

ALI 622 Session Three

Learning from the Spiritual Wayfarers of the Past

The spiritual traveler receives the light of the glory of Divine essence only when he forgets himself totally and can find no trace of himself or his ego. "There is none but Allah." Such a person can never go astray, nor can be seduced by Satan.

The spiritual traveler is said to be receiving the light of the glory of the Divine names when he views the Divine attributes in himself. For example he feels that Allah is the only Knower and his knowledge is also that of Allah. Or he feels that the only living Being is Allah and that he himself is not living, but his life is actually that of Allah.

In other words he intuitively feels that "there is no knowing, living or powerful being except Allah."

The Esoteric essence of the Imam

Allamah Tabataba'i in
Light Within me

Whatever happens in this world, its source is the names and attributes of Allah, and the same Divine names and attributes are the essence of the Imam also . . . the Imams have said: "Allah is known through us and He is worshipped through us."

Esoteric Function of an Imam

From Seyyed
Hossein Nasr

The very structure of what we would call exoteric religion and theology have certain esoteric elements in them related definitely to the Imam, who represents a continuation of the Muhammadan Light . . . The fact that the Imams are biological descendants of the Prophet is secondary. What is primary is the transmission of Muhammadan Light to them down to the Twelfth Imam. And through the Twelfth Imam this light that obviously possesses an esoteric dimension continues to be available and accessible to qualified Twelve Imam Shi'ites to this day.

The reality of the Imam does not only have a legal and theological aspect, also, but above all, a metaphysical and spiritual one.

It is not accidental that 'Alī is the first Shi'ite Imam and is also considered by the early Sufis as their patriarch, as their link to the Prophet.

http://www.amiscorbin.com/images/documents/pdfs/Nasr_2010.pdf

The Imāmate: The Esoteric Inheritance or the Bātin of the Prophet

From: Shi'ite Islam
Orthodoxy or
Heterodoxy, by
Luis Alberto Vittor

For Shī'ites, the completion of the “Cycle of Prophethood” marks the beginning of the “Cycle of Initiation”. For metaphysical and cosmological reasons, the Cycle of *wilāyah* was to be opened through its own “door” [*al-bāb*], 'Alī ibn Abī Tālib, due to his role as “spiritual successor” and “executer” of the Prophet's *bātin* [secrets] or initiator into the Muhammadan mysteries.

This is why the Imāmate is not merely a question of blood ties to the Prophet. The issue is not the degree of relation with him, be it wives, daughters, grandchildren, sons-in-law or parents-in-law. On the contrary, the worldly family union is the result of the pleromatic unity of the *nubuwwah* [Prophethood] and the *wilāyah* [guardianship].

Imam Khumayni

- 1) Young age
- 2) Self monitoring and self-examination
- 3) Protection from the Nafs and Shaytan
- 4) Prepare spiritual food for the soul

Advice from Imam Khumayni

First, he should pay careful attention to himself, like a kind physician and a compassionate nurse, and should inspect the defects of his spiritual journey; second, he should not disregard seeking refuge in God in private through supplication and invocation

Allamah Muhammad Baqir Majlisi

Avoid unnecessary talk

Simplicity in all things

Not associating with the wrong people

Specific Dhikr (40 days)