

Man, Satan, and God of Mawlana (Rumi) and Milton

Leila Mir Mojarabian*

Ph. D. Student in Persian Language and Literature, University of Isfahan

*Corresponding author, e-mail: mmleila2010@gmail.com

Mohammad Reza Nasre Esfahani

Associate Professor, Department of Persian Language and Literature, University of Isfahan

Abstract:

This research is a critical analysis on the place of human and his integration with religious issues, and the subject of disobedience and rebellion. In addition, topics such as reward, punishment, redemption and salvation of mankind in two great works of literature of the world, *Masnavi* by Mawlana and *Paradise Lost* by Milton have been comparatively discussed.

Rumi's poetry and thought has been accepted by commons and special people in Iran and the world. Rumi is one of the few supreme poets in Persian language and the world. Generally, Milton has Known as the greatest English poet after Shakespeare, and his *Paradise Lost* as the greatest English fiction poem. This work is a the well-known epics of human-divine composed in live new languages, and comparing these two works even in one field of speech, indeed is the comparison of two thoughts, two nations, and two ancient cultures.

The author attempts to examine the similarities and contrasts of the two poems of these two great poets on the subjects of human, God, and Satan and the world, to achieve the analytical and critical comparison of them in this context. In this paper the author tries to base the *Paradise Lost* of Milton and compare it with the ideas of Mawlana common to imagine man's first story and his disobedience, religious approaches, and finally the end presumed for mankind.

In these two poems, contrast between "God" and "man" is derived from the fundamental relationship between "God" and "man". Milton while calls God, our Heavenly Father and refer to his role of creativity, entitles him as the dominant power, All mighty, the victorious winner, Glorious and Holy ruler, powerful king, and in one word, omnipotent. The Creator that all creatures are worshipping him, the omnipotent could be seen his capability remarks in everywhere, the unique structure of the universe beautiful is his own and the glorious ruler, sitting over the skies, sometimes invisible and sometimes visible, even manifested on faith at the lowest created! Powerful king that nobody cannot hurt and destroy him and no one has

the ability to limit the scope of his empire! He is the Almighty and Creator of all things, from beginning to the end. Such an attitude toward God from the perspective of Protestant religion is a reminder of God's eternal power that humans are bound to and have to obey what the Lord predestined them. "Omnipotent" is not a prudent combination, it is a phantom and exaggerated expression that describes someone who has unlimited power, superior, independent of everyone else and bring everything should come and predestines all things.

Milton, in the beautiful statement, expresses the similarity between God and Adam and Eve and says: "my thoughts associated with them in surprise and disbelief. I can love them, for they have such a strong divine likeness..." *Paradise Lost* considers vain being of all angels and animals and other creatures, big and small, without the real masterpiece of creation. As if, everything ever created was ended by man. According to various sources, we find out that the essence of human is a combination of God, man and the devil, so that "in one hand he has a Godly nature and is Godlike, on the other hand, he has the nature of evil, but a third nature also is set forth for man that based on The four elements of contrasting and the virtue of human is in keeping them balanced. But the infinite love of God towards man and the Non-venial wrath towards Satan is impressive and this infinite love of the man doubles his Condemnation comparing with Satan»(see. Kasaeian, 1387:102). Mawlana agrees with this view, because Sometimes in his poems consider humans as the mirror of divine attributes and in other place, describes human worth than evil. "In fact, human is like a thread that has two ends: one in infinite boundary of sublimity and ascendancy and the other on the brink of failure precipice (Nasr Isfahani, 1377: 26).

In fact, Milton introduces Satan in *Paradise Lost* as the first sinner who converts the bearers of the divine Throne to the princes of pandemonium. Since, Rumi believed in the satanic nature of human, he also knows the evil as agent of human's deception and asks human do not obey Satan. Rumi in his poems talks about leaving the faith and obedience of God in the influence of temptations of Satan and emphasizes the key factor in deceiving the humans from the right path is naughty, and the temptation of evil. According to the description of the "Rumi" and "Milton", Human beings are at the center of the creation of earth and the heavens and have a strong will, but in light of God's grace and will. Milton knows the end of human life in hope and unsparing grace of God and hopefully talks about man's ascendancy. Milton thinks that human salvation is depend on Divine Mercy, and also mediation and intercession of the Son of God in his soul flows the perfect divine love. In the context of Islam and consequently Rumi, human salvation is not subject to intercede of the son of heaven Jesus (AS), but forgiveness is dedicated to eternal mercy of God and salvation of humans only is due to regret and repentance to God and seeks the mercy of God. "Rumi" and "Milton" both in struggle of their internal excitation know human lost in the turbulent waves of the world, and expelled from his original home and shelter. In these two poetry, contrast between "God" and "man" is derived from the relationship between "God" and "man". God is the biggest canonical word in the Quran and the world dominated over all semantic fields. On the contrary, among all things created, they see "man" a creation as important as God. There are undeniable similarities between both man and God, human loved by Holy and Almighty God and all of extraordinary phenomena are created and commanded for man, and he has been given all power. Human nature in both poetries is a combination of God, man and the devil, so the virtuous man is counting on a balance between them.

"Mawlana" and "Milton" count the devil, responsible for the wickedness and the first Sinful being that made carriers of the Divine Throne turned into princes of Hell and the key agent of deception and fall of man. Both warn man against this creator and inventor of guile and deception.

Both know the end of human in unsparing hope and mercy of God and hopefully speak about human ascendancy and closeness to God. But "Milton addition to the effect of mercy of God on human salvation, emphasizes on intercede of the son of heaven Jesus Christ (PBUH). While "Rumi knows it due to all the eternal blessings of God, and believes that the

man is his caliphate in the earth, and there is no doubt that God will not leave him fallen, and will open the path to excellence of human.

"Milton" and "Mawlana" anywhere in their poetries refer to man as a being with free will and authority and God created him liberated, because he has been given reason and logic thereby choose the way to prosperity or misfortune. In fact, the truth of human is thought and set the price for anyone by recognizing his mind.

"Milton" and "Rumi" count love as the factor of creation and happiness of man and the healer of his all pains. Both count sin the cause of appearance and separation of different statuses of human being and found the death as the ultimate remedy. Finally, both know the secret of salvation in regret and repenting. They give the infinite mercy of God priority over His rage.

References

- 1- Isuzu, T. (1381). *God and Man in the Qoran*, Trans. Ahmad Aram, Tehran: Publishing Corporation.
- 2- Trawik, Bakner. (1373). *History of world literature*, Trans. Arabali Rezai, Tehran: Farzan.
- 3- Hussein Talamoz. (1302 AH). *Mer'rt al-Masnavi*, [no place]: [anonymous].
- 4- Zamani, Karim. (1381). *Minagar Eshgh*, Tehran: Ney.
- 5- Zamani, Karim. (1382). *On the Seashore of Masnavi*, 2 vol, 1st edition, Tehran: Qatre.
- 6- Kasaeian, Zohre et al. (1387). *Comparative analysis of the subject of Return into the Origin in mystical literature of the world*, Isfahan: University of Isfahan Press.
- 7- McAfee Brown, Robert. (1382). *Spirit of the Protestant religion*, Trans. F. Majidi, Tehran: Negahe Moaser.
- 8- Rumi, Jalal al-Din Mohammad Balkhi. (1378) *Masnavi*, edited by Ahmad Fattahi, Tehran: Cirrus.
- 9- Rumi, Jalal al-Din Mohammad Balkhi. (1386). *Lyrics of Shams Tabrizi*, emendated by Foruzanfar, 4th edition, Tehran, Sedaye Moaser.
- 10- Milton, John. (1383). *Paradise Lost*, Trans. Farideh Mahdavi Damghani, 2nd, Tehran: Tir.
- 11- Milton, John. (1381). *Paradise Lost*, Trans. Farideh Mahdavi Damghani Tehran: Publication July.
- 12- Nasr Esfahani, MohammadReza. (1377). *Man's Feature in Mawlana's Poems*, Isfahan: Hasht Behesht.