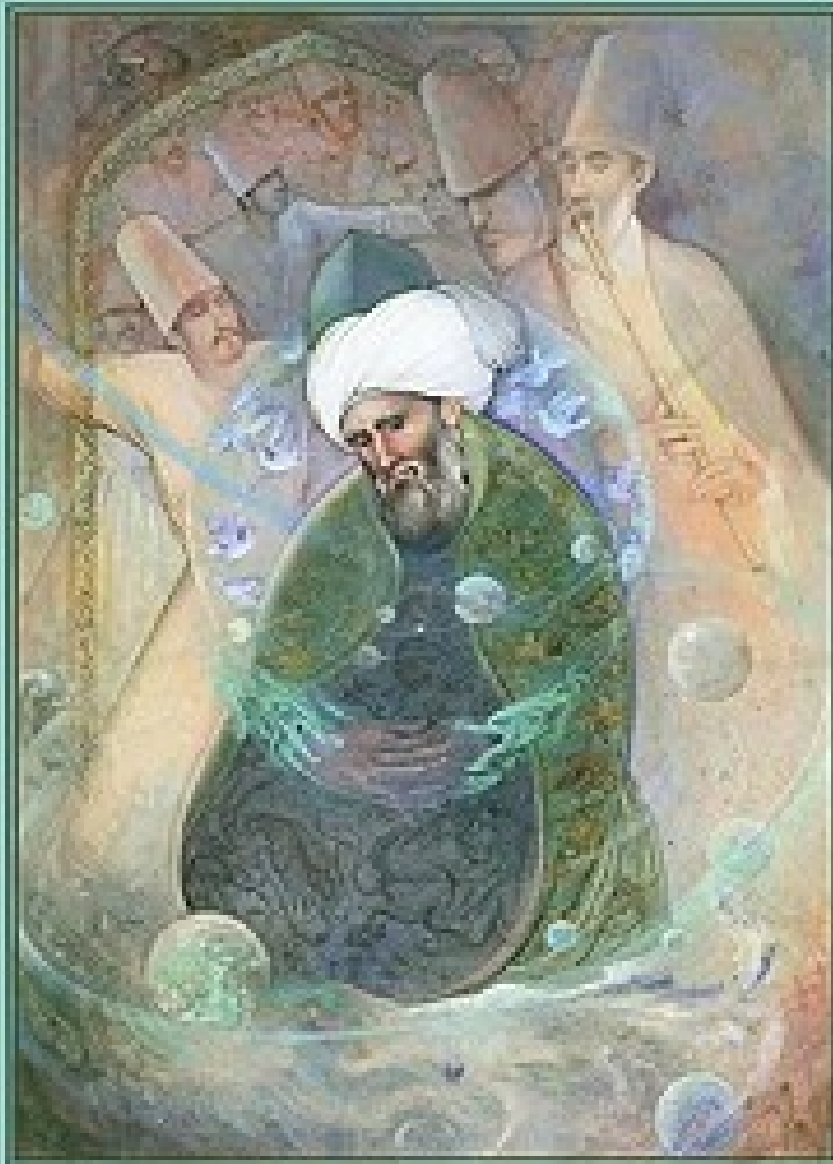


Love is the Wine

Talks of a Sufi Master in America



Sheikh Muzaffer Ozak Al Jerrahi Al Halveti

Edited and compiled by Sheikh Ragip Frager

Love Is the Wine: Talks of a Sufi Master in America

Muzaffer Ozak

This e-book provides an intoxicating mixture of essays to meet the religious thirst of these with lengthy Love Is the Wine: Talks of a Sufi Master in America adventure in Islam, in addition to these encountering Sufism and the that means of non secular love for the 1st time. issues together with generosity, faith, self-knowledge, persistence and love are built with tales and teachings by means of Turkish Sufi grasp Sheikh Muzaffer Ozak. A mesmerising storyteller, grasp teacher, and prolific writer in his local country, he used to be splendid to carry the richness of the Sufi culture to the West. The chapters of this book, skilfully edited and compiled by means of the psychologist and Sufi instructor Dr Robert Frager, have been derived from talks given in the course of Sheikh Muzaffer's visits to ny and California over the past years of his life. Sheikh Muzaffer Ozak understood Westerners as nearly no Sufi grasp prior to him has. His spiritual bookstall in Istanbul attracted countless numbers of Western seekers vacationing Turkey. In his travels, he initiated enormous quantities of usa citizens and Europeans into the Halveti Jerrahi Order, interpreted their dreams, and spoke back their questions about every little thing from theology and mysticism to marriage and incomes a living. those tales and teachings are memorable, but hugely enigmatic, and intended to learn and retold. Like nice religious parables, the topics are common and their purposes ageless. The astute reader Love Is the Wine: Talks of a Sufi Master in America will enjoy new degrees of which means in those profound educating stories with each one reading. "Love is the Wine" is a treasury full of worthy goods of Sufi wisdom.

PADA periode akhir sembilan puluhan, saya baru menyadari bahwa istilah "Islam" bukanlah sekadar sebuah label penamaan, seperti misalnya kata "Sudirman" ketika digunakan sematamata untuk mempermudah pengidentifikasian sebuah jalan. Tidak ada keterkaitan antara makna kata "Sudirman" dengan jati diri sebuah jalan beraspal yang menyandang namanya itu. Demikian pula, kata "Sudirman" sama sekali tidak mengandung apa pun yang bisa menerangkan perihal jalan itu. Ketika itu saya dibuat merenung, waktu menyadari bahwa kata "Islam" bermakna keberserahdirian, berasal dari kata "aslama" yang bermakna "berserah diri" atau "sepenuhnya tunduk". Kata ini bukan berfungsi sebagai identifikator untuk membedakannya dengan agama lain—agama itu tidak dinamai Diinul-Muhammadi, Muhammadian atau Muhammadanisme. Kata ini, yang saya yakini sungguh dalam maknanya, ternyata berfungsi untuk menerangkan jati diri agama yang dinamainya itu. Tapi kata adalah kata. Mendengar kata "manis" tidak membuat kita mengalami manis maupun mengerti apa itu manis. Belum lagi, seberapa manis? Jadi, jika esensi Islam adalah berserah diri, apa itu "berserah diri"? Seperti apa? Apa yang membedakannya Love Is the Wine: Talks of a Sufi Master in America dengan, misalnya, "pasrah"? Ketika itu, saya ingin mengerti nama agama saya dengan lebih akurat dan presisi. Pengertian istilah yang menjadi namanya itu, bagi saya, bisa menjadi kunci untuk memahami agama saya ini dengan benar, apa adanya dan tanpa distorsi. Maka pergilah saya ke sebuah kota di Jawa Barat, menemui seorang sufi di sana. Saya hanya membawa satu pertanyaan: apa "berserah diri" itu sebenarnya. Beliau, setelah menerima saya dengan sangat baik dan bertanya apa yang bisa beliau bantu untuk saya, mengangguk-angguk setelah saya mengutarakan pertanyaan itu, satu-satunya maksud

kedatangan saya. Dan jawaban beliau ketika *Love Is the Wine: Talks of a Sufi Master in America* itu—dengan sungguh-sungguh, *Love Is the Wine: Talks of a Sufi Master in America* “Seandainya saja arti keberserahdirian bisa diterangkan dengan kata-kata, sudah sejak dulu sekali saya menerangkannya.” Tidak ada susunan kata-kata yang mampu menjelaskan keberserahdirian, istilah yang menamai sebuah cara menempuh kehidupan yang diwahyukan Allah kepada junjungan Muhammad s.a.w.. Seseorang hanya bisa mengerti apa makna sebuah keberserahdirian jika ia telah diijinkan Allah untuk mengalaminya. Keberserahdirian adalah sebuah kondisi diri yang hanya bisa dirasakan, bukan dilisankan. Dan agama Islam, agama keberserahdirian kepada Allah, adalah sebuah metode yang dibawa Rasulullah untuk mendudukkan manusia dalam kondisi itu, titik ketika seseorang sudah sepenuhnya menjadi seorang hamba Allah. Seperti itu pula, semakin kita mempelajari dan mendalami jalan hidup yang dibawa Rasulullah, semakin banyak pula kita menemukan poin-poin penting yang, meski sangat mudah untuk dilisankan, namun sulit untuk diterangkan. Kesabaran, misalnya. Apa sebenarnya “sabar” itu? Bagaimana menerangkan “sabar”? Ketika Allah memerintahkan siapa pun yang ingin meraih kebenaran sejati untuk senantiasa sabar, syukur, ikhlas, dan tawakkal, maka pada hakikatnya ini juga berarti bahwa mereka harus “mengalami” sabar, syukur, ikhlas, dan tawakkal. Ini tidak melulu berarti bahwa ia harus membaca atau bertanya tentang itu terlebih dahulu. Seseorang yang telah masuk ke dalam pendidikan Allah ta’ala, jika Allah menghendaki ia memiliki sifat sabar, misalnya, maka Allah—karena kemahakuasaan-Nya—akan “memakaikan padanya jubah kesabaran”, dan ini sama sekali terlepas dari suka atau tidaknya orang tersebut terhadap prosesnya. Ini artinya, jika Allah menghendaki seorang hamba untuk memiliki sifat sabar, maka Allah—secara paksa atau sukarela—akan merancang kehidupannya sedemikian rupa sehingga akan merangsang tumbuhnya kesabaran sejati dalam diri orang tersebut. Demikian pula untuk kebaikan-kebaikan lainnya, yang memang dikehendaki-Nya untuk dimiliki seseorang. Inilah keunikan buku ini. Kekhasan Syaikh Muzaffer Ozak dalam menerangkan tentang cinta, kesabaran, kepemurahan, pendidikan sufi dan semacamnya kepada para pendengarnya di Amerika tidaklah berbentuk doktrin dan definisi—bisa jadi itu adalah tugas hamba Allah yang lain setelah beliau. Sebagaimana semua mursyid lain yang pernah ada, jika Allah memang telah menghendaki seorang muridnya untuk memiliki suatu kebaikan, misalnya sifat sabar, maka sang mursyid semata-mata hanya menjadi alat Allah untuk membuat muridnya “mengalami kesabaran”. Ia bisa merancang sebuah pengalaman nyata bagi si murid untuk dibuatnya “menelan kesabaran”, atau berdoa kepada Allah supaya membentuk kehidupan muridnya itu sehingga menjadi lahan yang subur untuk menumbuhkan kesabaran. Akan tetapi, ketika mengunjungi Amerika Syaikh Muzaffer Ozak tidak hanya memberi pengajaran pada para muridnya, namun juga kepada masyarakat awam yang baru tertarik, atau ingin tahu tentang Islam maupun tashawwuf. Maka, bagaimana cara beliau untuk memberikan feel tentang kesabaran, keberserahdirian, atau cinta, misalnya, kepada para pendengarnya? Ia menerangkan kesabaran melalui kisah-kisah ketika sebuah episode kehidupan sedang dibuat-Nya “mencekakkan kesabaran” kepada seorang hamba Allah, alih-alih melalui definisi atau doktrin-doktrin tentang sabar. Sedemikian rupa sehingga *Love Is the Wine: Talks of a Sufi Master in America* para pendengar umum *Love Is the Wine: Talks of a Sufi Master in America* masih mampu “menangkap” seperti apa makna kesabaran yang dimaksudkan dalam Islam dan tashawwuf. Itulah isi buku ini. Ada sebelas bab yang mengulas tentang tashawwuf, cinta, keyakinan, pendidikan sufi, sampai pada masalah godaan dan kepemurahan. Semuanya merupakan topik-topik penting dalam jalan Islam dan tashawwuf, yang akan menjadi pembahasan yang sangat sulit dan membosankan seandainya semua itu

diterangkan melalui teori dan definisi. Melalui lisan Syaikh Muzaffer Ozak, pembahasan itu menjelma menjadi kisah-kisah teladan yang sangat indah dan begitu menyentuh, sehingga siapa pun, bahkan mereka yang baru mulai belajar tentang Islam, akan mampu menangkap seperti apa esensi dari istilah-istilah seperti “pendidikan sufi”, “pengetahuan diri”, “Al-Qur’anul Karim” dan sebagainya. Seluruh kisah dalam buku ini merupakan tradisi lisan yang terus diwariskan turun-temurun dari seorang guru sufi kepada para muridnya, dan telah berlangsung sepanjang ratusan tahun lamanya. Sebagaimana di Amerika, buku ini pada akhirnya berfungsi sebagai sebuah buku pengantar yang sangat baik untuk memahami agama, memahami esensi Islam maupun tashawwuf. Kisah-kisahnyayang disampaikan dengan indah—mampu membuat pembaca langsung menangkap makna, tanpa perlu berkutat terlalu lama di wilayah doktrin dan definisi. Atas dasar pertimbangan itulah maka Pustaka Prabajati, yang bercita-cita mengangkat karya-karya yang mengantarkan pembaca pada pengenalan diri sejati, menerbitkan buku ini. Saya sungguh-sungguh mengucapkan ini kepada anda: selamat menikmati buku ini.

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