

Criticism of the Mystics' Defense of the Devil Based on Jung's Archetype Theory

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Introduction

The revolution that Freud initiated in psychology was well received. Carl Gustav Jung expanded on Freud's divisions of the psyche, which included the conscious and unconscious. Jung divided the human unconscious into two distinct parts: the individual unconscious and the collective unconscious. In addition to the individual unconscious, which includes the forgotten experiences of the personal conscious, Jung refers to another part of the unconscious in the individual psyche that is the result of the experiences of humans from past centuries and is stored in the individual's soul and psyche, which he called the collective unconscious. The collective unconscious contains archetypal images. Jung called these primordial forms in each individual's collective unconscious archetypes. Archetypes encompass a wide range of images and take many different forms. For Jung, the four archetypes of the "I," "Anima," "Shadow," and "Ego" are more important than the others. Each of these archetypes has many manifestations in literature, and the characters of the story can be analyzed within the framework of these archetypes. Satan is one of these characters who has an influential presence in mysticism. The mystics' view of him is divided into two opposing spectrums: some consider him an outcast and cursed one, and some have analyzed his failure to prostrate with a different perspective, which sometimes appears as a defense of him. This dual nature and two opposing parts of devil life allow for an archetypal reading of the mystics' view of him.

Method

Among the various archetypes, the defense of mystics against the devil is compatible with the archetypes of the "shadow" and the "wise old man." Therefore, this research aims to analyze the issue of the group defense of mystics against the devil in a descriptive-analytical manner using these two archetypes.

The main question of the present study is: How can we explain the issue of some mystics' defense of the devil using an archetypal approach?

Research findings

He defense of this group of mystics and Sufis against the devil can be examined from various aspects, one of which is the adaptation of this character to part of the archetype of the wise old man. The wise old man is one of the manifestations of his own archetype, which is a guiding, guiding, and teaching figure in the individual's unconscious.

The wise old man, like most archetypes, has two different and opposing faces. In the positive face, he plays a guiding and guiding role, and in the negative face, he presents an evil, satanic, and deceptive image. Part of the praise for devil is due to his teaching aspect, which in the form of a teacher presents the image of a positive wise old man, and the descriptions of him quoted in mystical texts confirm his wisdom. One of the admirable aspects of Satan is that he hides his light from creation so that the path to seeing and recognizing the divine light is open and people do not engage in anything other than the light of Satan, which is another manifestation of the archetypal guidance of the wise old man. Another part of Satan's behavior is consistent with the shadow archetype. Just as the shadow is not necessarily bad, the devil is not necessarily bad or negative. Two aspects of the shadow archetype, namely, pushing the individual towards psychological integrity and its dissolution into the human psyche, are aspects it shares with Satan; Because Satan also leads the seeker to inner peace by creating various temptations and dissolves in him. It is for this reason that this manifestation of him has been praised by some mystics.

Conclusion

The dual personality of the devil in the eyes of mystics can be measured and interpreted by the different interactions of the ego with different parts of the psyche. Satan was a teacher from the beginning of his creation and has the image of an old wise man or a guiding figure in the psyche of the individual. By refusing to prostrate to anyone other than God, the devil has become a role model for the seekers and teaches them the lesson of true monotheism.

Along with his countless temptations and deviations, he sometimes teaches mystics lessons in debates and justifies his behavior and the reason for his expulsion with various statements that serve as guidance and education for seekers and mystics, and given his misleading personality, he presents a negative face of this archetype. The devil's behavior in deceiving seekers and mystics is consistent with the shadow archetype, and by confronting his temptations, the individual faces his existential impurities and, by overcoming them, achieves inner purity. Therefore, he plays an important role in the individual's arrival at the truth, and his behavior cannot be completely reprehensible.

Keywords: Jung, archetype, defense of the devil, Satan, wise old man, shadow.