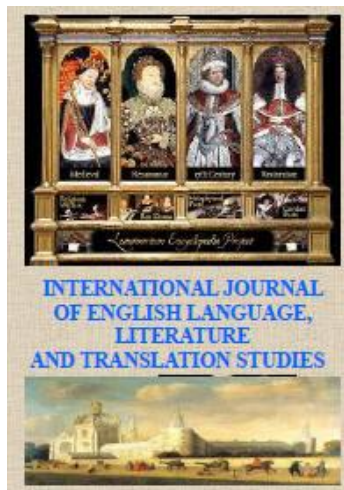


HIDDEN ASPECTS OF SATAN IN THE HOLY QUR'AN IN TERMS OF ARCHETYPAL CRITICISM

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ABSTRACT

There have been many researches on the stories of the holy book of Muslims since today. To call some include fable literature in the Qur'an, some projects on the Qur'an fables, a relation between the Qur'an and the holy book, a comparative study on the Qur'an stories, a survey of Moses and Isaiah's characters in Torah, Bible and Qur'an and many of the other researches. Although there are many researches and projects on the holy Qur'an narratives and their tangible and objective characters, there is not much verification on those unseen and subjective creatures playing a colossal role in our lives. One of them is Satan. There are enormous projects on Satan in religious investigations, but there are so many gaps to fulfill from the literary point of view. To do so, this article tries to investigate Satan from the perspective of one of popular literary criticisms, namely archetypal criticism, to see how human beings understand and perceive Satan in their collective minds and how this perception has reflected in the world literature. To find proper answer to this question, Satan's character in Quran would be analyze. The analysis shows that in this Holy book, Satan is a notorious character and it seems for the book to be the origin of forming its archetypes in the unconscious mind of people. A summary of its archetypes in the literature of the world has used to confirm this idea.

Key Words: Archetypal Criticism; Satan; Qur'an Narratives; Natural Substances; Unconscious

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INTRODUCTION

"Archetype" is a broad term used to describe any given type of character, personality, symbol, or other literary device that is widely recognized and used. In the literature, the term usually refers to a type of generic character personality that appears in many literary works. The "mad scientist," for instance, is a character archetype because it has almost universally recognized and widely used (wise GEEK articles). The term may, alternatively be used to refer to the original use of an often-reused character or personality type. Archetypes

have used in a variety of types of literature, but most are thought to originate in early mythology and folklore. It seems that religious texts like the Holy Qur'an and Bible are among the origins of archetypes. However, as the studies on archetypes show, no influential research has reported on those archetypes of religious texts that spread in the literature. In other words, it seems that there is some kind of intertextuality between religious texts and literary works.

Here in this article, it has tried to study the character of Satan in the Holy Qur'an from an Archetypal Criticism point of view. Furthermore, the reflection of the character of Satan in Qur'an on literary works of the world would be the topic of discussions in section 3-2. In other word, Satan as a character of the stories of Qur'an seems to be the origin of its characters in the world literature.

To find the relations between Satan in the religious text of Qur'an and that in world literature, we attempt to give a brief review of the related literature and archetypal criticism in section 2. Then, in Section 3, the character of Satan in Qur'an and world literature will be introduced and explain.

Review of Literature

In the scriptures and the teachings of divine religions, there is the reference to the historical events and characters for the posterities to remember and learn. The only scripture that has not distorted is the Holy Quran. In other scriptures, most of these stories and characters have mixed with legends, dreams and beliefs that do not have historical fact, and created the myth. Since the mythological or archetypal forms have their roots in the collective unconscious of humanity, one can see their footsteps across the world and in different historical periods, in literary and historical works. In addition, significant portions of the Quran mention historical events such as the life of the Prophet and the story of the various tribes.

"The Quran verses contain much news from the initial centuries of humanity and primary communities, and current laws and practices among them from the beginning of indigenous and primitive life until the Besat of Prophet Muhammad (PBUH). It was not possible at that time for anybody to find about the lives of the ancestors, but through others' stories, the Holy Qur'an raises the facts of history and events of the past and explains the details clearly "(Radmanesh, 1373:54) (qtd. in the Journal of Literature, SID archive)

In these Historical-Quran narratives, which belong to the ancient tribes, some archetypes are present. Among them, the life story of Prophet Moses (AS) and Israelites' narration has a special place in terms of studying their archetypes that comes in the following.

Apparent examples of archetypes are present in the story of Moses. Some of them consist of entrusting the child to the water, sacredness of water, sacredness of fire, sacredness of trees, and passing the water. Since the life story of this divine Prophet finds its roots in the history of ancient Egypt and its ancient civilization, various archetypes highlights in it that would come in order.

1 - Entrusting the child to the water

One out of the various archetypes is the "sacredness of Water" that unfolds in different forms. Abandoning the child after his birth is about the common themes in world mythology. These children are dropping for several reasons, the most important, is the prediction based on the possession of the throne.

In fact, ancient people believed that sacredness of water or mountain is the reason for keeping the child safety and heading him healthy to the destination. In the interpretation of Kashf al-Asrar, the hardships that impose on Prophet Moses including entrusting him to the water after his birth are necessary to pass through the basic steps of his journey and promoting his position as the Prophet and converse with God.

2- Sacredness of trees

In the story of Prophet Moses (AS), when God chooses him as his Prophet in the sacred land of Tuwa, God manifests a tree and converses with Moses through that. Manifestation on tree has stemmed in the sacredness of the tree and its special place. The Quran says,

"And when he came near the fire, he heard a divine voice calling him: "o, Moses. Verily, I am your creator and nurturer! (Surat Taha, 11)

3- Sacredness of Fire

Apart from being effective and its influential role in human life, fire has its roots in the detergent

feature and the source of heat and light, and its rising properties.

In the story of Prophet Moses (as), manifestation of God upon the tree is in the image of fire. In the Qur'an, we read When saw fire, He said to his family:

[On passing through a land at nightly traverse]Moses observed a fire from afar, so he said to his family:" stay here; I saw a fire, maybe I can bring you a portion of it by which you may warm up yourselves or I may find a divine guidance in the fire."(Surat Taha, 10) And when he came near the fire, he heard a divine voice calling him: "o, Moses" (Surat Taha, 11)

"Verily, I am your creator and nurturer! So put off your shoes: you are now in the sacred valley of tuwa. (Surat Taha, 12)

Meybodi in the interpretation of this part of the life of Moses refers to the special place of fire and considers it as a symbol of special wisdom and guidance of God. In the following Meybodi speaks of six types of fire in Quran: Fire of benefit, aid, abjection, punishment, munificence, wisdom and guidance.

"Moses approximates the fire of knowledge and guidance: He found proximity and saved" (187) (qtd. in the Journal of Literature, SID archive)

4- Crossing the Water

As stated earlier, water has a special place in the world of mythology. Crossing the Water is the archetype of death, rebirth, reaching the power and generally transition from one stage to another stage.

Moses entrusted to the water as a child, and passed it that shows Prophet Moses (AS) entered a new phase of life and attained a new life. In addition, when the folk of Pharaoh were in pursuit of Prophet Moses (AS) and his followers, in God's will Prophet Moses (AS) met His stick to the depths of the Nile, and it became apparent and Israelites crossed the water safely.

So we revealed to Moses: "Strike the sea with your stick!" so it was divided (into two parts) and each separate part (of the seawater) appeared as a mighty mountain annexed to a road.(Shoara, 63)

Generally, passing the Moses (AS) and His followers through the Nile River along with overcoming the pharaoh people is the beginning of a new and superior phase in the life of this divine prophet. Meybodi also recognizes the hardships that Prophet Moses tolerates, such as entrusting Him to the water and His confronting with pharaoh people, as the necessities for achieving the rank of the perfection of that Prophet and the position of Prophecy.

Sacredness of tree and fire are among the common archetypes so that some ancient tribes in the east have recognized the manifestation of God in the form of fire. God manifested also in the image of fire on the tree in Tuwa. Meybodi knows the fire as the fire of wisdom and guidance, and the tree in Tuwa as the sacred mediator between the material world and the world of sense.(Journal of Literature, SID archive, 24-40)

OBJECTIVE AND METHODS

Archetypal Criticism

The word of Archetype came first by Plato the first philosopher elaborated the concept of ideal forms (beauty) and divine archetypes. In general, an archetype is an original model or type after which other similar things patterned). (American Heritage)

The archetype then is a pattern or prototype of character types, images, descriptive details, and plot patterns that find their way from our minds to our myths to our literature to our lives (Holman, 34).

Archetype is an abstract idea of a class of things which represents the most typical and essential characteristics shared by the class; thus it is a paradigm or exemplar. It can be Atavistic and universal; therefore, it is the product of 'the collective unconscious'.

We have inherited it from our ancestors. It is the fundamental facts of human existence like birth. Archetypes are ideas that have been presented in human consciousness.(Wikipedia)

In literary criticism archetypes are recurrent narrative designs, patterns of action, character-types, themes, and images which are identical in literary works, as well as in myths, dreams, and even social rituals (Abrams, 2005:13). They are the result of universal patterns in the human psyche. They evoke a profound response from the attentive reader.

There are countless different archetypes used in literature, some of which have based on

classifications commonly applied to real people while others could never exist in the real world. Common archetypes, for instance, include the brooding hero, the courageous youth, the joker, and the wise old mentor. Each of these, though not necessarily common, can connect with little difficulty to real people. An archetype such as the wizard or the evil overlord may be more difficult to connect to reality, though connections sometimes can still make. An archetype without a strong basis in reality tends not to lose any of its effectiveness, however, as the prevalence of such archetypes makes them seem perfectly acceptable to readers.

An archetypal character is a basic character prototype found in the stories and literature. It is a philosophical-psychological idea based on psychologist Carl Jung's ideas on archetypes in society. In literature, the archetypal character often fulfills basic plot or story functions, allowing for a smoother run through the story. The character also often forms the basic outlines for main characters to develop.

Humans gain comfort from the presence of an archetypal character in the stories, even though such characters are almost never present in everyday life. Carl Jung believed that such archetypes, whether characters or basic story elements, were essential to a human understanding of and relating to a story. If the story is not relevant to the person or he or she cannot relate to it, it creates alienation and separation.

One of the foundations of Jung's work is the idea of the "collective unconscious," which is a wealth of knowledge and concepts that all people have access to in an unconscious way. Within this unconsciousness, the idea of archetypes emerged through studies of different cultural stories and traditions. The foundation of the Jungian archetype is in the types of characters and roles found in myths and legends for thousands of years and greatly differing cultures. (Bressler, p: 150)

There are four major figures that can act as a Jungian archetype, which are the shadow, the self, the anima and animus. The shadow is the idea of the violent and primitive self that has separated from humanity through millennia of social evolution and civilization; it is a dark part of humankind and can potentially bring back into harmony with the self. This "self" represents the higher mind of humanity and the recognition of identity, both as an individual and within the greater context of society. The anima is the masculine aspects of humanity, while the animus represents feminine concepts in humankind, and men and women have both an anima and animus. (Guerin, p: 201-204)

The shadow has often called "the Satan," as he performs the same function. In this article, Satan is the equivalent of Iblis in the Islamic notions. Iblis is the name in Qur'an for the Devil (e.g. Q.2:34), derived from the Greek word "diabolos". When Allah commanded all of the angels to bow down before Adam (the first Human), Iblis, full of hubris and jealousy, refused to obey God's command (he could do so because he had free will), seeing Adam as being inferior in creation due to his being created from clay as compared to him (created of fire).

Although the Holy Qur'an is a testament for Muslims, it consists of a collection of stories, which narrate the history. In these stories, there are figures of speech and different characters that studying them make the other aspects of Qur'an clearer as a miracle.

Since there are so many characters in Quran stories just one of the most prominent figures, Satan, is investigated which plays a vital role throughout the Qur'an. Studying the archetypal character of Satan in the Holy Qur'an based on the archetypal criticism is the main purpose of this paper. This article surveys Satan as a character by some of the most known archetypes including, rebellious, outcast etc.

Those characters of Satan such as liar, deceiver, tempter, defiant, and etc. are all disclosed in the world literature, but the only difference is that they are referred to directly in the Quran but in the stories of literature they are retold symbolically and ironically. This is what differentiates the present from the past and the religious books from the modern literary works.

Besides the Holy Quran, the world literature investigates in the following. Since the only character, which would have examined, is Satan, limited numbers of the stories including: "The Picture of Dorian Gray", "Young Goodman Brown", and "Dr. Faustus" would survey because, the character of Satan is the central figure of their stories.

Character of Satan

Satan (or the Devil) appears in both the Old and New Testaments of the Bible. Surprisingly, however,

most of what people believe about Satan does not come from the Bible. For instance, the common image of Satan as a forked-tailed, horned demon with a goat's body from the waist down derives more from the Greek god Pan than biblical. What, then, does the Bible say about Satan?

The Hebrew name Satan (pronounced SA-tan) actually means "adversary," and most often in the Hebrew Bible, it has prefaced by the direct object, meaning "the adversary" rather than a distinct personal name. Satan's role grows more developed in both scope and magnitude through time, and, thus, in the earlier writings of the Hebrew Bible, Satan exists there not so much as an individual character but as an adversarial position occupied by both humans and angels. For example, the word Satan is used for a human potential adversary in the Philistine army (1 Samuel 29:4), and two kings God rise to be Solomon's adversaries (1 Kings 11:14, 23). An angel of the LORD is called Satan when he blocks the path of Balaam (Numbers 22:22, 32). Satan developed more as a character in later writings of the Hebrew Bible, though he appears only a few times. He at times causes humans to do bad things, as he incites King David to conduct a census (1 Chronicles 21:1).

Satan also acts as a heavenly prosecuting attorney, bringing charges against sinners before God's heavenly court. For example, in Psalm 109:6 the author asks Satan to bring an enemy to trial. Also in Zechariah 3:1-2, Satan stands at the right hand of an angel to bring charges against the High Priest. Satan has a similar role in the opening chapter of Job, where he appears in the heavenly court with the sons of God to bring charges against Job.

In the New Testament, Satan plays a much larger role. Here Satan, also frequently called the Devil (from Greek *diabolos*, also meaning "adversary") is a proper name for the one who opposes God. Satan is also identified in the New Testament with the deceitful serpent in Eden, as well as many other names including Belial, the evil one, the ruler of the demons, the enemy, the ruler of this world, and Beelzebub (Beelzebub, meaning "Lord of the flies," is a pun on the name Beelzebub, meaning "Prince Baal").

Many scholars attribute Satan's development from an adversary to the archenemy of God to the influence of the Persian religion Zoroastrianism. This religion is a lot like Star Wars, in which two opposing forces, one good and the other evil, struggle for control of the universe. Yet, the New Testament preserves the Hebrew Bible's notion of Satan as far inferior to God and needing to get God's permission before "raising hell" on earth (see, for example, Luke 22:31). Following the biblical period, medieval theologians reinterpreted passages such as Isaiah 14 and Ezekiel 28, in which Babylonian and Phoenician kings are condemned for pride, as descriptions about Satan. In fact, the name Lucifer comes from a Latin translation of Isaiah 14:12, in which the Babylonian king has linked to a fallen Morning Star, called in Latin *lucern ferre* ("bearer of light"). (Geoghegan, *The Bible for Dummies*).

In the history of critical discussion regarding Milton's Satan, some critics argue for Satan's heroism, some adamantly oppose it, and still others see it as a distinct technique of Milton. In any case, it is clear that the poem's construction of Satan carries intricate moral implications—and the ambiguity of his heroism thus has been a topic of discussion for some time. The critical discussion does agree, at least, that Satan has portrayed in a heroic manner. Milton's imitative epic form, his direct allusions, and the overall tone in the scenes involving Satan place the Arch Angel in a heroic position. As critics have noticed and discussed, this serves to elevate Satan's immorality; his defiance of God becomes a political battle against a tyrant; his hatred an Achilles response to injured merit; and his attempts to reclaim Heaven an epic quest. There is also little debate that Satan is, ultimately, morally perverse; the interest arises from the implications of the disparity between his morality and his literary heroism.

Of course, despite the poem's heroic portrayal of Satan, his deeds and motivations are still morally bad. In the context of the plot, which encompasses human history, Satan introduces Sin and Death to the world, he causes the fall of man, and he wages eternal war with God. The simple conclusion we draw from this disparity is that *Paradise Lost* gives heroic depictions of an evil character. (Murphy 2012: vol. 3)

Findings and Discussion

Archetype of Satan in Quran

If one looks at the world literature, he would pay attention to the presence of different types of evil characters. That is, he can visualize the Satan in different forms and shapes. Sometimes these characters would appear as the animals and plants, as the human beings, as the natural elements, or in some cases as the

supernatural creatures.

Therefore, readers have encountered with various visualizations about the evil characters. Considering this point, evil maybe a dog, a cactus, a king like Pharaoh, a messenger like wind, and a creature like an angle.

'Dog' as the animal to be dangerous or somehow stirring, the feeling of contentment has repeated so many times in literature. The sound of wind, or some of the birds as the ominous symbol, the existence of fire and water as burning and putting out the fire, are all a few signs of archetypes, which have applied a lot in literature. Actually, they are all recurrent archetypes that their roots would be finding definitely in the Holy Quran and especially in different aspects described of Satan in this book.

In the collective unconscious of human beings, Satan has expected to be a monstrous wolf-like dog with a halo of fire while howling. The features that make the dominant image of Satan in the human minds are rooted in religious texts such as Quran and this archetype is widely used in the world of literature.

Satan is man's greatest enemy that every man can encounter him a thousand times during his or her lifetime. Since he has lost his status in the presence of Allah because of man as he says, he is the man's foe. Allah granted him enough time on the earth to catch the human being in trap. During the given time, he will not ignore any possible ways to lure people into the Hell. He will continue his plans until the Day of Judgment.

Many people are not even awake that Satan causes danger for them. They believe that Satan is obscure or imaginary. In their point of view, those who commit dangerous and terrible sins are following Satan. They regard themselves as people over whom Satan has no influence. If they do minor errors they address that: "we are tempted by Satan." Having fallen in such ignorance, Satan has brought the majority of humanity under his control. Without realizing it, those people living the kind of life that Satan wishes them to, thus follow the Satan to the Hell.

What is very vital for such people is to inform themselves of the real presence of Satan in every stage of their lives and regard him as the truly enemy of humanity. Allah has commanded this in Surat Fatir ¹:

"Satan is your enemy so treat him as an enemy. He summons his followers that they will be among the people of the Searing Blaze."(Surat Fatir, 6)

Being aware of Satan and his animosity is part of the first steps towards salvation. As the matter of fact, one most first come to know Satan's characteristics. These traits, with subtle details in many verses of the Qur'an, developed under the several following headings:

Satan Is Devious and a Liar

Satan conceals the truth in order to lead people away from the path of salvation. He attempts to attract people to his ranks by means of lies and empty promises. Promises include great status, increased wealth, a better life, or even promises of higher status in the Hereafter. When he does his job, Satan says, "Allah made you a promise, a promise of truth and I made you a promise, but broke my promise. I have no authority over you except that I called you and you responded to me, so blame yourselves not me. Neither I can help you nor can you aid me. "

The wrongdoers will have a painful punishment. (Surat Ibrahim, 22)

In literature, and arts a liar is unfaithful, trustless, and out of respect before everyone. What Occurs to Satan is like this, with the only difference that he cannot be distinguished at first and the person would be deviated by him, therefore; he attains his goal that is the human astray till the doom's day.

Satan Is Defiant, Impudent, and Ungrateful

Verily, the squanderers are the brothers of the devils and Satan was ungrateful to Allah, [so his followers will be the same]. (Surat al-Isra, 27)

Satan unlike a dog is terribly ungrateful towards Allah, who created him from nothing and bestowed him all of the traits he possesses.

Since he was ingratitude, he rebelled and defied Allah. Allah created him to attack to the God's enemy at the right time. In fact, God has given life to him to have control over those who do not obey the God the Majesty.

Unlike dogs, which are very humble and subservient, Satan is very arrogant and even screams the homeowner.

If someone gives a dog a loaf of bread and shows kindness toward it, where ever it sees him flatter and

throw itself on the ground and moves its tail and head, but as much kindness you show to Satan, the less friendship you will see and the animosity increases. Dogs manifest 1- All the verses in this part are from the Holy Quran translated by Tahere Saffar Zade. their fight easily, but the Satan is invisible and fighting him is very difficult. Instead of being thankful of having a long life, he stood before God and said:

Iblis said:" as you strayed me [by depriving me from your guidance] surely, I will lie in wait for those who believe in your straight path ;(Surat Aeraf, 16)

Satan mentions the God that I would sit in front of those who believe in you and I will stray them. Mostly when there is a problem or a person wants to make a problem in some body's path, it called that, "you should remove the obstacles in front of you, since they are in your way and cease you to continue."

Hence, the idea of lying in waits for the believers, personifies the Satan as a person who stands against the other one to prevent him or her from going the path he/she wants.

Satan is a Tempter

"then I will come upon them [from all directions:] before them and behind them, from their right and their left and you will not find in most of them any gratitude [because of my temptations]."(Surat Aeraf, 17)

The damned Satan ambushes the human beings from the back, but also hides and waits to attack them from all sides.

Satan's character resembles the archetype of Wind in its tempting feature. The character of Satan, the tempter is like the wind that tempts humans in any way. Like the wind that blows, the temptation of the Satan is consistent and from everywhere. As the wind, which is messenger, from the point of view of archetypal criticism, the message of Satan (temptation of the devil) is nothing but disobeying God.

Satan is Rebellious

Another feature of Satan, as mentioned in the Qur'an is that he is rebellious. Some of men who lack knowledge dispute about Allah and follow every rebellious Satan (Surat al-Hajj, 3);

The pagans invoke in place of Allah to nothing but female deities and they invoke to nothing but Satan, the persistent rebel. (Surat an-Nisa, 117).

The shadow Rebel, conversely, may compel you to rebel out of peer pressure or for the sake of fashion, and so become mired in another manifestation of conformity. The shadow Rebel may also reject legitimate authority simply because it is asking you to do something you find difficult or unpleasant. In Religion (Muslim/Christian belief) Iblis/Lucifer is a rebellious angel who refused to worship Adam or acknowledge the supremacy of God. First identity of devil is that he is the rebel and ungrateful to God (Allah in Arabic) Almighty. After establishing the supremacy of one's ego in one's heart, Satan encourages the person to become rebellious and to reject the laws and rules established by Allah the All Mighty.

One of the archetypes that show the rebelliousness is fire. Among all civilizations and nations, the fire is a distinguished element, useful, symbolic and yet full of mystery, and considered paranormal.

Since there is a demon made of fire, he has pure and holy entity, and even he has reached the place of Angle. However, at the time of the creation of Adam, he refused to obey God's command and since then he turned to the sworn enemy of man. This Rebelliousness is another archetypal property of fire.

From the remote antiquity, fire rituals have celebrated. In Damara's belief, the origin of fire is the sacred tree and it is a symbol for family. In Persians' belief, fire is the God's earthly manifestation, which for worshiping of Ahura Mazda - imaginary fire- heavenly fire which earthly fire, is its symbol, will lit and burns. In Persia and the Orient, fire was the picture and image of God. In Torah -Exodus-also said, "It's said that the deity always appears like fire, and sometimes like the flaming bush and kindled wood."(Old Bayar, 1387:290)

Apart from being instrumental and its effective role in human life, sacredness of fire is rooted in its cleansing properties, source of heat, light and its heightening feature.

Satan's Power Restricts to Temptation

Satan has no power to oblige or force human beings. All he is able to do is to bestow unpleasant hints. It is up to the person who chooses to obey or not. In other words, no one can blame Satan for his own sins and wrong doings. What is to be condemned is the decision to act according to those insinuations. Satan will disclose this fact in the Hereafter to the guilty people who are in search of Satan to blame him for their

shortcomings.

... I had no authority over you, except that I called you and you responded to me. Do not, therefore, blame me but blame yourselves... (Surah Ibrahim, 22)

In fact, whether Satan's power is outspread, he cannot be a force to the human being to do wrong, because of the free will that God bestowed humanity.

There are Achill heels for every power. Therefore, Satan is obliged to go to a discrete point and let it go by the human. This kind of archetype uses when there is a weakness in some body's action. Here Satan finds his weakness at his most powerful feature means tempting.

He Is Man's Enemy

The fact that Satan is humankind's worst enemy has revealed in a number of verses.

And of the cattle [some are] for bearing burden and some are for their meat. [O, people] eat of what Allah has provided for you; and do not follow the footsteps of Satan; surely, he is your declared enemy. (Surah al-An'am, 142)

And [remind them, o, messenger!] When we stated to the angels: "bow down to `Adam"; they bowed down all, save ibliss, who was one of the jinns and disobeyed his creator's command.

Will you then take him and his offspring as protectors and guardians instead of me? Whereas they are obvious enemies of you mankind; what an evil choice for the evil-doers; (Surah al-Kahf; 50)

O, children of `Adam! Did I not admonish you, that you should not worship Satan who surely is an open enemy to you? (Surah Ya Sin, 60)

Here the archetype of Trickster (Puck, Provocateur) is a good agent of above verses.

Almost as far back as our earliest written records, the Trickster appears as a key figure in the human drama. According to the great historian of religion Mircea Eliade, a Trickster is a human or animal character that plays dubious jokes or tricks, makes fun or made fun of, and may camouflage as one of the demigods of a religious tradition. The serpent who tempts Eve in the Bible has based on similar characters in Sumerian and Babylonian mythology from the third millennium B.C., in which a serpent tricks humanity out of the gift of immortality and assumes it for itself. (Observing snakes shedding their skin led some to believe that the reptile was capable of renewing its life indefinitely.) In many cultures, though, especially among Native Americans, the Trickster can also be the Creator's helper or messenger.

Like the Prostitute and Servant archetypes, the Trickster seems at first to have only negative connotations, but it can be a great ally in presenting you with alternatives to the straight and narrow path, to people and institutions who seek to hem you in through peer pressure and conformism. The best modern illustrations of this dual role show up in the film work of Jack Nicholson and Groucho Marx. Although the characters they portray are often unsavory or duplicitous on some level, their antics can also be liberating by transcending convention, stuffiness, and predictable behavior.

Enemy is something or somebody in contraction or against something or someone else. It has demonstrated in the stories as person who wears black suits and shoes.

The reason for such an emphasis is that no threat can be found in this world to be far more dangerous to man than the Satan's inflictions. Satan wishes men to suffer in Hell for eternity. That is why he should have considered humanity's greatest enemy. In the following verses, this matter has discussed and the [deceived] followers will say: "if only we had one more chance to return [to the worldly life], we would disown them [by declaring ourselves detached from them] as they have disowned us." thus, Allah will show them their deeds which shall be the cause of regrets for them, and they can never get out of the fire, [there is no way out (Surat al-Baghara, 168)

[Yaqub said:] "o, my dear little son! do not narrate your dream to your brothers, lest they arrange a plot against you [by satan's temptation]; verily, satan is an obvious enemy to mankind;. (Surat Yusuf, 5)

He Is Stain on Human Beings

Satan's effect on humanity has considered as "taint" in the Qur'an:

And when He overcame you with sleep, making you feel secure, and sent you down water from heaven to purify you and remove the taint of Satan from you, and to fortify your hearts and make your feet firm. (Surat al-Anfal, 11)

Stain is a mark that is difficult to remove, especially one made by a liquid such as blood, coffee, or ink. Therefore, Satan makes deal with the humanity in blood that is a stubborn stain. For instance in the story of Dr. Faustus, Mephistopheles comes to bond a deal with doctor in blood. Then blood turns to a dark red stain on the doctor that is hard to get rid of it. This event causes the stain on doctor's character that is damages the good opinion that people have about him.

He Has Expelled from the Presence of Allah

Since Satan was disobedient and ingratitude to God's commands and blessings, so he was driven from the presence of Allah with humiliation. The word "Satan " confers the meaning of expulsion. This particular aspect of Satan's history has revealed in the 25th verse of Surat al-Takwir and 17th verse of Surat al-Hijr.

And this Quran is not at all mingled with the words of the accursed Satan. (Al-Takvir, 25) And we protected them from envy accursed Satan. (Al-Hijr, 17)

A figure who is banished from a social group for some crime against his fellow man, he/she is usually destined to become a wanderer.

Iblis, though, who was one of the jinn, refused to bow before Adam (as). Rather, he insisted that he was superior to this human being, a disobedience and great insolence for which he finally expelled from the presence of Allah.

However, before departing from Allah's presence, he requested a respite, a period of time in which he could lead human beings astray, into error as he was himself. Thus, Allah allotted him the time until the Day of Judgment to pursue his plot. It was then that his war against humankind began.

Being rebellious, tempter, arrogant, enemy of humanity, a big liar, ingratitude, disobedient and at last an outcast, all of these and lots of the other features- not discussed here- can be the firm evidences of a character who is not only a bad one, but also a character with a prominent role in human being's whole life.

Satan Archetypes in the World Literature

According to what is explained-archetypal criticism, character of Satan, and the archetypes of Satan in Quran-there are some works of literature, which are famous in the way that Satan plays an important role in them, and they are full of satanic archetypes. Such works including "Young Goodman Brown", "The Picture of Dorian Gray", and "Doctor Faustus" are very symbolic, at the same time ironic until where the reader can feel the presence of Satan through its archetypes in the story.

Young Goodman Brown by Nathaniel Hawthorne

In Young Goodman Brown, reader will observe the three dark events from the Puritan's history which one of them is "The Salem Witch Trials of 1692." During this event, the villagers of Salem killed 25 innocent people who accused of being witches. Their accusation was revenge, jealousy, botched, child delivery and other reasons, which had little to do with perceived witchcraft. The story just occurs after these historical events, but they do inform the action, for example using of the names.

Using of witches like Goodycloyse and Martha Carnier is one of them. Here in the story these two people acting as the followers of old man (Satan) in the jungle. Witches are another symbol of Satan. In the stories of Holy Qur'an such as Moses, Ibrahim, Solomon and many others, witches persuade people by their witchcraft in a way that they just think prophets are lying. Since people are deceived, no longer they believe the prophet of their era.

Therefore, in the story Young Goodman Brown is lead to a path that is very difficult to back. He is curious about what is happening in the jungle and he continuous.

What he is ignorant about is the effect of Satan and his assistants on his heart. They do not attack quickly, but with hesitation and correctly. As water reaches the center of a hard stone little by little, Satan finds its way in the heart of the believers. It is in such a situation that Young Goodman Brown at the end of the story turns to a person who is doubtful about the faith of himself and those around him even the most beloved of him, Faith.

Satan in the story of creation has tempted Adam and Eve to eat from the tree of knowledge. In the result, he caused their fall to the Earth. He attacked from everywhere to deceive them and at last succeeded in tempting them.

In the story of "Young Goodman Brown", Hawthorne sets up a story of a man who has tempted by the

Devil and succumbs because of his curiosity and the weakness of his faith. Like Eve, Goodman Brown cannot stop himself from knowing the mystery behind the forest. Like Eve, he has rewarded in the price of changing his life for the worse. At the end, he is suspicious of those around him and even the Faith, his wife.

Young Goodman Brown has rebelled against the traditional rules of his family and tempted by Satan, so he did not accept anymore and is an outcast of his society.

The Picture of Dorian Gray by Oscar Wilde

In elite literature, the bargain with the devil motif had further developed. Oscar Wilde's character Lord Henry Wooten in "The Picture of Dorian Gray"(1891) is another example of a man selling his soul, in this case, for eternal youth.

The figure of the Devil personifies the principle of evil that intrudes in the life of a character to tempt and destroy him often by promising wealth, fame, or knowledge in exchange for his soul.

Throughout the "Picture of Dorian Gray", beauty reigns. It is also a means of escaping the brutalities of the world. Dorian escapes from the horrors of his action by devoting himself to the study of beautiful things, music, jewels, etc. Although beauty and youth remain of highly importance at the end of the novel-the portrait returned to its original form- the novel suggests that the price one must pay for them is an exceedingly high. Indeed, Dorian gives nothing less than his soul.

What reins in the story of Joseph in the Holy Quran is the beauty of Him. Zoleikha, the wife of Egypt Aziz, has fallen in love with him and has tried to achieve her goal that is the love and attraction of Joseph.

God and Satan as being behind the beauty and ugliness, the clash between beauty and ugliness, turns to a continuous challenge in the history and transcend meaning for the human guidance beyond the limits of time and place.(Khabari,1387: 98-104)

Joseph struggles with wife of the Aziz in Egypt that is out of control since the overcoming of id on her, and by saying that "God is a refuge "(Quran, Joseph, 23) he induces the practical scene and visualization of piety on the depth of the heart and soul of the audience. This method exposes the audience to an unconscious message.

The superficial Nature of Society

In such a society, what matters most to Dorian and Lord Henry and others is not the goodness of people at heart, but being handsome is more important.

Since he has purity in his face and innocence, he remains at the heart of London social scene.

Satan as a Taint

Like the Satan who is like a taint on human beings, here the painting and the Yellow book influences Dorian for two decades to immoral behavior. Falling under the sway of such influence is unavoidable. Basil's idolatry of Dorian leads to his murder, and Dorian's devotion to Lord Henry's hedonism and the yellow book precipitate his own downfall.

Doctor Faustus by Christopher Marlowe

Bargain with Devil

The theme of a bargain with Devil can be traced back to the European middle ages, but actually theme of the Devil tempting the human beings in exchange for worldly power or riches is much older as in the Holy Quran and Bible Adam(as) was tempted by Devil for eating from the forbidden tree.

In archetypal criticism, a bargain with the Devil related to the figure of Shadow. Burrows, Lapides, and Shawcross define the Shadow as the "negative double of the body, the image of evil, the alter ego of the soul." (1973, 461) (qtd.in Garry, 2005:304).

Dimic characterizes the psychological significance of the Shadow: "It's one of the major human archetypes. It is the darkness of the personal unconscious, the other side of the personality. It's representative of inferior function of Jung's four types of consciousness (thinking, feeling, perceiving, and intuition); the Shadow is everything that the individual refuses to accept or understand in him.... If has not assumed and integrated, the Shadow may become evil and destructive. In the collective unconscious, the Shadow represents archetypal evil; referring to Gnostic and alchemic lore, Jung extends this analysis to God or Christ and Satan. (1988, 1208) (qtd.in Jane Garry, 2005:304)

In folklore and literature, there are two main themes on Devil: 1) Actual contact of person with Devil 2)

Person's attempt to defeat the Devil. The first exemplified by the figure of Faust; the second, by the folk tale cycle of the sharp-witted peasant and the rather stupid Devil. These narratives often involve Motif M211, "Man sells soul to Devil." (Garrey, 2005:303-304)

The first publication of the Faust-story appeared in 1587 in Germany as a chapbook titled *Das Volksbuch von Doktor Faust*. This Faust wants to be godlike in knowledge and power and thus drawn to magic. The Devil materializes as Mephistopheles and Faust signs, in blood, a twenty-four-year contract. Seeking fame and respect, he visits both Heaven and Hell and tours the world.

In 1604, Christopher Marlowe published an English rendering of the tale. *The Tragical History of Doctor Faustus*, which includes the essential elements of the Faust-cycle, the thirst for knowledge, the twenty-four-year contract, the signing of the contract in blood, and the protagonist's final damnation. (Elkhadem 1981; Spivack 1988) (Quoted in Garrey, 2005:305)

Satan in these stories has an integral role since people in the stories have been deceived by him, lose their faith because of trusting him not God, follow him in their lives, even sell their soul in exchange for something worthwhile, or even mortal.

Satan as a big liar, deceiver, tempter, and arrogant character wants to lead man to the way he desires and would never ignore the least possible ways in front of humanity to deviate them.

CONCLUSION

This article finds the origin of the archetypes of the world literature in the religious books like Quran and compares the archetypes of Satan in some stories of literature with those in Quran.

When in a story we read about an evil character, the first thing that comes to our mind is the apparent presence of Satan as a prominent role in the narration of the story. In fact stories are supported on two pillars, the bad and the good events and moral lessons. Actually in different stories belong to different countries and cultures; these concepts never change since they have inherited in our collective unconscious from the birth. Although the general concept of Satan has cleared, there are many ambiguities behind its meaning. In this regard, the Archetypal Criticism comes to help us. It will show us how a symbol or an object can have different meanings. In the Qur'an stories, for example, there are many archetypes mostly used in the world literature. It is interesting to know that by a brief outlook to the Qur'an, Bible and the other religious books and the literature of the world we come to this conclusion that the latter would find its origin in the religious books however with a different narration. In conclusion, those features of Satan as rebellious, liar, arrogant, tempter etc. all present in Quran demonstrates those archetypal aspects of Satan in world literature. Therefore, writers have influenced by the religious books like Quran in a way that their works are full of archetypes that refer to those texts and the impact of Quran on them is clear enough.

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