

# Comparing Mulla Sadra and Ibn Turka Viewpoints Regarding Angelic Inspirations

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## ABSTRACT

Angelic inspirations imply infusing knowledge into the human heart from God which provokes him to do an act or refrain from doing an act.

This paper aims at investigating Mulla Sadra and Ibn Turka viewpoints regarding angelic inspirations. Ibn Turka has referred to a small part of angelic inspirations namely prophets revelation implicitly and briefly and not in an independent section. Stating inspirations and their causes, Mulla Sadra divides them into two groups namely, inspirations that invite to good acts which are beneficial for the Hereafter and temptations that invite to evil acts that are harmful for the Hereafter. One of the points of parity between Ibn Turka and Mulla Sadra is their mastery of Holy Quran verses which is evident in stating angelic inspirations, yet Quranic orientation of Ibn Turka is less than Mulla Sadra.

**KEYWORDS:** angelic inspirations, temptation, inspiration, Mulla Sadra, Ibn Turka.

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## 1. INTRODUCTION

As the human knowledge increases, the ego evolution and the awareness of the facts pertaining to the wisdom world will become greater. To achieve this knowledge, there are various ways. One of the relating paths is that during this evolution, the human ego will enjoy divine inspirations. These inspirations may occur even in normal humans in the form of true dream, as will be mentioned in future, and for prophets it may occur either in wake or in sleep. Albeit, this inspiration differs from divine revelation which is indicated to all humans through prophet in a canonization manner and it is required for achieving happiness and passing the ascent arc.

Angelic inspirations have been investigated by Mulla Sadra and Ibn Turka. To define angelic inspirations, Mulla Sadra has stated incoming thoughts and the causes which will be mentioned in the following. Ibn Turka has not referred to the angelic inspirations in his works and he has merely presented an incomplete analysis of true dream – which is a kind of inspiration. He considers true dreams as one of the ways for achieving knowledge.

In the following, the inspiration is first defined and then Mulla Sadra and Ibn Turka viewpoints regarding angelic inspirations are presented and compared, and finally the intellectual evidences for approving these viewpoints are examined.

### 1.1 General Definitions

Inspiration lexical meaning and its definition are presented for further understanding of the issue.

#### Inspiration Lexical Meaning

The word inspiration means to infuse (Dekhoda, 1967, volume 8, p. 113). The authors of Arabic Language and Majma Al-Bahrein defined inspiration as "what is infused into the soul" (Ibn Manzur, bita, volume 12, p. 346; Tarihi, 1408 lunar year, volume 4, p. 146). Inspiration is regarded by the author of Great Interpretation as what is casted on the human heart (Razi, bita, volume 31, p. 193). Most linguistics deem inspiration as a thing that the Lord infuses into the human heart so as to encourage him to do or to refrain from doing an act (Ibn Manzur, bita, volume 12, p. 346; Dekhoda, 1967, volume 8, p. 114; Jazri, bita, volume 4, p. 282).

#### 1.1.1 Inspiration Definition

Inspiration is defined as infusing a particular meaning into the heart based on grace. It is an unseen matter that is casted on the heart (Sajadi, 2004, p. 282; Saeedi, 2005, p. 113). Thus inspiration is a kind of Divine endowment. In Al-Mizan interpretation, Allameh Tabatabaei considers this divine blessing as the forms of knowledge that are either conceptual or concessive, and the Lord casts it on the heart of anybody He wills (Tabatabaei, 2000, volume 20, p. 428).

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Some inspirations similar to some of the inner explorations are restricted to the human beings. Some of them are common between humans and animals like many innate affairs that exist in both humans and animals. Yet some kinds of inspirations are limited to animals. The Lord provides in the Holy Quran:

"And the Lord revealed to the honeybee to make a nest from scaffolds {that people build from vines} on the mountains and trees" (the Holy Quran, Surah Nahl (16), 68).

In this verse, revelation means the inspiration with the above mentioned definition and it is indeed innate guidance of animals (Ma'refat, 1425 lunar year, volume 1, p. 27) which is an example of developmental guidance.

In some verses of the Holy Quran, the word "light" has been used to imply inspiration (Tabatabaee, 2000, volume 3, p. 197). The Lord provides:

"... and He casts a light for you that guides to the {right} path and He forgives you..." (the Holy Quran, Surah Hadid (57), 28).

With respect to the definitions provided for inspiration, a single definition for this word (inspiration) may be attained which both embraces key words of all definitions and is inferred from the lexical meaning of this word, so inspiration is defined as the matter that God casts on the human heart which encourages him to do or to refrain from doing an act.

## **1.2 Sadr-ol-Mote'allehin and Isfahani Ibn Turka Viewpoints regarding "Angelic Inspirations"**

To elaborate similarities and differences of Mulla Sadra and Ibn Turka viewpoints regarding angelic inspirations, the definitions provided by these philosophers are presented. So in the following Mulla Sadra viewpoint regarding angelic inspirations is elaborated.

### **1.2.1 Angelic Inspirations from Mulla Sadra Point of View**

Sadr-ol-Mote'allehin in the Source and Resurrection deems the human actual heart as a target for all arrows that are sent from around. He quotes one of the Islam scholars who considers the human heart as a polished mirror in which forms are always observable and it never remains empty. These forms that are stamped on the heart abstractly are stemmed from either senses or conscience like imagination, lust, wrath, morality and human traits. So when the ego perceives something through appearance (senses) or conscience (lust, wrath, etc.), an effect from that form is stamped on the heart and even if the ego stops feeling, the imaginations caused in the ego will remain and one imagination is converted into the other, so human is revolutionized from one state to another. As per Mulla Sadra viewpoint, "incoming thoughts" are the most ready means of heart revolution (the same, 2001, volume 1, pp. 327-328; the same, 2007, volume 1, pp. 250-252; Feiz Kashani, bita, volume 5-6, p. 47).

"Incoming thought" means something that is put into the heart and it is defined as a matter that is casted on the conscience; and the person who has accepted the incoming thought would not be able to refrain from that. Mulla Sadra regards the incoming thought as the source of acts and stimulus of will, since incoming thoughts stimulate enthusiasm and willingness, willingness stimulates intention and determination, and intention stimulates organs (Sadr-ol-Mote'allehin Shirazi, 2002, volume 1, p. 328; the same, 2007, volume 1, pp. 252-253). Perhaps human is negligent in doing something and the Lord casts it suddenly on his heart through which such enthusiasm and willingness are created that move organs and an act is undertaken (Razi, bita, volume 31, p. 194).

- **Incoming thought Types**

Incoming thoughts are generally divided into two groups. First group comprises incoming thoughts that invite to good acts which are beneficial for the Hereafter. These incoming thoughts are called "inspiration". The second group consists of incoming thoughts that invite to evil acts which are harmful for the Hereafter. These incoming thoughts are called "temptations" (Sadr-ol-Mote'allehin Shirazi, 2002, volume 1, p. 328; the same, 1419 lunar year, volume 4, p. 12, the same, 2007, volume 1, p. 253; Ghazali, 1425 lunar year, volume 1, p. 868; Majlesi, 1403 lunar year, volume 60, p. 165; the same, volume 67, p. 39).

- **Incoming thoughts Causes**

Angelic incoming thought is known as "inspiration" and satanic incoming thought is called "temptation". Since these incoming thoughts are occurring and each occurrence, in terms of location, requires cause, and since here we discussed two kinds of incoming thoughts, two causes (or reasons) will be presented. Sadr-ol-Mote'allehin offers an example in this regard. He states that if the walls of a room are bright and the ceiling is dark due to the light smoke, we seek a cause for brightness of the room walls and another cause for darkness of the room ceiling. Accordingly, lights and darkness of the heart requires two different causes. In the Sharia, the cause of an incoming thought which invites towards good acts is called "angel" and the cause of an incoming thought that invites to evil acts is known as "satan". What prepares the heart for angel inspiration is called "endowment", and what prepares the heart for accepting Satan temptation

is called "seducement" and "betrayal" (Sadr-ol-Mote'allehin Shirazi, 2002, volume 1, p. 329). So temptation is contrary to inspiration, Satan is contrary to angel and endowment is contrary to seducement; the Lord provides in this regard: "and we created a pair of every creature, perhaps you will be advised" (the Holy Quran, Surah Zariat (51), 49). So, all creatures are paired with contrary positions except for the Almighty Lord who is unique (Sadr-ol-Mote'allehin Shirazi, 2007, volume 1, pp. 253-255; Feiz Kashani, bita, volume 5-6, p. 48; Ghazali, 1425 lunar year, volume 1, pp. 867-868).

- **The Difference between Angelic and Satanic Incoming Thoughts**

Angelic and satanic incoming thoughts must be distinguished so as to accept angel call and to take refuge in God from satanic temptations. To refrain from mistake in differentiating the incoming thoughts, one must seek refuge in the "main stimulu" of the ego and its "creator", must confess to his ignorance and ask Him for help to differentiate the incoming thoughts and to realize whether the incoming thought is seeking "the ego pleasure" or "the right path".

Four factors are considered as the mistake reasons in distinguishing the incoming thoughts: first, weakness of certainty; second, lack of knowledge in indentifying ego traits and temperament; third, following sensuality which stems from lack of piety; and forth, ambition and loving money and the world. Anybody who refrains from these four factors may distinguish angelic incoming thoughts from satanic ones (Goharin, 1997, volume 5, p. 26).

Various prospects have been stated in differentiating between angelic and satanic incoming thoughts. In most related works, angelic and satanic incoming thoughts are considered respectively as inviting to obedience and disobedience. To distinguish these incoming thoughts, one must know that angelic incoming thoughts are always accompanied by heart extension and invite human towards forgiveness and grace of the Lord which refer to criteria that are in accordance with the Lord religion stated in His Book and Prophet Tradition. Satanic incoming thoughts are associated with avarice, invite human to following sensuality, frighten from poverty and command to prostitution, all of which refer to criteria that are not in accordance with the Lord Book and Prophet Tradition and not the human nature as well (Tabatabaee, 2000, volume 3, p. 198).

Sadr-ol-Mote'allehin does not agree with such a differentiation in this regard. From his point of view, it is not comprehensive so it is not reliable; perhaps a will for praying is worse than a will for sin, because there may be hidden sensual deceptions in that praying like situations where a praying is undertaken based on discord and hypocrisy and for attaining prestige and social status. The only goal of the Satan is misleading the human and does not hesitate to use any means to reach that. From Mulla Sadra perspective, only persons can distinguish accurately satanic incoming thoughts from angelic ones that have endeavored in achieving real knowledge, piety and abstinence, because all doubts stem from sensual demands. So it is required to cut sensual wishes by leaving pleasures particularly through hunger<sup>1</sup> and to root out satanic temptations through Divine knowledge. So, to the extent that there is sensuality in the human – even minor and insignificant – misdiagnose of incoming thoughts will remain in him (Sadr-ol-Mote'allehin Shirazi, 2007, volume 1, pp. 263-264).

- **Inspirations Entrance: Heart**

To achieve knowledge from each existence level, human requires proper means for the related level. The means of obtaining knowledge from the world of ideas is the human heart. It is evident that by heart we mean that prospect of a human that observe facts through relation with the world of ideas. Mulla Sadra and advocates believe that the heart is not the mere means of knowledge, yet it finds a dignity that makes it the source of knowledge.

Mulla Sadra defines the human heart as the wisdom force which is the Divine emblematic and the location of inspiration. The human heart is the intellectual essence united with rationality (Sadr-ol-Mote'allehin Shirazi, 2004, volume 1, p. 325).

Some mystics have analogized the heart to the mirror; yet Mulla Sadra believes that heart is higher than mirror because if a veil covers the mirror nothing will be observable in it, while the believer heart cannot be covered even with seven heavens and divine throne, and the Lord provides in the Holy Quran:

"Good words ascend towards Him by good acts" (the Holy Quran, Surah Fater (35), 10). In Hadiths, the believer heart is regarded as the superior position and the divine thorne. The heart has two prospects; one is towards the unseen world and is the entrance of inspiration and revelation and the other one is towards the material world and it is imaginary because all the prospects of the material world is imaginary (Fiez Kashani, bita, volume 5-6, p. 73).

Due to elegance, the heart inherently accepts angelic and satanic incoming thoughts identically. But if human follows lust and wrath, his heart is captured by satan through deceptive illusions and imaginations, and if he overcomes lusts and fights with sensuality, his heart becomes the place of angles (the same, 1419 lunar year, volume 4, p. 99).

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<sup>1</sup> Because overeating stimulates lusts

- **True Dreams**

Inspiration may be infused into the human heart in wake or in sleep. So, one of the sources of inspiration can be dreams. Dream means imprisonment of soul in the conscience (Sadr-ol-Mote'allehin Shirazi, 2002, volume 2, p. 781). What causes dreams is the reflection of animal spirit – the encampment of the ethereal spirit – from appearance to conscience (the same, 2004a, volume 2, p. 425). If ego refrains from engaging in animal and natural acts and spends its all efforts in imagination, the forms of objects that are visualized are extremely intense and their effects are stronger than the effect of material tangible affairs (the same, 2002, volume 2, pp. 781-782).

So by stopping senses and removing barriers, the ego is ready to connect to the intellectual spiritual essence in which all roles and forms of creatures exist – which is called protected tablet in the religion (the same, 2004a, volume 2, p. 425).

### 1.2.2 Angelic Inspirations from Ibn Turka Point of View

Contrary to what has been left from mystics particularly Ibn Arabi, Ibn Turka has not addressed angelic inspirations in his works. Ibn Turka as a mystic philosopher regards incoming thoughts as the integral part of mysticism and philosophy, yet as mentioned earlier he does not independently and explicitly addresses the types of incoming thoughts. Since Ibn Turka is a philosopher mystic, the mystic structures of those who have probably influenced him are referred for further understanding of the issue.

The mystics, in achieving knowledge about God and His attributes, believe in two paths:

First is reasoning and thought. This path is subject to mistake and doubt. Wisdom can never build a reliable reasoning from witness to the unseen. Thought can not reach the Lord through reasoning, but it just knows that He exists (Ibn Arabi, 2002, chapter 35-67, p. 292-293).

Second is discovery that the knowledge resulted from that is necessary. This knowledge is never subjected to doubts and it is persistently a clear, safe and reliable path. The important point is that the mystic never vilify and humiliate the wisdom path, yet all his words are summarized as: "there is a superior path".

The best mystic viewpoint whose theory regarding integration of discovery and wisdom, heart and mind, love and comment, mysticism and philosophy is considered as moderate, is Ibn Turka point of view in Principles Preparation (Javadi Amoli, 2008, volume 3, pp. 273-255). Ibn Turka first refers to the critics of experts regarding purification path and responds to them one by one, then he reverses the matter and refers to the critics of researchers against experts, and he finally concludes that all sciences are in the hands of mystics. Human must seek to remove barriers and veils. This is occurred through two ways: one is intellectual acts and the other is purification and refinement, and both are right if they do not exceed their limits.

Ibn Turka has an accurate and transcendental viewpoint regarding sciences and knowledge. He regards the real knowledge as a divine endowment and believes that when human overcomes "satanic betrayal" he can reach perfection and get qualified for "awareness of divine sciences" (Ibn Turka, manuscript, p. 172). He deems self-recognition as one of the divine assets (Ibn Turka, manuscript, p. 157). He divides knowledge into two groups: one group is intellectual and theoretical and the other one is conjectural. Intellectual theoretical sciences are learned through education as "the strongest method" (Ibn Turka, manuscript, p. 177). However, conjectural sciences, as the name implies, is not merely acquired through education and practice, but ego purification and refinement is also required. Ibn Turka believes that as long as human has not purified his ego, he does not enjoy these sciences. He deems senses as a veil, if not removed the veils of darkness will not be eliminated. So when the veil of sense is removed "angelic incoming thoughts" are infused into the human heart. Isfahani Ibn Turka also refers to the veil of illusive force and considers it as blight on the heart mirror; by removing this blight, the light will be emitted (Ibn Turka, manuscript, p. 39).

- **Revelation, Inspiration and Discovery**

Mystics have divided divine sciences into three groups: 1) revelation that is specific to prophets; 2) inspiration that is specific to saints; and 3) discovery which is for people of conduct.

Alike Mulla Sadra, Ibn Turka has sufficiently enjoyed truths of faith and has integrated wisdom and revelation so much that their separation is almost impossible, and existence of wisdom without Sharia is not feasible. He believes that achievement of wisdom to certainty must be evaluated by Sharia so as to be in the right path and can guide human to the right path. He states that human wisdom without sun of prophecy or a light that is representative cannot undertake differentiation. So once children become mature, Sharia that is the appearance of prophecy obliges him to shine his appearance and conscience by praying (Ibn Turka, 1972, p. 129).

Considering revelation in general meaning, it is shared among animals, inanimate objects, Satans and humans. And in the Holy Quran "ant" and "sky" have been considered as the recipient of revelation.

Ibn Turka has a transient look at this issue like other issues related to the inspiration, and the only issue he presents in this regard is religion. He divides religion into two groups (Ibn Turka, manuscript, p. 270):

First group is classified into three levels: first level belongs to God. The second level belongs to someone who has recognized right. These people have recognized religion through revelation to prophets. The third level belongs to some one who has been guided by the second level and this is occurred through thought, inspiration and discovery, and these are the heirs of prophets.

Second group is with the servants. The requisite of religious righteousness that is "with servants" is that it must be accepted by elites and general public and it must be based on temperament and wisdom.

It is concluded that revelation, inspiration and discovery are identical. So the nature of revelation is nothing but a mystic discovery, yet this discovery is religious and is for human's guidance. Albeit as discovery that has levels, revelation and inspiration have extended levels, too.

- **Inspiration Entrance: Heart**

As per Ibn Turka point of view, the human heart comprises all worlds and encompasses all existence levels from commencement to the end and includes both arcs of ascent and descent. He considers heart as being much extended and indicates it by presenting a Hadith of the Holy Prophet: "the earth and the heaven have not the capacity for me, but the heart of my believer servant has the capacity for me" (Ibn Turka, manuscript, pp. 225-267).

- **Incoming Thoughts Types**

Mystics believe that incoming thoughts are divided into four groups: angelic, heavenly, sensual and satanic (Ibn Arabi, 2002, chapters 35-67, p. 263). The ones that are related to sciences and knowledge are called angelic incoming thoughts, and what invites the people of conduct to obey the Lord and to fulfill the obligations is called heavenly incoming thought. Sensual incoming thought is the one in which the ego pleasure is met, and it induces human to the affairs that are accompanied with sensual pleasures. Satanic incoming thoughts are the one that is consistent with Satan and contrary to the right and orients human towards sin and disobedience (Fa'ali, 2010, pp. 498-499).

With respect to Ibn Turka works, it can be concluded that lack of discussion in this regard indicates that he regards incoming thoughts classification as a main issue and as being so evident that discussing about it will bring about nothing but failure to discuss more fundamental issues.

What is revealed from his written works is that he believes in both angelic and satanic incoming thoughts. However he does not distinguish the source of these incoming thoughts – like other mystics – accurately; because as mentioned earlier, mystics divided incoming thoughts into four groups, namely angelic, heavenly, sensual and satanic.

Ibn Turka states his most important beliefs regarding inspiration in general and revelation to the Prophet by Gabriel in specific through quoting a narrative from Omar Khattab:

When we were with the Holy Prophet, suddenly a man with white cloths and black hair appeared. No one knew him. That man sat in front of the Holy Prophet and put his hands on the Prophet thighs and asked him about Islam and faith, and the Prophet answered. Finally the Holy Prophet asked Omar: "Did you know him?" Omar said: "the Lord and His Prophet are wiser." The Holy Prophet answered: "He was Gabriel..." (Ibn Turka, Manuscript, pp. 166-170 & p. 404).

Ibn Turka believes that the maximum level of divine incoming thoughts is reflected in the Prophets revelation. He never refers to the angelic incoming thoughts in his works and he merely presents an incomplete analysis of true dreams which are a kind of inspiration. He regards true dreams as one of the ways to achieve knowledge. He believes when organs rest in sleep, human is informed about facts that had not already discovered; because when the rational ego abandons beast darknesses it finds the opportunity to view the sacred world and recognizes its reality (Ibn Turka, manuscript, p. 46).

In elaboration of *Fusus Al-Hakam* written by Ibn Arabi, he refers to true dreams of prophets such as Yusuf as well as the science of dream interpretation (Ibn Turka, manuscript, p. 271). So prophets' dreams are considered as revealed knowledges from divine inspirations.

As mentioned earlier, Ibn Turka refers to a small part of angelic inspiration that is revelation implicitly and not independently. He only refers to the mediated revelation and ignores immediate revelation. For example, he states that Gabriel has been descended in the from of "Dihyah Kalbi" to the Holy Prophet, but in the Prophet knowledge "Dihyah Kalbi" was an angel who indicated the revelation (Ibn Turka, manuscript, p. 26).

### **1.2.3 Points of Parity between Mulla Sadra and Ibn Turka**

Ibn Turka has never divided incoming thoughts and inspirations; as if he regards them as a main issue that discussion about it would bring about nothing but failure to discuss more substantial issues in theoretical mystic, and assigns accurate discussion about it to the philosophy. He sometimes discuss about matters without defining his widely used words. Perhaps he believes that the addresse must search for these word definitions in philosophy.

As regards angelic inspirations, Ibn Turka has obliged himself as a philosopher mystic to investigate what occurs before or after inspirations. That is, he has allocated his works to discuss about the fact that what the mystic must do to be able to have incoming thoughts, and if the incoming thoughts were infused into his heart what he must do so as to be able to take the most benefit from it, to get him closer to the Beloved. Accordingly, he has never undertaken a probe into the inspiration itself; because he believes that it is within the scope of philosophy to investigate ego and its forces as well as inspirations. While it is abundantly seen in Mulla Sadra works that he has addressed ego and sensuality forces, and through this accurate view on the ego, he analyzes such phenomenon as inspiration so as to distinguish inspiration from revelation and to differentiate between discovery and inspiration, yet such analysis is never seen in the works of Ibn Turka.

One of the points of parity between Ibn Turka and Mulla Sadra is their mastery of the verses of the Holy Quran. On-time use of the Holy Quran verses regarding any issue witnesses such a claim. Both of them in their works have trimmed their words, when necessary, with the luminous words of revelation. However, there is a difference between them in this regard and that is Quranic orientation of Ibn Turka is less than Mulla Sadra. Mulla Sadra has had an unutterable love and devotion towards the Holy Quran and has ultimately employed all his knowledge and arts for further understanding of this Divine miracle, and he has undertaken writing formal interpretation of the Holy Quran. Even in his philosophic books, he has allocated some parts to explain the Holy Quran, divine words and how it descends upon the heart of the Prophet. Yet with respect to the verses and narratives existing in Mulla Sadra and Ibn Turka works regarding angelic inspirations, it can be mentioned that the verses and narratives provided have not totally been related to this issue, thus their anecdotal evidence is not perfect.

#### 1.2.4 Anecdotal Evidence on Angelic Inspirations

Sadr-ol-Mote'allehin believes that knowledge about angels and Satans' descent is not cognitive to be acquired through theoretical wisdom, yet it is only attainable through sciences and revelation (Sadr-ol-Mote'allehin Shirazi, 1961, p. 83).

Any one that refrains from lusts and by ignoring his sensual demands, close the entrance of the satanic incoming thoughts, illuminations of the Lord will be emitted upon his heart and the Divine Mercy will dominates sensuality (the same, 2007, volume 1, p. 280). The Lord provides in the Holy Quran:

"Is the person whose heart has been opened to Islam by God {similar to the one whose heart has been tightened and is entangled in the darkness of atheism?} So, sham on those obdurate people who do not recall the Lord. They are in an evident obliquity" (the Holy Quran, Surah Zomar (39), 22).

It has been provided in a Hadith that: "when a son of Adam is born the Lord assigns an angel and a satan for him. Satan calls him from left and angel calls him from right" (the same, volume 60, p. 141).

The Holy Prophet has said: "there are two words in the heart, namely angelic words that invite to good acts, and satanic words that invite to evil acts and denial of the right. if you find angelic words inside himself, praise them and if you find the satanic words, seek refuge in the Lord against the satan evils" (Sadr-ol-Mote'allehin Shirazi, 2002, volume 1, p. 330; the same, 2007, volume 1, p. 259-260; Jazri, bita, volume 4, p. 273).

The word "inspiration" has been used only one time in the Holy Quran<sup>1</sup> and only about the human in the form of immediate infusions of piety and wickedness into the heart simultaneous with creation of spiritual realm; majority of Shia and Sunni interperaters have applied this word in a meaning near to its definition and as a level of revelation in interperating some Quranic uses of "intimation". The mentioned verses mostly indicate inspiration of knowledge to persons other than prophets (the Holy Quran, Surah Maedeh (5), 111; Surah Taha (20), 38; Surah Qesas (28), 7) or developmental guidance of some animals (the Holy Quran, Surah Nahl (16), 68) and some natural phenomena (the Holy Quran, Surah Zalzal (99), 5).

Applications of the word revelation in the Holy Quran reveal that it has been used consistent with its lexical meaning namely indicating and infusing a meaning just to a specific addressee.

Such a cognitive relation may be established in different forms which is sometimes mediated in the form of sounds (the Holy Quran, Surah Shora (42), 51), dream, temptation (the Holy Quran, Sura An'aam (6), 121), writing and intimation (the Holy Quran, Surah Maryam (19), 11) and are sometimes immediate, ranges from developmental guidance (instinctive and natural) (the Holy Quran, Surah Nahl (16) 68; Surah Zilzal (99),5) to heart infusions (the colloquial inspiration) (the Holy Quran, Surah Maedeh (5), 111; Surah Shora (42), 51).

Based on the definition presented for inspiration, Quranic approach includes inherent inspiration, heart inspiration, instinctive inspiration and natural inspiration and intimation. But significant in this paper is the inspirations that are specifically infused into "a person", so it merely considers "heart inspiration" and "intimation" as regards angelic inspiration.

<sup>1</sup> "So I inspired them their wickedness and piety" (the Holy Quran, Surah Shams (91), 8)

- **Heart Inspiration**

Based on interpreters' points of view, sometimes the Lord inspires understanding or doing as act in wake or in sleep in the heart of righteous people other than prophets that the Holy Quran calls it "revelation". For example, when mother of Moses was worried about his son, "heart inspiration" helped her. The inspiration that called him to a risky act; yet she calmed down as it was inspired to her that do not worry (Majlesi, 1403 lunar year, volume 13, p. 52) we will certainly return Moses to you:

"And we inspired the mother of Moses that give him milk and when you worry about him, put him in the sea..." (the Holy Quran, Surah Qesas (28), 7).

And:

"When we inspired to your mother what was inspirable" (the Holy Quran, Surah Taha (20), 38).

And about "disciples", the Lord provides:

"And {recall} when I inspired disciples to believe in me and my Prophet, they said, we believe, and witness that we are Muslim and obey the Lord" (the Holy Quran, Maedeh (5), 111).

In the surah Anfaal, the Lord has spoken about inspiration to angels and has applied the word revelation for this inspiration:

"when the Lord revealed for angels that I am with you, stable those who have believed , I will cast fear on the heart of the pagan so cut off their heads and cut off one finger of their hands so as to not be able to take vessel" (the Holy Quran, Surah Anfaal (8), 12).

As regards the meaning of revelation in the above mentioned verse, Imam Sadiq says: "it means inspiration" (Majlesi, 1403 lunar year, volume 19, p. 287).

- **Intimation**

It must be considered that sometimes in some verses, revelation has been used in the relation of prophets with the public (whether righteous or not) and it means expressing intention via intimation and without speech. Like when Prophet Zechariah said to his people:

"Then, he came out of altar towards his people and intimated them to recall purely {the Lord} morning and evening" (the Holy Quran, Surah Maryam (19), 11).

So there is no doubt that there exists inspiration by God to some creatures particularly humans; because the Holy Quran verses and the narratives of the saints refer to this issue, and viewpoints of philosophers (Mulla Sadra and Ibn Turka) lead us towards approving these inspirations.

### 1.3 DISCUSSION AND CONCLUSIONS

Angelic inspirations are considered as incoming thoughts that are infused by God into the human heart, and encourage or forbid doing an act. These inspirations are not specifi to prophets and they can be infused into a pure heart.

Investingating viewpoints of Mulla Sadra and Ibn Turka regarding angelic inspirations reveals that these two philosophers have some points of parity which stem from their mastery of the Holy Quran verses, although the Quranic orientation of Ibn Turka is less than Mulla Sadra.

To elaborate angelic inspirations, Mulla Sadra presents incoming thoughts and their reasons and also classifies them into inspiration namely incoming thoughts that invite to good acts and temptations that are incoming thoughts that invite to evil acts. Unlike Mulla Sadra, Ibn Turka has only referred to a small part of angelic inspirations namely prophets revelation (inspiration in specific) briefly and not independently.

These inspirations are casted on the heart of a human who refrains from evils, and prohibits the entrance of satanic suggestions into his heart by ignoring his sensual demands, and becomes close to the source of Mercy and Magnificence.

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