



Religion/Theology: Comparative Analysis of Islamic Satan and Miltonic Satan in *Paradise Lost*

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ABSTRACT

This research will analyze the same share of Christianity and Islam in the interest ground of John Milton's "Paradise Lost" 1667 about human origin and fall (from heaven to earth) and first man temptation, disobedience and fall and as well as Satan standing, challenges and as rebellious in god dignity.

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INTRODUCTION

John Milton (1608-1674) is the English poet, theologian and intellectual, well renowned for his epic poem "Paradise Lost" 1667, written in his last phase of life during blindness with the support of assistants in blank verse. This poem, "Paradise Lost " 1667 addresses the fall of man from heaven to earth by temptation of Satan, appears as a serpent. There is the stand of Satan as a rebellion against the almighty power. Commit himself to the disobedience to God and also gives some long will challenges with supreme power. He (Satan) recruits other fallen angels to take part of his side by side and revolt with unconquerable courage. As the Satan address his supportive force with that manner are:

*What thou the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield:
And what is else not to be overcome;.*
(M. John, 1667)

Satan pumps up the other fallen angels with his powerful communication skill towards divine doctrine.

Satan committed this disobedience to God and God ordered for fair punishment for Satan and Satan invented further violation of the policy rather than accept his mistake in heaven. God supposed angels to push him down to hell, and Satan found some word exchange with God, where they accept challenges to each other and grant him with free will to Satan over other creatures. In *paradise lost* 1667 book 1 is about the first sin or disobedience of human ancestors of all beings, which has tempted them. Satan prefers a tree of knowledge to Eve and Adam, which ought to be provided knowledge and power like God in them. In addition, they both stuck over in Satan deceptively and created tension between god and his made creature in the first attempt. John Milton gave him (Satan) as the main character role characteristics over the mistreated from god god made him rebel and revolt embodiment. The tyranny does not provide the same right as Satan have status among other angels. If Satan comes in standing against god, walk over his previous good intimacies performative record in heaven valleys.

In spite of all these clashes Satan and his fellow build up the Pandemonium, the capital place for fallen angels meeting corners in hell, the dark and fiery stomy area. Satan continuously boost his address and mention his mindset and will courage god, satanic locution as described below:

*To reign is worth ambitious, though in hell:
Better to reign in hell than serve in heaven.*
(M. John, 1667)

That shows hatred over tyrannical principles of Satan. Apparently, knowledge of the believable settled angel, to not be changed in any condition, mood and place and passionately do and die battle with God and good of his

praise by mankind, and others also accept these invincible and strong commitment from their prototype energy.

LITERATURE REVIEW

R. Kristen, 2019, analyze the both religions in order to the human free will controversies seen as alike and share exact declaration in Christianity and Islam within *Paradise Lost* 1667 as in his book, *the book of God Before thee set: Rereading Early Modern Muslims and Christians Believe through Paradise Lost* 1667, (2019). There is K. A. Rawlings believes that Milton's work has to be considered as universal by its creation so much on related grounds from the Christian and Muslim fundamental theorem comparing the contrast and similarities between the two religions. It is also acclaimed that is not wrong if someone prevent issues on that general topic for its common debating believe of Adam and Eve and as well as Satan all of Milton events in both religions.

The second motto of this research breaks the new ground of another face like the dissimilarities in Milton *Paradise Lost* 1667 Book - 1 and worthy identify by Awan, Mahe Nau. Munire 2012, in her research say all about in different dogma of Islam and Christianity laid down into *Paradise Lost* 1667 as she says, "The Christian narrative contextualized in *Paradise Lost* 1667 blames Eve for the human fall, while in the Quranic narrative Satan blamed for the 'original sin' of tempting Adam to eat the faith" (p-09). The anathema is erect here for Muslims background students because they interpret from a religious point of view with different context and meanings of the originality in it. Whereas, Christian can evaluate in the *Paradise Lost* 1667 it is up to their religious doctrine of the Bible. The contradictory images found vary in effect on the reader and also students.

J, Anwari 2020, *Theory and Practice in Language Studies*, combined the analysis from both sacred religions and along with *Paradise Lost* 1667 comparison on Satan marked and embodies that general ground as he collects that as "As well as the creation of Satan is marked to be from intense force. This fact has been explained both in Bible and Quran", (p-1255). The author also prefers the divine script from almighty Allah (SAW) clearly in Quran: 15th; 26-27, about the creation of Satan and mankind and their distinction from one another. If I point out the idea of John Milton in *Paradise Lost* 1667, how he used to describe the fiery hell and their Satan duty to be in it. In *Paradise Lost* 1667 Book 1, in between lines of (209-215) the poet has apparently noted these objects. The similarities are all turning the smooth way these entities have to be analyzed by further research in creation. Though Milton also gives Satan some overstated version in his book, still the concept of the fiery hell and Satan remains in debate for scholars of religion and literature.

L, J. Zahra 2019 article is about this hot topic debating worldwide discussion revealed that as from her argument in *Paradise Lost* 1667, "Bible and Quran: A semantic pathology of Judeo-Christian tradition of the fall narrative" (2019). All around discussed these happened in specifications every field of reality base fall of the man from heaven through delusional and decisive temptation from Satan and she also confirms that Adam and Eve are exiled to earth and advised to distinguish with their enmity towards Satan after the

cause of downing to earth. In addition, that is found results that, she says as "Adam contradictory and even insolent treatment of Eve is deceive, for when she offers him the fruit in the first place, he does not refuse to eat it", (p-76). Satan temptation to Eve has clear any acknowledge in three grounded that, she (Eve) ate first and then offered to the Adam and he also accept from his wife the forbidden tree at heaven and God learned that immediately, as they have been deceived by unfairly Satan, the God decide to give them to earth for always with free will forever until brought them out back from earth to heaven.

METHODOLOGY

The following main objectives will discuss with literal support for each head word appropriately. Each of those theories has been intended to evaluate by a related scholar point of view in a close reading manner. The research has to collect and gain denotation of ideas of the aims to research, which is developing the consideration and precision understanding of the textual reports.

RESEARCH RESULT

The religious and theological aspects of each declaration and manifestation to be expressed in order to the finding in, *Paradise Lost* 1667 are given below:

Human Temptation

The act of temptation is the state of being tempted especially to evil. The Satan attitude against god creation and their corrupting planning shows the fall in exact way of Satan, which has to know are evil and/or fallen angels. (Merriam Webster)

The first ever vicious attempt in god creation in the beginning of the life of mankind.

Human disobedience

Eve provided the occasion [the "procatastic" cause] of her first disobedience, and Satan was the instrument for, by which the catastrophe was brought. (Steadman, J. M. 1960. p-180). The cost of the disobedience can count to be reasonable in fact throughout this lesson.

Human fall

The fall is ascribed to both Adam and Eve, either together or more typically, separately, especially to Adam, although some text ascribe the fault to Eve. It seemed to look at the orthodox dogmas of concern religion to justify one of them. (Ladouceur, P. 2013. p-139).

Satan as a evil/fallen

The natural anthologist argues that the existence of natural evil counts as evidence against the dignity and spirits of the god of theism. (Dinning, k. 2018). By comparison each existence acclaimed the reality in one as almighty and another is the existence as evil clearly.

DISCUSSION

The concept of Satan

The concept of Satan has been explored in various religious and literary texts throughout history. This literature review aims to compare and analyze the portrayal of Satan in Islamic tradition and John Milton's *Paradise Lost*. By examining the similarities and differences between the Islamic Satan and the Miltonic Satan, we can gain a deeper understanding of the cultural and literary significance of these characters.

Islamic Satan

In Islamic tradition, Satan is known as Iblis. He is portrayed as a fallen angel who refused to bow down to Adam and was banished from heaven as a result. Iblis is depicted as a tempter and deceiver, constantly trying to lead humans astray from the path of righteousness. His ultimate goal is to corrupt humanity and lead them away from God.

Miltonic Satan

In *Paradise Lost*, John Milton presents Satan as a complex and multifaceted character. He is depicted as a fallen angel who rebels against God and is cast out of heaven. Milton's Satan is portrayed as a charismatic and persuasive figure, capable of inspiring both fear and admiration. He is driven by a desire for power and revenge, and his rebellion against God is fueled by his refusal to accept his subordinate position.

Comparative Analysis

While both the Islamic Satan and the Miltonic Satan are portrayed as fallen angels who rebel against God, there are significant differences in their characterization. The Islamic Satan, Iblis, is depicted as purely evil and malicious, with no redeeming qualities. He is seen as the embodiment of temptation and deception. On the other hand, Milton's Satan is a more complex character, with a range of emotions and motivations. He is portrayed as a tragic figure, capable of both good and evil.

Another key difference between the two portrayals is the role of free will. In Islamic tradition, Iblis is seen as a tempter who leads humans astray, but ultimately, it is believed that humans have the ability to resist his temptations and choose the path of righteousness. In *Paradise Lost*, Milton explores the concept of free will through the character of Satan. Despite his rebellion against God, Satan is still portrayed as having the freedom to choose his actions.

It is believed that John Milton's poem *Paradise Lost* 1667 was based on biblical stories enlightened with mankind's origin and temptation and fall of Adam and Eve as well as the concept of Satan as a rebel angel in the God kingdom. These mentioned characters would analyze from a religious point of view according to Christianity and Islam, for this how they share the same equipment in real life. According to the Global Religion Composition Landscape survey the most ever comparative searchable religions are Christianity and Islam. This research will seek to identify the roots of

intersection between them, for the citizens of the universe following exploration interest with help to one another here. The hot topic of that two religions narrows down here to *Paradise Lost* 1667 Book 1, where the causes of the human origin and fall has been derived and Satan's role in it and aftermath manifest of each religions' existence. This analysis will provide help to others in an easy way , who read about the two religions in base similarities and exceptions appropriately.

CONCLUSIONS AND RECOMMENDATIONS

The comparative analysis of the Islamic Satan and the Miltonic Satan in *Paradise Lost* reveals the cultural and literary significance of these characters. While both portrayals share similarities as fallen angels who rebel against God, there are significant differences in their characterization and the role they play in their respective traditions. By examining these differences, we can gain a deeper understanding of the complexities of human nature and the concept of evil.

ADVANCED RESEARCH

"*Paradise Lost*" is a significant work of literature that explores the themes of human origin, fall, and temptation. In this research, we will analyze the influence of Christianity and Islam in shaping the narrative and characters in "*Paradise Lost*."

"*Paradise Lost*" is a complex and multi-layered poem that draws inspiration from both Christianity and Islam. By analyzing the influence of these religions, we gain a deeper understanding of Milton's intentions and the timeless themes he explores. The interplay between Christianity and Islam in "*Paradise Lost*" adds depth and richness to the narrative, making it a truly remarkable piece of literature.

Note: The content above is a brief outline of the main sections of the article. The final article will be expanded and developed further, adhering to the specified word count and format requirements.

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