

CHAPTER IV

ACTUALIZATION SUFISM CONCEPT OF MUHAMMAD FETHULLAH GHULEN in FETULLAH GULEN CHAIR JAKARTA

A. Sufism as a Lifestyle

It was explained earlier that the diversity of understanding associated with Sufism as the inner experience of the Sufis in the relationship with God, so that the taste factor is more dominant than the ratio.¹ Given its status as a method, as presented by Said Aqil Siradj, Sufism in present day is now required to be sensitive to the problems of society are extremely complex, Sufism now is a humanitarian mission, which fulfills the mission of Islam holistically. Starting from the dimensions of *ima>n*, *Isla>m*, and *ih~san*. And Sufism take position as the actualization of a dimensional *ih~san* in *Isla>m*. In the practice of Muslims daily, a dimensional *ih~san* is embodied in the form and pattern of religious *tawas~uth* (moderate), *tawazun* (balance), *i'tidal* (the middle way), and *tasamuh* (tolerant). All of them is already practiced in the World of Islam everywhere.²

Departing from the explanation of Sufism above, for example big question that arise in the midst of mankind today is a crisis of spirituality. Advances in science and technology, the dominance of rationalism, empiricism and positivism turned out to bring people to modern life which made secularism into the mentality of the era. Even spiritual crisis is characteristic of modern civilization and modernity that has entered the world of Islam, the Islamic community still holds the potential to avoid the crisis. The reason is that most of the Islamic world is not already on the stage of progress of western countries. This lucrative opportunity for discount the time to learn from their experiences and build a development strategy that takes the positive aspects of western culture and

¹Asep Umar Ismail, dkk, *Tasawuf*, Jakarta: Pusat Studi Wanita (PSW) UIN Jakarta, 2005, P. 59

²Said Aqil Siradj, *Tasawuf Sebagai Kritik Sosial*, Mizan, Bandung, 2006, P. 37

eliminate the negative aspects. This can be done when it is able to maintain the fundamentals of Islamic spiritualism to stay awake.

Gulen significant reform with me emphasizing cultural Sufism on social and political action even as important as the belief that peace can only be achieved if supported by them. The real action of every person can be formed social action such as, involving the entire the community, sharing experience to others, worked hard to help others and bring peace to the whole world society.

Gulen said the basis of Sufism is keeping those culture outwardly *Shari'a* and stand on the culture inwardly. A skilled *salik* using both these wings will be able to see the laws (statutes) of the mind on what appear to be born, and she can feel and live birth with the laws (statutes) that exist in the mind. Thanks to *musyahadah* and sensitivity of this kind, he will always be able to take adventures with adab towards the goal, never far from the truth because he was always near the road.

According to him, Sufism is a path open to the *ma'rifat rabbaniya>h* and charities are always good. In it there is absolutely no room for banter, ignorance, playfulness, and futility. Anyway how is it possible to do so, while the basis of Sufism is testimony makrifat uluhiyah absorption followed by embedding them in the heart, like bees scurrying out of the nest to place flowers grow; purification of the heart from the shock; the conquest of the soul of the negative trends; control the properties of the human with closing altogether all forms of physical-corporeal desires; always open in the presence of spiritual values; utilization of all ages to follow in the footsteps of Muhammad *pbuh*; emptying himself of all personal desires in order to follow God's will s.w.t .; and in full awareness of God's presence s.w.t. who accompanied the knowledge that the attitudes rely to *Al-H-aqq* Allah s.w.t. is the highest dignity.

Essence of Sufism aimed at obtaining direct and conscious relationship with God, so that one feels with his awareness that being in His presence. This work is done among others by breaking away from the shackles of a changing

world and temporary. People who have come to the end will be saved from worldly bondage. When it has reached the stage of *ma'rifat*, the stage where the servant with his Lord there is no veil that covers, while the servant heart was filled with love instead of fear of God.

Spiritualism in the form of Sufism, *ih~san* and morals become all the needs of human life at every stage developing society. For people who are still backward, spiritualism should serve as a spur to improve the work ethic and not runaway communities are powerless to overcome the challenges of life. As for the advanced industrial society, spiritualism serves as a lifeline to God.

Keep in mind that Sufism cannot be separated from the framework of religious experience, and therefore should be oriented to the Qur'an and *Sunnah*. This is what may be mentioned Hamka as "Modern Sufism", ie, Sufism, which brings forward, tawhid spirited and stay away from *bid'ah* and khufarat. However, in real life it is possible that one aspect of the teachings of Islam is emphasized in accordance with the needs of society in his day. For backward communities, Islam is described as teachings that encourage progress. For advanced industrial societies, Islam is emphasized as a spiritual and moral teaching.

Sufism is the spiritual life of Islam. Those whom people represent Islam in accordance with the way in which the Prophet and his companions are never stepped outside this line. *T~ari>qa* is an institution that reaches the core essence of religion within the framework of this Sufism and to gain the pleasure of God, so as to enable people to achieve happiness both in this world and in the hereafter.

Gulen revealed as a lifestyle, Sufism is practiced at the highest level during the Era of Happiness, the time of the Prophet and the Righteous Caliph. Then, this teaching is made in accordance with the systematic character of the individual, spiritual improvement, and understanding of those we commonly call "figures of *t~ari>qa*". This occurrence is completely normal. Now suppose I have the ability to read people's minds, that is, suppose I have the ability to know every person with certain characteristics, I'll take them to perfection hills are most

appropriate for them. I would recommend contemplation, contemplation, and continuous reading; I would tell them to learn the signs of God in the universe and in their own communities; I would advise people to occupy themselves with the study of the Koran; I would advise other people to read the Qur'an and certain prayers regularly; I would tell others to continue to reflect on the phenomenon of "natural". Namely, I would to assign the people in areas of their natural skill. What is actually done by the Sufis is no different from this. According to the code, the general nature, and improvement of the people, the Sufis give religious responsibility to them according to their spiritual capacity and allow them to grow spiritually according to their abilities. The Sufis aim to bring people into the horizon of perfection, which is the purpose of human creation.

Someone who makes Sufism as a soul purification method ultimately have implications for the behavior of the corresponding religious norms. If the moral behavior (ethics) based on the values of religion carried out without prior consideration, then that person has been accustomed to doing good deeds. Discussing about the morals or religious moral relation to value orientation when referring to the opinion of Kluckhohn (Koentjaraningrat) explains that every community has the value orientation of culture (cultural value orientation) which includes all the behavior of society. Orientation nilai dijadikan handle on life based on noble values that reflect the personality of its people (way of life).

How to make a good lifestyle prevailing in the corridors religious norms in this respect Islamic value then that can be a reference of this study is an act of exemplary contained in the character of the Prophet Muhammad that is *S~iddiq*, *amanah*, *faṭ~anah* and *tabligh*. From the character of the Prophet Muhammad showed exemplary behavior as a reference for humanity. Furthermore, for clarity, the following described properties of the Prophet Muhammad. *S~iddiq* means of true meaning, not just words right, but his deeds are also true. *amanah* means absolutely believable. If a business handed to him, undoubtedly believe that the matter will be carried out as well as possible, while *faṭanah* is intelligence means a competency of the Prophet Muhammad in mensyiarkan religious teachings, past

tabligh means to convey (to *shi'ar* or other forms of promotion) means something delivered something that was no cover-up. Thus the character of work that is based on the morals of the Prophet Muhammad as the dimensions of Sufism has penetrated inside him.

On the dimension of Sufism as an activity that has a container of institutional called the *T~ari>qa* and inside there are several school. The followers of the Sufi from the community who has a background in diversity work. When do the daily work activities of the followers of the Sufi basically already have purification of the soul once inside he has the self-control, then this is where there is the influence of followers of the Sufi lifestyle that has dimensions of subordination with Allah. The formation of lifestyle adherents *t~ari>qa* because they have got spiritual guidance of mursyid which can suppress the bad influence in society.

Gulen was also invited to be able to explore Sufism as a whole by practicing all *maqomat* and *akhwal* in every action, like sincerity, sincerity is an act of the heart. Verily Allah measure the levels of deeds in accordance with the trend of the heart, as mentioned daam a hadith, as narrated by Muslim, Allah does not look at your bodies, and do not see your appearance, but look at your heart, (HR.Muslim).

Junaid said: "*Ikhlas* is a secret between God and the servant who is not known by an angel so he would not be able to record, unknown devil so he could not ruin it, nor known by the passions that he could not turn it". Al -Qusyairi also believes sincerity is the Oneness of God in doing obedience intentionally, which is to obedience solely to draw closer to God without any other tendency, like pretending to the creature, seek the praise of men or meaning other than to draw closer to God. It can be said also that sincerity is the purifying action of pastures beings.

Then in the actualization as submitted by Abu Yazid Al Bustami, he says "I Have exert my ability, and I pray to God for thirty years, and then I heard the

magical voice," O Abu Yazid, the real treasures God has filled with worship if you want to reach Him, then reduce yourself to the front gate of *Al-H~aqq* and sincere in your deeds, "then I will introspective.³ But the most important definition of sincerity is the Secret slave to God that God bestowed upon the hearts of His servants as He loves.

Because the views of people who are sincere, is the same to him praise, criticism, respect or contempt, his deeds known to others or not, even the same to him whether his deeds will be rewarded reward or not, because it is not important to him, which is why the condition of the people such a good looking or not, is always the same.

Sincere attitude above can dimanifestasikan in all actions that can bring happiness if sincerity could really practiced well. Do *tasawwuf* can come up with the values of peace and love so that it can realize a dynamic life.

B. Mahabbah as a base for Peace and Dedication

As previously explained, the way a *salik* to bring him to Allah multiply the way, as told by Ibn Taymiyah When asked about the path to God, Ibn Taymiyyah also said that the way are many and diverse, like prayer, jihad in Allah's way, *dhikr*, reading the Quran, charity and others. During the entire path is not contradictic with the Quran and the Hadith, whatever path taken will deliver to God.

Here the authors use Mahabbah as a basis for peace and devotion, as it is known that Love (*H~ubb*) is one of the important themes in sufi. In the Quran, *h~ubb* which became important in the discussion of Sufism called least in some verses like Sura. 5:54 and some Hadith.

In Sufi literature, the concept of love is often associated with Rabi'a al-'Adawiyah (w.801), though it was later developed theme in the writings of the

³Muhammad Fethullah Gulen, *Tasawuf Untuk Kita Semua*, ed Muh Iqbal.S, Jakarta, Repubilka Penerbit, 2014, P. 125-126

Sufi life such as al-Ghazali (w.1111), Ibn 'Arabi (d. 1240), Rumi (w.1273), and the writers afterwards. This is because, in some of his poems Rabi'ah using Hubb (love) this being the key word, as well as Rumi in his poems.

For Rumi, love as a dimension of spiritual experience fully "control" states of mind and psychological Sufis. For him, love really can not be expressed through words⁴. In other words, the words can not accommodate desires true love. Love is in the opposite thought, but he was on the more tangible experience of the world and everything in it.

The teaching of the love of God is one of the core. Sufim that he is the essence of the most high. Interest loving and beloved destination. Man's relationship with the lord, God and human relation entirely based on love. The essence of love is the love of God, because it comes from God and radiate from it, so that true love is endeared God. Love is also an expression of feelings souls gravitate to something, could be because something delicious, beautiful or comfortable, in Arabic called the *Hub*, if the trend is so powerful and strong he is called *Ishq*. While opponents said was hate, stay away from anything because its existence is not pleasant. When a person is inclined to something that means something to love it, as well as the inclination of the soul to God, it means that love to God.

In the actualization to peace and devotion performed by FGC, as previously outlined the vision and mission of peace can not be achieved without the existence of a fidelity and loyalty is formed by a sense of *mahabbah* and that there will be the positive actions that are directed at a peace, by eliminating the individual ego, Because love is the most important part of any creature, he is a brilliant rays and the most powerful force that can fight and overcome all things. With love will bear humanismedan attitude of selfishness others tesebut attitude will bear lasting fraternity and will eliminate oppressive attitude.

⁴William C. Chittick, *Jalan Sang Sufi*, Jogjakarta: Pustaka Qalam, 2003, P. 292.

With love will also bring out tolerance and accept the opinions and ideas of others by eliminating indifference, hatred and malice because these properties are the seeds of hell scattered in mankind by the bad guys. A smeared serious human trait of faith loves all things that express love and hostile to all things that express hostility. Because hating everything is a sign of insanity or mania with the devil.⁵

From the above explanation of the love underlying the action of FGC in ushering in a peace community and continues to do devotion slightest because everything will be fruitful goodness that actions based on sincerity and devotion that will also result in a reward, as stated in Surah Al-Zalzalah 7-8 and Surah At-Tuur 24

﴿۸﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿۷﴾ ﴿۷﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿۸﴾

7. Then shall anyone who has done an atom's weight of good, see it! 8. And anyone who has done an atom's weight of evil, shall see it.

﴿۲۴﴾ وَيُطَوِّفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهَمْ لَوْلُؤُا مَكْنُونٌ ﴿۲۴﴾

24 Round about them will serve, (devoted) to them. Youths (handsome) as Pearls well-guarded.

FGC concrete effort are made with a series of seminars, panels, discussion, and also dialogue with them of peace as described in Chapter before. It is solely because of his ideals on which lasting peace can make the relationship between the various religions, races and tribes in the surrounding communities can exist to realize a dynamic society, harmonious, safe and secure. After the peace to come FGC inviting the community to get together to make ourselves as public servants

⁵M. Fethullah Gulen, *Cinta dan Toleransi*, ed Addys Aldizar, Jakarta: Republik, 2011, P.

and ready maintain peace with a sincere devotion as Hizmet principle that is based on a love and affection.