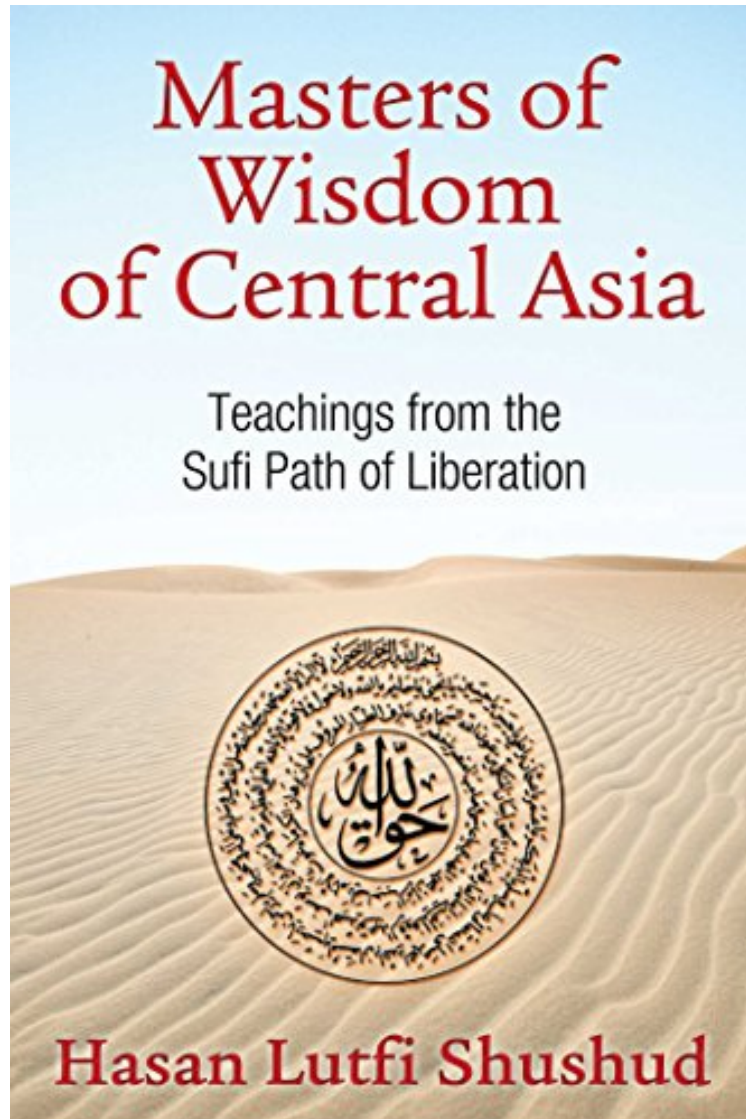


Masters of Wisdom of Central Asia: Teachings from the Sufi Path of Liberation

Hasan Lutfi Shushud

**Download PDF | ePub | DOC | audiobook | ebooks*



[Download](#)

[Read Online](#)

#482782 in Books 2014-08-28 2014-08-28 Original language: English PDF # 1 9.00 x .50 x 6.00l, .0 #File Name: 1620553619192 pages | File size: 37.Mb

Hasan Lutfi Shushud : Masters of Wisdom of Central Asia: Teachings from the Sufi Path of Liberation before purchasing it in order to gage whether or not it would be worth my time, and all praised Masters of Wisdom of Central Asia: Teachings from the Sufi Path of Liberation:

1 of 1 people found the following review helpful. The Hassan Shushud quotes were excellent. By CustomerI was floored that 2 persons I knew were mentioned in the book. Pierre Elliott and Andrew Moyer. The Hassan Shushud

quotes were excellent. 1 of 1 people found the following review helpful. Amazing! By Chris Expertly written by an amazing man. I became aware of its existence through Dr. Ergin's book "The Sufi path of annihilation". This book will have a powerful effect on you. 0 of 1 people found the following review helpful. It reads more like a biographical encyclopedia. By Jose Rodriguez-Vasquez Well researched compendium of a chain of Sufi Masters, however, I wish there was more of their knowledge and wisdom presented in this book. It reads more like a biographical encyclopedia. However, it is a good reference book.

Reveals the secret teachings of the Khwajagan, the Masters of Wisdom of Turkish Sufism Provides biographies for the entire lineage of teachers in the Naqshbandi order, such as Yusuf Hamdani, the first recognized Khwajagan, and Baha al-Din Naqshband, from whom the Naqshbandi order of Sufis took its name Shows that this spiritual path focuses on expanding awareness of the heart to reach God-consciousness An essential guide for understanding Itlak Yolu, the Sufi path of Absolute Liberation, and fana, Annihilation in God Almost one thousand years ago a new and powerful nexus of spiritual transmission emerged in Central Asia and lasted for five centuries, reaching its culmination in the work of the Khwajagan, or Masters of Wisdom. Like the much earlier Rishi Pantha of India, these masters of Turkish Sufism were not renunciates but advocated maintaining an active connection with the world, including raising a family or running a business. They exerted a remarkable influence on the destiny of Central Asia, yet their chief significance lies in their almost unparalleled depth of spiritual perfection. Based on primary Persian and Turkish sources, the same texts used by the Sufi authority Idries Shah in his many books, Masters of Wisdom of Central Asia explores the entire lineage of teachers from this golden age of Islamic Sufism. Author Hasan Shushud provides brief biographies of each teacher, such as Yusuf Hamdani, the first recognized Khwajagan; Ahmad al-Yasavi, the father of Turkish Sufism; and Baha al-Din Naqshband, from whom the Naqshbandi order of Sufis took its name. He examines their spiritual journeys, their writings and teachings, and their most famous sayings, incorporating occasional parables to illustrate their wisdom. Shushud reveals how this spiritual path focuses on expanding awareness of the heart and how heart awareness is a prerequisite for divine contemplation and God-consciousness, for the heart is the manuscript within the body on which the infinite mysteries of the Godhead are recorded. An essential guide for understanding Itlak Yolu, the Sufi path of Absolute Liberation, and fana fi-llah, Annihilation in God, this book is an indispensable work for anyone interested in Sufism or the spiritual history of Central Asia.

Interspersed in this history of the early Sufi teachers of Itlak, the path of great liberation, are gems of wisdom as well as a rich explanation of complex terms particular to Sufism. A must read for the serious student of Sufism who wants to know where the teachings have come from and where they might be leading. (Will Johnson, author of Forbidden Rumi) About the Author Hasan Lutfi Shushud (1902-1988) was born near Izmir in Anatolia, Turkey. A renowned Sufi saint and master, he was perhaps best known for his role as final guide to Gurdjieff's disciple J. G. Bennett. Excerpt. Reprinted by permission. All rights reserved. Khwaja Abd al-Khaliq al-Ghujdawani Fourth Deputy of Khwaja Yusuf al-Hamadn The name Khwaja Abd al-Khaliq al-Ghujdawani heads the list in the biographies of the Masters of Wisdom, for he is the chief and top link of this chain of transmission. One of the great shaikhs of Turkestan, he was the fourth deputy of Khwaja Yusuf al-Hamadn and one of the eleven who accompanied Khwaja Yusuf from Hamadn to Samargand. He is said to have bestowed his spiritual influence on the venerable Khwaja Bah al-Din Naqshband. He was born in Ghujdawn and his tomb is in the same place. He was studying in Bukhara when, by his own account, I was twenty years of age when the Master of the righteous, the venerable Khir, on him be peace, commended me to the great Shaikh Khwaja Yusuf al-Hamadn and advised him to give me instruction. I served as his novice as long as he was in Transoxiana, to my practical and spiritual benefit. When Khwaja Yusuf al-Hamadn went back to Khursn, Khwaja Abd al-Khaliq engaged in ascetic practices, which he followed in a private manner. His saintliness and charismatic powers were outstanding. According to the Rashat, He gained many disciples in the province of Damascus and a dervish convent and center were established in his name. Khwaja Abd al-Khaliq's Letter of Counsel The following instructions appear in a letter of counsel, which he wrote for his third deputy, Khwaja Awly Kabr. Thoroughly imbue yourself with knowledge, self-discipline and piety. Make a profound study of the Islamic classics. Learn jurisprudence and the Prophetic traditions. Steer clear of ignorant zealots. . . . Treat everyone kindly and look down on no one. Do not embellish your outward appearance, for ornament is a mark of inner poverty. Do not get into quarrels. Ask favors of none and do not let yourself become a burden to others. Place no trust in this world and do not rely on worldly people. Let your heart be filled with melancholy and disillusion; let your body suffer and your eyes weep. Let your conduct be upright and your prayers sincere. Wear old clothes and choose a poor man as your companion. Let your home be a house of worship and let the Exalted Truth be your most intimate friend. The Principles of the Way of the Masters The following aphorisms, composed by Khwaja Abd al-Khaliq, are considered to be the principles of the Way of the Masters. 1. Conscious breathing (h sh dar dam): Remain attentive with every breath. According to Sad al-Din Kshghar: Be conscious and heedful of God, Glorified and Exalted is He, with every breath you take. In this context Shaikh Najm al-Din al-Kubr said: The h in the divine name Allah is the very sound we make with every breath. The other letters (in the Arabic spelling: alif and reduplicated lam) represent an intensified definite article (serving to emphasize the

Uniqueness of God). The essential part of the divine name is therefore that h, which automatically accompanies our every breath. All life depends on the constant utterance of that noble name. The venerable Makhdm (Mawln Jm) was obviously alluding to Loss of Separate Identity (ghaib al-huw ya) in his stanza: Your alphabet Im sure you know We lose ourselves in h with every breath we blow Utter it carefully and be awake: That is no ordinary sound you make! In Sufi terminology Loss of Separate Identity is an expression for non-individualization [l taayyun], referring to the indefinable essence of the Glorified and Exalted Truth.

2. Watch your step! (nazar bar qadam): Direct yourself constantly toward your goal.
3. Journey homeward (safar dar watan): Pass from the world of potentiality to the world of realization.
4. Solitude in the crowd (khalwat dar anjuman): Be free from limitation in the midst of limitations. When Khwja Naqshband was asked to state the basic principle of spiritual development, he said: Solitude in the crowd; that is being outwardly with people, but inwardly with God, Exalted is He. According to Khwja Awly Kabr, it means that one should reach the stage where one is so constantly and completely absorbed in divine remembrance that one could walk through the market-place without hearing a sound.
5. Remembrance (yd kard): Remember with the heart at the same time as mentioning with the tongue--or transforming dhikr of the tongue into dhikr of the heart. According to Khwja Ubaidallh al-Arr, the real meaning of dhikr is inward awareness of God, Exalted is He. The purpose of dhikr is to attain this consciousness.
6. Returning (bz gasht): Single-minded pursuit of divine Truth. According to Khwja Arr, it means the return to God.
7. Attentiveness (nigh dsht): Keeping out worldly thoughts by vigilant control of ones attention.
8. Recollection (yd dsht): Constant awareness in the blissful presence of God, Exalted is He. The complete experience of divine contemplation, achieved through the action of objective Love.
9. Awareness of time (wuqf zamn): Watching ones composure and checking ones tendency to heedlessness. According to the venerable Yaqb Charkh, Khwja Naqshband explained this as seeking forgiveness when in a state of spiritual constriction and expressing gratitude when in a state of expansion.
10. Awareness of number (wuqf adad): Observing the exact number of repetitions in dhikr. Khwja Al al-Dn al-Ar said: The important thing is not the number of repetitions but rather the composure and awareness with which one makes them. According to Khwja Bah al-Dn Naqshband, numerical awareness is the first stage of esoteric knowledge.
11. Awareness of the heart (wuqf qalb): Equivalent to Recollection (as in 8, above). Khwja Arr says it means that the heart becomes aware of God, Glorified and Exalted is He. The heart is the comprehensive human entity within which all other organs and faculties are contained. It is the divine manuscript on which infinite mysteries are recorded.