

There is a huge interest in Rumi these days, especially in the West. We find traces of Rumi's teachings in modernism and even in science. These traces supplement and round out modernism and science. Mankind is basically rediscovering Rumi. In his own day, Rumi was a pioneering scholar. The influence he had on the people and culture of his generation lives on. These lasting influences are enough to change mankind's intellectual and emotional "apparatuses." The examples Rumi gives in his teachings must be reinterpreted for us living today as he supplied answers to the problems of his own age in accordance with the spirit of the times. It is necessary to readdress the new problems of our time through the teachings of Rumi. We must read Rumi through the lens of this age and present him to the modern person while still maintaining his essence. We must see Rumi not as the hero of a novel, but more as a guiding light in our daily lives.

Taking the pulse of change is all but indispensable in this age where mankind is in a constant state of flux. We are living in a time where the internet is the new symbol of the world. We have at our fingertips a communication network that covers the entire planet. In an age where conversation is so readily available, Rumi's tiny conversations can travel a long way and benefit the whole world.

From the Information Age to the Age of Wisdom

What kind of relationship can be established between the teachings of Rumi and the opportunities brought about by the internet? What sort of connection does Rumi have with DNA?

As we know, DNA is a spiral structure, and concealed within this structure are the codes to existence. When DNA behaves according to these codes, it acts according to a person's biological nature. The work that is done produces results because it acts in accordance to that person's disposition. It is as though Rumi also discovered mankind's DNA. He identified mankind's codes, and singled out the codes to the DNA of emotion.

When we look at human history as a whole, we see that in ancient times people sustained themselves through hunting and gathering. They went out and plundered other tribes, and the powerful abused the powerless. Sedentary culture then began to develop during the age of agriculture. When the 18th century rolled along, the Industrial Revolution materialized. The mindsets of the people were different in each of these time periods. People lived by an "attack, hunt, gather, survive" logic in the hunter-gatherer period. In the age of agriculture, the notion that "land is paramount" garnered wide acceptance. Then, under the influence of industrialization, human beings began to demand "more." At the bottom of all of these mindsets, we see the impulse to live and to learn, which are humankind's basic needs. People bettered themselves thanks to the impulse to learn. As a social asset that came after the impulse to survive, the impulse to live brought about agrarian society and communal life. In fact, people became less selfish than during the previous hunter-gatherer stage. During the time of agrarian society, people's conceptions and apparatuses

changed. In industrial society, on the other hand, people's conceptions and apparatuses shifted towards profit and loss analysis. In other words, man is moving along by the carrot and stick paradigm. Society rewards those who do good work and punishes those who do bad work, in that those who do not produce are devalued. In a sense, "the human" is actually being devalued.

In the industrial age, a good horse was valued more than a weak person. This was because the horse contributed to production. In social constructs where this notion prevails, people can even apply the same mentality to children without batting an eye. "If you are not producing anything valuable for me, then you are worthless!" In such an environment, that child would feel unhappy at home and set out in search of work.

Materialist philosophy approaches everything through the profit-loss paradigm, and with the carrot and stick method. As a result of the methods and speed that technology brought to sociability within an agrarian society, mankind established a structure wherein the powerful oppressed the weak. Dialectic materialism, which casted abstract knowledge into the background and brought concrete knowledge to the foreground, began to take precedence. Thus is born the person who is overwhelmed by material. The Industrial Revolution in a sense ruptured the infrastructure of mankind and broke the sociability gained in the age of agrarian societies. A building will creak and crack the moment its foundation is altered. People are richer, but they are not happier.

The twenty-first century ushered in the information age. The good-bad, right-wrong paradigm changed according to whether or not the power of its knowledge was superior. Design and ideas became more valuable than production. Say you are building a factory, but the people who create and design

one part of that factory from scratch take a larger share than what the factory produces. There are entrepreneurs that sell the value of the brand without producing anything. Entrepreneurs are now selling their knowledge, their ideas. Thus the machine has been overcome. However, the paradigm of the broken infrastructure that we mentioned above did not change. Mankind was more communal and more humanist when transitioning from the hunter-gather period to the agrarian period. Mankind is not content in the information age. People in this information society are able to achieve many things faster with technology, but they are unable to deliver to humanity the peace and equilibrium of the agrarian society.

In the information age mankind is on the verge of realizing something new. There is another type of knowledge other than information. That knowledge is conscientious knowledge, the inner voice. For this reason, we are calling the twenty-first century the age of wisdom. If mankind is unable to grasp wisdom, then all our gains and advances will be for nothing.

The new century's conflict will be a conflict of good and evil. If evil employs effective methods, it will succeed. If good uses ineffectual methods, it will fail. Methodology remains an undeniable point. Technology is the methodology of the new century. And so good people will succeed when using good methods. The Prophet (saw) says, "God completes the actions of those who have good intent and put forth honest effort." In other words, what really matters is well-intentioned effort. Awareness of intent, in fact, is in our consciences because good intention is one of the basic components of the conscience. Therefore, a new type of intelligence, which we will call "conscientious intelligence," must be developed. With the aid of technology Rumi could be the primary speaker in the global conversation.

Mankind's Quests in the Information Age

There are common desires in history's bygone eras and in the people of today: to dominate the world, to actualize one's self, and to leave a mark on history. While the conditions may be different, this desire is shared by all of us. All of these are psychological needs that people have. Or rather, they are needs that arise as a result of demand. In other words, we do not desire them because they are needs; they become needs because we desire them.

We can say that there is a hierarchy of desire within people. As we climb to the upper echelons of Maslow's well-known hierarchy of needs, we see the need of "self-actualization." The need of self-actualization erupts in people only after basic needs are met. The desire to self-actualize drives people on a quest. Abstract goals emerge when we embark on this quest. This is because people have a need to develop an extraordinary project beyond their ordinary activities. This is what enhances humankind and distinguishes us from other living beings. Furthermore, people are aware of their existence and feel the need to leave a mark, a need that comes from the search for meaningfulness and from questioning death. Immortality is man's ultimate desire. This desire leads people to examine their lives and their existence, and urges them to seek out the Creator. This constitutes the conscientious inner voice in people.

Rumi's teachings are a formidable bank of knowledge as the information age transitions to the age of wisdom. Mankind needs Rumi's emotional and intellectual apparatuses. This resembles wearing special diving equipment in order to dive to the depths of the sea. Likewise, it is necessary to have the proper apparatus to allow man to develop spiritually. Thus

we can dive to the depths and explore the treasure trove that belongs to mankind.

Quests for Worldwide Conscientious Intelligence

When we look at studies that deal with emotional intelligence education, “self-consciousness” appears in the first stage. Then when we look at the works of Rumi, we notice too that a lot is based on “self-recognition.” People have a six-dimensional perspective that arranges strengths, weaknesses, problem-solving style, communication style and the possibilities at hand. This six-dimensional view is a holistic view. Modernism presumes man to be “flawless.” Here lies humanism’s mistake. “Man is good from birth,” it says, “Evil is external; it comes later, from the outside.” People see the bad feelings within themselves as external agitators, rather than as signs of their own weakness. An indignant defensiveness enters their minds and disturbs their mental health. But in fact, there are both malevolent and benevolent desires within people. By ignoring malevolent desires, humanism misrepresents itself to people.

There may be those who say, “Rumi was the greatest humanist there was, wasn’t he?” He was not! Humanism and “humanicity” are two completely different things. Valuing humans (humanicity) and being a humanist are two different attitudes. People can get carried away by the ideals of humanism, which prevent a person from seeing his own faults. Humanicity, on the other hand, aims to elevate human values.

Benevolent and Malevolent Tendencies

Neurological studies conducted after 1995 collected new information regarding the way in which the human brain

functions. The emotional brain emerged during these studies, and they confirmed that the human brain produced emotions such as hate, anger and animosity. Let us emphasize this: people's delinquencies must not be seen as fate. While there is no criminal gene within humans, there is a proclivity-towards-crime gene.

For example, let us compare the male brain with the female brain. The genetic codes associated with aggressiveness are more significant in the male brain, whereas in the female brain the genetic codes associated with empathy are more expressive. It is a genetic fact that males are aggressive. But this is like nuclear energy; if used with good intentions, it can motivate people. If used with bad intentions, it can be harmful. Man has an inclination towards evil, but this does not mean he will always do evil. A person may have the urge to pick money up off the ground as he walks down the street. This comes from a desire within people to come into things easily, to get money without working for it. For instance, the world's most selfish creature is a child. "That's mine, that's mine," they say. Children think the world revolves around them. There is no good-evil, beautiful-ugly distinction within a child. But the point is not to say that children are evil. It merely shows that there are undeveloped inclinations towards evil within people. The education a person receives determines whether a person will be good or evil. In other words, benevolent and malevolent tendencies are available in people as a flavoring. People must nourish their benevolent feelings and sift out the malevolent ones.

The left side of the brain makes decisions regarding judgment, analysis, and calculations, whereas music, art and sensation are the purview of the right side. The forebrain determines which side of the brain to use. The subject psychology grapples

with the most at the moment is this: How do people make decisions? How do they make choices?

Yes, genes cause the formation of thoughts such as, “take that money,” or “hurt that person.” But when those kinds of thoughts surface, people reinforce their benevolent side and say, “What are you doing? This is wrong! You are both hurting yourself and someone else.” The benevolent impulses in the brain keep the bad thoughts in check. People develop a process that allows good to triumph over evil.

Malevolent tendencies do not have the power to give orders. They merely serve a cogent and suggestive function. In other words, they can form an inner voice within the brain, but they do not have the power to enforce it.

That said, some people have more malevolent tendencies than others. For example, some people are inherently more jealous. Telling these people to simply suppress their jealousy does not suit their psychological natures. Instead, we should say, “Direct your jealousy towards a different goal and use it to compete.” The basis of education is the ability to redirect those feelings.

The emotional and intellectual apparatuses that Rumi’s teachings bring will provide a significant advantage to people in the age of wisdom. There is a concept in psychology called “*déjà vu*,” where people are seized by a feeling of seeing something they have already seen before. We oftentimes experience this feeling when reading Rumi. This is because he reminds us of things known since time immemorial. In fact, remembering is a kind of intuitional exploration. In other words, people are essentially not aware of the treasure concealed within themselves, but Rumi’s words set in motion the susceptibility to notice these riches. The feeling of “*déjà vu*” relates to that treasure. Rumi brings out our hidden needs.

As the saying goes, we all have the same software, and when Rumi says something, we all fall back on that software. In a sense, it affects the codes within our spiritual programming. It activates a sensibility within us. It causes us to experience a longing to feel good and beautiful, and even causes us to feel our absence of desire. It even brings out the need to notice absence. Intuitive perception is formed according to how we are formatted to deal with that need. We will call these intuitive perceptions conscientious intuition.

The Benefits of the Incubation Period

We need Rumi's conscientious today as well, for he was someone who rendered a great service to the consciousness of his own time. But for this to be possible, we have to want it. The desire we feel for conscientious intuition produces the necessity of a need based on it and the fulfillment of that need. Truth be told, a pang is felt at this point. We experience an incubation period formed by the need.

We should not rush through the incubation period; we must be patient and wait for good things to happen. Some suffering may occur. During the incubation period, we cultivate previous ideas with fertile thoughts and visualize. The need then takes shape as we attempt to bring it to life. A voice within us now begins to murmur. When this voice does not mobilize us to act, when it remains as a thought, the revelation does not materialize. At this point, we must take steps to bring to life the desire awakening within us, the need developing from this desire, and the inner voice and vision that emerge in the incubation period. Discoveries occur when we demonstrate patience, just as Archimedes found the power to raise water. Newton's incubation was the period he did not

leave the library during the Great Plague. Afterwards he had discovered the power of gravity.

We are mistaken if we think that trees bear fruit in a week. Over the course of a year, trees endure the winter and many storms. The same is true for man's thought production. There is no achievement in repeating the thoughts and ideas of others. Achievement is based on creating new ideas. People not only can improve themselves, but also surpass themselves. So in this sense, Rumi teaches people how to achieve more than they may think possible. He shows people the way to inner discovery as he ushers in the age of wisdom. He presents wisdom's vision through stories and lectures that appear simple.

The following example demonstrates this simplicity. An expensive computer is broken and nobody in the office can fix it. In the end they call a technician. The man works on the computer and after he replaces a small part, the computer works again. "What do we owe you?" they ask. The man says, "A thousand dollars and fifty cents." They reply, "We understand the thousand dollars, but why the fifty cents?" The man answers, "The fifty cents is for parts, the thousand dollars is for the know-how." The issue is knowing when and where to use the part. Otherwise anyone could replace the part.

The Cornerstone of Mankind

The technician could repair the broken machine because he knew where to insert the part. Likewise, a stone in the middle of the road is useless, but it becomes valuable when placed in a building as part of the whole. The need we have for Rumi arises in relation to man's broken infrastructure. Rumi reinforces the sense of values that makes humans human. Values are the cornerstones of what makes humans human. If mankind were a building, the foundation of this building

at this moment would be unstable. The decorations are very nice, the façade looks great, but the foundation is shaky. We must repair the shaky foundation in order to secure the building's future. What we learned from Rumi reinforces mankind's foundational values. Malevolent tendencies can be rendered to serve the truth by using them positively with the correct methods. Our benevolent tendencies can become unsuccessful though, if we do not use good and correct methods.

Doing nothing is one reason for good tendencies to fail. While bad people strive for evil, good people must strive for good. There is a trace of selfishness in the sentiment, "Let me live in my own sheltered world without getting mixed up in wrongdoing."

Withdrawing to a corner and not interfering may serve the purpose of fleeing from evil, but we must be aware that this is an easy-way-out attitude. When a companion approached our Prophet and said, "Communal life is bad. There is a cave over there, and next to it there is water. I want to live there with my family," our Prophet said, "We were not sent into this world for that." In other words, we have no right to act selfishly. We cannot save only ourselves or keep our hands from getting dirty when there are so many people wallowing in the mire, estranged from God. Taking a risk to do good is more beneficial than taking a risk to avoid evil. But it is necessary to really know where that boundary lies, because evil has the capability to spread like germs. If we follow basic hygiene rules we can keep these pathogens at a safe distance. Likewise we can resist evil.

Let's say that your field is filled with grass weed. The best way to keep the grass weed under control is to work the field. If you walk away, the field will be overwhelmed by grass weed. The person at fault would be you. Communal life is also like

that. If we do not make an effort to spread good and beautiful things, we would leave the field to evildoers and we would be responsible for this. The good guys must be absolutely vigilant. Evildoers are inherently already active. People must perform ablutions in order to pray. Yet all it takes to show a lack of adoration is sitting and doing nothing. That is to say, doing good requires a dynamic effort. Evil, on the other hand, emanates from the self.

Rumi strived in his own time to propagate what was good and beautiful. Through these efforts, he produced many concepts and an extensive body of knowledge.

His great aims and objectives were that which make humans human. When we look at what was Rumi's goal, we see the concept of "divine love." He was always searching for ways to reach Him.

Emotional Intelligence and Rumi

Antonio R. Damasio's book, *Descartes' Error*, was a turning point for the scientific world. As we know, Descartes argued that everything is composed of the mind when he said, "I think, therefore I am." This understanding excludes emotions from the category of science. In other words, scientists brush them off as if to say, "emotions are supernatural things; they do not fall within our field of knowledge." In 1995, emotions entered into the purview of science. Active fields emerged that dealt with emotions in the brain and Rumi's teachings became redefined in these fields. What we now know as emotional intelligence is actually the systemized and methodologized revelation, albeit subconsciously, of Rumi's teachings to the whole world. Emotional intelligence, in fact, is the scientific equivalent of Rumi. The reason that Rumi has garnered so much interest in the West is that the things he said have recently begun to be uttered by science. Rumi supplies invaluable material for those who wish to embark on emotional explorations. We can take this material and easily explain it with new scientific data. Thanks to the internet, the whole world can know Rumi.

One of the links between Rumi and emotional intelligence is the recognition of the self, which we call self-consciousness. Self-management comes after this. After he knows himself, a person must learn to manage himself. For example, driving a car is a skill. After learning how to do it once, it can be

done without giving it a thought. Rumi, in a sense, turns the most important things in life into skills and habit. He directs people to the traffic signs on the road of life and shows them the true way. Then comes social consciousness. Empathy falls within social consciousness. We see that the Prophet (saw) was the greatest source of inspiration for the illustrious Rumi. He offered his age what he took from Him (saw). The Holy Koran and the sunnah of the Prophet were the resources that Rumi benefited from.

The person who knows where he is on the map can decide where he wants to go. He knows the environment and community he lives in through social consciousness and so he passes on to relationship management. We see that the four stages of emotional intelligence (self-consciousness, self-management, social consciousness, relationship management) are in Rumi too.

Now We Must Discuss a New Kind of Intelligence: Conscientious Intelligence

We consider Rumi's great aim, and the achievement of this aim, to be an extraordinary project. His great aim and extraordinary project shows that he transcended boundaries of thought, broke intellectual constraints, and made sweeping changes in the fields of consciousness and perception. These changes have biological counterparts, and it is necessary to clearly understand what they are. Over the last few years, positive psychology studies have been conducted to define these counterparts. As a result of these studies, a set of skills surfaced, and the five areas of the human mind were able to be developed. The detected skill sets are also known as "areas of intelligence."

Logical Intelligence

The first characterization of intelligence, known as IQ, was made a hundred years ago. This characterization of intelligence, or “logical intelligence,” was seen as the only area of intelligence, and was considered undevelopable. If a person’s height of 1.8 meters is written in his genes, then his reaching this height is connected to these clear conditions. If he does not eat well or take care of his health, it is possible he could top out at around 1.6 meters. In this context, logical intelligence can also be developed. For instance, there are several concepts in the tests used to measure logical intelligence. These are reflected in a person’s being an idealist or thinking strategically toward life, thinking outside the box, planning for the future, and believing in oneself. Using reasoning skills in the proper way is a characteristic of superior people. These people, who can analyze profit and loss well, at the same time become more successful in verbal subjects such as calculation, word learning, and creating new ideas.

Values of Logical Intelligence

- ✓ Being an idealist, able to dream
- ✓ Creating ideas
- ✓ Anticipating the future
- ✓ Creating expectations
- ✓ Thinking strategically
- ✓ Thinking outside the box
- ✓ Believing and trusting oneself

Emotional Intelligence

People who have high values of “emotional intelligence” make healthier decisions that involve emotions. While being

an idealist in important in logical intelligence, being an activist is important in emotional intelligence. Logical intelligence is the capacity to see the right idea and advance in the intellectual arena, whereas emotional intelligence is the capacity to set this into motion. Emotional intelligence enables us to withstand the difficulties we face. People have dreams and ideals, but they may not be able to actualize them. But if emotional intelligence comes into play here, the person in question can realize her ideals. In other words, emotional intelligence can sustain one's spiritual composition in difficult situations, just as a fruit-bearing tree can improve its position under any circumstance. Some of the basic characteristics of people with high emotional intelligence are hopefulness, optimism, courage, empathy and synergy. Just as these people have a high degree of internal motivation, they also use external motivation to their advantage. They have no trouble trusting and believing in people. They employ fun and humor and are fond of aesthetic pleasures. They mainly see the positive. You could also say that they have self-confidence. These characteristics enable them to turn their interests and concerns into action. They save every lived experience as if it were an earning.

There are people who know five languages and speak them as if they were their mother tongue. But they work for a wage that is barely as much as a pensioner's salary. They were unable to use the abilities and diversification they have. They can easily learn a language whenever they want, but they are unable to go and get a job as a tour guide, for example. They could not make this happen because they were unable to see the whole; they became good in only one area. The key is to have the ability to develop and use all the areas of intelligence.

Values of Emotional Intelligence

- ✓ Being an activist
- ✓ Hopefulness
- ✓ Optimism
- ✓ Courage
- ✓ Empathy
- ✓ Generating synergy, embracing
- ✓ Internal and external motivation
- ✓ Believing and trusting in people
- ✓ Prone to humor and being fun
- ✓ Possessing aesthetic values
- ✓ Having ambitious projects
- ✓ Seeing the positive
- ✓ Possessing self-confidence

Somatic Intelligence

Another kind of intelligence is “somatic intelligence.” This type of intelligence corresponds to discipline in a person’s life. A person can establish inner discipline as a result of somatic intelligence. These people can manage time well, do not turn back when faced with difficulty, and follow through with their plans. Since they are also realists, they can see the facts.

Idealists, lacking the qualities of realism, are prone to give up almost immediately. They cannot motivate themselves if they are not also activists. Even though a person may be an idealist and an activist, if he is not a realist, he is liable to hit a wall and live in a dream world. Those who are realists are able to examine the facts, set their sights on goals, keep distractions at bay, and take risks. They are determined, they keep

up with their work, and are likely to behave unselfishly. These are the values of discipline that somatic intelligence offers.

Values of Somatic Intelligence

- ✓ Internal discipline
- ✓ Being a realist
- ✓ Setting one's sights on goals
- ✓ Keeping distractions at bay
- ✓ Able to take risks
- ✓ Commitment
- ✓ Persistence
- ✓ Self-sacrifice
- ✓ Determination

Social Intelligence

There is also “social intelligence.” People who possess social intelligence manage their relationships with people well. They adapt more comfortably to social environments. These people are like an orchestra conductor; their leadership qualities are well developed. Their ability to empathize is also advanced. They make fewer mistakes in social settings. They are successful at crisis management. They can identify with those who hold opposing views and establish healthy relationships. They can easily fill in the missing pieces of a puzzle. Their biases are better able to see the difference between perception and fact. People who have developed this type of intelligence are compassionate and embracing. They are reassuring, and are open to collaboration. They have the ability to assess risk. They are active listeners. They can make solution-oriented

decisions. They take into consideration the feelings and needs of others.

Values of Social Intelligence (Social Consciousness)

- ✓ Compassionate and embracing
- ✓ Open to collaboration
- ✓ Reassuring
- ✓ Assessing risks
- ✓ Managing crisis
- ✓ Being an active listener
- ✓ Able to make solution-oriented decisions
- ✓ Considerate of other people's feelings and needs
- ✓ Strengthening family ties

The most important type of intelligence that we will emphasize regarding Rumi is “conscientious intelligence.” This can also be referred to as “spiritual intelligence.”

What is this Conscientious Intelligence?

I consider the word “conscientious” to be more correct than “psychological” when it comes to naming this type of intelligence. Conscientious intelligence in a way is a person's ability to listen to his inner voice and the ability to recognize his internal and external responsibilities. There is a voice inside of us that tells us what is right and what is wrong. Therefore those who have a high level of conscientious intelligence consider their accountability in every matter they undertake. So instead of only thinking of their interests, they also feel beholden to the Creator. Thus they have ethical values. These

people are honest and principled in every circumstance. There is a saying that goes, “The mother of being a good person is modesty, and the father courage.” These people are likely to take risks for what is right. Even though they are personally humble, they can also be assertive. At the same time, they can do this without inflating their egos. That their ego remains under control is another sign that they prioritize their values. This type of person behaves not on behalf of their ego, but in the name of their principles. They can take serious risks for their principles. When you look at these people, we see that they are extremely humble personally, but when you look at the work they do you encounter feats that normal people would not dare attempt, as well as their successful results.

These people are those who speak wisely, whose speech is imbued with wisdom. They use their moral reasoning very well while making decisions. They care about being honest, principled, and well intentioned. These kinds of people are proactive rather than reactive because they feel beholden to the Creator. Since they know that life is in Allah’s control, they are aware of their own limits. They never forget that they are guests in this world, that they are tenants here. They believe that being a “good person” is required in exchange for the life that was given to them in this world. They think, “I have no right to this world if I am not a good person. Even if heaven is given to me after I die, it is by Allah’s virtue.” They may not achieve prosperity from such sentiments, but they do think anything less of their value. For them, both outward appearance and moral principle are important. They take into consideration attributes such as personality and character. They emphasize using concepts such as social standing, power, fame, money and beauty in an ethical way.

Values of Conscientious Intelligence

- ✓ Ability to listen to one's inner voice
- ✓ Internal-external responsibility
- ✓ Accountability
- ✓ Responsibility toward creative power
- ✓ Possessing ethical values
- ✓ Using moral reasoning
- ✓ Meekness
- ✓ Honesty and havin principles

Examining Low Conscientious Intelligence through Questions

When asked the question, “Is it truth that yields power or power that yields truth?” those who wield unethical power will answer, “Power yields truth.” They think, “might makes right.” On the other hand, those who have a developed moral sensitivity say, “The truth is powerful in and of itself.” According to them, the truth yields power. If we ask a person who has ethical values and a high level of conscientious intelligence, “What is a mistake?” they would say, “Committing an error.” However, a person lacking ethical values would say, “The mistake is getting caught.” In their view, if you do not get caught, then it is not a mistake. This is a manifestation of the Machiavellian attitude.

For people who have undeveloped ethical values, the answer to the question, “What does it mean to be faithful?” is “It is better to be loyal and faithful to someone than it is to be honest with them.” Let’s say that you are loyal to a leader and therefore you are able to tell lies on his behalf because to him loyalty is more important than honesty and fairness. This kind of leader is willing to exchange honesty for obedience.

I have witnessed an example of this. A famous businessman and his wife were seated in a bakery having a chat with another couple. The men began to argue. The argument escalated and ended up in court. Both the businessman who initiated the quarrel and the other party overreacted. They both were at fault, but in order to absolve himself, the man produced his wife as a witness. His wife said, “I cannot say anything that

is not true. You are at fault here.” Because the woman told her husband, “I cannot defend your wrongdoings,” the man sued for divorce. By saying, “being loyal is more important than being honest,” the man demonstrated a lack of moral intelligence. People low in conscientious intelligence do this daily. In other words, they talk and handle their affairs differently in every setting.

But people with a high level of conscientious intelligence demonstrate a decisive resistance. Whenever something comes up, they say, “I can do only this much.”

When it comes to divvying up goods or money, those who lack ethical values are stingy with the share they owe, and say, “That’s more than enough for you.” While those who do have ethical values are in favor of equitable distribution. They say, “I am doing this in the name of fairness because this is your due,” in a way that does not demean the person they are dealing with.

Unethical people immediately go on the defensive whenever there is an investigation into their dealings. Those with ethical values, on the other hand, first ask questions, offer suggestions, accept their shortcomings, and take steps to improve themselves.

When we examine the lives of people with high levels of conscientious intelligence, we see that they have put these kinds of principles into action. They are not hasty, but very patient. They do not jump to conclusions. Even if they have troubles in the beginning, they triumph in the end. They are successful. The most important motivation in their lives is internal motivation. They have vivacity and can self-motivate. They do it not because others say, “do it,” but because it is right. And they do it on time. Their lives lack laziness because they are motivated by their own intrinsic reasons. They try to look at events through the optimist’s window. They are also aware of what is outside themselves.

Conscientious Intelligence and the Philosophical World

Optimism is the norm and insecurity the exception in the lives of those who possess conscientious intelligence. They see both positive and negative situations, and do not despair. They do not give in to feeling like a slave or a sacrifice. They would even be happy in a dungeon. It is important for them to appreciate the things they own and take pleasure in the little things. Those with high conscientious intelligence are sincere and ingenuous. Their sincerity increases their cogency, and they have more friends and confidants. Since they are so effortlessly accepted they easily avoid loneliness. These people detest two-facedness. Even engaging in ceremonial formalities makes them uncomfortable. They take pleasure in kindness, benevolence, and generosity. They are trusted and loved for these attributes. They comfort the people around them. Though they are sometimes seen as wrong in the short term because of their strict adherence to their principles, their greatness is understood in time, sometimes even after they die. Rumi too was most understood after his death. His son, Sultan Walad, collected his works.

The revolutionary works created by people with superior sagacious intelligence show up after they pass away. For instance, a beanpole can reach two meters high during the bean season, becoming a luscious plant, but it is finished at the end of the season. A pine tree, on the other hand, grows

slowly, and does not reveal its splendor until many years later. Walnut trees begin to produce fruit only after a long time, but the tree has a long lifespan. Wise people, too, enjoy a long lifespan and produce enduring works.

Seven values regarding trustworthiness were identified in a study conducted in 2009 on 54,000 employees. Being honest was found to be the primary trait that 54,000 employees looked for in a leader. The second trait was being people-oriented, the third was being open to communication, and the fourth was possessing vision. The fifth trait was being meticulous at work, followed by being motivational, and demonstrating courage. We see that all of these characteristics are the components of conscientious intelligence. These are also acquired values.

Comparing oneself to successful people at work is the wrong technique. The correct technique is for a person to compare the situation at hand with the goal he sets for himself. Success is not a momentary thing, but the sum or end result. When an envious person sees someone who is successful, he sees the momentary success that has attracted his attention, and feels there is something missing inside himself. The person who thinks correctly sees the total rather than momentary success. They think, "At the end of my life, if I have done these things, I will have achieved success." These thoughts can be invoked to motivate oneself. This can consist of a motivational thought such as, "I must achieve that success in an upcoming period of my life." This way when you see a successful person, that feeling of envy welling up inside you will be swept away to a place where it can do no harm to the other.

The most important benefit of conscientious intelligence is inner peace. A person who has superior logical intelligence has

vision, and is distinguished and successful. But is he happy? Napoleon said, "The number of days I have been happy in my life has not exceeded six." He had ambition, talent, and effort, but he did not have the characteristics of sagacity. In the end he was not happy.

Conscientious intelligence offers people serenity. People who have emotional intelligence can be charismatic leaders. They can motivate the masses and achieve victories. But emotional intelligence by itself can come and go like a flash in the pan. Someone who has high social intelligence but does not have an ounce of sagacious intelligence can be an excellent marketer and an expert on human relations, but ends up alone in the long run. He ends up this way because he is not trustworthy. As the saying goes, "All show and no soul," even this person's relationships with his kith and kin are poor. Even though he may make a great impression on people initially, he cannot establish happy and meaningful relationships with immediate relatives. This is because he lacks the abilities to maintain relationships. All five types of intelligence must be in a clear balance at the same time in order to foster sustainable relationships. In other words, a person must develop his conscientious intelligence if he says, "I want to be someone who is loved."

For all the physical differences seen in the animal kingdom, the psychological programming in animals is fixed. People, on the other hand, have a huge psychological capacity. Even though at first glance we may seem more or less the same, there is a significant difference among people in how they exercise this capacity. When Einstein saw a person who was living only for pleasure and interested only in having a good time, he would say, "He has been given a large brain by mistake, since for him the spinal cord would fully suffice." If a person

is given this large brain, his duty is not to merely satisfy his basic needs, but to create abstract ideas, philosophize, question life and existence. Our Creator speaks to us in the language of events. A person can understand this language merely by thinking, "What is our Creator's message in this?" There is an example of a town in France, which was flooding. Some people escaped to the roof of the church. The priest, however, stayed and said, "Let God come and save me." Someone came to save him but the priest said, "God will save me." Then a boat came to rescue him. He refused to get in, maintaining that God will save him. Finally a helicopter came, but he sent that away too. When he passed over to the other world, the priest said, "Oh God, I prayed to you so much, but you did not save me." Upon hearing this, God responded, "My foolish servant, I sent you a man and you didn't come. I sent you a boat and you didn't get in. I sent you a helicopter and you didn't board. What more could I have done?" The language of events looks like this. We must look at every experience and try to find the meaning that was sent on that occasion.

When we experience an event, we must think, "I wonder if this is a message from God." God communicates with people in this world through acts. Miracles are particular to prophets, but the Creator has countless ways in which to address us. God appears in the world under the name, *al-Hakim* (The All-Wise), and this name necessitates the existence of acts. If you do not abide these acts, it means that you misunderstand the attributes of God. God does not give without effort. We see that beautiful things are always begotten through tribulation. The laws of psychology have already been laid down, for these are in fact God's laws. Acting in accordance with them does not hinder a person's freewill, but it also does not absolve people from responsibility.

Mankind employs four methods to try and grasp the truth. The first is science, the information the five senses detect through testing and observation. This information source may not be enough to find the truth. The second is reasoning techniques. We can understand some situations through reasoning that we cannot comprehend with the five senses. For instance, if we see smoke rising from a place, we assume that there is also a fire there. If we still do not reach the truth after using this method, then we turn to the inner voice, to intuition. It is here that conscientious intelligence comes into prominence. People with superior conscientious intelligence listen to their inner voices. They discover things that they cannot see or hear.

But to what degree can we trust the voice that comes from within us? Can a person who takes a test answer a question he doesn't know the answer to by listening to his inner voice?

The inner voice must have a foundation. For example, any one of us has a fifty percent chance of making the right decision when using our inner voice to buy a watermelon. But if a person whose job it is to know about watermelons says, "This watermelon is good," then that chance jumps to 90%. When you ask, "How do you do that?" he will not give you a straight answer, but maybe it is because five thousand watermelons have passed through his hands. He has become so skillful through performing his work that he intuitively knows which ones are good. "Clinical intuition" in medicine also resembles this. Doctors understand what kind of disease patients have just by looking at them. This is a skill developed from wisdom. This requires a certain reservoir of knowledge.

Actually, there is a relative anecdote. A man walks into a parrot shop and looks at the prices. A parrot that speaks five languages is priced at \$10,000; the one that knows three

languages costs \$7,000, and the bird that only speaks one language goes for \$1,000. He stops when he passes in front of one of them. The parrot is priced at \$15,000 even though it has no advertised talent. The man feels the need to ask the salesman what his talent is. He replies, "By golly, I don't know what his talent is either, but the others address him as 'my master' and 'my teacher.'"

If the three paths we listed earlier (science, reasoning, intuition) do not lead one to truth, there is the fourth and final path, which is a person's set of beliefs. If a person does not sense that there is anything missing in life, then there is definitely something missing. If he cannot comprehend what is missing through the five senses, nor through reasoning or intuition, he may accomplish it through his beliefs. This is because the brain does not accept information that it cannot recognize. In order for a person to make his brain accept information, he must place what he learns in a logical framework. Otherwise his information saving system will not work.

In order for a person to acquire good and beautiful attributes, he must need these attributes. When a person has a need, he will find a way to satisfy it somehow. The books we read in order to improve our personalities supply us only with clues to that treasure. But searching for and finding that treasure is our duty. We will make a great effort, we will put on our diving suit to go diving, and we will endure trials and tribulations. After all, what is easily gained is easily lost.

Rumi and Folklore Therapy

There is a technique in psychotherapy called “folklore therapy.” In this type of therapy, a person receives stories through which he tries to make a mental transformation. The pedagogical content of the stories are emphasized in some way. This method of psychotherapy, which uses stories, is called “bibliotherapy.” Psychologists use this method and recommend it as scientific.

In some volumes of the *Masnavi*, there are sentences such as, “It is the remedy of souls (psyches); it brings the lover to the beloved and the cure to the sick.” One can actually use the *Masnavi* for the purpose of attaining inner rehabilitation. The stories and parables recounted in the *Masnavi* have various functions. The first function is to mirror. When a person reads a story, he gains awareness. He sees a reflection of his own mental profile and psychological condition. Stories function as mirrors regarding the recognition of the self. Secondly, the stories function as models. They provide perspective on symbolic and cognitive thought and social norms. They contribute to human development. The narratives also contribute to the “handing down of tradition.” They pass on the cultural repository from the old generation to the next. In light of all of this, the role of Rumi most worth emphasizing is his function as folklore therapist.

Rumi’s works are not just works of art. On the social level he was a dynamic architect of change. At the same time,

Rumi's stories occupy a very special place in terms of healing. Well, how do the stories do that? His stories alleviate fear and anxiety. They can help build for self-confidence. He presented stories that abolished prejudices. He told stories that today correct wrong thinking and teach alternative thoughts. He employed examples that teach people new attitudes of display. He used the way society understood the stories' morals as a type of folklore therapy.

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The use of metaphoric ideas in stories is one of the methods practiced in psychotherapy. A person makes analogies using these metaphors. The person hopes to effect change and overcome his problem by comparing what he has done to the metaphor. When we look at Rumi's works too, we see that he used metaphors to make analogies. By using these techniques, his work enables change to be directed toward healing. His stories teach people new ways of thinking.

Consider a person is exposed to infidelity. Violence is the primitive reaction to this situation, but reactions vary from person to person. Some people bottle it up inside. Others go to the doctor. Some even attempt to commit suicide as an act of revenge. But really, in order to reach a solution, a person must first be able to talk about that event. When we look at Rumi, we see that he teaches us to talk and discuss.

In bibliotherapy, the patient analyzes and derives inferences from a story. Using the inferences he has gained, he examines the issues that lie at the root of his own problems. Being inside the resolution process and being able to make inferences, teaches people to work through problems. This is how trauma heals. And so the stories Rumi told also have a healing effect on trauma.

Just as a drop of water can carve marble if it continuously drips on it, people can bring about a weakening in their men-

tal structure if they continuously think the same thoughts. The neural structure of the brain can deteriorate. Rumi's stories have a repellent effect against such repetitive thoughts. By using stories, Rumi favored the right brain in learning. Intuitive learning and the artistic fields such as music and painting come into play in right-brain learning. One learns through emotion. If you learn something only through left-brain learning, you only learn through memorization. But when you engage both the right and left side of the brain, fun and disciplined learning occurs. Rumi's activation of the right brain via stories perpetuates the learning process.

This allows us to see the whole picture in our lives. In literature this is referred to as "six dimensional thinking." The six dimensions refer to front-rear, right-left, and low-high. In other words, a person can analyze something by referring to it in terms of future-past, dangers-opportunities, and strengths-weaknesses. In short, we see that Rumi's bibliotherapy technique has been put into practice.

We have stated that Rumi reinforced social norms as well. But he not only reinforced social norms, he updated them too. We too can interpret and update his answers according to the times. We are trying to contribute to these updates in some way.

Folklore therapy is a difficult job. If necessary, people must change the way they have been thinking their whole lives. Some people are scared to death of innovation and change. Change becomes especially hard after a certain age. Step by step, Rumi helps people first confront their fears and then cope with them.

We see that Rumi often tells stories using "I language." When a person's boundary comes under attack by an accusatory "you," he responds with a border defense of equal

intensity. And so an ego war ensues. We see that this is lacking in Rumi. He did not characterize anyone as completely good or completely bad. He approached people by distinguishing good attributes from bad attributes.

One reason that Rumi has maintained his persuasiveness over the centuries is that he applied what he taught to his own life. There is also an example of this in the life of the Great Imam, Abu Hanifa. One day, a father brought his child before the Great Imam (ra). The father said that his child had broken out all over in sores because he had eaten a lot of honey, and that the cure lay with Allah (cc). He implored the Imam to examine the child. The Great Imam (ra) turned then to the child's father and told him to come back in forty full days. The father returned home without a cure. In forty full days he came back to the great holy man. The Great Imam turned to the child and stroked his head. "Do not eat honey anymore, my child." The child responded, "Okay, uncle. I will not eat it anymore." The child's father was confused and said to the Great Imam, "Why didn't you say this forty days ago?" Abu Hanifa responded, "Forty days ago I had eaten honey. If I had said then what I said now, the child would not have listened to my words and would have continued to eat honey. I did not eat honey in forty full days so with God's permission your child will not eat honey any more and the sores on his body will close. The child really did give up eating honey and the sores healed.

Rumi too lived firsthand the wisdom he preached. Wise and knowledgeable people apply their wisdom to themselves first. On this point, it is necessary to know and distinguish the qualities of intellectual, wise man and the enlightened person. The intellectual possesses wisdom and imparts that wisdom to others. Just as the sculptor shapes marble and the

carpenter wood, the intellectual shapes other people. The wise man, on the other hand, primarily shapes himself. The enlightened person, however, shapes both himself as well as others. When examining Rumi, we see that he transcended wisdom to the stage of enlightenment. We call his wisdom, “Side by side with God among the people.” This is a more enduring kind of wisdom. Because of this Rumi left his mark throughout the ages.