Comparing Mulla Sadra and Ibn Turka Viewpoints Regarding Satanic Suggestions

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ABSTRACT

Human ego is in a conflict between angels inviting to good acts and Satans inviting to evils, where inviting to evils is known as Satanic suggestions and it has been called in the Holy Quran and Hadiths with different terms such as Satan suggestions, ego Hadith, Satan footsteps, Satan epopee, Satan filth, embellishing the ugly acts, Satan seduction, Satan incitements, Satan temptations, Satan promise and ordinance, and Satan guile. Mulla Sadra and Ibn Turka are among philosophers who have stated Satanic suggestions and the way of fighting with them. Mulla Sadra regards human as being inherently pure, and deems orienting towards Satanic suggestions as arising from ego and illusions that Satan infuses into his heart. Whereas Isfahani Ibn Turka has not directly referred to Satanic suggestions in his works, and just in one of his books titled as "Explaining the battalions in interpretation of the eight pairs verse", he has briefly pointed to "Satan footsteps" in a section regarding the Satan.

KEYWORDS: Satanic suggestions, temptation, inspiration, Mulla Sadra, Ibn Turka.

INTRODUCTION

Human ego is capable of dealing with both angel and Satan through his inner intellectual and illusive forces; Such that, if memory of the material world, velleity and lust dominate the human self, the Satan is provided with the opportunity to tempt the human. Dominance of Satan upon the most humans is occurred through capturing their illusive forces which is called by Mulla Sadra one of the God enemies that accepts the Satan invitation (Sadr-ol-Mote'allehin Shirazi, 2002, volume 1, p. 323).

To fight with these satanic suggestions and to distinguish them, Mulla Sadra and Ibn Turka have presented several theories.

Mulla Sadra believes that the human ego does not initially tend to evils, yet he is trapped by satanic suggestions and illusions that Satan infuses into his heart (Sadr-ol-Mote'allehin Shirazi, 1961, p. 130).

Isfahani Ibn Turka does not refer directly to satanic suggestions in his works and just in one of his books titled as "Explaining the battalions in interpretation of the eight pairs verse" he has pointed to Satan. In this book, he has merely considered "Satan footsteps" in a transient subsection and not independently (Ibn Turka, manuscript, p. 253).

In this paper, firstly inducement is defined and then the viewpoints of these two philosophers (thinkers) are presented. Finally evidence to prove existence of satanic suggestions is provided.

1.2 General Definitions
Inducement lexical meaning and its definition are presented for further understanding of the issue.

1.2.1 Inducement Lexical Meaning
The word inducement means to throw, to cast and to persuade. Dehkhoda also defines it as "to dictate the word". Mystics define inducement as statement and incoming thought. They regard it as a divine and angelic incoming thought through which human becomes aware of the unseen and receive spiritual facts that are either right or wrong (Sajaadi, 2004, p. 124; Dehkhoda, 1967, volume 8, p. 58). Right inducement is either divine-angelic that belongs to science and knowledge or heavenly-spiritual that must be obeyed. Wrong inducement is also either sensual which breeds self pleasure and is called "obsession" or satanic which invites to disobedience and is called "temptation" (Dehkhoda, 1967, volume 8, p. 58). Some believe that inducement is divided into two types: angelic inspiration and satanic suggestions which are either immediate or mediated (Sajaadi, 2004, p. 124).

In the Holy Quran, the word "revelation" has been applied for satanic suggestion:
"And also we made any prophet – like you – an enemy of devils of mankind and jinn, and some inspire delusions with adorned and deceptive speech, and if the Lord wills they would not do so. Thus leave them alone with what they invent" (the Holy Quran, Surah An'laam (6), 112).

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Zamakhshiri writes that in this verse "to inspire" equals "to tempt" (Zamakhshiri, 1418 lunar year, volume 2, p. 392). Hence the Satan temptation is called "revelation" which is done secretly. The Holy Quran provides in this regard: 
"...He and his group see you from where you do not see. We made devils as friends and wardens of those who do not believe" (The Holy Quran, Surah Al-A`raaf (7), 27).

1.2.2 Sadr-ol-Mote'allehin and Isfahani Ibn Turka Viewpoints regarding "Satanic Suggestions"
To elaborate similarities and differences of Mulla Sadra and Ibn Turka viewpoints regarding satanic suggestions, the definitions provided by these philosophers are presented. So in the following Mulla Sadra viewpoint regarding satanic suggestions is elaborated.

1.2.2.1 Satanic Suggestions from Mulla Sadra Point of View
The conflict between angel and Satan in ego is enduring until one of them will reign the ego. However, the egos of most humans are captured by Satan and his troops as the heart is highly surrounded by the lusts. The Lord provides in the Holy Quran: "Satan said since you misled me I will also mislead your servants from the right path which is your Sharia and ethic. Then I will approach them from right, left, front and back so most of them will not appreciate your blessing." (the Holy Quran, Surah Al-Araaf (7), 16 & 17). Also Prophet Mohammad says: "the Satan is in the human blood vessel" (Khazaaee Neishaburi, 1999, volume 20, p. 477). That is, human is continuously exposed to satanic incoming thoughts, and as humans have not discharged their egos from vices such as wrath, lust, greed, etc. satanic seduction is always with them.

The evidence for such a claim is another Hadith provided by Prophet Mohammad: "there exists no human unless there is a Satan for him". It was asked then "is there any Satan for you, too?" He responded: "there is a Satan for me too, yet the Lord allows him to become Muslim by me". That is, the only way for penetration of satanic suggestions into the human ego is sensuality (Sadrol-Mote'allehin, 2002, volume 1, p. 331; the same, 2007, volume 1, p. 261). Consequently the submission of Satan to the Prophet does not mean destruction of his evils, yet means his evils have totally had monotheistic effects on the Prophet. Because Satan invites human to fight with monotheism, but a "perfect human" observes his instincts and orients the ego towards the rational soul – from philosophy perspective.

- **Satanic Suggestions**

The battle between angle and Satan guards in the human heart is enduring until one of them wins and reigns the heart land. Human ego has not primarily a defect by which it tends towards vices; yet it is trapped through satanic suggestions and delusions that Satan infuses into his heart (Sadrol-Mote'allehin, 1961, p. 130).

Humans are infused with satanic suggestions which invite humans to the evils. Then heavenly prospect invites human to good acts. Wisdom sends a messenger towards good prospect and regards its act as ugly and due to ignorance and similar to bestiality – contrary to humanity - and orients the ego towards itself. But this time Satan targets the wisdom and advocates lusters.

Through satanic suggestions, the ego withdraws from wisdom and tends towards Satan. The angle that sees the ego is orienting towards evils, browbeats Satan and the ego tends towards angel, and conflict between these two lasts until the heart takes the measure that reigns it. So if satanic traits reign the heart, Satan is dominant, and if heavenly traits dominate then the heart will not only be deceived by satanic suggestions, but will also join divine advocates and obey the Lord. Because as mentioned earlier, the faithful heart is between two fingers of the merciful God – in the struggle of these two groups (the same, 2007, volume 1, pp. 294-296; Majlesi, 1403 lunar year, volume 67, pp. 40-41).

The aspect that is infused into the human heart from the illumination world indicates an attribute whose meaning advocates that attribute, because the aspect that is in the heavenly world advocates attribute and meaning. So the ugly meaning is merely observed in the ugly attribute (Sadrol-Mote'allehin, 2007, volume 1, p. 353). From Mulla Sadra perspective, angelic inspirations and satanic suggestions have distinct traits that distinguish them from each other.

a. One of the signs of satanic suggestions is velleity that is placed in the left side of ego namely the illusive force, from Mulla Sadra point of view. So whenever a human ego invites him towards advocating sensuality, the ego finds out that this is one of the Satan temptations rather than the merciful God inspiration.

b. Complying with prophetic lessons of Prophet Mohammad and Imams (peace be upon them) instead of following pagans is another sign to which Sadrol-Mote'allehin refers. Because anybody who selects the path of Holy Prophet and its family has advocated angel and selected the path of guidance and redemption and is considered as a member of the Theo-centric group, and anybody
who advocates velleity, has complied with the cursed Satan and is considered as a member of devils group.

c. The third sign mentioned by Sadr-ol-Mote'tallehin in distinguishing satanic temptation from divine inspiration is that human may interpret exterior and interior signs mistakenly and mixed with fallacy like the unaware and the polemic people, or may abandon these divine signs like the layman. This occurs when temptation is infused into the human illusive and imaginary force, and the ego becomes illusory and imaginary and the place of Satan and its soldiers. Yet if the human ponders about these signs, doubt and illusion are eliminated and wisdom and cognition are replaced, and the human heart becomes the place of divine inspirations.

The Lord in the Holy Quran invites the human to ponder about divine signs (exterior and interior) so as to prevent Satan penetration into the human ego and severely blames abandoning divine wisdom.

"And a great deal of signs exist in heavens and on the earth and humans pass along them and abandon them" (the Holy Quran, Surah Yusuf (12), 105).

"Indeed, in creating heavens and earth, day and night, ships that flow in the sea to benefit the people, the rain that the Lord sent down from heaven and by which revived the earth and dispersed all the creatures, turning winds and the cloud tamed between earth and heavens are signs for those who possess wisdom" (the Holy Quran, Surah Baqara (2), 164).

In a Hadith by the Holy Prophet is provided that shame on anybody who recites this verse (the verse 164 of Surah Baqara) and does not ponder about it (Sadr-ol-Mote'tallehin, 2007, volume 1, pp. 268-270).

1.2.3 Satanic Suggestions from Sa'in al-Din Ibn Turka Point of View

The author seeks to draw general thoughts and substantial policy through studying published works and unpublished dissertations of this philosopher mystic.

One of the main risks that always threaten humans is the human heart and ego. The ego is the center of satanic temptations and the human biggest enemy. Fighting with Satanic temptations has been called the greatest fight by the last Prophet (Ibn Turka, manuscript, p 229). Humans must take refuge in the Sacred Essence of Lord against temptations and the Lord has pledged to provide protect for the servants, so He says to Satan:

"Indeed, you cannot dominate my servants except for those astray that follow you" (Surah Hajr (15), 42).

Among the writings of the great mystic, Isfahani Ibn Turka, there is a gap pertaining to addressing satanic inducement. The fact that he has not investigated satanic suggestions and temptations is worthy of thinking. With respect to the manuscript of Ibn Turka dissertations collection which has been written in his lifetime – one of the advantages is that it has been approved by him – and his name and handwriting are seen several times in the dissertations, the probability of missing some parts is nearly zero. Ibn Turka does not refer to human forces in his works, he just points to Satan in one of his books title as "Explaining the battalions in interpretation of the eight pairs verse". He has merely addressed "Satan footsteps" in this book in a transient subsection and not independently (Ibn Turka, manuscript, p. 253); as though Ibn Turka abandons theoretical discussion regarding human forces and quiddity of incoming thoughts – whether angelic or satanic – into the human heart, and deems Satan and his inducement as a bandit of conduct path and a barrier to reach the Beloved. So he seeks to fight with Satan by presenting practical solutions. In doing so, alike other mystics, he underscores self-purification and refinement through which Satan will not have the opportunity to get close to the human heart, not needing to mention temptation and incoming thought into the human heart. Because prophets and saints as well as righteous and competent people are accessible for Satan and far from internal and external temptations and conspiracies, and they are the sample of the verse of Holy Quran in which Satan confess to his inability to seduce the righteous people:

"he said: so I swear to Your Esteem that I will mislead them all except for your special servants whom I have no way to penetrate" (the Holy Quran, p. 38 and pp. 82-83).

Whoever his heart is pure from satanic temptations is no doubt able to observe divine facts. The Holy Prophet (peace be upon him) said:

"Provided that satans had not surrounded the hearts of Adam sons, they would observe kingdom of heavens and earth any moment" (Majlesi, 1403 lunar year, volume 56, p. 163; Javadi Amoli, 2008, volume 1, pp. 211-212).

As long as the human have not passed illusions and have not reached the rational level, he is entangled with Satan. Penetration of Satan through illusion and imagination is due to the fact that the maximum level of Satan abstraction does not exceed illusion and imagination. For such a person, even if an aperture is opened in the unseen world he will adapt it with wrong elements, as his advisor in this path is Satan. In fact, Satan is the trained dog that keeps the impure people away from the Divine Shrine of Lord (the same, pp. 246-247). So the Holy Quran provides:
"Didn't you see – know – that we sent Satans upon the pagans to severely move them [through tempting towards evils and sins]?" (the Holy Quran, Surah Maryam (19), 83).

And also provides:
"... we made Satans as friends and wardens of those who do not believe" (the Holy Quran, Surah A'raaf (7), 27).

Ayatollah Javadi Amoli elaborates Principles Preparation written by Ibn Turka as below:
"for the human whose wisdom has been competed through the sacred force, Satan will not get aware of his legitimate demands and their realization barrier and does not have the ability of banditry. And the illusive force that is the place of Satan emergence and the means of deception and deceit is dominated by him (Javadi Amoli, 2008, volume 3, p. 185)., as it is provided in the Holy Quran that: "and they plotted and the Lord plotted and the Lord is the best of plotters" (the Holy Quran, Surah Al Imran (3), 54).

Sheikh al-Rayees Abu Ali Sina offers three ways for controlling illusion and imagination: first, to be far away from what is not right. Second is the dominance of the undoubted ego upon the sensual ego to attain illusions and imagination pertaining to sacred affair and to escape from illusions relating to vice affairs. Third is to tender the secret for punishment (Ibn Sina, 1429 lunar year, pp. 359-360). Among three ways that Ibn Sina has provided for the people of conduct, we merely address the second way that is more relevant to the present paper.

As mentioned earlier, human subjective forces do not have any pertinence to the act that is taken, yet they have their own specific act, and human may fulfill the need of these forces whether through nature or from the unseen and supernatural. For example, the function of imagination force is illustration. So if the human is focused on the nature, the activity scope of imagination or illusion does not exceed nature limit, and if the materials of these forces are supplied from the unseen world, their forms and meanings indicate superior facts.

With regard to the above mentioned matters, the necessity of dominance of undoubted ego upon the sensual ego is fully evident. Meeting several requirements regarding the dominance of the undoubted ego – which breeds imaginations and illusions proper for sacred affair - may contribute the people of conduct throughout the path of reaching the facts, that are presented based on the importance (the same, p. 360):

i. Worship along with thoughts that apply the ego forces and the imagination and illusion.

ii. Instructive remarks that a pure speaker states them with eloquent statements in a persuasive manner.

As Ibn Sina stated, repeated advices of the Holy Quran and the Hadith to recite the Holy Quran maybe for drawing the attention of imagination and illusion. As the Merciful Lord has advised us to recite the Holy Quran by using "intonation": ". . . and recite the Holy Quran by using intonation" (the Holy Quran, Sura Muzammil (73), 4). Ibn Abbas asked the Holy Prophet about "intonation", the Holy Prophet answered, "when reciting words and letters, express them clearly. When reciting amazing concepts, stand and ponder about them..." (Tabarsi, 2001, volume 1, pp. 54-55).

So only when the human neglects the memory of God and is entangled with the world, Satan gets close to him. According to Imam Jafar Sadiq (peace be upon him), "the Satan will not infuse evils into a human, unless he neglects the Lord memory and undertakes forbidden affairs and does not prefer the obedience to God before anything else... the Lord invites the servants towards Himself with kindness and introduces them their enemy, Satan: "Satan is an enemy for you, so treat him as an enemy" (the Holy Quran, Sura Fater (35), 6). Thus whenever Satan comes to you with the vessel of temptation and wants you to neglect the memory of God, take refuge in the Lord who will help you. Because He says: "there is no power over those who believe and trust their God" (the Holy Quran, Sura Nahl (16), 99) (Gilani, 1998, pp. 255-256).

1.3 Second Chapter: Anecdotal Evidence for Satanic Suggestions

There are a great deal of verses and narratives that report the existence of creatures other than humans, particularly verses and right Hadiths that imply existence of jinn and devils. Jinn and Satan are able to penetrate into the human heart which has been referred in the Holy Quran verse and Hadiths. Following explaining satanic suggestions from Mullâ Sadrâ point of view and Ibn Turka, to complete the anecdotal evidence existing in the speech of these two thinkers, other verses and Hadiths not mentioned in their works are presented.


Or in Surah Anbiya, the Lord provides:
"and among Satans, some went down in the sea for him [to bring jewels] and did a lot of things besides that – building altar, statue, stone water container, etc. – and we maintained them – to not going out of Solomon decree" (the Holy Quran, Surah Anbiya (21), 82).

It has been stated in Hadiths that Satan has stuck to the heart of Adam's sons, and when they recall the Lord, Satan escapes and withdraws from temptation, and when they neglect mentioning the name of the Lord, Satan captures their hearts and tempts them. The Lord approves it in the verses of the Holy Quran and provides:
"Anybody who ignores recalling the Merciful Lord, we assign a Satan for him to be his companion” (the Holy Quran, Surah Zukhruf (43), 36).

Satanic infusions into the human heart are continuous and this enemy does never withdraw from tempting humans. Thus human is always encountered with satanic temptations. Zamakhshiri refers to this fact in his book: "every day Satan comes to me from four dens: front, back, left and right. He comes from front and says do not afraid! Because the Lord is gracious and merciful. Then he recites: "I indeed forgive those who repent, believe, do good acts and then are guided” (the Holy Quran, Surah Taha (20), 82). He comes from back and recites: "there is no living creature in the earth unless the Lord is responsible for their aliment and He knows the location of them during their life and after death, all has been recorded in a clear book” (the Holy Quran, Surah Hud (11), 6). He enters from right and recites: "and victory is for the pious” (the Holy Quran, Surah A’raaf (7), 128). And finally he enters from left and recites: "we put distance between them and their desires, and we have already treated the same with such persons in the past, and they are highly doubtful (the Holy Quran, Surah Saba (34), 54), "so they will appreciate you for your blessings” (the Holy Quran, surah A’raaf (7) 17) (Zamakhshiri, 1418 lunar year, volume 2, p. 430)

There are verses in the Holy Quran that are directly or indirectly pertaining to satanic suggestions. In some other verses, Satan promises evils in different manners, and some verses are the clear sample of satanic suggestions infused into the human heart:

• **Satanic Suggestions**

  "and we did not sent any prophet and messenger before you unless he would recite like you {the verses} - or would wish people believe and he would success in his mission – the Satan infuses something in his reciting – or in his wish – then the Lord eliminates what Satan infuses and stabilizes His verses, and the Lord is Wise” (the Holy Quran, Surah Haj (22), 52).

  The above mentioned verse indicates that when all the previous prophets recited the Lord words, Satan infuses amidst their speech to neutralize the guiding effect of them, but the Lord eliminates these satanic suggestions and stabilizes His verses (Razi, Bita, volume 23, pp. 53-54).

  There is another probability in the above mentioned verse that we interpret "wish" as "heart demand"; such that, when the prophet wished some affairs, Satan infused temptations and invited to the evils, and then the Lord voids these temptations. These incoming thoughts may be in the revelation descent or in the revelation interpretation, or in undertaking an action that is God favored and Satan infuses temptations into these heart inspirations of the prophet (the same, p. 54). Yet because they were pure and were reinforced by the Divine relief and the unseen force, the Lord eliminated these transient incoming thoughts and satanic suggestions from their thoughts. So the Lord has predicted these satanic suggestions and warned human of their threats.

• **Ego Hadith**

  "It is from the Lord all what is in the heavens and on the earth. And for what you have in your heart, whether reveal or hide it, you must be accountable before the Lord. So whoever He wills – sees qualified – He forgives and whoever He wills – finds deserving – He punishes, and the Lord is capable of anything” (the Holy Quran, Surah Baqara (2), 284).

  With respect to the Shiite and Sunni interpretations, the above mentioned verse is about ego Hadith and satanic temptations. These kinds of mental incoming thoughts, as long as they have not mentioned and acted, are forgiven, as the Holy Prophet says: "it is permissible for this nation to forget what happened for their egos (Tabarsi, 2001, volume 2, p. 141).

  Mulla Sadra has quoted from Sahl Ibn Abdollah Tasteri who deems the peripetetic human heart as a sky which is trimmed with stars of recitation and real sciences and lights of divine knowledge. When the human heart refrains from dirty sins namely, ego Hadith, Satan gets far from him and his incoming thoughts are eliminated and this is when human ascents to the heaven floors, and as he goes up his ego filth are removed so as to become pure. Even the angel relation with him is also cut, because he has got close to the Lord (Sadr-ol-Motâ'allehin, 2007, volume 1, pp. 266-267). This verse represents satanic suggestions to the human self.

• **Satan Footsteps**

  "O people! Eat what is lawful and clean in the earth and do not follow Satan footsteps, that he is your obvious enemy” (the Holy Quran, Surah Baqara (2), 168).

  Sometimes in the Holy Quran verses and Hadiths, satanic suggestions are called as "Satan footsteps", as though Satan gets close to the human step by step and infuses evils into his heart so as to finally invite and encourage the human to undertake filth. The Lord warns the human of the threats of Satan steps.

  Beizavi interoperates the statement “do not follow Satan footsteps”, do not comply with Satan that invites to following sensuality because it made lawful unlawful and vice verse. He states that if you are the owner of insight your will appreciate his hostility clearly (Beizavi, 1425 lunar year, volume 1, pp. 445-446).
• **Satan Epopee**

"Once He covers you with a light sleep for your safety and calmness, and sends down rain from the sky to make you pure and eliminate the filth of Satan temptation and makes your hearts {patient and persistent} and stabilizes your steps" (the Holy Quran, Surah Anfal (8), 11).

As mentioned earlier, sometimes in the Holy Quran, satanic temptation is called as "epopee". Beizavi regards "epopee" as Satan temptation and threat (Beizavi, 1425 lunar year, volume 3, p. 93).

• **Satan Filth**

"So whoever the Lord wills to show the path, opens his heart for {accepting} Islam, and whoever the Lord wills to mislead, tightens and closes his heart {for rejecting the right}. As such, the Lord puts filth – denial – inside those who do not believe" (the Holy Quran, Surah An'aam (6) 125).

In this verse, the statement "the Lord puts filth – denial – inside those who do not believe" implies satanic temptations. As mentioned earlier, sometimes the Lord has used the word "filth" in the Holy Quran to imply temptation. Fakhr Razi has quoted Ibn Abbas and write about "filth" that, "it is a Satan that the Lord makes dominant on the non-believers" (Razi, Bita, volume 13, p. 184). In this verse, the Lord confirms the existence of satanic suggestions by using words "epopee" and "filth" from which must be refrained.

• **Embellishing the Ugly Acts**

"So why did not they cry when our punishment reach them? Because their heart became hard and Satan embellished their acts in their eyes" (the Holy Quran, Surah An'aam (6), 43).

Sheikh Tusi considers this verse as being specifically in relation with pagans whose acts are trimmed by Satan in their eyes (Tusi, Bita, volume 4, p. 136).

"And when Satan embellished their acts in their eyes and said: today there is no master on you and I am your refugee and when those two groups were faced, he escaped and said: I hate you, I see something – angels who help believers – that you do not see, I am afraid of God and God is severe in punishment" (the Holy Quran, Surah Anfal (8), 48).

Sheikh Tusi regards this verse as regards the pagans whose acts have been trimmed in their eyes and have been incited to kill the Prophet by Satan (Tusi, Bita, volume 5, p. 134).

• **Satan Seduction**

"Those who are abstemious, when a temptation is reached from Satan, recall {the Lord}, then they are not blind" (the Holy Quran, Surah An'aam (6), 43).

Tusi quotes from Ibn Al-Ala that "seduction" means temptation (Tusi, Bita, volume 5, p. 64) and "seductive" is Satan that is circling around Adam's sons and their imaginations (Beizavi, 1425 lunar year, volume 3, p. 85).

As regards the above mentioned verse, the Holy Prophet said, "whenever a temptation reaches you and seduces you to evils, remember the consequences of the evils and abandon them" (Majlesi, 1403 lunar year, volume 60, p. 158).

It was asked from Imam Jafar Sadiq about the meaning of this verse and Imam answered: "this verse is about the abstemious people that refrain from undertaking sins by recalling the Lord" (Ayashi, Bita, volume 2, p. 43-44).

• **Satan Incitement**

"and if an incitement from Satan stimulates you, seek refuge in God who is viewer and listener." (the Holy Quran, Surah Araaf (7), 200).

In Bihar Al-Anwar, the statement "and if an incitement from Satan stimulates you" is defined as "if Satan tempts you" (Majlesi, 1403 lunar year, volume 9, p. 96). The statement "and if an incitement from Satan stimulates you" means Satan penetration into the human heart by temptation, and due to this temptation, human undertakes acts contrary to what has been advised (Majlesi, 1403 lunar year, volume 17, p. 44). So the meaning of this verse is that if Satan tempts you, seek refuge in God (Al-Arami Al-Alavi Al-Hariri Al-Shafei, 1421 lunar year, volume 10, p. 319).

In this verse, the Lord warns the penetration of satanic suggestions into the human heart and offers seeking refuge as a remedy for such suggestions.

• **Satan Temptation**

"Then Satan tempted them to uncover what was covered for them and said: your God did interdict you from this tree lest you become angel or immortal" (the Holy Quran, Surah Araaf (7), 20).

The Holy Quran refers to the story of Adam several times and points out the Satan temptation. In all cases, the verb tempt is used to imply this concept. One sample is mentioned in below. In this story, the Lord aims at stating examples of satanic suggestions.
The Lord in Surah Araaf verses 20-22 elaborates Satan temptation step by step. First, Satan says about advantages of the “forbidden tree” and says preventing you from becoming angel (or king) and immortality in the heaven is the reason of God interdiction so as to draw Adam and Eve attention to that tree. In the next verse, Satan swears an oath that he is advisor and benevolent of Adam and Eve! (Tabarsi, 2001, volume 4, pp. 660-661).

• Satan Promise and Ordinance

"Satan threatens you from being Dervish and orders you to the vices – avarice and blaming charity – and the Lord promises you His forgiveness and abundance – in rewards – and He is wise" (the Holy Quran, Surah Baqara (2), 268).

“Satan ordinance” means invitation towards an act which is not consistent with wisdom and Sharia (Tusi, bita, volume 2, pp. 72-73). “Satan ordinance” is occurred through embellishing the vices so as to tempt and persuade the person to undertake the ugly act (Zamakhshiri, 1418 lunar year, volume 1, p. 356)

• Satan Guile

"And say: O Lord! I take refuge in you from Satan temptations" (the Holy Quran, Surah Momenun (23), 97).

“Guile” is satanic temptations and cunning (Razi, Bita, volume 23, p. 118). From Sheikh Tusi point of view, “guile” means “incitement” and “temptation” against which you must take refuge in the Lord (Tusi, Bita, volume 7, p. 393) because Satans invite humans to the vices and encourage them to commit sins (Zamakhshiri, 1418 lunar year, volume 4, p. 248).

As it is seen, the Lord in this verse and other verses decrees the Prophet to seek refuge in the Lord, but it must be considered that this is not restricted to the Prophet and addresses all humans. It is not also restricted to the last Prophet and addresses other Prophets, as referred in various verses of the Holy Quran (Sadr-ol-Moteallhehin, 1419 lunar year, volume 1, pp. 19-20).

In this verse, the Lord warns humans of the penetration of satanic suggestions and offers human to take refuge against them.

It is so concluded that darkness dominates the hearts of some Adam's sons due to the penetration of satanic suggestions. The Lord refers to this fact in the Holy Quran and provides:

"Is the person whose heart has been opened to Islam and light by the Lord {the same as the one whose heart has been tightened and closed to Islam and is entangled in the atheism}? So, shame on the obdurate people who do not recall the Lord. They are in an evident obliquity” (the Holy Quran, Surah Zomar (39), 22).

These people are unaware of the darkness of their hearts and regard themselves as guided:

"say: my Lord has decreed fairly to turn your face {and attention} towards any mosques {and when praying towards Him} and call Him when restrict the religion to Him – do not consider partner for Him – you will be returned as you were born, some are guided and some are misled, as they take Satans as their friends and wardens and perceive that they have been guided” (the Holy Quran, Surah Araaf (7), 29 &30).

"Their efforts are missed in the material world and they perceive that they are doing good acts” (the Holy Quran, Surah Kahf (18), 104).

Alike the guided person who is satisfied from what has been emitted to his heart from "strong verses" and "evident reasons", the ignorant person is glad for vain lusts and infused Satanic temptations and illusions (Sadr-ol-Moteallhehin, 2007, volume 1, pp. 280-281) and the Lord provides:

"Yet they ripped off their acts {religion} among themselves. Each group is satisfied with what they have" (the Holy Quran, Surah Momenun (23), 53).

It must be considered that astray stems from ignorance caused by Satan, and science and guidance arise from angel. The name of Satan is like "a malicious tree" and Satans are considered as the big branches of this cursed tree, and small branches and leaves and fruits are regarded as minor thoughts that belong to the material world pleasures. The Lord refers to this fact in the Holy Quran and provides:

"It is a tree that is grown in the hell. Its cluster and fruits is like the Satans heads {in obscenity}. So they – the residents of hell – eat them” (the Holy Quran, Surah Saffat (37), 64-66).

And the name of angel and wisdom is like "a pure tree” whose fruits are general sciences and divine knowledge. It is a productive tree that is not restricted to a specific time and location.

1 The Holy Quran, Al-Araaf (7), 200; Fossellat (41), 36; Falaq (113), 1; Nas (114), 1.
2 The Holy Quran, Baqara (2), 67; Ale Enran (3), 36; Hud (11), 47; Yusuf (12), 23; Maryam (19), 18; Qafer (40), 27; Dokhan (44), 20.
3 "And blasphemy is like a malicious tree whose root does not go inside the soil and it is placed on the earth, it will not be stable and eternal “ (the Holy Quran, Surah Ibrahim (14), 26).
4 "O Prophet! Did not you see how the Lord simulates the word pure to a beautiful tree whose root is stable in the soil and its branches are in the sky of happiness. This tree produces fresh fruits all the time as per the permission of the Lord, God presents such evident examples to warn people” (the Holy Quran, Surah Ibrahim (14) 24 & 25).
1.4 DISCUSSION AND CONCLUSIONS

Mulla Sadra first introduces Satan, he states Satan characteristics with respect to the verses of the Holy Quran and Hadiths and introduces Satan as the evident and sworn enemy that promises evils, and the humans are never safe from his incoming thoughts. So it is necessary to be aware of signs of satanic temptations to be able to distinguish satanic suggestions from angelic inspirations.

He explains the struggle between Satan and angle and the ego states when encountering this dilemma. Ibn Turka acts as a mystic and only addresses the Satan as the bandit of conduct path. But he does not state how this bandit occurs. He just briefly offers solutions to be rescued from satanic temptations. Maybe because the illusive force is the position of Satan, and the mystic that wishes to reach the Beloved Lord, overcomes the barriers and steps in the valley of intellectual force, so he is able to refrain from Satan through soul refinement and purification.

REFERENCES

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