

## Sacred and Transcendental OD: Bricoluer of Strategic Suggestions for Knowledge-Based Consultants

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**Abstract:** In the 21<sup>st</sup> century, Organization Development (OD) is expected to awaken and grow the minds, hearts and spirits of managers and their organizations. We suggest sacred and transcendental approach for the above matter, in particular taking the wisdom of Sufism. OD then is being seen as a sacred sophiological engagement with *hikma* as its base of action. *Hikma* is about putting/placing rightly thing at the right place in order for justices to prevail. It is also about taking actions of opposing stupidity and emotional disorders. Gulen noted that *hikma* begins with reflections, curiosity, understanding and zeal to study and search, and continues with obedience and worship, ending in spiritual pleasures and eternal happiness (*saadah*). A sophiological engagement in the context OD is to bring practical wisdom (phronesis) as a moral goodness that connects knowledge and action. In enabling phronesis to be present, we suggest novelistic sacred inquiry is an instrument of practice. Meanwhile *ta'wil* is being proposed as the method of knowing/understanding data. *Ta'wil* is best described as a kind of Islamic hermeneutics. In *ta'wil*, spiritual and worldly experiences are utilized, and both exoteric and esoteric are considered. The basic aim of *ta'wil* is to cross the line of literal/exoteric meaning for a greater understanding/knowing beyond the sensual perceptions. We theorized two main axioms of *ta'wil*, namely active imagination and contemplation. Contextually, in this type of consultancy, consultants need to venture into nafsiology as part of their historicity of understanding. Nafsiology basically is a study that concerns with internal aspects of man. In this work we are emphasizing on *nafs*, *qalb* and *ruh*. In relation to the three compounds, being *ghaflah* (forgetfulness/heedlessness/neglectfulness) is considered as functional illness that needs to be rectified, and we recommend *tazkiya* as *hikma* of normality under the rubric of sacred learning action. As *tazkiya* is a work of an adult knower, we theorized three grammars of organizing, namely imaginization about the dynamics of order/disorder of the three compounds, reading and contemplating *ayah* (verbal and non-verbal signs) and eschatology as paradigm of living-life. Consultants in this regard must understand that the whole gamut mentioned above so far is to bring the desired future state of organizational well-being, *saadah*, within the reach of the acquired second. We present Gulenian dialogical Sufism as referential case study in the contemporary tradition.

**Key words:** organization development, Sufism, nafsiology, imaginization, eschatology.

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### INTRODUCTION

Organizations of late are likened to be snake-pits (Walton, 2009) where 'declining, neurotic, addictive or high fear' (Bloom and Farranger, 2010) become the standard. In this type of organization, anxiety and stress are living kings. Schwartz (1990) observed that in snake-pit organization people take little pleasure in dealing with each other and doing so primarily is to use others for certain purposes or because such relationship is unavoidable. "Everything is always falls apart; people's main activity is to see that it does not fall on them and everyone cares about what is going on because there is danger in not knowing" (p. 8). Babiak and Hare (2007) narrated that 'snakes' wear suits when they go to work, and they like to give frictions with their with shadows spreading over the life-world. In such environment, a sense of autotelic harmony with the self and the other is a missing work activity, human flourishing is half-alive, if not dead. Work, meanwhile, does not gives pleasure/happiness/ satisfaction/good-life/verdant growth as ugliness and conflict are highly orgasming features. Spiritually, organization in the above sense is in the state of *zulm* (darkness).

Where is the organizational 'smell of rose'? Marcic (1998) believed that it has something to do with the loss of love in workplaces. Perhaps, it has something to do with our way of seeing and delivering realities of organizational life via the present modern paradigm minus metaphysics. Theories related to modernization suggested that as modernity proliferating, metaphysics would be less attractive or perhaps abandoned at the margin. With the recent wake of growing 'spiritualities' among modernists (Heelas and Woodhead, 2005) this 'secularization hypothesis' --- modernization is equate with secularization --- is proven to be false and ill-fated (Swatos and Christiano, 1999). Actually, organization as 'spiritual-based-firms' as moral wholes entity with

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body/mind that upholds sacredness had been implied much earlier by Max Weber (1904/1985) and Emile Durkheim (1912 /1995).

Today, suggestions for transcendental workplace are no more seen as 'alienated life elements' (Gustavsson, 1997). Similarly, getting involved with *belle noiseuse* of Sufism (Bruinessen and Howell, 2007) is seen as sensible activity. Since Coleman Barks released Rumi's poetry from Nicholson's 'cages', mystical lyrics of Sufism has gained a great height of popularity among 'non-mystical' readers. In a similar vein, Lucifer is now being re-acknowledged as a factor of influence in human life (Zimbardo, 2007). The issue of mortality in workplaces meanwhile is now no more in the margins. Sievers (1994) noted that one the root causes of dysfunctional organizational life has something to do with modern organizations that prevent organizational members from confronting their mortality. Organizations in the above sense do not view 'mortality as something which ensues not only from the final episode but as an essential part of life as it passes through the different seasons' (p.193). Sufistically speaking forgetting mortality is a tragedy arising out *ghaflah*, the state of forgetfulness of one's living heart in a relationship with the God.

For some people bringing of God/metaphysics into modern life is a 'positive deviance'. Fernando (2008) showed that such action is now being recognized as a vehicle to arrive at self-actualization. To Nasr (1989:48) embracing 'sacredness' is part of an active 'holiness' project with unifying vision that relates knowledge to love to faith, religion to science; knowledge has its sacramental function and through it enables men to live their love and faithful lives. It is said that without wholeness, wisdom is just a pursuit of the truth of the part, an engagement of a 'plighted' man that at best reduced to sentimentality (Nasr, 1976). At this point, it is worth to speak a word or two on transcendental intelligence (TQ). TQ is the inner state of self-realization of the wisdom (sophia) that takes in the deepest seat of consciousness. In this work the seat refers to the heart.

Nowadays, people are talking loudly about organizations as the 'whole person with bodies and minds.' In the spirit of the organizational 'fourth wave' that celebrates 'the spirituality (Wagner-Mash and Conley, 1999) we attempt to bring the wisdom (*hikma*) of sophiology especially that derived from Sufism as a way in OD. We believe venturing into the realm of Sufism is within the parameters 'old style' OD that appreciates original thoughts of 'sages' like Beckhard (1969) and Huse (1975). Mann (2005) posited that old style OD is about OD that emphasized on providing opportunities for people to function as human beings rather as resources in the productive process. Indeed the 21<sup>st</sup> century OD approach is being suggested as about 'to awaken and grow the minds, hearts and spirits of managers' (Karakas, 2009), and perhaps as 'matters' of doing inter-connectedness with something higher (Marques, Dhiman and King, 2007). For us, returning to the old style as somewhat is closely related with re-imaginization in management/organization studies as seen with recent calls or more active excavations on 'philosophical' understanding of organizations (Jones and ten Bois, 2007) and the re-discovery of the past wisdom (Case and Gosling, 2007). Indeed, going for wisdom has becomes an 'agenda of speaks' in OD, and it is being regarded as part of re-visioning (Cacioppe, 2000) and re-vitalizing of the discipline (Fite et al. 2011).

Basically this work moves along the line familiar with OD consultancy that is to make organizations beautiful in its widest sense. It is a movement whereby consultants must know the pre-understanding or prejudices about the field; knowing/excavating the data of present state of the organization, presumably less beautiful or miserable, via a certain method; suggest a way forward for the desired future state; and propose a learning action in order to ensure the livingness of the 'new acquired' state. A point to note, this work is exploratory and reflective in nature, in particular for those involve with knowledge based consultancy (KBC). Summarily, the term knowledge-based is applied to consultancy that draws on firm understanding rooted in well-grounded theory. The aim of KBC is to get individuals and companies to be aware of, and to use, things that are known and understood by others. The objective of KBC is primarily to become more literate about one's own situation (Ehrenberg, Lloyd and Scriven, 1994). In this work, we attempt to put a bricoluer of strategic suggestions hermeneutically for the consumption of future consultants, namely through the notion of pre-understanding, instrument of practice, method of knowing, positioning (historicality of understanding), the expected desired future state, suggested learning action, referential case study and concluding remarks.

#### **Pre-understanding: OD as a Sacred Sophiological Engagement:**

*Pre-understanding is a creative approach to understand one's life. It is about being presence (Nevis, 1987:78) and to aware what is happening. Heider (1985:125) pointed that such action could save one from anxiety and embarrassment. 'Begin with self to find the other' (Pickering, 1994). Hermeneutically speaking, there is no understanding without pre-understandings.*

Generally sophiology concerns with issues on knowledge seen from the light of wisdom (sophia). Yarran (2008:446) emphasized that sophias must not be an exclusive of certain one knowledge, one source or one criterion but should include all kinds of knowledge including knowledge of the self. In Islamic tradition, sophiology is best translated as a body of knowledge that discusses about *hikma* (Goichon, 1979:377). As a concept, *hikma* it is often understood in the context of man's action. It is about putting/placing rightly thing at the right place in order for justices to prevail. It is also about taking actions of opposing stupidity and emotional

disorders. In normality, a person of *hikma* is not graded as *al-ghafilun* (inattentive). For these 'right people' activities are taken for His pleasure alone whereby by virtue of His Mercy a 'veil' between them and Him could possibly be lifted for some 'secrets' to be disclosed. Hikma is a gift. Qasim (2008: 57-58) writes, '*hikma* is a garden for the privileged, and knowing one own self is *hikma*.' Indeed, hikma makes us realize the rationale, value and importance of the knowledge of the true objective of man of the creation of man for ordering our life (Yarran, 2008). Gulen (2007) elaborates,

Theoretically, *hikma* is the effort that one makes along with the God-given ability to observe, read and listen to things and events as if they were exhibition. It is also an attempt to penetrate meaning behind and purposes for such events --- to read them like a book, to listen to them like a symphony, to study and try to understand the mysterious relationship between the physical and metaphysical realms of existence. As for the practical hikma, it is worshipping to discover and turning the Owner of this exhibition, the Author of this book, the Creator of the symphony, by running to Him in love and yearning, and deeply experiencing the awe and amazement of being in His Presence. To sum up, *hikma* begins with reflection, curiosity, understanding and zeal to study and search, and continues with obedience and worship, ending in spiritual pleasures and eternal happiness (*saadah*).

In the above perspective of OD as a sophiological engagement, the prudential sense of practical wisdom (phronesis) must be presence, so as so moral goodness connects knowledge to action. Phronetic presencing means clarifying values, interests and relations of the activity. (1) Where are we going? (2) Who gains and who loses, and by which mechanisms? (3) Is this engagement desirable? (4) What, if anything, should we do about it? By posing these questions and having answers, players have an account of the possibilities, problems, and risks by virtue of being in the action.

#### ***Instrument of Practice: Novelistic Sacred Inquiry:***

By taking sophiology as a paradigm, we suggest novelistic sacred inquiry as instrument of practice. The foundation of sacred inquiry is to blossom all forms of life via love, beauty, wisdom and compassionate action. The sacred inquiry also allows us to live with the rest of creation as 'relatives' where living knowledges act as practical service to people's life (Reason, 1996). In extension, we developed novelistic sacred inquiry (NSI) that includes the 'inside, the underside, or the other side' which engages in dialogical encounters and collisions'. In relation to the above, we suggested the architectonics of practices (Ahmad, 2010) as follows: 1) *The inquirer first* (I-for-myself). This is about having the experience by looking from inside-out, focuses on the continual process of trying to understand how others view the self. In order to discover the other, 'I' must experience the live of the other before 'returning' to one own self. In this novelness blossoming, the inquirer invites all voices, as living creature, not only his/her own to live in the event. Thus all voices has the chance of presenting or answering their texts. In sum, the inquirer must not lose himself/herself in the engagement. 2) *The engaged second*. The second is seen not as in arithmetical sense but as a party [read: the client] with equal right to be heard and to be answered. The second in this regard must be an active 'living-present' author, not a passive spectator, who can perform a reception of artistic mastery. 3) *The invisible Third*. The Third assumes various expressions (God, absolute truth or super-addressee), and it is invisibly present, standing above all the inquirer and the enquired second. Philosophically speaking, there is no meaningful or dialogical relation of I to a Thou without the present of the Third. The Third is a witness.

The novelistic sacred inquiry is non-accidental inquiry performance but a signed act. All parties involved are owners of the act united in a unity of the event. The act is a deed, and it concerns with answerability. According to Bakhtin (1993), answerability is a moral philosophy in a relationship.

#### ***Method of knowing/understanding Data: Ta'wil:***

*As a research is a mode of engagement, the selection of the method implies some view of the situation being studied, for a decision on how to study a phenomenon carries with it certain assumptions or explicit answers to the question being studied (Morgan, 1983).*

As a method of knowing and understanding 'sacred' knowledges we suggest *ta'wil*. It is perhaps best described as a kind of 'Islamic hermeneutics'. In doing *ta'wil* spiritual and worldly experiences are utilized, and both exoteric and esoteric knowledges are considered. The basic aim of *ta'wil* is to cross the line of literal/exoteric meaning, perhaps for a greater understanding/knowing beyond the sensual perceptions. We theorized, two main axioms of *ta'wil*, namely active imagination and contemplation.

##### ***a. Active Imagination:***

*Ta'wil* practitioners believe that a symbol is/has a life. In this hermeneutics, the images must be transformed for a wide scope of meanings, 'a new other frame with meaningful existence for a greater height of universe'. Murata (1992) observed that most these symbols-in-use are related with analogies between the macrocosmic and microcosmic. Theoretically, in the above seeing man is/as *homo symbolicus* where all activities/facts are construed as having symbolic characters. An active and sympathetic imagination in *ta'wil* is

crucial for penetrating the connotative meaning, which is in order to recover the esoteric and hidden meanings -- an action of putting back original meanings to their seat. The above crossing is a *designed* work process of creating newness in the light of answerability, not about something goes, to the various knowledges, understandings and references, the readiness to listen and read contents and creativity. Zaidi (2002:59) writes,

By designation is meant to move from one thing to another one, thus not merely confining oneself to the former. Indeed designation means to present to the soul two units of knowledge such that from the two, the soul crosses over to the third or new knowledge. In relation to the above, Al-Ghazali suggested that a good imagination conforms to its real meaning (*al-ma'ana*) and it is sensitive to a larger scope of abstraction.

Practically, in active imagination process one must look and search for signs and read them. In Islamic tradition, signs are 'verses' to be read with the soul, the spirit, the heart and the intellect. Upon having all signs, a stitching must be done before a *mukhtasara* can take place. *Mukhtasara* is about 'representing' bigger things (all stitched signs) into a miniature. This imagination is an activity of escaping from cluelessness, a sense-making for recognition purposes. Specifically, at this is a work of doing summa about man, the engine that moves the organization. In doing *mukhtasara* Al-Ghazali ardently work with symbols and examples. In modern setting, symbols are signifiers, and they harbor meanings. In *Kimiya as-saadah*, Al-Ghazali metaphorized man as an epitome of the world; bones are like mountains, flesh as the dusts, hair as plants, head as heaven, senses as planets, the power of stomach is like the cook, the liver is like the baker, the intestine is like the fuller which makes milk white and blood red like the dyer (Skellie, 2010: xxi). Man in the above 'recognition' is a microcosm of the world.

#### **b) Contemplation (Tafakur):**

It is being done via seeing with the 'spiritual eye'. With that *isyarah* (signs) and subtleties available in symbols can be arrested easily. According to Malik Badri (2000:30-35) Islamic contemplation involves one's own sensory perceptions via imagination, a deep appreciation of the data, crossing the boundary between the created object of contemplation and its Creator and spiritual cognition arising out of repeated and reinforced work of continuous remembrance of the Almighty. Badri also mentioned that degrees of depth of contemplation are being influenced by man's positioning in relation to the following factors: the depth/level of faith toward the God, depth and length of time spend, emotional and mental state environment, culture, knowledge on subjects, nature of the objects, familiarity with the objects and good example plus good companionship (p.78-91). Simply, *ta'wil* is an event of thinking and contemplation. In the mind of Al-Ghazali, doing *ta'wil* is a movement of *al-ruh* (spirit) toward the light of absolute truth.

#### **Positioning (Historicality of Understanding): Venturing into Nafsiology:**

*The task of hermeneutics is to clarify understanding that happens when an interpreter [read: consultants] engage with a text [read: organization and its members]. Correct understanding occurs, among others, when an interpreter is engaging with a tradition. A point to note, a tradition locates a person within the historical framework, which for him is positive (Gadamer, 1975).*

Nafsiology is a study that concerns with *nafs* as seen from the Quranic point of view. *Al-nafs* refers to the 'internal' aspect of man with four meanings, at least; desires, breathing-life, soul and human-self. Man as the created being in the context of nafsiology can be *al-basyar*, *al-insan* or the son of Adam. Baharuddin (2004:64-91) explains,

*Al-basyar* as a word means the biological or the physical aspect of man which is generally similar to all. For example man eats, drinks, procreating and dies. *Al-insan* refers to the potential of the soul to remember and to think about Him. At the same time, *al-insan* also has the potential to forget or even losing consciousness arising out of certain environmental influences. *Al-insan* also relates with the potential of man to be the 'caliph' in this world as he is being endowed with knowledges by Him.

*Al-insan* is closely related to *al-nas*. The latter means that man is a 'species' with various characters and personalities, such as the grateful/ungrateful, truthful/hypocrites, compassionate/tyrant, rightful/deceivers, learned/arrogant, lovers/haters and obedient/mischievous. Meanwhile man as the son of Adam, among others, described about the total submission of man to Him. In that relation, Satan or Lucifer as the main enemy of man is presented. Man as the son of Adam implied that man is having a special relation with the God and other creations like other human beings and the environment (the world).

In this work, we are more concern with three compounds, namely *nafs*, *qalb* and *ruh*.

1. *Nafs*. In lay man language, *nafs* is related to desires, breathing-life, soul and human-self. If there is an equivalent, *nafs* is an entity with the following Western description: I, ego, self, soul, anima and psyche. Haque (2004: 366-367) upon appropriating *nafs* as human-self noted that it has motor and sensory motives with five external and five internal sense s for fulfilling its bodily needs. The motor motives are made of appetite (*syahwah*) and anger (*ghadab*) propensities and impulses. The appetite is said urges hunger, thirst and sexual craving while anger takes the form of rage, indignation and revenge. Impulses mentioned above meanwhile moves organs to fulfill propensities. Emotions are from the *nafs*. As a centre of energy, *nafs* is pivotal to motive

movements that play a significant role in the man's organizing will whereby it enables him/her to decide either to descend toward the pole of sedimentary mud or to ascend toward the pole of exaltation, of God and the spirit of God. In this dynamic of organizing, various types of *nafs* trying to outdo each other for supremacy.

In essence, *nafs* can be grouped into two main levels, the 'higher' *nafs* and the 'lower *nafs*'. The highest level of *nafs* is *mutma'innah* where the self is in the state of serenity and tranquility. Here the *nafs* turns from evil and removes evil from the man. Calm and peace prevail, and the mirror of the *qalb* is clean so that it may be able to receive the reflection of the divine. The lower *nafs* are those related with selfish desire of inborn lust (*syahwah*), passion and anger. If the lower *nafs* is not adhering to the motive of religion (*ba'ith ad-din*), it follows its own planning that often bends toward bestial animal state. In that state of disequilibrium, the devilish elements prosper. The self at this level are focusing on the physical body, and its consciousness is not aware of its heaven. However, Yassien (1996: 111) noted that if the lower self like *syahwah* is controlled and expressed in moderation qualities such as chastity, contentment, cheerful and modesty emerge. Similarly if anger is appropriated, courage, generosity, fortitude and forgiveness are peresencing. "*Nafs* is like a fire that shows its light as sign of goodness, and hides its character to burn all (Mir Valiuddin, 1980)". Imam Nawawi added that an awareness of inspirations that *nafs* is a 'blacksmith' that needed to be disciplined, subdued and conquered is an action of a master. Without inspirations, the desire is following *waswasa* (whispering) to perform 'disappointed' acts. Whatever, '*nafs* is the mount upon which man is obliged to ride in order to complete the journey earthly life, and it is the vehicle by which man arrives at his true destination' (Faridi, 1985:56).

*Qalb*. The term refers to the spiritual heart. It is owned by two forces, devilish and angelic, mutually. The angelic force calls toward good and confirm truth, and with that it becomes the locus of intellect (*aql*) that enables man to comprehend the highest source of knowledge and to perceive the highest level of perception (Yassien, 1996:92). The *qalb* is a 'place' where man, cognitively and morally, 'meet' the God (Murata, 1992). In this position the *qalb* is the seat of wisdom and deep intelligence. On the other hand when the *qalb* is subdued by the devilish force, it reversely becomes the centre of refutation, deviation, 'shallow intelligence' and idle passions, and in that mentioned state, *waswasa* rules.

*Ruh*. It is the core of the invisible, indestructible and subjective part of inner reality of man. *Ruh* is a special source for cognition, consciousness, acquiring knowledge, intuition, powers of reasoning and rationality. It is the Divine spark that makes the human personality possible.

In relation to the above three compounds, being *ghaflah* (forgetfulness/heedlessness) about one own good self as the created being is sin. Abu Lais Samarqandi, the author of *Tanbih ul-Ghafilin* (Informing the Heedless) writes,

The likeness of the one with *ghaflah* is that he/she performs good deeds in order to show off and have a good reputation is like the one who goes out to the marketplace and fills his/her nags with stones, and as a result, the people say: "Look at how stuffed this man's bags are!" So, he gains nothing except what the people say about him, and if he wishes to trade these stones for something, he will get nothing in return for them. Similarly, the one who performs good deeds for show-off and reputation; there is no benefit for him in his actions rather than what the people say about him and no reward awaits him in the Hereafter as whatever deeds he/she does will be scattered like a floating particles of dust by Him.

*Ghaflah* is a functional illness. Al-Ghazali identified more than ten types of functional illness --- *al-amal* (self-centered, self-aggrandizement, delusion, distorted norms), *malic* (immortal, addicted to wealth/status/fame), ignorance, cowardice, lust, melancholia (false and chaotic distrust), malevolence (excess and imbalances), calumny (hostile), envy, and deceit. Al-Ghazali in his long letter to his 'walad' (an affectionate term for his student) illustrates,

The teacher asked the following question: What have you learnt while you have been with me? In the word of one speaker Kamaludin Ahmed the student responded, among others, by saying the following: I learnt how to observe humanity and human beings, and what I saw is that every single human being is in love with something or someone or some ideas. Moreover, all of the objects that people love do not go past their grave. When they entered their grave, none of their beloveds could enter with them. I should love the best that can be my friend in the grave. In my reflection, nothing could lay claim to that except righteous answerable actions (*al-amaal-us-saalih*).

### ***The Expected Desired Future State: Saadah as the New State of Well-Being:***

*Organizations are the people in them, and the people make the place.* (Schneider, 1987: 450)

An organization is commonly being defined as a living, breathing social system composed of individuals and groups that oriented towards the achievements of goals. The (dis)ordered activities of organizations are shaped by activities of people whose behaviours are important in determining the life and existence of the said system. Organizations are often equated and being seen as 'bodies' (presumably with minds). (What bodies, what minds?). Shilling (2005: 73-100) explicitly discussed the above matter under the rubric of 'working bodies'. Jerry Sheppard (1994) posited that organizations can be a moral/beautiful body and mind (with limitations). By going with the above theoretical abstractions, organizational quest for a 'beautiful body/mind' is

thus not unnatural. In this embodiment and minding, ugliness is regarded as unwanted adjective for organization development. Simply, an organization as a body and mind can be *bellus* (L.), beautiful, pretty, pleasant and agreeable or *horribilis* with shadows and miasmas.

Islamically speaking, beautiful organization begins once organizational work is being seen as *ibadah*, worship for the pleasure of the God. From this point of view, an organization is no more than a tool or a vehicle to achieve the ultimate aim of human creation on earth. Metaphorically work in this world is seen as just a tilling plot where one sows seeds and the hereafter is seen as the place to reap the harvest. In this eschatological positioning, being beautiful means going for *al-falah* (having a prosperous and triumphant life in this world and in the next) and abandoning *al-fasad* (mischief/corruption). One of the things to attain *alfalah* is to do good deeds (*ma'ruf*) while *al-fasad* is obtainable with evil (*munkar*) actions. In a similar vein, doing *ma'ruf* is a path toward *abyad* (light) while *munkar* paves the way for *aswad* (darkness). Princess Wijdan Ali (2001) notes,

According to Al-Ghazali, physical beauty is regarded as the most debased form of beauty as it is 'little more than nauseous matter covered with a fair skin that needs frequent washing that otherwise becomes utterly repulsive and disgraceful'; moral beauty meanwhile concerns with man beautiful inner characters rather than on the sensuous delights of red-and-white complexes of man; and spiritual beauty, the most sublime of all three types, is directly connected to the God and it can only be perceived by the eye of the 'heart' and the light of inner vision of man. Whilst, Spiritual beauty is an essence arising out of a dynamic interaction of various compounds which made up what man is.

For Al-Ghazali, to be beautiful means living in/with *saadah*, a state of ultimate happiness, which is everlasting felicity and bliss, the highest being in the Vision of God, promised to those in worldly life have lived in willing submission and conscious and knowing the obedience of God's commands and prohibitions. The relation of *saadah* to the hereafter is very closely connected with its relation to the present world, with respect to when it relates to three things: (1) to the self such as pertains to knowledge and good character; (2) to the body such as good health and security; and (3) to things external to self and the body such as wealth and other causes that promote well being of the self, the body, and the external things and circumstances in relation to them (Naguib Al-Attas, 1993).

An antonym to *saadah* is *shaqawah*, a state of misfortunes and miseries where fear, grief and choking are at work. One significant aspect of *shaqawah* is related to feeling of regret for being self-waste while alive on this world. To Naguib, *shaqawah* is a tragedy, and it cannot be solve with sensational activities of forgetting which often Sisyphusian in nature. Peoples with *ghaflah* are categorized as living in *shaqawah*, a realm of sickness.

#### **Suggested Learning Action: Tazkiya as Wisdom (hikma) of Normality:**

The idealism of going beautiful for a state of *saadah* is a thing of impossible for any OD practitioners if the purification of inner self from filth, purging of contemptible qualities and evil traits of characters not being part of the intervention process. In addition to that, without infusion of good 'blood' after draining the bad blood out, the body is too weak to be beautiful.

With the above 'prejudices', we suggest taking praxis of Sufism due to its intimacy with nafsology as a method of intervention. According to Ibrahim Basuni Sufism can be viewed on three planes, namely *al-bidayat*, *al-mujahadat* and *al-madzaqat* (Ridha Ahida, 2008), Sufism as *al-bidayat* is based on spiritual consciousness about Man as the God's creature where an effort must be made to acknowledge such position, which is by having a heart that only remembers Him. Sufism as *al-mujahadat* refers to deeds, sacrifices and hard practices that one must do as a prerequisite of 'meeting' with the Creator. It is being believed that by such endeavour one is able to raise the curtain between him and the God. *Al-madzaqat* describes the condition of meeting or the closeness experienced by human with the God.

Briefly said, Sufism is not merely about going for spiritual consciousness (esotericism) but also relates with obedience to physical laws or activities preceding it (exotericism). In the context of the above al-Ghazali sufistic tradition emphasized the notion of 'normality' not 'abnormality'. Hassan Amer elaborated that normality, among others, means understanding man from the 'natural' or 'original state' (*fitrah*) point of departure. Contextually, we translate the notion of *fitrah* as returning to the state of pureness where the *nafs* are guided. Yasien (1996:90-91) explains,

A man of *fitrah* turns spiritually to belief and worship the God. This impulse is rooted in the very essence of *ruh* and it represents the incorruptible and immutable transcendental essence and should be distinguished from the *nafs* which is constantly changing aspect of man). *Nafs* is capable of rebellion against the God and which should be trained and disciplined so that it may become re-united with *ruh*.

In general, *tazkiya* can be defined as a process of purification, and when it is applied to nafsology has the following meanings: increase and augmentation, growth and development in goodness and righteousness, be it for self or personal with the benefit of attaining, among others, *al-saadah* (prosperity, good state, felicity). *Tazkiya* is not simply ideas but of life, behavior or conduct, a process that needs genuine effort, sustaining will power, self-confidence, reliance and trust in the God. A person with *tazkiya* therefore must seek and maintain a delicate balance between various obligations --- to the God others and one's own self. In the case of the latter,

one has an obligation towards one's own body, eyes, family, guest, domesticated animals, and even the planted plants. Mir Valiuddin (1980) noted that doing *tazkiya* is a work of an 'adult knower who understand the need to burn oneself in order to bring the pleasant scent out' (p.45). It is a transmutation of movement from the visible space into a spiritual enclave.

We theorized four grammars of organizing for *tazkiya* as follows: imaginization, reading/contemplating signs, and internalizing eschatology. In this organizing, consultants should view the enquired second as murid (seeker). A *murid* is a person who seeks the God's Grace by fulfilling His commands and avoiding His prohibitions and performing good deeds. A murid examines his/her inner self especially the heart. One of the *murid* preoccupations is to awaken the heart from sinking in slumber.

1) *Imaginization*. Imaginization is an invitation to develop new ways of thinking/looking or improving our abilities to see and understand situations in new ways as we are often trapped by images we hold ourselves (Morgan, 1997). According to Morgan, it is a personal empowerment of finding new ways of organizing. As a point of departure, we advised seekers in the above sense to consume stories and poetries narrated in various Sufi works in order to reap *hikma*. Douglas-Klotz (2002) explains,

Most Sufi stories and poetries aim to help us to unlearn, that is, to go beyond the emotional boundaries and mental concepts that enclose the sense of who we think we are. As we go beyond these boundaries [we] discover an inner landscape [than] the safety of fixed ideas and rules. [In many Sufi stories and poetries, we find a detailed and subtle view of the psyche].

Similarly, in this re-imaginization, one should aware about *the intertwining dynamics of nafs and qalb*. The *nafs* is not part of the heart but an entity of the stomach, noted al-Hakim al-Tirmidhi, a ninth century renowned Sufi. 'It is like a hot smoke and is source of desires and passions. When these sources are not kept in check, they escape and enter the heart filling it with smoke.' The *nafs* has the power to enslave (*maqbud*) oneself through the uncontrollable worldly desires, in turn gives *ghaflah* of multiple kinds, which is being described as 'heart disease'. At the same time, the *nafs* can be in full agreement with the Will of the God. Al-Ghazali in *The Marvels of the Heart* (Skele, 2010) noted that the mutual repelling of the soldiers of the angels and the devils is constant in the battle over the heart, until the heart is conquered by one of the two sides which sets up its nation and settles there. A person is a prisoner when the *nafs* is filled with 'whispers' (*wasawa*). Rumi says, 'the *nafs* has a rosary and the holy book [of Al-Qur'an] in its right hand, and a scimitar and dagger in its sleeve.' Tasmara (2001) illustrated the two dimensions, 'positive and negative' in the light of four *veste of nafs* --- *saghafa sa'adah* (happiness/blissful), *saghafa of sadness hazn*, *saghafa of anxiety hammi* and *saghafa of madness majnun*. In relation to the above, seekers must accept and own their shadows, to use Jungian term, as part of their normality. After all, *tazkiya* is about purging unwanted shadows and to purify the heart. One of the excerpts of Rumi's poetry, translated by Arsanjani (2011), reads as follows:

Who is the true me?

If this self is not my true self, then who is the true me?

Who is that utters 'it is not I!' through my lips?

I know myself is but the clothing that covers, but then who is the self that I am covering?

In another occasion Rumi says,

If you could did of yourself just once, the secret of the secrets would open to you,

The face of the unknown, hidden beyond the universe, would appear on the mirror of perception.

2) *Reading/contemplating ayah*. In Islamic tradition, *ayah* (signs) is divided into types, the holy verses of the holy book, AlQuran and the 'non-verbal' verses as seen in the nature like mountains, star and rivers. In *ayah*, the supremacy of the Creator is highly visible. This action of reading of 'discovery' is to soften the *qalb*. Indeed, reading 'softly' of various signs is about 'deconstructing the various worldly games and chatters' that provide a good fodder for 'forgetfulness' to thrive. A point to note, an emphasis on deep listening is highly suggested at this point. As such wherever you turn there is the face of the God. It is a lesson in surrender, and in Sufism it is a journey towards zero. Karakas (2008) elaborates,

Zero is realizing the power of powerlessness. [Zero] represents the power to overcome ego, and it is a value of enabling others to live well instead of living well. Paradoxically, an individual gains value and meaning by becoming a zero.

In this grammar of organizing, the seekers must try their best to 'empty' the *qalb* from the 'ghaflah factors' of the world by remembering the God (*zikr*). One of the best *zikr* is to recite the ninety-nine names of the God. Metaphorically, an action of reading is like seeking a 'petal of curcuma aromatica' in order to open the heart-eye for a meeting with the Lover. Reading/contemplating *ayah* is a work of fixity. Shibli the saint one day asked the Sufi Thauri: "From whom did you learn to practice contemplation that not a hair of his body moved?" Thauri answered, "From a cat which I saw waiting at the mouse-hole in an attitude greater fixity than this." Reading/contemplating *ayah* is simply to experience the spiritual state of '*arif*' (aware-gnostic).

In this 'witnessing' activity, positiveness is highly sought. Rumi says, 'if your thought is rose you are rose garden, and it is a thorn, you are fuel for the bath-stove'. Similarly, 'if you held a blue glass before your eyes, this made the world seem blue to you'. Hopefully, with reading/contemplating of various *ayah*, a person

manages to lift the various veils of darkness. Rumi opinionated that self-interest is the origin of hundred veils, and selflessness is cloudlessness: When self-interest appears, virtue becomes hidden; a hundred veils rise from the heart to the eye. Rumi says, 'observe the wonders as they occur around you, don't claim them, feel the artistry moving through, and be silent'. Manocha (2011) showed that mental silence is a go for mind-emptiness. The basic aim of this axiom is to be in the state of active imaginization.

3) *Accepting eschatology as a paradigm of life.* Eschatology is a doctrine about the End that discusses about various events/issues related to the end of human life like death, the end of the present world and the next permanent world particulars like paradise, hell and final judgment. In general Al-Ghazali posited that all human beings are subjected to examination and trial over their deeds done on this present world in the grave (*barzakh*) and hereafter (*akhirah*), and consequently be placed in the paradise or the hell according to their merits. For Al-Ghazali, our life attitude is being founded on knowledge and practices (*amal*). In this eschatological paradigm, whatever actions performed on this earth (*dunya*) has a linear extension with effect on one's future position in the next world, be it in *barzakh* (intervening stage between death and resurrection) or *akhirah*. Simply there is an act of answerability before the God over various *dunya* deeds. Here, in this paradigm seekers basically rest their lives on the God-consciousness.

### **Referential Case Study: Transcendental Intelligence-at-work:**

It is worth to gaze at Gulenian *speaks* as an example of contemporary transcendental intelligence-at-work. We view Gulenian actions as action of *murid*. Gulenian hikma is largely contained in *Kalbin Zumrut Tepeleri* (The Emerald Hills of the Heart), a book that discusses the 'culture of the heart'. Sufism for Gulen is a path where seekers are able to free themselves from human vices and weakness in order to acquire angelic qualities and conduct pleasing the God, lives in accordance with the requirements of the God's knowledge and love, and in the resulting spiritual delights that ensues (Gulen, 1999: xiv). Fundamentally, the *zumrut* (emerald) is only for those who work to gain the 'state-station'. The state is the seeker's experience and consciousness of the divine feelings that appear in the heart beyond his will, and the station is the continuity and the stability of those feelings. The former is a gift from the God while the latter is acquired with efforts. In 'reaching the God', the heart is the clean mirror where Divine reflects.

The heart is the home of God; purify it from whatever is other than Him. So, that the All Merciful may descend in to his Palace at night... The God said: "Neither the heavens nor the earth can contain Me." He is known and recognized as a 'Treasure' hidden in the heart by the heart itself. (p. 22).

Gulen noted that purifying of the heart is a continuous struggle, and it is best done as an action *within* the community. The purification is viewed as a spiritual extension of love with others; being with the God while among the people. According to Mustafa Gokcek, the *effendi* used to say the following words: Today there is need for people who will feel burnt with fire that falls everywhere in the world; there is need for people who will feel fire in his heart about oppressed child in some forgotten part of the world. The notion of love here is about being dialogical, that is coming together with the community in the context of knowledge of the God. Gulen (2001/2006) says,

Love is the crown belief in the God and knowledge of Him. Love is open to everyone according to his/her level. Love which seeks to deepen itself, always travels on the horizon of 'increase' asking, "Isn't there more?" On the one hand, sacred knowledge increases, giving rise to increasing love, which causes the knowledge to increase further. A virtuous circle is formed; love increases not only in the name of knowledge but also in the name of love. Gedai said: The more I put my finger in the honey of love, the more I get burned; give me some water. Light appears in the hearts of those who drink this water.

Gulenian dialogical relationship with the community others can be summarized under *shaksi manawi*, a conceptual term popularized by Heon Choul Kim (2008). The others in the above sense are all subjects involved in humanity. *Shaksi manawi* as personified consciousness always realize about love for others that is by a way of absolute poverty and nothingness before the God. With that realization it is easier for an 'individual to become [an organic] part of community and the community becomes, so to speak, [an organic] single individual'. Kim noted that with *sakhsi manawi* there is no 'language of selfishness, personal desire and greed save only truth in a community as a collective person; non-individualities in it any longer'. To be organic, seekers must participate in a constant and conscious training of one's carnal ego through vigorous practices of self reflection (*muraqaba*) and self evaluation (*muhasaba*). At core of this consciousness is about giving services for humanity (*hizmet*), a religious dimension of going outwardly arising out of inner personal spirituality. A Sufi in this regard is a man of action and thought. In *The Emerald Hills of the Heart*, Gulen writes,

We should seek our spiritual progress in the happiness of others. We feel any fire raging in another heart also in our heart, and we feel the suffering of all people in our spirits.

*Sakhsi manawi* and *hizmet* can be seen clearly with *sohbet* practices in Gulenian centered organizations. *Sohbet* means companionship-in-conversations where the 'elder brother' guides the others in performing activities. In those conversations, both parties speak the same language and shared vocabulary. For Kim such commonness activates Bordieu's 'symbolic power' that in the end culminated into habitus that bind individuals



for the goodness of both. Kim concluded that dialogic Sufism as practiced by Gulenian is an action of interconnectivity with the inner dynamics of the organization, which is 'internalization with externalization of faith.'

#### **Concluding Remarks:**

Reinventing or rediscovering the wisdom is now already a perspective. Kauffman (2008) noted that our modern society suffers at least four injuries, namely the artificial division between science and the humanities, reductionistic scientific worldview that teaches us that, at its base, the real world is a world of fact without values, the idea that spirituality is foolish or at best questionable, and lack of global values that spans our traditions and our responsibilities to all life, one another, and the planet. We believe what mentioned below is very much relevant for the 21<sup>st</sup> OD consultants. Kauffman says,

We need something like a new vision of Eden, not one that humanity has forever left but one we can move toward, knowing full well our propensities for both good and evil. Part of reinventing the sacred is to heal injuries that we hardly know we suffer. The resulting sense of sacredness of all life can help orient our lives, heal the want of spirituality, heal the wound derived from the false belief that we live in a world of fact without values.

Indeed, conversations for the theory of wisdom (sophia) to be re-instated in our life-knowledge construction as a better way solution and total development in managing our contemporary life, nowadays, are echoing loud on many fronts. In Islamic tradition, sophia and knowledge are often stated together in making/producing/constructing virtue, happiness and eschatological reward (saadah). In Al-Ghazali discourses, 'know thyself and the God' is not merely the behavior of speaking but also about the behavior of doing. In Kimiya as Saadah (Chapter 5), Al-Ghazali says, 'A man may converse much and write volumes concerning love, faith, piety, and so forth and blacken paper to any extent, but till he himself possesses those attributes all this will do him no good.' Simply, sophiology in the context of OD should be not only *speaks about* but also *speaks* --- a concern 'in function-action' (Wuthnow, 1992). If not, the 21<sup>st</sup> century agenda to awaken and to grow the minds, hearts and spirits of managers and their organizations remained to be an issue of resistance to change, paradoxically, to consultants.

#### **Endnote:**

##### **A parable of Jalaludin Rumi:**

*One went to the door of the Beloved and knocked. A voice said: Who is there? He answered: It is I. The voice said: There is no room here for me and thee. And the door was shut. After a year of solitude and deprivation this man returned to the door of the Beloved. He knocked. A voice from within said: Who is there? The man said: It is thou. The door opened.*

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