

‘ Arif ‘ Alī-Šāh or *Arif Ali-Shah*

Omar Ali Shah, the elder brother of Idries Shah, died last week (September 2nd) in Spain, 83 years old.

Born in Afghanistan in 1922, son to the renowned Sirdar Iqbal Ali Shah, he was raised in the Sufi tradition by members of his Hashemite family and received formal education in Britain, where he used to live in his later days. As a young man he acted sometimes as his father representative before heads of state and in other diplomatic issues. He joined the military, was part of an Afghan contingent in the Korea war and retired as a NATO general.

At the moment of his death Shah was a Sufi Sheikh, heading a large constituency of disciples in several Western countries, both in Europe and the Americas.

His son Arif Shah, currently living in Chile, is expected to be appointed as his successor.

The friend goes on to say "It was announced today that Arif has assumed leadership of the tariqa in accordance with his father's wishes. Both a fax from Arif and an old "fatwa" written by Agha last year was sent out to the Friends with this information."

Manuscript letter dated 12th of May 2004, signed by Syed Omar Ali-Shah Naqshband:

FATWAH.

In the event of my death it is my solemn wish and Command that all friends of the Tradition shall recognize my son Syed Hashim Arif Ali-Shah as my successor and that he may appoint Advisors or Councillors as he may desire.

I Command that you should give to Syed Arif, carrying as he does the Baraka of the Silsilah, the respect you gave to me and that the structure and activities of the Tradition as laid down by me should continue as before.

May Almighty God bless you all.

Syed Omar Ali-Shah Naqshbandi

A fax, dated 17 of September 2005 and signed Arif Ali-Shah states:

FACSIMILE

Dear Friends

This is to confirm that, in accordance with the last wishes of my father, Sayed Omar Ali-Shah, I undertake to continue his work to protect, nurture and advance the work of the Tradition - this work which is vital to humanity.

As did my father, I count with your support and efforts along this road, and you may count with mine.

This work is already continuing. I will ask for nothing more than that which my father asked of you all: hard work in humility and to trust in the Lord for his patience and love.

The road is open and I will walk it. Walk with me in the company of our great master Agha, who gave us all so much and who has now given the opportunity to give in return.

Con Dios

Arif Ali Shah (manuscript signature added)

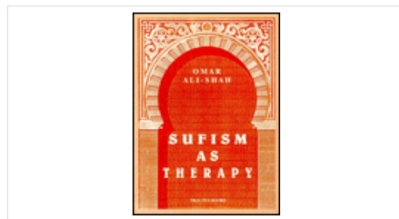
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by Omar Ali-Shah

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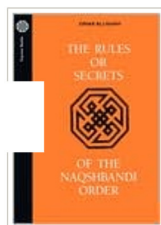
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Overview

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doubtful, to say the least, even if there is a perfect equation in such literature between the greed of the reader and the intention of the author. What is involved here is something simple: a way of dealing with what can be called a "common intent to cure" even if its application can be highly sophisticated.

As Omar Ali-Shah says in this book: "The Sufi Tradition contains techniques, energies and applications of therapy, but the Tradition itself is not a therapy." Since the aim of the Sufi Tradition is to provide an individual with the means to effect a transformation of the self at the highest possible level of the spirit, its objective cannot be limited to the relief of suffering and illness, even if many of the actions, exercises and concepts of the Tradition can be mobilized towards such applications.

In this book we see a kind of dialogue working itself out between a contemporary Sufi teacher and a number of professional therapists who are seeking to reinforce their fragile time-based scientific disciplines with away of knowledge and wisdom that has existed in many different guises from the dawn of man. Omar Ali-Shah's words here are concrete, practical and also

analogical: even repetitions in this book throw light on the way a preconceived attitude or conditioning can lead people into imbalance and illness. But the author puts it very clearly: illness is a distortion, not an inevitable state; every person secretes some form of self-improvement and the job of the therapist is to connect the patient's own energy to his complement to existing therapeutic techniques and knowledge, and on the Sufi perspective on illness and therapy - that illness is a distortion and that the job of the therapist is to assist the patient in his or her own transformation. Distributed by ISBS, Annotation c. by Book News, Inc., Of Alghani and Scots descent, the Said Omar Ali-Shah comes from a family that has been engaged in making the Sufi Tradition available to man- kind for many generations. A

descendant of the Prophet Mohammed, he has chosen to work and teach in the West. He was born in 1922, is the son of the Sufi author the Sirdar Ikbal Au-Shah and the elder brother of the

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Editorial Reviews

What People Are Saying

Leonard Lewin

"The clear and precise information and instruction contained in this book deals with what is at the core of all therapy, in its widest and purest sense."

--Professor, University of Colorado

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