

Cognitive Therapy in Rumi's Works

Mevlana'nın Eserlerinde Bilişsel Terapi

Mehmet Ak¹

¹Necmettin Erbakan University, Meram
Faculty of Medicine, Department of
Psychiatry, Konya, Turkey

Address correspondence to:

Mehmet Ak, Necmettin Erbakan University,
Meram Faculty of Medicine, Department of
Psychiatry, Konya, Turkey
e-mail: drmehmetak@gmail.com

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Öz

Biyopsikososyal bir varlık olan insanın, psikolojik sorunlarını anlamak ve iyileşme sürecine katkı sağlamak için kültürel ve dini öğelerden de yararlanılabilir. İnsanlık tarihinin başlangıcından beri mental sorunlar var olduğu için iyileştirici ve dayanıklılığı artırıcı öğretiler geliştirilme çabaları da olmuştur. Bazı öğretilerin yerel kalmasına karşın tüm insanlara etki edebilecek ve ortak hazinemiz olarak kabul edilebilecek birçok öğe de mevcuttur. Mevlâna, Anadolu ile özdeşleşmiş ama evrensel olarak bilinen bir mistik, felsefeci, şair ve düşünürdür. Eserlerinde yaşadığı yüzyılın dini yaşantısı ve düşünce dünyasına katkıları gibi insanın ruhsal yapısını da ilgilendiren gözlem ve tespitlerde bulunan bir kişidir. Dünyada en yaygın kullanılan ve hakkında bilimsel araştırmaların yapıldığı terapi yöntemi Bilişsel Davranışçı Terapidir. Bilişsel kurama göre kişi karşılaştığı nesnel durumu, mevcut bilişsel alt yapısı nedeniyle çarpıtır. Bu çarpıtma sonucunda ortaya çıkan otomatik düşünceler, işlevsiz bir takım duyguların ve çoğunlukla bu duygularla ilişkili davranışların ortaya çıkmasını sağlar. Rumi'nin eserlerinde düşünce-duygu ve davranış ilişkisini vurgulayan ve çeşitli ruhsal sıkıntılardan kurtulmak için farkındalık ve bilişsel değişimi öneren birçok tavsiyeler yer almaktadır. Bu gözden geçirmede Mevlana'nın eserleri Mesnevi, Fihi-Ma-Fih, Divan-ı Kebir, Mektubat ve Mecalis-i Seba taranarak bilişsel kuram açısından irdelenmiştir. Rumi'nin şiirlerinde, kullandığı öykülerde birçok bilişsel kuramla ilintili öğeler olduğu ve bunun psikoterapi uygulayıcılar tarafından danışanların dayanıklılığını artırmak ve bilişsel değişimleri için kullanılabileceği düşünülmüştür.

Anahtar Kelimeler: Mevlana, bilişsel terapi, düşünce

Abstract

Cultural and religious elements can also be used to understand the psychological problems of the human being, who is a biopsychosocial being, and to contribute to the healing process. Since mental problems have existed since the beginning of human history, there have been efforts to develop healing and resilient-enhancing teachings. Although some teachings remain local, there are many elements that can affect all people and can be considered as our common treasure. Mevlana is a mystic, philosopher, poet and thinker who is identified with Anatolia but is universally known. In his works, he is a person who makes observations and determinations concerning the spiritual structure of humanregarding the religious life of the century he lived in and his contributions to the world of thought. The most widely used and scientific research carried outtherapy method in the world is Cognitive Behavioral Therapy. According to the cognitive theory, person distorts the objective situation he encounters due to his current cognitive infrastructure. The automatic thoughts that arise as a result of this distortion lead to the emergence of a number of dysfunctional emotions and behaviors often associated with these feelings. Rumi's works contain many recommendations that emphasize the relationship between thought-emotion and behavior and suggest awareness and cognitive change to get rid of various mental distresses. In this review, Rumi's works were examined in terms of cognitive theory by scanning "Masnawi", "Fihi-Ma-Fih", "Divan-ı Kebir", "Mektubat" and "Mecalis-i Seba". Rumi's poems and the stories he used were thought to have elements related to many cognitive theories and that this could be used by psychotherapy practitioners to increase the resilience of clients and to change their cognition.

Key words: Rumi, Cognitive therapy, thought

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INTRODUCTION

Human is a biopsychosocial being. As well as having an impact on the development of the physical elements of the geography where was borned and lived, the cultural, religious beliefs and social variables of the society are also effective in its spiritual development. Mental health professionals must comprehensively assess their biological, psychological, and social areas to understand and help their patients. Therapy interventions should also cover these issues (1). Many factors such as cultural, religious, and social, can be used in understanding psychosocial factors and utilizing them for treatment. It is important for effective therapy that the therapist learns the social and religious elements that are beneficial to mental health in the society in which he lives. Today, cultural and mystical elements appear to be effective in cognitive therapy and subsequent acceptance-commitment and mindfulness-based therapies (2-4). In this regard, it is thought that the examination of Rumi's works in the perspective of cognitive theory, for whom we can use the definitions such as mystic, philosopher and poet, identified with Anatolia but universally known, will contribute to the field.

Mevlana Jalaluddin Rumi was born in Balkh in 1207 and spent his childhood there. The city of Balkh has been the capital of more than one civilization throughout history as it was established on the main trade routes connecting India to the north and east due to its strategic location. At the same time, in Balkh, one of the socioeconomic and religious centers of Khorasan, people of different races, religions and sects lived together, and so created a rich cultural and religious mosaic. Balkh is considered as one of the centers of Zoroastrianism, Buddhism, Hellenism and Melamiteness. Rumi's first teacher was his father, Muhammad Bahâeddin Walad (5). The teachings of a father who was fed by this mosaic and his own nourishment of this cultural richness were effective in Rumi's creation of ideas that could be adopted all over the world and used in different disciplines. With the religious life of the century, he lived in and tis contributions to the world of thought; Rumi is a person who makes observations and determinations that also concern the spiritual structure of human. For this reason, he has reached a widespread readership all over the world and UNESCO declared the year 2007 as the year of Rumi and described him as an "Eminent philosopher and mystical poet of Islam who advocated tolerance, reason and access to

knowledge through love. His mystical relationship to Islam produced masterpieces that well beyond the borders of Turkey has marked Islamic culture and devotion" (1).

Aeron Temkin and Albert Ellis is considered as founders of cognitive therapy, which is currently one the the most widely utilized psychotherapy methods. In this model, thought has a central role in depression, anxiety, and other emotional changes and in the persistence of these emotions (6). Beck's cognitive model suggests that there are many levels of cognitive assessment. According to the cognitive model, in the case formulation, the person distorts the "objective situation" encountered due to the current cognitive infrastructure. The "automatic thoughts" that emerge because of this distortion lead to the emergence of several dysfunctional emotions and behaviors often associated with these emotions (7,8). In cognitive therapy, it is suggested that the therapy should be focused on the thoughts and beliefs of the individual, since people have the potential to eliminate and reduce the impact of experiences by commenting on their experiences and thinking about them (8). In Mevlana's works, there are many recommendations that emphasize the relationship between thought, emotion, and behavior, suggesting awareness and cognitive change to get rid of various mental troubles. Unfortunately, the researches examining Rumi and his works in this context are almost none (1-4).

Mevlana's works were examined regarding cognitive therapy by scanning "Masnavi", "Fihi-Ma-Fih", "Divan-ı Kebir", "Mektubat" and "Mecalis-i Seba" (9-11). In particular, it was tried to determine his comments on thought and his stories that could be interpreted in the context of cognitive therapy.

RESULTS AND DISCUSSION

When the works of Rumi were examined, there were no elements that could be associated with cognitive theory in the content of "Mektubat" and "Mecalis-i Seba". The findings of the remained three works by dividing them into subheadings were presented below.

Cognitive conceptualization

The cognitive theory is defined as; the meanings we give to ourselves, the outer world and to other people, our thoughts, our rules, our expectations, our basic beliefs affect how we perceive the events we experience, how we react to what we experience and how we feel.

"The Indians wanted to bring an elephant to a

dark barn and show it to the people. A lot of people gathered in that dark place to see the animal. But the barn was so dark that there was no way to see it with the eye. In this darkness they began to rub their hands on the elephant. Someone got his ear in his hand and said, 'The elephant looks like a fan.' The other had a tornado in his hand and said, "The elephant looks like a trough." Someone else had his leg in his hand, and he said, "The elephant looks like a pole. Another one groped his back and said, "The elephant is like a throne." Wherever everyone thought they were, they set out to explain the elephant accordingly. Their words were contradictory because of their views. One said dal, the other elif. If everyone had a candle in their hands, there would be no contradiction in their words." (Masnawi, 1259, c3) In this story, which beautifully metaphorizes the difference in perception and interpretation in cognitive conceptualization, each person sees and defines the elephant according to his own narrow mental framework.

In cognitive conceptualization, thoughts are defined at the surface, but the deeper schema (basic belief) and intermediate beliefs consisting of rules, assumptions and attitudes that develop in relation to them are also important in cognitive intervention in formulation. As if to describe this structure, Mevlana stated the following. *'The root was hidden, it came out. Know your narrowness and spaciousness as a root. If it's a bad root, remove it quickly so that an ugly thorn doesn't grow on the lawn. When you see your inner distress, find a cure for it. Because the branches always consist of roots. When you see the width, water it, and when it grows and bears fruit, distribute it to the friends (Masnavi, c3, 360)* Here the roots can be similed as the basic belief, the branches to intermediate beliefs, and the flower or thorn thoughts on the surface. In fact, it can be considered as an analogy that describes the strengthening of positive core beliefs and the work on the negative.

Automatic thoughts and cognitive interventions

In cognitive theory, thoughts are defined as the cause of dysfunctional reactions, emotions, and often physiological symptoms (such as palpitations, sweating, tremors). At the beginning of the therapy process, the person's awareness of these thoughts is ensured. Then, by changing the non-functional ones, they are taught by experiencing that their distress will begin to decrease, their dysfunctional behaviors will also decrease, and their physiological arousal responses will return to normal (12,13). When Mevlana's works are examined, it is noteworthy that

there are many definitions that overlap in the context of cognitive theory: *Brother, you are only that thought, that spirit. In terms of your faithful being, you are nothing but bone and skin. If your thought, your spiritual being, laughs, you are the rose garden; you are worthy of a thorn. If you are rose water, they will drive you to the head and sprinkle you on your sheep; If you're like a sneak, they'll throw it out. (Masnawi, 275)*

So many thoughts, thousands of delusions come to you; you fall into various states. None of them are in your hands, nor do they obey your command. If you knew the place of their birth, if you understood where they came from, you would multiply and decrease them as you wished. The passage of all this is in you, but where does it come from, where does it go; what to do; you don't know. (fi-imafif, p82). I hung thought on the gallows, because thought gives separation. I don't like the thought. I'm sick and tired of it. After all, I am always miserable because of reason, because of thought. (Divan-iKebir c3,1394). Suppose these visible images and bodies are a jug! See it like a jug! Dreams are the poisonous syrup in thoughts, in those jugs. We are all filled and empty with poisonous thoughts like a jug at any moment. (Divan-i Kebir c4,1652). In the above definitions, we see the metaphorical narrative about the uncontrollability, effectiveness and negativity of thought. These definitions, which are sequelled below, seem to be compatible with the characteristics of automatic thinking in cognitive therapy.

Bring the glass of fire that burns thoughts and anxieties and present it to me, because there are thoughts and sorrows in my head, brought by both hope and fear. (Divan-i Kebir, c2, 876). Let go of thought, of delusion; don't give them a place in your heart! For you are like a naked person; Thought is like the cold of the zemheri, protect yourself from the zemheri! You are caught up in the thought of getting rid of trouble, boredom, suffering! Of these, the thought that you hold onto is the source of misfortune and suffering. (Divan-i Kebir c,1122). Because of a single thought that comes to your heart, hundreds of worlds are overturned upside down in an instant. (Masnawi, 1025). Wherever your thought goes, it drags you along you and pulls you there. You give up thinking, walk forward like accident and destiny, get ahead! (Divan-i Kebir c5,2131). Why did you get stuck on a thought, you were helpless? Have you closed in on yourself, sunk into the scales? When you were in pieces, that is, when your material existence

was scattered in various places, when you were stuck with the elements, I gathered you together, why did you fall into delusion, you became a hundred pieces (Divan-i Kebir c6,2660)

Thou shalt give us thy chalice, let the soul be freed from thought, let it pass with, and let the water tear the curtains of self. Let him cast the thought aside. Because thinking beats the soul up and reduces the life span at any moment. (Divan-i Kebir, vol. III, 1382). Rumi described in many places of his works that he had a lot of trouble because of thought and made suggestions in the form of cognitive intervention. For example, the following statement is thought to describe the formation of alternative thinking. *When a thought comes to your mind, know that there is the opposite of it! You are amazed by two opposing ideas and are caught up in the possibilities. (Divan-iKebir c6.3036)*

He continues his recommendations as follows:

'He who frees his heart from the greed of the world and makes him comfortable makes the crocodile's back a ship for himself' (Divan-ı Kebir C2, 1322).

'When the soul unties the hands of the mind that are tied, he does the things that are impossible to do.

Thoughts and emotions have covered the face of clear water like garbage.

The hand of the mind throws them to one side, and water appears.

Garbage covers the face of the water like habbe... But when they are driven to one side, water appears.

Unless Allah opens the hand of reason, the air will fill the face of our water with garbage and sweepings" (Masnawi, 1825).

Come to your senses, wake up from the sleep of ignorance, get rid of the thought and the dream!.. (Divan-iKebir c5, 2538)

Thought becomes a veil to the moon face of the heart. The heart is like a moon. The thought becomes a cloud, covers it, hides its nourishment. For this reason, do not give place to the thought in the heart, throw the thought into the water! (Divan-iKebir, c5, 66).

In this beautiful metaphorical narrative in Fihi-Ma-Fih, the automatic thoughts that are emphasized and first studied in cognitive therapy are symbolized as the 'captive army of thoughts'. He defined these negative thoughts, which often hinder man from revealing his potential, as an army to fight. In socially phobic patients, although there is often no inadequacy, on the contrary, even in an area where it is good, negative thoughts are often blocking. Again, obsessives are

actually like prisoners of these armies of thought. Here, Mevlana made an analogy that can be used in relation to similar situations, defined as captivity to thought. Gerçek suggested that the battle should be with the internal processes of the person, he paid less attention to external factors, and the cognitive area emphasized in therapy for change was emphasized.

"Almighty God has made these words our soldiers and an army to surround you, to see a mural between you and the enemy, to destroy the enemies, but the enemies within. External enemies are nothing; what could it be? Don't you see? So many thousand infidels were imprisoned by a single infidel with their sultan; if he is an infidel, he is a prisoner of his own thought. We get it, it's all about thinking. If so many thousand peoples, even the world, are imprisoned in a pure, a fuzzy thought, what will not happen there where eternal thoughts reign? Pay attention and see. That world has neither greatness nor supremacy; how it overwhelms its enemies, nor does it condemn the worlds. Because we see it clearly, hundreds of thousands of shapes, plains, armies full of writings, if we are captive to one person, that person is a prisoner of a vulgar, despicable thought. So all this is caught in one thought; alright; what great, lofty, holy eternal thoughts do not do; we get it that it is all about thinking. Shapes are always the means of thoughts, the means of thoughts; Didn't you think, they're all unemployed-powerless, they're all frozen, they're frozen to death . So the one who sees the shape is also frozen; no way of understanding; even if he is apparently old, even if he is found to be a hundred years old, he is a child, not an adolescent. "We have turned from the smallest war to the biggest war." We were fighting with shapes, with visible enemies; we are now fighting armies of thought; let good thoughts break bad thoughts, defeat them, remove them from the province of the body; that's why we went to war; that is the greatest war. In this war, thoughts are in the flesh-and-power without bodies. You know, the mind turns the sky without a tool and says that there is no harm to the vehicle, and here is it like him (Fihi-Ma-Fih, p22).

In the following phrase, Mevlana is thought to use the metaphor of negative automatic thoughts as 'poisonous nails' and in the subsequent statement he metaphorizes the effects of similar thoughts as leading to the loss of treasures that the person has.

The purity and cleanliness of Nefsi Mutmainne is clouded with thoughts. As a matter of fact, you write something on the face of the mirror, or you do something, and then if you clean it, there will still be a

trace, a deficiency.

When the flesh falls on Nefsi Mutmainne's face, the nails hurt.

Know bad thought as poisonous nails. This nail scratches the face of life as it deepens.' (Masnawi, c5,555). 'You are losing the treasure because of what you think is treasure.

Know your delusions, precautions and thoughts well, there will be no treasure in prosperous places.

Being in prosperous places means striving. The one who disappears is ashamed of the beings and gets offended.

The being did not cry out of nothingness. Absence has removed that presence from itself.

Don't say, "I'm running away from nothing." In fact, he is running away from you twenty times more." (Masnavi C1, 2475)

Cognitive distortions

The part of automatic thoughts named as dysfunctional and negative thoughts, are a product of the cognitive process that occurs in our minds in relation to a situation and is not suitable for the situation. We call cognitive distortion that the mental processes that perceiving the fact not as it is, but in a different (distorting) way, leading to results that are not in line with reality (13). Let us give examples of cognitive distortions from Mevlana's works:

What if: *O thought; Enough is enough! In every breath; "I wonder what happened to him?" "Oh, what should I do with that and that?" don't worry about it! Beloved, he tells you everything! (Divan-i Kebir c4,2060).*

Should statements: *'O lovers! "It should have been so-and-so!" There are words like "This is how it will happen!" or these words have dragged the people into a pit! We got rid of these words, and we got rid of these thoughts." (Divan-i Kebir c 3, 1419).*

In the following story, Rumi mentioned there are cognitive distortions such as 'ignoring the positive aspect', 'catastrophizing', 'what if' and described those lead anxiety.

There is a lush green island in the world, where a gluttonous ox lives alone. It licks the whole plain until the evening, weeds, gets full, gets fat and swells. When it is night, it thinks about what I will eat tomorrow, this thought makes it worry and turns it into a thin hair. In the morning, the plain blossoms again. Greenery, meadow, grass have grown to the waist. The ox is starved of oxen, it grazes the whole plain until the evening and ends it. Again it grows, fattens up, swells. Its body becomes fattened, it becomes strong. Then, in the evening, it falls into the fear of

hunger, begins to tremble with this fear, and again weakens from its fear. What will I eat tomorrow when grazing. What will I do? it keeps thinking. For years, that ox has been in this state. I've been weeding this greenery all these years, spreading it on this lawn. Not a day of sustenance diminished. It doesn't even think about what this fear is, what is this grief that burns my heart. It's evening, and when night comes, that fat ox will become weak again because it thinks it has run out of sustenance. Here is the nafs, it is the ox, and the plain is the world. The nafs will definitely weaken with the fear of bread. What will I eat in the future? The nafs worries about how and where I will get the sustenance of tomorrow. You've eaten for years, your food hasn't run out. Now let go of some future thinking and look at the past. Remember the sustenance you eat, don't look to the future, whine a little! (Masnawi, 2855-65)

Obsessive Compulsive Disorder

Among the patients diagnosed with Obsessive Compulsive Disorder, particularly those with autogenic obsessions (sexual, religious and aggressive content) are most disturbed by the arising of these obsessions their minds and blaming of themselves. Feeling responsible for these thoughts and trying not to think about them reveals the cycle of more thoughts being experienced and feelings of guilt increasing (13). It has been experienced that talking about Mevlana's views on this issue makes it easier for patients to internalize the lack of control of thoughts and that they are not responsible. The definitions in the chapter on the subject contain excellent metaphors for the cognitive paradigm:

"No one can be responsible for thought. The man's interior is the world of freedom. For thoughts are invisible to the eye; judgment cannot be rendered on the basis of opinions. "We judge by outward appearances; God knows what's hidden" The thoughts of the Almighty God state in you; If you make hundreds of thousands of efforts, if you suffer with alas, you will not be able to take away thoughts from yourself. You know, they say, God doesn't need a tool; Don't you see, how you have these thoughts, without tools, without pencils, without shapes, without color. Thoughts are similar to birds flying in the air, gazelles roaming in the forest. Unless you catch the bird and put it in a cage, it is not right to sell it in the sharia; you cannot sell the bird in the air; you can't afford this: it is essential to give the thing sold to the buyer. You don't have what you can give? Thoughts are nameless as long as they remain within; you can't judge them, you

can't call them blasphemy, you can't call them Islam. Did the Kadi ever say that you confessed that, you made this kind of sale, come, swear that you didn't have that thought? He can't say; for no one can judge what has passed from the heart, what has come of memory. Thoughts are birds in the air. Now, when it comes to the word, it can be judged that it is blasphemy or Islam, good or bad at that moment.' (Fihi-Ma-Fih, p38)

Social Anxiety Disorder

The cognitive distortions in Social Anxiety disorder are that of oneself's inadequacy, the ruthlessness of the outer world, and the thought that other people are superior and critical (13). The following definition of Rumi is a metaphor that we bring to bear in practice within the sessions and in which the client experiences the effect of thoughts.

'If there was a road half a cubit wide on the ground, a person would walk comfortably without any delusions. But if you go on a high wall, if the width of the road is still two cubits, you will go crooked. You may even fall because of the delusions that fall into your heart. Pay close attention to the fear of delusion and understand the evil of delusion'. (Masnawi, vol. III, 1558-1561)

If the thought reflects reality:

If the thought reflects an objective situation, in other words, if the cause of the person's pain and anxiety is actual, such as having cancer, going bankrupt or losing a child, the therapist should support the one firstly to accept the situation and afterwards should head for solutions or other options (endurance, activating support components and focusing on the normalization process, etc.). Acceptance means receiving what is offered. To experience events and situations as they are is to let them to happen. In addition, it also includes effectively embracing the thoughts, feelings and bodily sensation experiences that have arisen inside the person as they are (3,4). In his works, Rumi emphasized the growth in sorrow, purification and the gains of experience with the following definitions:

Every day, the thought that comes to the heart is like the guest who comes in the morning on that day, dominates the host, makes him grumpy. The glory of being a host is to see and watch over the guest, to entertain him, and to attract his kindness. Just as a great guest comes to the guest house every day, an idea comes to you at every moment, just like him. My dear, consider the idea a man. Because the man is valuable with the idea, he is alive with the idea. Don't

be sad if the idea of grief hits your way to joy. He is really preparing other joys. He sweeps the house firmly from others so that a new joy, a new happiness may come from the truth of the good. (Masnavi 3655)

It separates the yellowed, dried leaves from the branch of the heart, helping to finish new and green leaves from the branch. It pulls the old joy from its roots so that a new pleasure can come to a world beyond this world. Grief uproots the old root, which is rotten and withered, so that it may devour the new root, which is covered with branches and leaves. Whatever grief spills or breaks from the heart, it will definitely give something better in return. Especially those who know well that troubles and sorrows are servants, will find more blessings. (masnavi 3680).

Since your beloved wants to see you in grief, do not seek joy anymore! O saintly hunt; you are between the two claws of the lion of love! If the beloved pours rose water on your head, accept that rose water as the musk of the Tatar land! There is a hidden enemy inside you! Nothing can drive that terrible enemy, that dog of nafs out of it, other than torment and suffering!

If someone keeps hitting the felt or the carpet with a stick, those sticks are not for beating the felt or carpet, but for removing dust! There are dusts of being, of self in you; those dusts, like carpet dust, do not go away with just a swipe! When trouble comes, when you are in pain, when you endure the troubles that happen to you, sometimes while you are sleeping, sometimes while you are awake, those dusts of grief fly away little by little without you noticing! If you don't want to sleep, if you run away from sleep, if sleep catches you and makes you sleep, you will see the suffering of your lover, the seemingly wrong works of that deva who achieved good deeds in your dreams! Carving the wood is not to destroy it; it is to adapt to the wishes of the carpenter! That is why all the evils in the way of Allah are good; its benevolence, its beauty, is finally revealed and seen! Don't you see; the plate keeps putting dirt on the hide; repeats this a thousand times! Its purpose is to reveal the hidden disease in the skin! The leather doesn't even know much about it, but what the plate wants is to clean the leather! Divan-i Kebir vol.III, 1139)

It has been described that the sad events encountered, contribute to the mental strengthening of the individual in the journey of life and make them purify, mature and grow, and their temporariness is often emphasized. He emphasized that the events that are considered negative in sectional evaluation, can prevent greater negativities over time.

If the cloud and lightning did not show sullen and sour faces, would the vine leaf ever show its east-like smiles? Happiness, unhappiness, comes to your heart, stays. They are like stars going from house to house. When he stays in your sign, you become sweet like his luck, become agile. (Masnavi, 3685).

The feelings in the heart should not remain in the heart for a long time. That is why, in expressing feelings, thoughts, there is a relief and relief for understanding. This state is like the flight of a prisoner bird in the heart. But, O bird of my heart, fly in secret; don't fly in plain sight! (Divan-iKebir, c5,2125)

RESULT

Human is a living being who lives in different parts of the World and who has many cultural and religious differentness in life as well as physical characteristics. Human beings suffer from physical diseases and mental problems that have various symptoms in the process of life. It is important to make common efforts to treat and prevent them. Of course, resilience is an important notion as well as treatment. Even if there is a pool of common knowledge and experience to increase both treatment and resilience, the richness and commonuse of this pool for mental problems is insufficient. Rumi's works are universal and comprehensive. Rumi has offered suggestions for the causes and solutions of many spiritual sufferings. He cared deeply about mental processes, thinking, and made suggestions for cognitive awareness and change. I have tried to present here the elements of these works, which thought to be written for all people, that can draw the attention of cognitive therapists and benefit from them, and I have tried to make a modest contribution to the pool of elements that would increase our common healing and resilience.

The main theme of cognitive therapy, automatic thoughts, explaining the power of their effect and metaphorical and understandable definitions in terms of cognitive conceptualization are exemplified in Mevlana's works. In terms of interventions in cognitive behavioral therapy, in Mevlana's works, we see examples that include many concepts such as the concept of automatic thought, the lack of control of thought, the lack of responsibility for thought, the relationship between emotion and thought, and the fact that thoughts can be consciously examined and changed. Although Mevlana lived about eight hundred years ago, he left works behind that inspired the psychotherapy movements of our time. Although it is not known how much cognitive therapy theorists are

influenced, the examples we have described above show the influence of Rumi in the concepts that form the fundamentals of cognitive therapy.

Since there are limited number of works on the subject, it couldn't be discussed comparatively and the level of success of our effort in understanding and putting Mevlana and his works across can be shown among the limitations of the article. Moreover, as the works were analyzed in the context of cognitive therapy, Mevlana's general thought structure and deep tassavufi views were not included in this compilation. Mevlana and his works are not identified among the people and works influenced by the developers of cognitive therapy. This relationship has been claimed by us. The effort to establish a connection between cognitive theory and Mevlana may have led to the interpretations of mystically profound sayings to remain superficial.

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Address correspondence to: Mehmet Ak, Necmettin Erbakan University, Meram Faculty of Medicine, Department of Psychiatry, Konya, Turkey.
e-mail: drmehmetak@gmail.com

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