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Meaning in Life and Hopelessness \***

*Umre İbadetinin Hayatın Anlamı ve Umutsuzlukla İlişkisi Üzerine Ampirik Bir Araştırma*

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**An Empirical Research on the Relationship Between ‘Umra Worship and Meaning in Life and Hopelessness**

**Abstract:** One of the important areas of study of religious psychology is to examine the reflection of worship in the spiritual life of individuals in the context of worship psychology. In this field survey, the relations between the level of meaning in life and hopelessness of individuals who performed the ‘umra worship are examined. The study is conducted with 214 Turkish participants who performed ‘umra in Saudi Arabia. The collected data is analyzed by questionnaire technique. "Personal Information Form", "Meaning in Life Questionnaire (MLQ)" and "Beck Hopelessness Scale" are used as data collection tools. The obtained data is analyzed in the SPSS 23.0 statistical program. One Sample t-Test, Pearson Moments Multiplication Correlation Analysis, Independent Sampling t-Test, One Way ANOVA and Tukey HSD tests are used to analyze the data. It is found that the research group's level of meaning in life is above average; the level of hopelessness is below average significantly. There is a significant negative correlation between meaning in life and hopelessness, feelings about the future, loss of motivation, expectation about the future. There is a significant positive correlation between searched meaning and hopelessness and loss of motivation.

**Keywords:** Psychology of Religion, Psychology of Worship/Religious Rituals, ‘Umra Worship, Meaning in Life, Hopelessness

**Umre İbadetinin Hayatın Anlamı ve Umutsuzlukla İlişkisi Üzerine Ampirik Bir Araştırma**

**Öz:** Din Psikolojisinin önemli çalışma alanlarından birisi de ibadet psikolojisi bağlamında ibadetlerin bireylerin ruhsal yaşantısındaki yansımalarını incelemektir. Bu alan araştırmasında umre ibadetini gerçekleştirmekte olan bireylerde Yaşam Anlamı ve Umutsuzluk düzeyi arasındaki ilişkiler incelenmiştir. Suudi Arabistan’da umre ziyaretinde bulunan 214 Türk katılımcı üzerinde gerçekleştirilen araştırmada anket tekniği ile toplanan veriler analiz edilmiştir. Veri toplama aracı olarak “Kişisel Bilgi Formu”, “Yaşam Anlamı Ölçeği” ve “Beck Umutsuzluk Ölçeği” kullanılmıştır. Elde edilen veriler SPSS 23.0 istatistik programında analiz edilmiştir. Verilerin çözümlenmesinde çalışmanın amacına uygun olarak Tek Örneklem t-Testi, Pearson Momentler Çarpımı Korelasyon Analizi, Bağımsız Örneklem t-Testi, Tek Yönlü ANOVA ve Tukey HSD testleri kullanılmıştır. Araştırma grubunun Yaşam Anlamı düzeyinin anlamlı olarak ortalamanın üstünde; Umutsuzluk düzeyinin ortalamanın altında olduğu bulgusuna ulaşılmıştır. Yaşam Anlamı ile Umutsuzluk ve alt boyutlarından Gelecekle İlgili Duygu; Motivasyon Kaybı ve Gelecekle İlgili Beklenti arasında negatif yönde; Aranan Anlam ile Umutsuzluk ve Motivasyon Kaybı arasında pozitif yönde anlamlı bir ilişki bulunmuştur.

**Anahtar Kelimeler:** Din Psikolojisi, İbadet Psikolojisi, Umre İbadeti, Hayatın Anlamı, Umutsuzluk

**INTRODUCTION**

The Psychology of Religion makes researches “in order to understand and describe the religious phenomenon that manifests upon spiritual experiences and behaviors of the individual, and to define it within the most common conceptual frameworks.” Its research topics also

include “the nature of worship; the relationship between faith and worship, and the effects and functions of religious rituals.”<sup>1</sup>

“Faith and religious rituals keep the individual and the society alive and sustain relations with God. The religion of Islam, as a way of living, orientates emotions, thoughts and behaviors of the individual. Religion enables the individual to live a life reconciled both with himself and the individuals around him by involving in life through faith and worship, thus, preventing the individual to fall into void and despair.”<sup>2</sup> Worships can be performed individually or collectively. In both cases, it is possible to state that worship has influence over all of the psychological mechanisms such as “perceiving worship as duty, protecting the spiritual health, gaining a balanced personality, preventing behaviors harmful to others, strengthening the will, reducing the excessive dependency to the material, empowering the senses like mercy and compassion, fortifying sympathy, respect and loyalty to others, and erasing the feelings of guilt and depravity.”<sup>3</sup>

The worshipping experience can also be seen as a natural, and often mandatory, reflection of a sincere faith to the higher being; a lively expression of devotion. Worship, as one of the two indispensable dimensions (faith-action) of religion, is a symbolic behavioral indication of the spiritual devotion to the higher being.<sup>4</sup> “A variety of factors such as innate feelings, cases of incapability and desperation, intellectual activities, individual needs, fears, concerns, the customs of the society, can affect the foundation of piety in tandem or alone and at different levels.”<sup>5</sup>

Over the course of life, the individual comes across many difficulties and drawbacks and may lose his/her strength to strive, the meaning of his/her life, and his/her hopes. Faithful individual resorts to religious ways of coping with things and try to overcome loss of meaning and hopelessness through worship and prayers. ‘Umra, including almost all types of worships, is a special way of worshipping with a potential to encourage the individual to experience intense emotions, to gain cognitive awareness, and to develop new behaviors to cope with difficulties. The individual experiences various occasions in which s/he will question his/her cause to exist, the meaning of his life, and his/her future expectations from the moment s/he sets off to perform the ‘umra worship until s/he returns home. In the meantime, s/he fathoms the deeper meanings of worship while s/he carries out the rituals with symbolic meanings. The individual has the opportunity to come abreast with others by removing all the differences by entering a state of *ihrām*; and to quest for the existential meaning of both him/herself and of life, living beings, and the universe during circumambulation. While performing sa’y, s/he can test his/her physical and psychological potential. During this ritual that demands patience and endurance, the individual can reveal the power within him/herself for duties requiring hope, tenacity and determination. Thus, s/he can adopt a superior perspective, so that s/he can overcome the helpless situation that s/he is in: hopelessness and loss of meaning; thus, s/he can renovate his/her hope. One of

<sup>1</sup> See Hayati Hökelekli, *Din Psikolojisi* (Eskişehir: Anadolu University, 2012), 9-10.

<sup>2</sup> See Ali Rıza Aydın, “İnanma İhtiyacı Ve Dinî Ritüellerin Psikolojik Değeri”, *Dinbilimleri Akademik Araştırma Dergisi* 9/3 (2009): 87.

<sup>3</sup> See Hüseyin Peker, *Din Psikolojisi* (İstanbul: Çamlıca, 2003), 119-122.

<sup>4</sup> Abdülkerim Bahadır, *İnsanın Anlam Arayışı ve Din, Logoterapik Bir Araştırma* (İstanbul: İnsan, 2011), 155.

<sup>5</sup> See Hasan Kayıklık, *Din Psikolojisi Bireysel Dindarlık Üzerine* (Adana: Karahan Kitabevi, 2011), 91.

the participants of our research has stated her feelings as follows: “I felt the benevolence and compassion of my Lord more deeply when He rewarded me with ‘umra. I got married about two years ago. My dear father passed away twelve days before my wedding. While the man that had been existed in my life was gone, another man came into it and my trial started. I was thinking about getting divorced from my husband when my God invited me and I went to ‘umra as a worker” (Female, age: 39).

In this study, the following questions were sought to answer: Does the ‘umra worship contribute to the psychological health of the individual as expected? Does it affect the level of loss of meaning and hopelessness which accompany all psychological problems? Do demographical variables change the levels of meaning of life and hopelessness of individuals who perform the ‘umra worship? It was tried to find answers to these questions with measurable and repeatable quantitative research methods.

The number of studies on the psychological effects of the ‘umra worship is limited. And many of these studies base upon qualitative research data. The study is crucial for its sample size and that it produces a multi-dimensional and cross-sectional analysis with quantitative data. Besides, the study, with its descriptive quality, is a field research done by the relational scan model. The purpose of the study is to put reveal the levels of meaning in life and hopelessness of individuals who perform the ‘umra worship, to find out whether there is a significant correlation between these two concepts, and to define the direction of this correlation, if there is. The literature with regards to the matter was investigated and enlightening data was obtained. The matter was discussed in the context of studies related to the worship of pilgrimage (Hajj), which includes ‘umra. The worship of ‘umra and the concepts of need for meaning and hopelessness with regards to it were discussed theoretically. In the study, it is projected that there would be a positive correlation between the ‘umra worship and the meaning of life, which is regarded as one of the indicators of psychological health; and that there would be a negative correlation between pessimism in emotions and thoughts concerning future and hopelessness involving lack of motivation for goals and objectives in life. In another words, it is believed that the ‘umra worship would increase the levels of meaning in life of individuals, and reduce the levels of hopelessness. As well, a difference is expected in the states of meaning of life and hopelessness when taken into consideration the demographical variables such as gender, civil status, and educational status.

## 1. WORSHIP OF ‘UMRA, MEANING OF LIFE and HOPELESSNESS

### 1.1. Worship of ‘Umra

“Subjective events happening in areas of belief, thought, and emotion of the individual, religious experience in the depths of heart in other words, manifest themselves as actions, which are called worship in general terms.”<sup>6</sup> “All acts that symbolize the faith and devotion to Allah can be named as worship. Worship is the manifestation of the love between the individual and Allah as a system of certain words, gestures, actions and the visible side of the relationship.”<sup>7</sup> It is defined as specific rituals that have modal shape and certain performance time and place. Salah,

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<sup>6</sup> See Peker, *Din Psikolojisi*, 116.

<sup>7</sup> See Hayati Hökelekli, *Din Psikolojisi* (Ankara: Türkiye Diyanet Vakfı, 1993), 233.

fasting, pilgrimage, ‘umra, zakāt, prayer in Islam; baptism, holy supper in Christianity; worshipping in front of the wailing wall in Judaism are the forms of worship included within the context of this meaning.<sup>8</sup>

In the dictionary; “derived from the root of “a-m-r” meaning “to visit, to have a long life, to build up house, to reside in somewhere, to preserve, to own assets, to serve Allah,” the word “Umra” is a term related to pilgrimage and a form of worship conducted respectively by visiting Ka’ba at an unspecific time, to enter the state of *iḥrām* and perform circumambulation and sa’y, and to shave oneself and to exit the state of *iḥrām*.”<sup>9</sup>

The ‘umra worship is a sophisticated form of worship which includes various worships; it has psychological, sociological, physical and financial properties. “It has religious rules and physical conditions that are harder and require patience, compared to other worships.” Every worship and action performed during pilgrimage has a symbolic expression in ‘umra and these expressions affect the individual. Upon this effect, it is possible for the individual to have religious experiences during pilgrimage and to undergo an inward religious shift after pilgrimage. In this sense, redemption through repentance (tawbah), remembering death, and consolidating certain moral values can be considered as prominent religious experiences in pilgrimage.”<sup>10</sup>

Sharing several common elements with pilgrimage, ‘umra has many advantages in terms of worship psychology, although seeming shallower compared to pilgrimage. Owing to that ‘umra is more economical than pilgrimage, that it is not subject to a limited quota, and that it is possible to conduct any period of the year, and those facts combined with the increase in the level of economic wealth, the interest towards ‘umra has increased.<sup>11</sup> Upon observing the statistics of the Department of Religious Affairs and tourism agencies, it is possible to say that more than five thousand people visit Makka and Madina for the ‘umra worship in a year and that this number increases each year.<sup>12</sup> Thus, ‘umra is a more accessible worship in which more people participate when compared to pilgrimage, which is ruled to be realized by the individual at least one in his/her lifetime and can only be done at certain times of the year. In addition, it enables the individual to obtain same experiences and achievements with pilgrimage, except waqfa, devil

<sup>8</sup> Halil Apaydın, “İbadet”, *Din Psikolojisi Terimler Sözlüğü* (İstanbul: Bilimkent, 2016), 127.

<sup>9</sup> See Halil Altuntaş- İsmail Karagöz -Mehmet Keskin, *Hac İlmihali* (İstanbul: DİB, 2010), 193.

<sup>10</sup> See Ahmet Rifat Geçilioğlu, “Hac İbadetine Psikolojik Bir Yaklaşım”, *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi* 16/1 (October 2016): 219.

<sup>11</sup> Faruk Karaca, “Karaca Umrah Motivations And Effectts Scale”, *Turkish Studies International Periodical for the Languages, Literature and History of Turkish or Turkic* 11/7 (Spring 2016): 320.

<sup>12</sup> See T. C. The number of outgoing Presidency of Religious Affairs of Umrah from Turkey in 2016, according to statistics a total of 443 487 (188 656 men and 254 831 women). The total number of people going on a pilgrimage in the same year was 57,041 (25,960 men, 31,081 women). Presidency of Religious Affairs, “Statistics”, access: 25 May 2018, <http://www.diyaret.gov.tr/tr-TR/Kurumsal/Detay//6/diyaret-isleri-baskanligi-istatistikleri>. The number of pilgrims entering Saudi Arabia has increased by more than 100% compared to November last year, Makka Sky News Arabia reported on November 17, 2016. In the same period of the previous year, compared to 45,634 persons entries, 102,480 persons were registered and a total of 56,846 persons entered the visa application Sky News Arabia, “ارتفاع-نسبة-دخول-عدد-المعمرين-باكتر-”, access: 9 April 2018, <https://www.skynewsarabia.com/middle-east/893321>

stoning and sacrificial rites. It is known that many individuals perform ‘umra even though they do not perform daily worships, and that they choose worship of ‘umra so that they can isolate themselves from worldly concerns and be alone with the higher being in times of difficulty.

Religion “is a crucial answer to search for meaning and hopelessness of the individual by shaping his/her life, explaining his/her actions, and surrounding his/her life as a whole.”<sup>13</sup> As the individual turns towards religion in search for meaning, religion helps answering questions like “Who am I?”, “For what and whom do I live?”, “Does my life has a purpose and meaning?” etc. For instance, Qur’an says “He who created death and life—to test you—as to which of you is better indeed. He is the Almighty, the Forgiving,” (al-Mulk 67/2); and “Say, “My prayer and my worship, and my life and my death, are devoted to Allah, the Lord of the Worlds” (al-An’am 6/162) to state that both life and death have meaning for the faithful. The role of faith in preventing hopelessness is recalled by the following verse: “Say, “O my servants who have transgressed against themselves: do not despair of Allah’s mercy, for Allah forgives all sins. He is indeed the For-giver, the Clement,” (al-Zumar 39/53). Including nearly all forms of worship, the ‘umra worship gives the chance to individual to move away from life for a period of time, to clear his/her mind and observe him/herself by being intensely busy with the worship, so that they can deal with loss of meaning and hopelessness.

### 1.2. Search for Meaning

One of the fundamental problems that the individual is faced at modern times is the loss of meaning. While scientific and technological progress has presented a more comfortable life, it also has torn away the meaning and purpose of the individual’s existence, condemning him/her to anxiety and hopelessness.

“Meaning is the network of connections, significances and interpretations that help us be aware of our experiences and organize our plans, and that guide us to achieve the desired future. Meaning gives us a chance to sense that life is important and it does not mean seconds, days, and years only.”<sup>14</sup> “Meaning enables the individual to answer his/her experiences that shapes his/her life. Thus, meaning is a source that makes human life consistent.”<sup>15</sup>

Yalom answers the question “What is the meaning of life?” with *cosmic meaning and secular meaning*<sup>16</sup>; and sees meaninglessness as one of the ultimate concerns of the individual. For him, living without meaning, purpose, values, or ideals causes a significant amount of stress. Meaninglessness at critical levels can make individual to end his/her life. “Meaning” refers to significance or consistency. The search for meaning is to search for consistency. “Purpose” refers to intention,

<sup>13</sup> See Saffet Kartopu, “Dini Yaşayıta Hayatı Sorgulama Ve Anlam Arayışı”, *Gümüşhane Üniversitesi İlahiyat Fakültesi Dergisi* 2/3 (February 2013): 87.

<sup>14</sup> See Ahmet Akın - İbrahim Taş, “Yaşam Anlamı Ölçeği: Geçerlik ve Güvenirlik Çalışması”, *Turkish Studies* 10/3 (Winter 2015): 30.

<sup>15</sup> See Cüneyd Aydın, et al., “Hayatın Anlam ve Amacı Ölçeği: Geçerlik ve Güvenirlik Çalışması”, *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi* 38 (2015): 40.

<sup>16</sup> *Cosmic meaning* refers to an order that exists outside and beyond Man, and speaks of the magical or spiritual order of the universe. *Worldly meaning* can have completely non-religious resources, and man can have a sense of personal meaning without the cosmic meaning system. See Yalom, *Varoluşçu Psikoterapi*, 654.

objective and function. When we question the purpose of something, we question its role or function.<sup>17</sup> The words “meaning” and “purpose” are used interchangeably and synonymously, as well.

According to Logotherapy, which is a psychotherapy technique developed by Frankl, an important figure on the meaning and purpose of life, the search for meaning “is a fundamental motive in the life of the individual. This meaning is unique and special in its form as it can only be found out by the individual him/herself; only then s/he achieves the significance that satisfies the demand for meaning. There is nothing more effective in helping the individual to sustain his/her life even in direst situations than the knowledge of a meaningful life.” For Frankl, “the individual has lost the meaning at the latest period of progress when customs that shape behaviors rapidly disappeared. No custom tells him/her what to do, and s/he does not know even what to desire.” Frankl defines this as “the existential gap.”<sup>18</sup>

According to Göka, to have a religious belief “is not a guarantee to be a moral individual, but it is obvious that it offers a safe course for a fruitful search for meaning.”<sup>19</sup> Religious individuals receive major support from religious beliefs in the process of explaining the meaning of their lives and turning towards positive-permanent purposes. Religion presents its followers existing purposes and objectives and shows the way to explain the meaning of their lives, while nonbelievers have to find out by themselves their needs in this sense through tough trials and quests.<sup>20</sup> Psychiatrist Karasu phrases the difference between an atheist and a believer in terms of meaning by the following metaphor: “The difference between an atheist and a believer is like a bush in the desert and a tree near the river. The bush in the desert withers when it has drained its inner sources, but the near source, which is river, replenishes the reserves of the tree and it never dries up.”<sup>21</sup> “It is indisputable that religious faith plays an important part in the discovery of the meaning in life. All forms of inner and outer piety contribute to the process of finding out the meaning of life, as well as the nature of piety.”<sup>22</sup>

The meaning of life is related with several important variables such as depression, anxiety, hope, and satisfaction. Meaning and hope is concentric most of the time. Frankl says that “a meaning can always be inferred from life, even when encountered with a hopeless situation or an unchangeable fate.”<sup>23</sup> The individual searches for forms of self-expression after turning towards Allah with the desire to realize his/her wishes and to be saved from the distress s/he is in. Devoting him/herself to worship as a result, the individual gets pleased and feels safe. Since a

<sup>17</sup> Irvin Yalom, *Varoluşçu Psikoterapi*, trans. Zeliha İ. Babayiğit (Istanbul: Kabalıcı, 2014), 654.

<sup>18</sup> See Viktor E. Frankl, *İnsanın Anlam Arayışı*, trans. Selçuk Budak (Istanbul: Edesos, 2007), 95-101.

<sup>19</sup> See Erol Göka, *Hayatın Anlamı Var mı?* (Istanbul: Timaş, 2014), 105.

<sup>20</sup> Abdülkerim Bahadır, *İnsanın Anlam Arayışı ve Din, Logoterapik Bir Araştırma*, 161.

<sup>21</sup> Bayram Toksöz Karasu, *Huzurlu Yaşama Sanatı*, trans. Handan Balkara (Istanbul: Boyner, 2003), 186.

<sup>22</sup> See Ferdi Kırac, “Üniversite Öğrencilerinde Dindarlık Eğilimi ve Anlam Duygusu”, *Mukaddime* 7 (2013):166.

<sup>23</sup> See Viktor E. Frankl, *İnsanın Anlam Arayışı*, 106.

meaningful life is possible through satisfaction of desires and needs of the individual, devotion to religion and fulfillment of religious deeds can deliver this purpose.<sup>24</sup>

### 1.3. Hope and Hopelessness

Hope is defined as “the personal and social expectation that has not yet come true and causes positive bonds when is, and that is expected to take shape in the future due to an individual, an incident, or a being.”<sup>25</sup> According to Fromm, hope “is like the crouching tiger that is ready to jump when the time comes. It is to hope, to be ready for something that has not been born but to not fall into desperation and despair if the birth is not happened in our life time.”<sup>26</sup> According to Frankl, hope is crucial for the meaning of life and the commitment to life. “Hopelessness is a negatively affecting feeling and the individual needs a positive mental state in order to be active and to confront the difficulties of individual and social life. Thus, some psychologists state that deep faith is one of the components of hope.”<sup>27</sup>

“Hope is an element that exists in the nature of life, in the dynamics of human soul. It is closely connected to faith, another element that creates the nature of life. Faith is to believe that something that is yet to be proven is true, to believe in possibilities, and to realize the concept of gestation. Faith is to be sure about the reality of possibility. Hope is a state of mind that accompanies faith. Faith cannot stand without the state of hopefulness. Hope can only be built upon the foundation of faith.”<sup>28</sup>

Hope and hopelessness represent converse expectations. While hope is the idea of success in future plans, hopelessness is the idea of failure. This two expectations vary according to individuals and situations.<sup>29</sup> For Kierkegaard, hopelessness is “a fatal disease. The torture by this disease is to not be able to die like the person who agonizes and fights for his/her life, rather than to die from this disease or for this disease to end with physical death. Hopeless individual constantly agonizes for his/her life. The essence of hopelessness is that life means nothing.”<sup>30</sup> Having the morale and motivation in order to fight without losing hope in dire situations is one of the elements of a spiritually healthy individual.<sup>31</sup>

The expectation of a negative future, according to Beck, is one of the cognitive components that cause depression. Negative expectations for the society and a negative opinion on oneself are considered as other components. Beck points out to a significant loss in life as the

<sup>24</sup> Adem Akıncı, “Hayata Anlam Vermede Dinî Değerlerin ve Din Öğretiminin Rolü”, *Değerler Eğitimi Dergisi* 3/9 (2005): 14.

<sup>25</sup> Muhammed Kızılgeçit, *Din Psikolojisinin 100'ü* (Ankara: Otto, 2017), 178.

<sup>26</sup> Erich Fromm, *Umut Devrimi*, trans. Şemsa Yeğin (İstanbul: Payel, 2012), 23.

<sup>27</sup> Akt. Merve Kızıroğlu, “Sınıf Öğretmenlerinin Sosyodemografik Özelliklere Göre Umutsuzluk Düzeyleri” (Master's Thesis, Atatürk University, 2012), 8.

<sup>28</sup> See Fromm, *Umut Devrimi*, 27- 29.

<sup>29</sup> Veysel Uysal - Ali Ayten, “Ruhsallık Umutsuzluğu Azaltır mı? Ruhsallık - Umutsuzluk İlişkisi Üzerine Ampirik Bir Araştırma”, 16. *National Social Psychiatry Congress - Congress Book* (Karabük: 2009), 318-330.

<sup>30</sup> See Soren Kierkegaard, *Ölümcül Hastalık Umutsuzluk*, trans. M. Mukadder Yakupoğlu (Ankara: Doğu Batı, 2017), 8.

<sup>31</sup> Kemal Sayar - Mehmet Dinç, *Psikolojiye Giriş* (İstanbul: Dem, 2008), 162.



initiating cause of this process.<sup>32</sup> When in depression, “the individual thinks when looking into future that the current situation will last forever. Therefore, s/he feels that there is no light of hope for him/her, s/he thinks ‘What does it mean? It is better if I die’ in misery. Sometimes, s/he may even attempt suicide to end this pain. Hopelessness is the side of depression most related with suicidal tendencies and attempts.”<sup>33</sup> Religion “can undertake functioning as a protective factor against depression, directly or indirectly. That religion directly affects preserving spiritual health is related with the individual effects of piety and faith.”<sup>34</sup>

“Studies on the effects of religious faith and rituals on hopelessness and optimism have concluded that there is a significant and positive correlation between these two concepts, while showing that there have been no study suggesting that pious individuals are less hopeful or optimistic than those who are not.”<sup>35</sup> “All the potential emotions of the individual, these mainly being fear, love, respect, gratitude, comfort, joy, hope and trust, are activated when the individual is in touch with Allah.” Religious faith and values play a substantial part in protecting and transforming meaning, which connects individuals to life and makes life easier and difficulties endurable.<sup>36</sup>

Allah wants individuals to praise him fearfully and hopefully: “And do not corrupt on earth after its reformation, and pray to Him with fear and hope. Allah’s mercy is close to the doers of good.” (al-A’raf 7/56). “To hope eliminates the idea of desperation and infuses the idea that there are no doors that cannot be opened. Besides, it empowers the spiritual state of the individual against the important mental diseases of our time, such as anxiety, stress, depression, meaninglessness, and loneliness.”<sup>37</sup>

To sum up, the ‘umra worship, like any other worship, is extremely effective in order for individuals to not sink into despair by helping them to shape up their personality, to strengthen their individuality, to gain fighting spirit in the face of difficulties, and by providing coherence between the inside and the outside of the individual, self-trust and trust to others, intimacy with Allah and other individuals, the peace that comes with fulfilling duty for Allah, relaxation in situations of extreme tension and distress, the spiritual balance of the organism, and the sense of obligation.<sup>38</sup>

#### 1.4. Relevant Studies

<sup>32</sup> Mustafa Merter, *Psikolojinin Üçüncü Boyutu Nefs Psikolojisi ve Rüyaların Dili* (İstanbul: Kaknüs, 2014), 397.

<sup>33</sup> See Ivy M. Blackburn, *Depresyon ve Başaçıkma Yolları*, trans. Nesrin H. Şahin, R. Neslihan Ruhancı (İstanbul: Remzi, 2008), 114.

<sup>34</sup> See Asım Yapıcı, *Ruh Sağlığı ve Din, Psiko-Sosyal Uyum ve Dindarlık* (Adana: Karahan, 2013), 138.

<sup>35</sup> See Harold G. Koenig - Michael E. McCullough- David B. Larson, *Religion and Health: a Century of Research Reviewed* (New York: Oxford University Press, 2001), 99.

<sup>36</sup> Ali Ayten, *Tanrı’ya Sığınmak- Dinî Başa Çıkma Üzerine Psiko-Sosyal Bir Araştırma* (İstanbul: İz Publishing, 2012), 11.

<sup>37</sup> See Akif Hayta, “U.Ü İlahiyat Fakültesi Öğrencilerinin İbadet ve Ruh Sağlığı İlişkisi Üzerine Bir İnceleme”, *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 9/9 (2000) 498; Osman Necati, *Hadis ve Psikoloji*, 343-345.

<sup>38</sup> Nurten Kınter, *Dinî İnanç, İbadet ve Dua’nın Umutsuzlukla İlişkisi - Üniversiteli Gençlerde Umutsuzluk Psikolojisi ve Din Üzerine Bir Araştırma* (İstanbul: Kriter, 2012), 94.

When we look at the studies on worship psychology, there are related studies in various samples on the effect of religious practices on treatment processes, psychological well-being, self-respect, and hopelessness. Among the study results there are conclusions that patients infected with HIV that had continued worshipping have been positively affected for compliance to treatment; and that the worship of salah have positively contributed to the self-respect and psychological well-being of individuals.<sup>39</sup> Hopelessness has been studied with plenty of variables, such as depression, suicide attempts, suicide probability, reasons to maintain life, loneliness, just world perception, and fear of death.<sup>40</sup> Meaning of life has been discussed with multiple variables such as piety education, psychological health, and self-realization. Studies have found out that piousness supports the meaning of life and psychological health and that there is a positive relation between the sense of meaning and self-realization.<sup>41</sup>

There has been no empirical study on the psychology of ‘umra in our country; yet, the subject has been studied mainly in the context of pilgrimage worship. There are studies in Christian and Buddhist samples on pilgrimage worship.<sup>42</sup> The studies in Turkey have been conducted

<sup>39</sup> Sharon K. Parsons, v.dğr., “Religious Beliefs, Practices and Treatment Adherence Among Individuals With Hiv in the Southern United States”, *Aids Patient Care And Stds.* 20/2 (2006) 97-111; Mustafa Koç, “Din Psikolojisi Açısından Ergenlik Döneminde Dua ve İbadet Psikolojisinin Gelişimi” *EKEV Akademi Dergisi* 9/25 (2005): 75; Nurten Kimter, “Ruh Sağlığı Bağlamında Namaz ve Benlik Saygısı İlişkisi”, *Turan-Sam Uluslararası Bilimsel Hakemli Dergisi* 7/27: 36-65; Nurten Kimter, “Namaz Ve Psikolojik İyi Olma Arasındaki İlişki Üzerine Bir İnceleme”, *Ekev Akademi Dergisi* 20/68 (2016): 299-332; Ahmet Albayrak, *Gençlerde Dua Psikolojisi-Üniversite Gençlerinin Dua Tutum ve Davranışları* (İstanbul: Düşünce, 2013).

<sup>40</sup> Aaron T. Beck, et al., “Hopelessness and Eventual Suicide: A 10-Year Prospective Study of Patients Hospitalized with Suicidal Ideation”, *American Journal of Psychiatry Am J Psychiatry* 142 (May 1985): 559-563; Lyn Y. Abramson, et al., Hopelessness Depression: A Theory-Based Subtype of Depression, *Psychological Review by the American Psychological Association* 2 (1989): 358-372; Adem Şahin, “İlahiyat Fakültesi Öğrencilerinin Umutsuzluk Düzeyleri Üzerine Bir Araştırma”, *Selçuk Üniversitesi İlahiyat Fakültesi Dergisi* 13 (2002) 154-156; Ayşegül Durak Batıgün, “İntihar Olasılığı: Yaşamı Sürdürme Nedenleri, Umutsuzluk ve Yalnızlık Açısından Bir İnceleme”, *Türk Psikiyatri Dergisi* 16/1 (2005): 29-39; Uğur Düzgün, *Dünyayı Adil Algılamak ve Geleceğe Dair Umut/Umutsuzluk: Depresyon Tanısı Alan ve Almayan Kişilerde Adil Dünya İnancı* (Master’s Thesis, Mersin University, 2007); Abdulvahit İmamoğlu, Adem Yavuz, “Üniversite Gençliğinde Dini İnanç ve Umutsuzluk İlişkisi”, *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi* 13/23 (2011/1): 205-244; Murat Yıldız, “Tutuklu ve Hükümlülerde Umutsuzluk, Ölümüne İlişkin Depresyon ve Ölüm Kaygısı İlişkisi” *Cumhuriyet Üniversitesi Sosyal Bilimler Dergisi* 35/1 (2011): 1-7; Muhammed Kızılgöç, *Yalnızlık, Umutsuzluk ve Dindarlık İlişkisi* (Doctoral Thesis, Atatürk University, 2011); Mustafa Koç, “Diasporada Dindarlık ve Umutsuzluk: Fransalı Müslüman-Türk Azınlık Grup Üzerine Ampirik Bir Araştırma”, *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi* 39 (2013): 415-444.

<sup>41</sup> Ferdi Kırac, *Dindarlık Eğilimi, Varoluşsal Kaygı ve Psikolojik Sağlık* (Master’s Thesis, Ankara University, 2011); Kırac, Ferdi. “Üniversite Öğrencilerinde Dindarlık Eğilimi ve Anlam Duygusu”. *Mukaddime* 7 (2013): 165-177; Behlül Tokur, “Gaye- Anlam Bağlamında Kendini Gerçekleştirmek”, *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi* 40 (2013): 249-162; Habil Şentürk, Selahattin Yakut, “Hayatın Anlamı ve Din”, *Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dergisi* 33/2 (2014): 45-60.

<sup>42</sup> Notermans, C. D., “Loss and healing: A Marian pilgrimage in secular Dutch society. *Ethnology*” 46/3 (2007), 217-234. Tewari, S., v. dğr., “Parti-Cipation in Mass Gatherings Can Benefit Well-Being: Longitudinal and Control Data From a North Indian Hindu Pilgrimage Event.” *Plos One* 7/10 (2012): 47291.

mostly in Religious Education and the Sociology of Religion. Comprehensive information has been given below about relevant studies.

In a study by Doğan, in which pilgrimage seminars held by muftiates were investigated, the effects of demographical features (such as gender, age, social environment, educational status, and occupation) on the worship and the education of pilgrimage were examined. It was seen at the end of the seminars that 455 pilgrimage candidates, who had participated in the 2009 pilgrimage seminars held by Kocaeli, Sakarya and Tekirdağ provincial muftiates, had more knowledge on the worshipping aspects of pilgrimage than that on the practical aspects.<sup>43</sup> The study made by Bayyigit is a separate study for the survey and evaluation of pilgrimage event in its religious-social and historical aspect, its function, its socio-cultural framework, and its relation with the environment, by a field study.<sup>44</sup> Şahin's postgraduate thesis, in which pilgrimage worship was investigated in terms of social relations, is a field study made by sociological methods.<sup>45</sup> PhD thesis laid out by Tırabzon aimed to investigate pilgrimage worship, which is described as a hard duty to fulfill in the minds of Muslims, and practices forbidden in this worship on the basis of verses about pilgrimage in Qur'an and the Farewell Sermon of the Prophet Muhammad.<sup>46</sup>

In a study, Şen investigated how the personalities, emotions, thoughts and behaviors of pilgrims who performed pilgrimage worship were psychologically affected. The data obtained from 78 subjects were evaluated psycho-socially.<sup>47</sup> Geçioğlu examined the effects of pilgrimage worship on individual life. According to the findings obtained from interviews done with 50 pilgrims, it is concluded that this newly had experience can be a turning point that can be summed up as "before and after pilgrimage" in the life of the individual."<sup>48</sup> The longitudinal study of Yalçinkaya was done to investigate the effects of pilgrimage on individuals and determining the effects on intrinsic religious motivations of pilgrims.<sup>49</sup> The study, which was based upon "the individual perception of Turkish Diaspora pilgrims from England," aimed to quantitatively analyze the psychology of pilgrimage. The study subjects were put to a specific education program named "Understanding Pilgrimage in Saudi Arabia: Psychological Approaches" and the Open-ended Questionnaire on Pilgrimage Psychology was used at the end of the program. The quantitative data obtained from 27 subjects in the 2011 England pilgrimage group were included in the findings on the individual perceptions in the psycho-theological content of Individual Aspect-Pilgrimage practice."<sup>50</sup>

<sup>43</sup> Ertuğrul Bayram Doğan, *Hacı Adaylarına Verilen Eğitim Seminerlerinin Yeterliliği* (Master's Thesis, Sakarya University, 2010), 8.

<sup>44</sup> Mehmet Bayyigit, *Sosyo-Kültürel Yönleriyle Türkiye'de Hac Olayı* (Ankara: Türkiye Diyanet Vakfı, 1998) 240.

<sup>45</sup> Hacer Şahin, *Toplumsal İlişkiler Açısından Hac İbadetinin Analizi* (Master's Thesis, Gazi University, 2006), 187.

<sup>46</sup> Abdullah Tırabzon, "Hac İbadetinde Yasak Davranışlar" (Doctoral Thesis, Istanbul University, 2008), 232.

<sup>47</sup> Nuran Şen, *Hac İbadetinin Psiko - Sosyal Yönden Değeri* (Master's Thesis, Sakarya University, 2003), 142.

<sup>48</sup> See Ahmet Rifat Geçioğlu, *Hac İbadetinin Bireysel Yaşayıştaki Rolü* (Master's Thesis, Çukurova University, 2010), 135.

<sup>49</sup> Erenşah Yalçinkaya, *Hac Psikolojisi* (Master's Thesis, Atatürk University, 2011), 130.

<sup>50</sup> See Mustafa Koç, "Hac Psikolojisi I: İngiltereli Türk Diaspora Hacıları Üzerine Nitel Bir Durum Çalışması", *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi* 15/ 27 (2013), 49-74.

In a study on the relationship of pilgrimage and physical health, compliance to treatment and drug uses of pilgrims with chronic diseases was examined in the context of piousness variable. It was found out that drug use behavior before and after pilgrimage significantly changed, and that piousness did not have any effect on the change.<sup>51</sup>

In the study of Karaca, two different perspectives, one being before ‘umra and other being after ‘umra, were used and two different scales were developed to measure these two different states. The first scale was developed to analyze life before ‘umra, motivations that lead to the ‘umra worship and the preparations for ‘umra; and the second scale was developed to determine the changes in lives of individuals after ‘umra.<sup>52</sup>

In this study, the ‘umra worship was investigated with the variables of meaning in life and hopelessness, which are considered to be two indicators of psychological health. After the theoretical infrastructure of the subject handled, a broad literature study was included. In the second part, the field study process and the analysis of the data of the study were presented. In the last part, the results were evaluated and the findings were discussed in light of the literature.

## 2. METHOD

### 2.1. Research Group

The research group of this study consists of 214 Turkish voluntary participants who were about to perform the ‘umra worship in the cities of Mecca and Medina of Saudi Arabia in May 2015. The age average of the participants was determined as 48,77 and the standard deviation value related to age to be 16,09. The age interval is 18-82. When looked to the gender dispersion in the research group, a homogeneous distribution is seen as the percentage of woman participants is 52,3% (N=112) and that of man participants is 47,7% (N=102). As age independent variable constantly changes, it was defined according to the development periods in the analysis process. Other information on participants is given in Table 1.

Table 1. Demographical Information on the Research Group

Variables	(n)	(%)
Age (Development Period)		

<sup>51</sup> Feride Taşkın Yılmaz et al., “The Effect of Hajj Pilgrimage on Treatment Compliance in Individuals with Chronic Diseases”, *J Relig Health*, (March 2018): 1.

<sup>52</sup> Karaca, “Karaca Umrah Motivations And Effetcts Scale”, 315-330.

18-30 Young adulthood	39	18,2
31-60 Adulthood	115	53,7
60 + Old Age	60	28,0
Civil Status		
Single	31	14,5
Married	177	82,7
Divorced/Widow	6	2,8
Educational Status		
Only Literate	13	6,1
Elementary Graduate	59	27,6
Middle School Graduate	15	7,0
High School Graduate	59	27,6
College/Master's Graduate	68	31,8
<b>Total</b>	<b>214</b>	<b>100,0</b>

## 2.2. Data Collection Tools

In this study, Personal Information Form, Meaning in Life Questionnaire, and Beck Hopelessness Scale were used. The information on the scales used in the study is given below.

### 2.2.1. Personal Information Form

The personal information form made by the researcher consists of demographical questions thought to predict the meaning of life and hopelessness states of the individuals that perform the 'umra worship. The form includes open ended questions on age variable and close ended questions on gender, civil status and educational status variables.

### 2.2.2. Meaning in Life Questionnaire

The validity and reliability study of the scale<sup>53</sup>, developed by Steger, Frazier, Oishi, and Kaler, was done by Akin and Taş. "MLQ is made up of 10 articles. The scale consists of two subscales as the Presence of Meaning and the Search for Meaning. High scores from the subscales of the scale show that the individual's level of possessing the feature of that scale. The internal consistency reliability coefficients of the scale are .82 for the presence of meaning subscale, .87 for the search for meaning scale; and the test-retest reliability coefficients obtained four weeks apart are respectively .70 and .73. It was seen in the studies investigating the criterion-based validity of MLQ that meaning of life is positively correlated with life satisfaction, love, extroversion, and responsibility; and is negatively correlated with fear, hate, shyness, and depression."<sup>54</sup>

### 2.2.3. Beck Hopelessness Scale

<sup>53</sup> Michael F. Steger, et al., "The Meaning in Life Questionnaire: Assessing The Presence Of And Search For Meaning in Life", *Journal Of Counseling Psychology* 53/1 (2006), 80-93.

<sup>54</sup> See Ahmet Akin, İbrahim Taş, "Yaşam Anlamı Ölçeği: Geçerlik ve Güvenirlik Çalışması", 31.

The scale, developed in 1974 by Aaron T. Beck et al., measures the depression sensitive psycho-metrical features of the sample composed of various patient groups.<sup>55</sup> The validity and reliability study of the scale in Turkish was made by Seber et al. The scale “consists of 20 true-false premises that have 11 true and 9 false answers. 1 point is given for each answer compatible with the key, and 0 point for each incompatible answer. The arithmetical total obtained by the scale is considered as “the Hopelessness score”. The probable score variability is between 0 and 20. The premises 1, 6, 13, 15, and 19 state future related emotions; the premises 2, 3, 9, 11, 12, and 16 state loss of motivation; and the premises 4, 7, 8, 14, 18 states future expectations.”<sup>56</sup>

### 2.3. Process

The field study was realized during 15-day ‘umra visit where the researcher also participated in May 2015. Data were collected by the questionnaire method from a total of 230 Turkish participants, who had been performing the ‘umra worship in the cities of Mecca and Medina in Saudi Arabia. After sorting out the unusable questionnaire forms, 214 forms were taken under evaluation and analyzing process were performed. The questionnaire forms, the details of which are given above, were given to the participant by the researcher during free times and between worships, and the forms were answered in 20 to 30 minutes. In the practice, based on confidentiality of personal information and voluntariness, the questionnaire articles were read to the participants who were old and illiterate, in order for them to answer. It was observed that participation and voluntariness to the study were high outside of the busy worship program.

### 2.4. Data Analysis

All data collected by the forms applied to the research group was turned into numerical values in SPSS 23.0 statistics packaged software and required analysis were done by using the relevant modules of the program. In the analysis of the data,  $p < 0,01$  and  $p < 0,05$  significance levels were taken as basis.

In analyzing the data, the scores that the participants obtained from Meaning in Life Questionnaire and Beck Hopelessness Scale were put to outlier test for the realization of normal distribution. The outliers that disturbed the homogeneity were excluded from evaluation. One Sample t-Test was applied in order to analyze the variation of the levels of Meaning of Life and Hopelessness of the research group from the average. Pearson Moments Multiplication Correlation Analysis was made in order to find out whether there is a relation between Meaning of Life and Hopelessness, and to explain the intensity and the direction, if there is. One Way ANOVA and Tukey HSD and Post Hoc statistical analysis techniques from multiple comparison tests were used in order to define whether there is a relation in the significance level between the averages. The descriptive statistics of the relevant variables were also included in the study.

### 2.5. Findings and Analysis

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<sup>55</sup> Aaron T. Beck et al., “The Measurement of Pessimism: The Hopelessness Scale”, *Journal of Consulting and Clinical Psychology* 42/6 (1974): 861.

<sup>56</sup> See Gülten Seber, et al., “Umutsuzluk Ölçeği: Geçerlilik ve Güvenirliği”, *Kriz Dergisi* 1/3: 139-142.

The pattern mentioned in this field study, which aimed to investigate the relationship between the levels of meaning of life and hopelessness of the individuals performing the 'umra worship, was examined primarily with by the One Way t-Test analysis.

Table 2. One Way t-Test

Variables	t	df	p	Average	Average Difference
Meaning in Life	20,50	213	,000**	7,51	2,51
Hopelessness	-29,80	213	,000**	4,40	-5,59

Note: \*:  $p < 0,05$ ; \*\*:  $p < 0,01$

When looked at the analysis result in Table 2; it is seen that the level of *Meaning of Life* average is  $\bar{X} = 7,51$  and since the value estimated as the average score that can be taken in the scale is 5,00; there is a positively significant difference between the generated value and the estimated value ( $t = 20,50$ ;  $p = ,000$ ;  $p < 0,01$ ). On the other hand, the level of *Hopelessness* average of the research group is  $\bar{X} = 4,40$  and that it differs negatively significantly from the estimated value as it is -5,56 ( $t = -29,80$ ;  $p = ,000$ ;  $p < 0,01$ ). Pearson Moments Multiplication Correlation Analysis was made in order to examine the relational pattern between the levels of *Meaning of Life* and *Hopelessness* of the research study, and *Meaning in Life* scale and *Presence of Meaning* and *Search for Meaning* subscales were taken as the independent variable; and *Hopelessness* scale and *Future Emotions*, *Loss of Motivation*, and *Future Expectation* subscales were taken as dependent variables. Analysis results are presented in Table 3.

Table 3. Correlation Analysis Results between Meaning in Life and Its Subscales and Hopelessness and Its Subscales

	1	2	3	4	5	6	7
Hopelessness	1						
n	214						
Future Emotions	r ,548**	1					
p	,000						
Loss of Motivation	r ,779**	,132	1				
p	,000	,054					
Future Expectations	r ,735**	,329**	,344**	1			
p	,000	,000	,000				
Meaning in Life	r -,008	-,151*	,125	-,035	1		
p	,904	,028	,068	,607			
Presence of Meaning	r -,288**	-,155*	-,239**	-,148*	,440**	1	
p	,000	,023	,000	,030	,000		
Search for Meaning	r ,169*	-,070	,285**	,053	,832**	-,132	1
p	,014	,306	,000	,445	,000	,053	

According to the correlation analysis in Table 3; there is a negatively significant correlation ( $r = -,151$ ;  $p < 0,05$ ) between the levels of *Meaning in Life* and *Future Emotions*, one of the subscales of *Hopelessness*, of the individuals who perform the 'umra worship. It is seen that there is a negatively significant correlation between *Presence of Meaning*, one of the subscales of *Meaning in*

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*Life*, and *Hopelessness* ( $r = -,288$ ;  $p < 0,01$ ); between *Presence of Meaning* and *Future Emotions*, one of the subscales of *Hopelessness* ( $r = -,155$ ;  $p < 0,05$ ); and *Loss of Motivation* ( $r = -,239$ ;  $p < 0,01$ ) and *Future Expectation* ( $r = -,148$ ;  $p < 0,05$ ). It is seen that there is a positively significant correlation between *Search for Meaning*, one of the subscales of *Meaning in Life*, and *Hopelessness* ( $r = ,169$ ;  $p < 0,05$ ) and *Loss of Motivation* ( $r = ,285$ ;  $p < 0,01$ ). Difference analysis between demographical variables and *Meaning in Life* and *Hopelessness* in order to strengthen the results collected from correlation analysis and to obtain additional findings. The results are presented in the Table 4 and Table 10:

Table 4. t-Test Results of Meaning in Life and Its Subscales According to Gender

Variables	Gender	n	Average Score	Std. Deviation	t	p
<b>Meaning in Life</b>	Female	112	,733	,174	-1,497	,136
	Male	102	,770	,183		
<b>Presence of Meaning</b>	Female	112	,860	,198	,425	,671
	Male	102	,849	,203		
<b>Search for Meaning</b>	Female	112	,607	,317	-1,923	,056
	Male	102	,692	,329		

Note: \*:  $p < 0,05$ ; \*\*:  $p < 0,01$

As a result of the independent sample t-Test in Table 4 realized according to gender variable for the comparison between the levels of *Meaning in Life* of individuals who perform the ‘umra worship, there found no significant difference between the males’ and females’ score of *Meaning in Life* and its subscales ( $p > 0,05$ ).

Table 5. t-Test Results of Hopelessness and Its Subscales According to Gender

Variables	Gender	n	Average Score	Std. Deviation	t	p
<b>Hopelessness</b>	Female	112	,196	,125	-2,708	,007**
	Male	102	,246	,145		
<b>Future Emotion</b>	Female	112	,080	,127	-2,328	,021*
	Male	102	,131	,189		
<b>Loss of Motivation</b>	Female	112	,181	,186	-2,579	,011*
	Male	102	,252	,213		
<b>Future Expectation</b>	Female	112	,291	,189	-1,319	,189
	Male	102	,327	,213		

Note: \*:  $p < 0,05$ ; \*\*:  $p < 0,01$

When examined the empirical findings given in Table 5, the average scores of *Hopelessness* presents a significant difference according to gender ( $t = -2,708$ ;  $p < 0,01$ ). Therefore, the level of *Hopelessness* of males ( $\bar{X} = ,246$ ) is higher than that of females ( $\bar{X} = ,196$ ). There is a significant difference according to gender variable between *Future Emotions* ( $t = -2,328$ ;  $p < 0,05$ ), one of the subscales of *Hopelessness*, and *Loss of Motivation* ( $t = -2,579$ ;  $p < 0,05$ ); the arithmetical average of males ( $\bar{X} = ,131$ ) on *Future Emotions* subscale is higher than that of females ( $\bar{X} = ,080$ ); and also, the



arithmetical average of males ( $\bar{X} = ,252$ ) in *Loss of Motivation* subscale is higher than that of females ( $\bar{X} = ,181$ ). There is no significant difference between male and female participants in the scale of *Future Expectations*, one of the subscales of *Hopelessness* ( $t = -1,319$ ;  $p > 0,05$ ).

Table 6. *Meaning in Life ANOVA Test Results According to Age-Development Period*

Source of Variance	Sum of Squares	sd	Average of Squares	F	p	Sign. Difference
Between-Group	44,214	2	22,107	7,274	,001**	1-2
Within-Group	641,243	211	3,039			1-3
Total	685,458	213				

Note: \*:  $p < 0,05$ ; \*\*:  $p < 0,01$

As a result of the variance analysis study done in order to determine the difference between the averages of *Meaning in Life* scores according to the development periods of the individuals who perform the 'umra worship, it was found that there is a statistically significant difference between *Meaning of Life* scores of the individuals from different development periods ( $F = 7,274$ ;  $p < 0,01$ ). As a result of the Tukey HSD multiple comparison test done to determine among which groups there are differences, it was found that the difference is between the periods of *age 18-30 - Young Adulthood* ( $\bar{X} = 6,666$ ) and *age 31-60 - Adulthood* ( $\bar{X} = 7,530$ ); and *age 18-30 - Young Adulthood* ( $\bar{X} = 6,666$ ) and *age 60+ - Old Age* ( $\bar{X} = 8,033$ ). According to these results, *Meaning of Life* scores significantly increase as the age/development periods diverge.

Table 7. *One Way ANOVA Results of Hopelessness Scores According to Age-Development Periods*

Source of Variance	Sum of Scores	sd	Sum of Averages	F	p	Sign. Difference
Between-Group	114,741	2	57,370	8,119	,000**	1-3
Within-Group	1490,890	211	7,066			2-3
Total	1605,631	213				

Note: \*:  $p < 0,05$ ; \*\*:  $p < 0,01$

As a result of the variance analysis study done in order to determine the difference between the averages of *Hopelessness* scores according to the development periods of the individuals who perform the 'umra worship, it was found that there is a statistically significant difference between *Hopelessness* scores of the individuals from different development periods ( $F = 8,119$ ;  $p < 0,01$ ). As a result of the Tukey HSD multiple comparison test done to determine among which groups there are differences, it was found that the difference is between the periods of *age 18-30 - Young Adulthood* ( $\bar{X} = 3,205$ ) and *age 60+ - Old Age* ( $\bar{X} = 5,383$ ); and *age 31-60 - Adulthood* ( $\bar{X} = 4,304$ ) and *age 60+ - Old Age* ( $\bar{X} = 5,383$ ). According to these results, *Hopelessness* scores significantly increase as the age/development periods diverge.

Table 8. *One Way ANOVA Test Results of Meaning in Life Scores According to Civil Status*

Source of Variance	Sum of Squares	sd	Average of Squares	F	p	Sign. Difference
Between-group	24,189	2	12,095	3,859	,023*	1-2
Within-group	661,269	211	3,134			
Total	685,458	213				

Note: \*:  $p < 0,05$ ; \*\*:  $p < 0,01$

According to the data in Table 8, as a result of the variance analysis study done in order to determine the difference between the averages of *Meaning in Life* scores according to civil status of the individuals who perform the ‘umra worship, it was found that there is a statistically significant difference between *Meaning in Life* scores of the individuals. ( $F = 3,859$ ;  $p < 0,05$ ). As a result of the Tukey HSD multiple comparison test done to determine among which groups there are differences, the *Meaning in Life* scores of married participants ( $\bar{X} = 7,666$ ) is higher than that of single participants ( $\bar{X} = 6,741$ ).

Table 9. One Way ANOVA Test Results of Hopelessness Scores According to Civil Status

Source of Variance	Sum of Squares	sd	Average of Squares	F	p	Sign. Difference
Between-group	50,307	2	25,153	3,412	,035*	1-2
Within-group	1555,324	211	7,371			
Total	1605,631	213				

Note: \*:  $p < 0,05$ ; \*\*:  $p < 0,01$

As a result of the variance analysis study done in order to determine the difference between the averages of *Hopelessness* scores according to civil status of the participants who perform the ‘umra worship, it was found that there is a statistically significant difference between *Hopelessness* scores of the participants ( $F = 3,412$ ;  $p = 0,035$ ;  $p < 0,05$ ). When looked to Tukey HSD multiple comparison test results, between-group difference was found insignificant for [ $p = 0,51$ ;  $p > 0,05$ ].

When examined the *Meaning in Life* scores of the research group according to educational status, there was found no significant difference between the score averages of groups ( $F = 1,274$ ;  $p = 0,281$ ;  $p > 0,05$ ) as a result of the variance analysis study. *Hopelessness* scores of the group according to educational status are given below:

Tablo 10. One Way ANOVA Test Results of Hopelessness Scale According to Educational Status

Source of Variance	Sum of Squares	sd	Average of Squares	F	p	Sign. Difference
Between-group	76,849	4	19,212	2,627	,036*	2-4
Within-group	1528,782	209	7,315			
Total	1605,631	213				

Note: \*:  $p < 0,05$ ; \*\*:  $p < 0,01$

As a result of the variance analysis study done in order to determine the difference between the averages of *Hopelessness* scores according to educational status of the participants who perform the 'umra worship, it was found that there is a statistically significant difference between *Hopelessness* levels of the participants ( $F = 2,627$ ;  $p < 0,05$ ). As a result of the Tukey HSD multiple comparison test done to determine among which groups there are differences, it was found that the difference is between participants who are *Elementary Graduates* ( $\bar{X} = 5,322$ ) and *High School Graduates* ( $\bar{X} = 3,847$ ). According to these results, *Hopelessness* scores significantly decreases as the educational status increases.

#### DISCUSSION and CONCLUSION

In this study, the 'umra worship, which is a physical and financial worship that thousands of people from our country perform every year; which brings together various worships; which awakes multiple emotions of the individual, such as hope, respect, fear, anxiety, tenacity, devotion; which contains symbolical meanings; and which influences world of meaning of the individual, was examined in terms of psychology of religion by quantitative methods. The relation of the 'umra worship with the concept of meaning in life, which shapes the life of the individual and enables him/her to find consistent answer to questions, and the state of hopelessness, which includes pessimism, loss of motivation for goals and objectives in life for future expectations and emotions, was measured in the time and place in which the worship is done, and the results were analyzed.

When looked at the results obtained by the study, the most important finding is that the individuals who perform the 'umra worship have above average Meaning in Life scores, and below average Hopelessness scores. It was found that there is a negatively significant correlation between Hopelessness scale and Presence in Life subscale; and positively significant correlation between Hopelessness scale and Search for Meaning subscale; two subscales of Meaning in Life scale. In other words, the values that indicate hopelessness of the participants decrease as the values that indicate meaning in life increase.

It is known that the individual may resort to religion and concentrate on worshipping at times when the meaning of life is lost as a consequence of weakness, hopelessness, and traumatic life events. In this sense, the 'umra worship has potential to meet many psychological needs. Study findings show that the 'umra worship can affect the meaning of life positively; and can affect hopelessness negatively. 'umra can have rapid and intense effects on the psychology and the meaning in life of the individual, for both that it is a journey and a collective form of worship,

and that it includes worships such as salah, prayer, repentance, Qur’an reading, apart from specific rituals such as entering the state of iḥrām, tawaf, and s’ay. The studies in literature also support this finding. In a similar study by Notermans, it is stated: “that the worship of pilgrimage is effective in relieving the pain of individuals who have lost their relatives, and in coping with grief.” On a longitudinal study on Hindu pilgrims, it has been detected that collective worships, such as pilgrimage, where large amounts of people come together increase the psychological well-being of individuals.”<sup>57</sup> In a study on the psychological effects of pilgrimage, it has been seen that 90,3% of the participants agree on the premise “I think that the worship of pilgrimage will change my perspective in life.” Almost all of the pilgrim candidates think that pilgrimage have such importance that it can change their forms of perceptions.<sup>58</sup>

Meanwhile, the effects of ‘umra can vary, as in any other worship, accordingly with individual differences. Individual’s awareness on piousness, meaning of life, and hopelessness, demographical differences such as life standards, age, gender, educational status can affect the outcome. For instance, it has been found in a different sample in which the relationship between piety and meaning of life for university students that the sense of meaning scores of individuals with intrinsic piety is higher than those of individuals with extrinsic piety.<sup>59</sup> Likewise, in the study of Koç on the Muslim-Turkish minority in France, it has been found that the hopelessness level of the Muslim-Turkish minority, who has high intrinsic piety level, is higher than that of the group, who has high extrinsic piety level.<sup>60</sup> In the study of Yıldız, it has been concluded that “there is a positively significant correlation between hopelessness of the convicted and the rate of suicide attempt, which is closely related with loss of meaning, while there is no significant correlation in terms of age, civil status, and educational status variables.”<sup>61</sup> Similarly, there was found no significant difference between meaning in life scores according to educational status and gender variables. However, it was concluded that the meaning in life scores of married individuals is higher than those of single individuals and that meaning in life and hopelessness scores significantly increases as age/development periods progress. Both meaning in life and hopelessness being high in old age period is compatible with the phase of hopelessness against the personality integrity, which is the last phase of Erikson’s psychosocial development theory. At this phase, the individual can experience both the satisfaction of objectives completed throughout life and the remorse of the past; and the hopelessness of future and after death.<sup>62</sup>

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<sup>57</sup> Akt. Geçilioğlu, “Hac İbadetine Psikolojik Bir Yaklaşım”, 219-243. Notermans, C. D., “Loss and healing: A Marian pilgrimage in secular Dutch society. *Ethnology*”, 217-234. Tewari, S., v. dğr., “Participation in Mass Gatherings Can Benefit Well-Being: Longitudinal and Control Data From a North Indian Hindu Pilgrimage Event.”, 47291.

<sup>58</sup> Yalçinkaya, “Hac Psikolojisi”, 73.

<sup>59</sup> Kırac, Ferdi, “Üniversite Öğrencilerinde Dindarlık Eğilimi ve Anlam Duygusu”, 165-177.

<sup>60</sup> See Koç, “Diasporada Dindarlık ve Umutsuzluk: Fransalı Müslüman-Türk Azınlık Grup Üzerine Ampirik Bir Araştırma”, 415.

<sup>61</sup> Yıldız, “Tutuklu ve Hükümlülerde Umutsuzluk Ölümü İlişkin Depresyon ve Ölüm Kaygısı”, 1.

<sup>62</sup> Mustafa Doğan Karacoşkun, “Gelişim Kuramları ve Dönemlerine Genel Bir Bakış”, *Din Psikolojisi El Kitabı*, Editör Mustafa Doğan Karacoşkun, (Ankara: Grafiker, 2015), 103.

In a study in which religious changes in the individual after the worship of pilgrimage were handled, 92% is the rate of the participants who states that they experienced a change in their religious emotions and behaviors.<sup>63</sup> In another study, it was observed in the places of pilgrimage that the participants experienced the pleasure of being in a different world and a spiritual atmosphere that they feel a different kind of joy and happiness for their long-awaited hopes realized.<sup>64</sup> Religious faith and values is extremely helpful for individuals to look at future with hope and to have an optimistic attitude in life by helping them make sense of their life, gain a strong personality and by giving them a sense of safety. In a study on the relation between hopelessness and religious faith, worship and prayer, it was seen that 77,3% of the sample have high levels of hope with a high level of pioussness.<sup>65</sup>

In our study, it has been found a negatively significant correlation between educational and hopelessness level of the participants performing the ‘umra worship. Hopelessness level of males is significantly higher than that of females. The study made by Kiziroğlu on a sample of teachers shows that male teachers are more hopeless than female teachers.<sup>66</sup> These findings indicate that individual differences, such as age, education, gender, are important for the ‘umra worship, apart from contributing to reducing hopelessness generally.

The fact that there are few empirical studies on the ‘umra worship obstructs the comparing the findings with those of other studies. For this reason, the results have been discussed with findings about the worship of pilgrimage and of the studies where meaning of life and hopelessness have been examined on different samples. On the other hand, other limitations to the study includes the conditions in which the study data has been collected, the research group, and measurement tools and methods used. Apart from that, reaching to the participants in periods during which the worship is being performed and places unique to this worship and measuring their levels of meaning of life and hopelessness considered to be related with the ‘umra worship presents importance and authenticity. The most important finding of the study is that the ‘umra worship contributes to improving the meaning of life level of individuals and reducing hopelessness. The factors like gender, age, and civil status alter the meaning of life and hopelessness levels of individuals who perform the ‘umra worship. The results concluded can be put to use in interdisciplinary studies. The effect of factors, such as stress, social adaptation issue, old age, and disease, on the psychology of ‘umra can be investigated. Studies on various psychological effects of the ‘umra worship can be enriched by longitudinal studies.

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<sup>63</sup> Geçioğlu, Ahmet Rifat, “Hac İbadetine Psikolojik Bir Yaklaşım”, 95-104.

<sup>64</sup> Şahin, Hacer, *Toplumsal İlişkiler Açısından Hac İbadetinin Analizi*, 166.

<sup>65</sup> Kımter, Dinî İnanc, *İbadet ve Dua'nın Umutsuzlukla İlişkisi - Üniversiteli Gençlerde Umutsuzluk Psikolojisi ve Din Üzerine Bir Araştırma*, 148.

<sup>66</sup> Kiziroğlu, *Sınıf Öğretmenlerinin Sosyodemografik Özelliklere Göre Umutsuzluk Düzeyleri*, 3.

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