducts a topical interpretation study in that field.<sup>86</sup>

## 7. Psychological Interpretation in Modernist Approach

Modernist hermeneutics claims that Qur'ān, which is a revealed practice of beliefs and behavior, is valid at all times, and was based on explaining the Qur'ān according to experienced adequate methods.<sup>87</sup>

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<sup>84</sup> Mahmood Namazi, "Kur'an Tefsirine Konulu Yaklaşım", Trans. Serpil Başar, Sakarya Üniversitesi İlahiyat Fakültesi Dergisi, Issue: 14/26, 2012, p. 208.

<sup>85</sup> Zafer Koç, *Kur'an Tefsirinde Yöntem Arayışları*, (Unpublished dissertation), Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Ankara, 2007, p. 215; Hasan Hüseyin Karataş, *Ana Konuları Ekseninde Kalem Süresi ve Tefsiri*, (Unpublished master's thesis), Fatih Sultan Mehmet Vakıf Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul, 2013, p. 8.

<sup>86</sup> Muhsin Demirci, *Tefsirde Metodolojik Sorunlar*, M.Ü.İ.F.V. Yayınları, İstanbul, 2012, pp. 246-247.

<sup>87</sup> Muhsin Demirci, *Tefsir Tarihi*, M.Ü.İ.F.V. Yayınları, İstanbul, 2008, p. 258.

One of the distinguishing factors of modern approaches to Qur'ānic interpretation was "expanding the treasure of the meaning in Qur'ānic manuscript with psychological interpretations."<sup>88</sup>

## **B. "Psychological Approach to Qur'ān" as a Unique Modern Hermeneutics School**

Psychological indications in sequential interpretations authored in classical style were continued to be assessed within the context of sequential interpretations by contemporary glossators. However, the efforts of contemporary glossators did not exceed that of the classical period glossators. Psychological contemplations in both classical and modern sequential interpretations were limited with an effort to manifest the psychological dimension of the verse interspersed in various locations. This knowledge is far from representing a general methodology that could be named as "Psychological Hermeneutics Method." The real success in this field belongs to the modern glossators albeit limited. Certain 20<sup>th</sup> Century glossators drew the attention to the significance of psychological indication in the field of interpretation and produced the first unique works in this approach.<sup>89</sup>

Certain hermeneutics schools emerged as an approach to Qur'ān by specific scientific branches. Psychological approach emerged in a similar manner. Glossators felt the need to refer to various scientific branches in every age to interpret Qur'ān. New branches of science that developed in our age such as psychology and sociology increased this need tremendously.<sup>90</sup>

The presence of psychological knowledge in Qur'ān made several scientists to approach and interpret Qur'ān. However, it is a fact that this approach developed parallel to the scientific development. Parallel to the developments in psychology, psychological approach to Qur'ān developed as well.

Psychological approach to Qur'ān as a modern school of hermeneutics is rather new. Thus, there are limited number of studies that were based on psychological approach. In fact, one of the reasons for that is the difficulty of psychological hermeneutics studies. Because, these studies require specialty in hermeneutics, psychology and also

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<sup>88</sup> İsmail Albayrak, *Klâsik Modernizmde Kur'an'a Yaklaşımlar*, Ensar Neşriyat, İstanbul, 2004, pp. 32-39.

<sup>89</sup> Şarkavî, p. 253.

<sup>90</sup> Zafer Koç, pp. 18-19.

other fields. Despite all these facts, it could be stated that psychological Qur'ân interpretations mature everyday.<sup>91</sup>

Nizâr el-Ânî evaluates the studies and works of Muslim scientists in the field of Islamic psychology under five topics. One of these is the research that aim to create a new science of psychology from the Islamic perspective. The characteristic of these studies is the attempts to relate the new psychological approach with the Qur'ân and hadith. These are studies that emerged as a result of the examination of Qur'ân and Islamic traditions. When classifying the stages of Islamic psychology, Fuâd Ebu Hatab means the psychological studies that emerged in the 1970's and based on the perspective of the Qur'ânic thought. Studies of Abdulvehhâb Hamûde and later on Muhammed Osman Necâti and Adnan Şerif are considered within this group.<sup>92</sup>

Several new topics emerged in the twentieth century that could be considered within the realm of Qur'ânic sciences. For instance, psychological analysis of Qur'ânic parables is a new approach.<sup>93</sup>

It will not be wrong to state that "psychological hermeneutics" is a modern interpretation movement. However, psychological truth available in Qur'ân existed in every age and environment where interpretation prevailed. Glossators, in every period in the history of hermeneutics, spent effort to understand verses that indicate human psychology. In conventional works of hermeneutics that interpreted Qur'ân from the start to the end, whenever possible psychological verses were interpreted as well. However, today the tendency to approach the verses that are directly related to human psychology and psychological dimensions of the messages related to belief, moral and metaphysical conceptions closer, in detail and with a holistic approach is prominent.

Here, we need to ask the following question: Could we consider "psychological hermeneutics" as an autonomous hermeneutics school independent from others and a new movement? Could we see "psychological hermeneutics" as one of the existing hermeneutics schools? Or is it still early to talk about psychological hermeneutics? Are the studies conducted in this field, published works are sufficient for psychological hermeneutics to declare its independence from other schools? To find answers to these ques-

<sup>91</sup> Mehmet Atalay, *Kur'an'a Psikoloji ile Bakmak*, İz Yayıncılık, İstanbul, 2012, pp. 11-12.

<sup>92</sup> Nizâr el-Ânî, *el-İslâm ve İlimü'n-Nefs*, Mektebu't-Tevzî' fi'l-Âlemi'l-Arabî, Beyrut, 2008, pp. 16, 77; Aşkın Hatunoğlu, "Psikoloji Biliminin Oluşum ve Gelişimine Katkıda Bulunan Doğu İslâm Medeniyeti", Akademik Sosyal Araştırmalar Dergisi, Issue: 2/1, 2014, p. 273.

<sup>93</sup> Halil Çiçek, *20. Asırda Kur'an İlimleri Çalışmaları*, p. 51.

tions is a task waiting for the attention of Muslim community and especially the experts of the field.

Furthermore, we observe that Celâl Kırca, who initially considered psychological hermeneutics as a topic in scientific hermeneutics, later on addressed it as an independent approach. He accepted “psychological hermeneutics school” as a separate method / approach of hermeneutics in Turkey. Kırca classified approaches to Qur’ân as judicial, testimonial, Sufi, philological, literary, related to the parables, ethnical, scientific, sociological, impious, economical, contextual and considered psychological approach as an independent type of hermeneutics in addition to those mentioned above.<sup>94</sup>

Analysis and interpretation of Qur’ânic verses with a psychological perspective are the common area of interest for many researchers. It is necessary to establish the presence and status of work authored in psychological hermeneutics until today. We were able to access certain works that are the initial examples written in this field. The following are some of these works:

### **1. Studies Conducted on the Methodology of Psychological Hermeneutics**

The first comprehensive study in Turkey on “Methodology of Psychological Hermeneutics” was conducted by ourselves. Since there was no direct study on “Methodology of Psychological Hermeneutics” in our country and the Islamic world, we have decided to conduct the following research:

Abdurrahman Kasapoğlu, “Kur’an’ın Psikolojik Tefsiri”, İnönü Üniversitesi İlahiyat Fakültesi Dergisi”, Issue: 2/1, 2011.

This study was then followed by the studies by Uzun (2013) and Karasakal (2013) that approached psychological hermeneutics from various perspectives:

Nihat Uzun, “Kur’an’da İnsan Psikolojisi: Eleştirel Bir Yaklaşım”, The Journal of Academic Social Science Studies, Issue: 6/1, 2013.

Şaban Karasakal, “Kur’an ve Psikoloji İlişkisi Üzerine”, Turkish Studies, Issue: 8/12, 2013.

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<sup>94</sup> Kırca, *İlimler ve Yorumlar Açısından Kur’an’a Yönelişler*, pp. 265-274; Davut Aydüz, *Tefsir Tarihi Çeşitleri ve Konulu Tefsir*, Işık Akademi Yayınları, İstanbul, 2010, p. 158.



## 2. Applied Psychological Hermeneutics Studies

Here, when we said “psychological hermeneutics studies,” we considered a wide framework and meant the studies conducted on the relationship between psychology and Qur’ân. Because, some of the works listed below are conducted based on fields such as educational science, religious education, psychology of religion, and even on psychological health. In fact, in these types of works, hermeneutics methodology and hermeneutics literature were not efficiently utilized. Nonetheless, we have included these studies in hermeneutics as studies conducted within the framework of “Qur’ân – psychology relationship.” We could in fact qualify / classify these as “studies close to psychological hermeneutics.”

### 2.1. Studies with a General Approach Towards Psychological Topics in Qur’ân

Abdulvahhâb Hamûde, *el-Kur’ân ve İlmü’n-Nefs*, Kâhire, 1962.

Muhammed Osman Necati, *el-Kur’ân ve İlmü’n-Nefs*, Beyrut, 1987.

Adnan eş-Şerîf, *Min İlmü’n-Nefsi’l-Kur’ânî*, Beyrut, 1987.

Abdulâlî el-Cismânî, *el-Kur’ân ve İlmü’n-Nefs*, Beyrut, 1997.

Sa’d Riyâd, *İlmü’n-Nefs fi’l-Kur’ânî’l-Kerîm*, 2004.

Syed Mubarak Ali Jilani, *An introduction to Quranic psychology*, Quranic Research Institute, Lahore, 1978.

Hayati Aydın, *Kur’an’da İnsan Psikolojisi*, İstanbul, 1999.

Recep Ardoğan, *Kur’an ve Psikoloji*, Ankara, 1998.

Abdurrahman Kasapoğlu, *Kur’an’da İnsan Psikolojisi*, İstanbul, 1996.

Resul Ertuğrul, *Kur’an’a Göre İnsanın Psiko-Sosyal Açıdan Değerlendirilmesi*, (Unpublished master’s thesis), Ankara, 2004.

### 2.2. Psychological Studies on Specific Topics in Qur’ân

İbrahim Selâme, “Kur’an-ı Kerim’de Psikolojik Tahliller”, Çev. Lûtfi Doğan, Hilâl Dinî İlmî İctimaî Ahlâkî Siyasî Mecmua, Issue: 20, 21, 1961; Issue: 25, 1962.

Cemal Madî Ebu’l-Azâim, “el-Kur’ân ve İlmü’n-Nefs”, Nedvetü İlmü’n-Nefs ve’l-İslâm, Külliyyetü’t-Terbiye bi Câmiati’r-Riyâd, Issue: 1, 1978.

Cemal Madî Ebu’l-Azâim, *el-Kur’ân ve’s-Sihhatü’n-Nefsiyye*, Kâhire, 1994.

- Muhammed Kutub, *Dirâsât fi'n-Nefsi'l-İnsâniyye*, Beyrut, 1979.
- et-Tihâmî Nakra, *Saykolijiyeti'l-Kıssati fi'l-Kur'ân*, Tunus, 1974.
- Muhammed Mahmûd, *İlmu'n-Nefsi'l-Muâsır fi Dav'i'l-İslâm*, Dâru'ş-Şurûk, Cidde, 1984. (In this work, principles of human psychology in Qur'ân, psychological and physiological motives, psychological health, personality and emotions are evaluated with an Islamic perspective.)
- Abdullah Muhammed Havâlide, *İlmu'n-Nefsi'l-İslâmî*, Dâru'l-Furkân, Ammân, 2004. (In this work, Qur'anic motives, basic principles of human development and diseases of the heart according to Qur'ân were addressed.)
- Tevfîk Muhammed İzzuddîn, "el-Âfâku'lletî Yeftehuha'l-Kur'ânu'l-Kerîm li'l-Bahsi'n-Nefsî", *el-Ma'hedu'l-Âlemî li'l-Fikri'l-İslâmî*, sayı: 27, 1993, s. 25-51.
- Hasan Şarkâvî, "el-Mefâhîmu'n-Nefsiyye fi'l-Kur'âni'l-Kerîm ve Hutûratu'l-Istîlâh", *el-Ma'hedu'l-Âlemî li'l-Fikri'l-İslâmî*, sayı: 12, 1993, s. 53-64.
- Âişe Abdurrahmân, *eş-Şahsiyyetu'l-İslâmiyye: Dirâsetun Kur'âniyye*, Beyrut, 1986.
- Zekî İsmâil, *İlmu'n-Nefs beyne Menheci'l-İlmi ve Mevkîfi'l-Kur'ân*, Kahire, 1978.
- İzzuddîn Tevfîk, *Delîlü'l-Enfûs Beyne'l-Kur'âni'l-Kerîm ve'l-İlmi'l-Hadîs*, Kâhire, 1986.
- İbrâhim Sersîg, *en-Nefsü'l-İnsâniyye fi'l-Kur'âni'l-Kerîm*, Riyâd, 1981.
- Hasan Şarkâvî, "et-Tahlîlu'n-Nefsî fi'l-Kasasi'l-Kur'ânî", *Mecelletü'l-Fasîl*, sayı: 154, 1989, s. 48-55.
- İzzet et-Tavîl, *Dirâsâtun Nefsiyye ve Te'vîlâtun Kur'âniyye*, İskenderiye, 1985.
- Mustafa Abdulvâhid, *Şahsiyyetu'l-Müslim kemâ Yusavviruhe'l-Kur'ân*, Kâhire, 1975.
- Muhammed Ades, *Min Hasâisi'n-Nefsi'l-Beşeriyye fi'l-Kur'âni'l-Kerîm*, Ürdün, 1985.
- Ali el-Maârî, *el-Kur'ân ve't-Tabâiu'n-Nefsiyye*, Kâhire, 1966.
- Alâuddîn Kabâncî, "Meâlim İlmu'n-Nefs fi'l-Kur'ân", *Mecelletü'n-Nebe'*, sayı: 43-46, 2000.
- Semîh Âtîf ez-Zîn, *İlmü'n-Nefs: Ma'rifetü'n-Nefsi'l-İnsâniyye fi'l-Kitâbi ve's-Sünne*, Dâru'l-Kütübi'l-Lübnânî, Beyrut, 1991.
- Nâsır es-Sadîk el-Azîz, *İlmu'n-Nefs fi'l-Kur'ân*, Trablus / Libya, 1988.

- Ahmed Cihân el-Fûrtîyye, *el-Kur'ân Aslî't-Terbiyetü ve İlmi'n-Nefs*, Limasol / Kıbrıs, 1994.
- Mustafa Nadeem Kirmani, "Qur'anic Approach to Cognitive & Behavioral Change: Psychological Perspective", World Muslim Congress, 11 Mayıs, 2015, (Link: <http://worldmuslimcongress.blogspot.com/2015/05/quranic-approach-to-cognitive.html>)
- Dorrolnajaf Peiravi, M. Irvani, "Mental health in viewpoint of Holy Quran, Journal of Academic and Applied Studies, vol. 3/4, 2013, pp. 18-29.
- Imanifar Hamid Reza, Bostan Ghasem, Dodman Farah, Raeasi Rohollah, "Confronting Death From Quranic And Psychological Viewpoints", *Interdisciplinary Quranic Studies*, Vol. 2/4, 2011.
- Aziz Ahmed Quadri, *The Holy Quran & Psychotherapy*, Aurangabad, undated.
- Hayati Aydın, *Kur'an'da Psikolojik İknâ*, İstanbul, 2001.
- Hayati Aydın, "Kur'ân'da İç Aydınlığı ve Psikolojik Dinginlik", *Akademik Araştırmalar Dergisi*, 2007, cilt: IX, sayı: 34, s. 214-236.
- Ali Rıza Aydın, "Kuran'da Suçluların (Mücrimlerin) Davranış Özellikleri (Ahlâk Psikolojisi Açısından Bir Yaklaşım)", *Din Bilimleri Akademik Araştırma Dergisi*, sayı: 1/1, 2000.
- Faruk Vural, "Yusuf Suresi Bağlamında Kıskançlık ve Haset Duygularına Psikolojik Bir Yaklaşım", *Dicle Üniversitesi İlahiyat Fakültesi Dergisi*, sayı: 13/2, 2011.
- H. Emin Sert, *Kur'an'da İnsan Tipleri ve Davranışları*, İstanbul, 2003.
- Abdurrahman Kasapoğlu, *Kur'an'da İman Psikolojisi*, İstanbul, 1996.
- Musa Kâzım Gülçür, *Kur'an'da Karakter Eğitimi*, İzmir, 1994.
- Ahmet Ögke, *Kur'an'da Nefs Kavramı*, İstanbul, 1997.
- Mehmet Yolcu, *Kur'an'da İnkâr Psikolojisi*, İstanbul, 2004.
- Mehmet Şanver, *Kur'an'da Tebliğ ve Eğitim Psikolojisi*, İstanbul, 2001.
- Mehmet Şanver, "Dinî Tebliğ ve Eğitim Açısından Kur'an'da İnsan Psikolojisi ve Özellikleri", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*, Issue: 1, 2001, pp. 137-164.

- Mehmet Şanver, "Upon The Features of Human Psychology in the Qur'an", International Journal of Humanities and Social Science, vol: 3/3, 2013.
- Celâl Kırca, "Kur'an'da Ruh Sağlığı", Diyanet İlmi Dergi, Issue: 2, 2007, pp. 159-172.
- Fevzi Samuk, "Kur'ân ve Psikiyatri", Kur'an ve Tefsir Araştırmaları-II Tartışmalı İlmi Toplantılar Dizisi, İstanbul, 2001, pp. 277-290.
- Mehmet Tütüncü, "Kur'an ve Hadislerde İnsan Psikolojisi", Dokuz Eylül Üniversitesi İlahiyat Fakültesi Dergisi, sayı: 3, 1986, pp. 189-193.
- Ali Yılmaz, "Kur'an'a Göre İnkârın Psikolojik Tezâhürleri", Atatürk Üniversitesi İlahiyat Fakültesi, Issue: 20, 2003, pp. 91-128.
- Hasan Kayıklık, "Kur'an'daki Dualar Üzerine Psikolojik Bir Değerlendirme", Çukurova Üniversitesi İlahiyat Fakültesi Dergisi, 2001, Issue: 1/1, pp. 135-160.
- Hasan Kayıklık, *Kur'an'ın Işığında İnanan İnsanın Duasına Psikolojik Yaklaşımlar*, (Basılmamış Yüksek Lisans Tezi) Erciyes Üniversitesi Sosyal Bilimler Enstitüsü, 1994.
- Mustafa Doğan Karacoşkun, "Kur'an Bağlamında Olumsuz Davranışlara Psikolojik Yaklaşımlar", Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi, 2005, Book: IX, Issue: 1, pp. 87-100.
- Bozkurt Koç, "Narsisist Kişilik Özellikleri ve Kur'an'daki İzdüşümleri", Tabula Rasa, 2007/2008, Issue: 21-22, pp. 97-120
- Muammer Cengil, *Kur'an-ı Kerim'deki Nefs Kavramına Psikolojik Bir Açından Yaklaşım*, (Basılmamış Yüksek Lisans Tezi), Samsun, 1996.
- Garip Demirel, *Kur'an-ı Kerim'de Kadın ve Psikolojisi*, (Basılmamış Yüksek Lisans Tezi), Konya, 2010.
- Fadime Şık, *Din Psikolojisi Açısından Kur'an'da İmanın Oluşum Süreci*, (Basılmamış Yüksek Lisans Tezi), Adana, 2009.
- Aişe Sıddıka Taşpınar-Nazlı, *Kur'an-ı Kerim'e Göre İnsanın Duygusal Yönü*, (Unpublisheddissertation), Ondokuz Mayıs Üniversitesi, 1999.
- Ahmet Güney, *Kur'an'da Duyguların Kullanımı*, (Unpublished master's thesis), Van, 2009.

- Mehmet Atalay, *Kur'an'a Psikoloji ile Bakmak*, İz Yayıncılık, İstanbul, 2012.
- Yunus Acar, *Kur'an-ı Kerim ve Hadislerde Ruh ve Nefis Kavramına Psikolojik Yaklaşım*, (Unpublished master's thesis), 2010.
- Handan Yalvaç-Arıci, *Kur'an'da Pişmanlık Psikolojisi*, (Unpublished master's thesis), Marmara Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul, 2015.
- Kazım Karabekir Akbudak, *Kur'an'ın İnanç ve İnançsızlığa Bakışı: Psikolojik Bir Yaklaşım*, (Unpublished master's thesis), Çukurova Üniversitesi Sosyal Bilimler Enstitüsü, Adana, 2012.
- Halil İbrahim Coşar, *Kader Anlayışının Kur'an Bağlamında Sosyo-Psikolojik Tahlili*, (Unpublished master's thesis), 2010.
- Sultan Deniz, *Kur'an'da Günah Kavramının Psiko-Semantik Açısından İncelenmesi*, (Unpublished master's thesis) Ankara Üniversitesi Sosyal Bilimler Enstitüsü, 2005.
- Erdal Özata, *Kur'an'da İnsanın Korkutulması*, (Unpublished master's thesis) Erciyes Üniversitesi Sosyal Bilimler Enstitüsü, 1996.
- Fatih Cancan, *Kur'an'da Kutsal Korku ve Diğer Korkular*, (Unpublished master's thesis) Selçuk Üniversitesi Sosyal Bilimler Enstitüsü, 2003.
- Cengiz Kazan, *Kur'an'ın Korku Olayı ile İnsana Yaklaşımı*, (Unpublished master's thesis) Çukurova Üniversitesi Sosyal Bilimler Enstitüsü, 2002.
- Yusuf Macit, *Ruh Sağlığı Açısından Kur'an'ı Kerim*, (Unpublished master's thesis), On Dokuz Mayıs Üniversitesi Sosyal Bilimler Enstitüsü, 1996.
- Ahmet Akbaş, "Kur'an-ı Kerim'de Bir Mutluluk İfadesi Olarak "Kurratu 'Ayn" Terkibi", Artuklu Akademi / Journal Of Artuklu Academia, Issue: 2/1, 2015.

Common point among these works is the fact that they have evaluated verses related to certain psychological concepts. However, the approaches of these works to the issues are different from each other. Each author formed her or his composition and method based on the characteristics of the scientific discipline utilized (hermeneutics, education, psychology of religion, psychiatry, etc.). As a result, we could conclude that there are other psychological approaches to Qur'an apart from the discipline of hermeneutics.

### 2.3. Studies on Social Psychology Topics

- Abdurrezzâk Ammâr, *İlmu'n-Nefsi'l-İctimâi fi'l-Kur'âni'l-Kerîm ve'l-Hadîsi'sh-Şerîf*, Tûnus, 2009.
- Abdulkadir Etöz, *Kur'an da Sosyal Psikoloji* (Unpublished dissertation), Konya, 1988.
- Şaban Karasakal, *Kur'an ve Sosyal Psikoloji*, (Unpublished dissertation), Atatürk Üniversitesi Sosyal Bilimler Enstitüsü, Erzurum, 2005.
- Fikret Gedikli, *Sosyo Psikolojik Boyutları Açısından Kur'ân Kıssaları*, Selçuk Üniversitesi Sosyal Bilimler Enstitüsü, Konya, 2011.
- Mehmet Faik Kırtay, *Tevbe Suresi Bağlamında Tebük Savaşının Müslümanlar Üzerindeki Psikolojik ve Sosyolojik Etkileri*, (Unpublished master's thesis), Harran Üniversitesi Sosyal Bilimler Enstitüsü, Urfa, 2014.
- Emine Koç, *Kur'an Bağlamında Meryem Kıssasına Sosyo-Psikolojik Bakış*, (Unpublished master's thesis) Cumhuriyet Üniversitesi Sosyal Bilimler Enstitüsü, Sivas, 2009.

### 2.4. Studies that Identified Psychological Interpretations in Sequential Hermeneutics

- Asiye Şen, *Kur'an-ı Kerim'e Göre İnsanın Psikolojik Yapısı (Razi'nin Mefatihü'l-Gayb Tefsiri Çerçevesinde)*, (Unpublished master's thesis), İstanbul, 2003.
- İbrahim Gürses, *"Elmalılı Tefsirinde Psikoloji Konuları"* (Unpublished master's thesis), Uludağ Üniversitesi Sosyal Bilimler Enstitüsü, Bursa, 1990.

In addition to the listed works, there are numerous studies that investigated several psychological concept and phenomena in Qur'ân particularly. When we add these as well, it is possible to talk about the presence of a noticeable literature in the field of psychological hermeneutics.

### 3. Empirical Studies on Qur'ân – Psychology Relationship

Almost all studies that scrutinized Qur'ân – psychology relationship and investigated psychological hermeneutics were non-formal studies designed with historical methodology. One study that investigated Qur'ân – psychology relationship empirically was authored by Fariborz Bagheri and was titled "Der psychologische Inhalt des Qur'an –Eine inhaltsanalytische Studie-".

The study examined the psychological content of Qur'ān with content analysis. Qur'ānic words related to psychological content were identified and these were grouped and an attempt was made to determine which psychological content – developmental psychology, personality psychology, cognitive psychology, motivation, will, emotions, social psychology – was included in Qur'ān and in what ratio.<sup>95</sup>

#### **4. Conferences and Symposiums on Qur'ān – Psychology Relationship**

We were able to access only one conference on Qur'ān – psychology relationship. An international conference titled “Psychology in Qur'ān” was organized by el-Halil University on March 5, 2014 in Jerusalem.

Some of the topics of the proceedings presented in the sessions of this conference that is considered to be the first in its field are as follows: Positive personality traits in Qur'ān, an analytical research on internal peace in Qur'ān and its effects on basic feeling of trust, the support provided by Qur'ān for individuals with special needs, a field study on the effect of reading Qur'ān on the basic need of trust of university students, support and motivation methods mentioned in Qur'ān, basic trust / internal peace conscience in primary school students under the light of Qur'ān. In conference final declaration, the need for increasing and deepening psychological research based on Qur'ān was stressed.

### **Result**

Findings of the present study demonstrated that Emin el-Hûlî was the eponym of modern psychological hermeneutics. el-Hûlî designed psychological hermeneutics as a method and approach within the context of literary hermeneutics, not as an independent school. The Qur'ānic researcher that mentioned psychological hermeneutics as an independent hermeneutics school / approach was Celal Kirca. Also based on this study, the first comprehensive and methodological study on the definition, topics, history, foundations in Qur'ān, significance and objective, methods, relationship with modern psychology and psychology of religion, and criticism of psychological hermeneutics was this study authored and published by ourselves in 2011.

Studies conducted in Turkey and other Muslim countries on the field of psychological hermeneutics resulted in an increased interest in the field. One of the most significant indicators of this interest is the fact that Qur'ānic psychology was started to be taught in faculties of theology, hermeneutics and psychology of religion departments in

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<sup>95</sup> Fariborz Bagheri, *Der psychologische Inhalt des Qur'an – Eine inhaltsanalytische Studie-*, (Unpublished master's thesis), der philosophischen Fakultät der Universität zu Köln, Köln, 2006.

both undergraduate and graduate level in courses titled as “Human Psychology in Qur’ân” and “Qur’ân and Social Psychology.”

### Resources

- Abdu'l-Bâkî**, Muhammed Fuâd, *el-Mu'cemu'l-Müfehres li Elfâzı'l-Kur'âni'l-Kerîm*, İntişârâtı İslâmî, Tahran, tsz.
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