

**Text Analysis of Role of Satan in “The Tragical History of Life and Death of Dr Faustus”  
by Christopher Marlow and Muslims’ Perception of Satan in Pakistani Society**

by

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**Abstract**

The paper analyzes the role of Satan in the play ‘The Tragical History of Doctor Faustus’ by Christopher Marlow<sup>i</sup>. Moreover, it is designed to investigate Muslims’ perception of Satan and his chief characteristics like pride, confidence, anger, lying, temptation and disobedience to God portrayed in the text. The purpose of this study is to focus on the role and characteristics of Satan portrayed in the play through text analysis and to analyze up to what extent this role is similar to the perception of Satan by Muslims participants in the Pakistani society. The study was designed on quantitative as well as qualitative method. The analysis of qualitative content formed a base for the questionnaire which was formulated and conducted without referring to the story, to gain maximum objectivity. The results of the qualitative analysis pointed out that the Satan’s role principally is to mislead and tempt humankind to do evil and sin with pride and lying as his chief characteristics. The analysis of questionnaire further confirmed that majority of participants consider pride, disobedience to God as satanic characteristics and that Satan’s main role is to lure the human beings to commit sins. The paper concludes that the participants’ views about role of Satan in Muslim Society are somewhat compatible with Satan’s role in “The Tragical History of Doctor Faustus.”

**Key words:** Christopher Marlow, Characteristics of Satan, Dr Faustus, Lucifer, Text Analysis

**Introduction:**

Although the exact dates are not known, the play was probably written in 1592 and published a decade later. The play is based on the idea of selling of soul to Satan for the exchange of knowledge and power. In Christian folklore, this selling of soul is an old motif. The play begins with Doctor Faustus who is sitting in his study. He is trying to ponder and decide about having a mastery of some field. He considers various fields like Theology, Medicine, Law, Logic, but rejects thinking all are boring and uninteresting. When he considers necromancy, it seems delightful and exciting to him. Faustus consults two renowned magicians Valdes and Cornelius, well versed with the art of magic, to teach him necromancy. When Faustus learns to do magic, he first of all calls Satan, as a result of which comes Mephistopheles.<sup>ii</sup> Faustus orders him to be his servant and do whatever Faustus wants but Mephistopheles replies that he obeys to Lucifer’s orders only. Therefore, Faustus makes a deal with Lucifer of selling his soul in

exchange for twenty-four years of his life to be the master of Mephistopheles. Lucifer agrees to Faustus and asks him to sign in blood about the bargain which Faustus produces in spite of being warned.<sup>iii</sup>

Later on, Faustus starts thinking about giving up the idea of surrendering his soul to Satan and considers repenting over this but as soon as he thinks about this the devils come and surround him. They all insist and make him believe that he cannot repent because he has already been subject to eternal damnation. They also try to distract him through wonders of astrology and travel and presenting in front of him the Seven Deadly Sins in such an attractive way that Faustus stops thinking about repenting. Mephistopheles further takes him on chariot ride through heavens, and around the globe. They also stop in Rome, where Faustus torments Pope Adrian by stealing his food during a feast. He also performs many tricks in front of Emperor and impresses him by that. He further humiliates a naysayer who as revenge tries to kill Faustus but cannot. There are a lot of other people whom Faustus wrongs and when they try to take revenge, he charms them in silence. Meanwhile, he continues to give consideration to repenting but every time devils are successful to stop him through threats and temptations.<sup>iv</sup>

When death nears him, an Old Man counsels him to repent and turn to God once again but Faustus sends Mephistopheles to torment that Old Man. When last day of his life arrives, Faustus confesses to his scholar friends that what he did was wrong. They promise to pray for him. Good and Bad Angels appear when he is dying and show him a glimpse of heaven and hell. He is terrified when he sees Hell and laments for time to stop so that death and consequently damnation could be averted. He further longs for his soul to become mortal so that it would not suffer eternally. Finally, the clock strikes twelve and devils enter his study to capture his soul tearing his body into pieces. At this the play ends with the Chorus which interprets that Faustus's story is a warning that wise human beings should never go for the forbidden fruit. The story is based on the moral that human soul should not be sold to Satan.<sup>v</sup>

### **Literature Review:**

Satan, originally a word of Hebrew language, means enemy or adversary.<sup>vi</sup> According to Abrahamic religions, Satan is believed to bring evil and temptations. It is famous for deceiving and leading human beings astray. In some religions, it is believed that previously Satan was an angel with great piety and beauty as his chief characteristics. It is believed that he was condemned by God because of his pride and misleading humans to commit sin. He enjoys power and abhorrent qualities to tempt humans as he tempted Eve to eat the forbidden fruit in Heaven.<sup>vii</sup> He has been depicted as the greatest promoter of falsehood of any kind. He is not a liar only but tempts human beings by calling “evil good, and good evil, and promising freedom in sin.”<sup>viii</sup> Bible explains that Satan entered Judas when he went to betray Jesus.<sup>ix</sup> This shows that he can house human and animal bodies under certain circumstances. Another example of this is that Jesus cast out a legion of devils from a person. This legion later entered a herd of pigs.<sup>x</sup> Therefore it may be concluded that Satan disguised as a serpent performed the temptation to Eve.<sup>xi</sup>

From fourth century onward, in Christian theology, the name Lucifer has been used to refer to Satan. According to Christians' belief, Satan was an angel previously but he rebelled against the orders of God. In the New Testament, Satan is declared<sup>xii</sup> “the ruler of the demons”, “the ruler of the world”, and “the god of this world.”<sup>xiii</sup> According to the Book of Revelation,

Satan was expelled out of Heaven because he possessed “great anger” and that he waged war against those believers who obeyed God and His commandments. The ultimate damnation of Satan is that he will be thrown into the lake of fire.<sup>xiv</sup>

The word “Shaitan” in Islam is used as equivalent of Satan meaning "astray" or "distant", and translated as "devil." As an adjective, the term can be applied to both men and jinn who are considered “fallen angels” or “unbelievers among the jinn and pagan deities.”<sup>xv</sup> The personal name of Satan in Islam is Iblis<sup>xvi</sup> as mentioned in Quran while describing of Genesis. According to the Quran, Iblis disobeyed God when He ordered him to bow to Adam after his creation. As a result, he was forced out of Heaven.<sup>xvii</sup> However, his punishment is delayed until the Day of Judgment. Muslims also believe about Satan that he prevails in minds of human beings as devilish temptations.<sup>xviii</sup>

According to the Quran, the creation of first devil, Iblis, has been made by God out of fire. Hubris<sup>xix</sup> is his primary characteristic as devil. However, he has no power of his own other than that he can cast evil suggestions into the hearts of believers. The Quran says that Satan was one of the angels who were ordered to bow down to Adam after his creation:<sup>xx</sup>

“And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees./He was of the jinn and departed from the command of his Lord/Then will you take him and his descendants as allies other than Me while they are enemies to you?/ Wretched it is for the wrongdoers as an exchange.”

Belief about Satan being an angel or jinn differs among Islamic scholars. Where some<sup>xxi</sup> believe that Satan was actually an angel created out of fire, others believe that he belonged to the class of jinn. He was once most worshipful and knowledgeable.<sup>xxii</sup> Thus according to Quran, Satan as jinn refers to fiery angels of Heaven as well as ordinary jinn or Earth.<sup>xxiii</sup> Traditions state that earthly jinn roamed and spread corruption on earth long before God created humans. To fight those jinn God sent an army of angels, led by Satan to fight the earthly jinn which got a victory over them. As a result to this victory, Satan out of his ego started thinking that he is not only superior to all other creatures of God but His favorite too.<sup>xxiv</sup> It was against his pride and ego to bow down to Adam and he straight away refused to obey this order of God saying<sup>xxv</sup> "I am better than him. You created me from fire and created him from clay." As a result, to this, God expelled Satan from Heaven upon which Satan swore to God to tempt His follower human beings into disbelief and sins. It was to be done as revenge towards Adam. Some Islamic scholars also call Satan “The Peacock of Angels” due to his hubris.<sup>xxvi</sup>

Opposite to this those Islamic scholars who believe that Satan was not an angel, propose that heavenly jinn or fiery angels are not related to Satan.<sup>xxvii</sup> Satan was not an angel but he was a jinn. He was elevated to Heaven by God as a reward of being extremely worshipping and righteous. This is why he could refuse God to bow down to Adam because an angel only obeys to God without questioning or complaining.<sup>xxviii</sup> Satan was given a choice, contrary to angels, to make a choice between obeying and disobeying God. He made a choice of disobedience while all of the angels bowed to Adam and paid their homage and obedience to God’s order. Moreover, his view that man is inferior caused him God’s damnation and he was expelled from heaven. Satan for this damnation blamed humanity. It is thus concluded by this school of thought that “Iblis was not an angel even for the time of an eye wink. He is the origin of Jinn as Adam is of Mankind.”<sup>xxix</sup>

Shaitan then claimed that he would divert many of Adam's own descendants from the straight path during his period of respite if his punishment for disobedience was delayed until the Day of Judgment.<sup>xxx</sup> God accepted this and guaranteed eternal damnation to Iblis and his followers in Hellfire. God purposefully allowed Iblis freedom to roam on earth and attempt to misguide believers. To test humans and jinn was also a motive of God in this regard and He thus gave them ability to choose between obedience and disobedience to God.<sup>xxxii</sup> However, He made it clear in Quran:

“O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil. Lo! he commandeth filthiness and wrong.”<sup>xxxiii</sup>

Satan was, therefore, sent to earth along with Adam and Eve, after luring them into eating the fruit from the forbidden tree.<sup>xxxiii</sup>

The title "Shaitan" was given to Iblis for his disobedience to God. This word can roughly be translated as enemy, rebel, evil or devil. Other than believing that he exists as the entity, Islam also views existence of Satan in human minds and hearts as temptations desire to do sins and evils. In Islam, Iblis is believed to be universal force. He simply is believed to mislead human beings as well as jinn to go astray from what is good and obedience to God. In this way, they ultimately become Shaitan themselves. Islam, however, makes a distinction between the satanic temptations and the murmurings of the lower self<sup>xxxiv</sup> which compels humans “to do a specific task or to fulfill a desire.” Satan on the other hand compels humans to do sins and evils in general and when the humans resist, he keeps on making attempts to mislead them through temptations and false promises.<sup>xxxv</sup>

### **Methodology:**

The study uses qualitative as well as quantitative method of research. Based on the qualitative research, quantitative research was carried out to judge the similarities and differences between the concepts of the play and the perception of participants pertaining to the role and character traits of Satan. Chi Square test was used to establish results because the sampling method was simple random sampling and the variable under study was categorical. Moreover the expected value of the number of sample observations in each level of the variable was 5. The data was analyzed using SPSS.

### **Null hypothesis:**

The participants' views about role of Satan in Muslim Society are not compatible with the role and characteristics of Satan given in “The Tragical History of Doctor Faustus.”

### **Participants:**

The text analysis of the play, “The Tragical History of Life and Death of Doctor Faustus” was carried out to identify the role and characteristics of Satan presented in the play. A survey through written questionnaire was also conducted taking 100 Muslims of Pakistani Society as participants. The participants were male and female well-educated adults from different walks of life, such as banking, armed forces, teaching, medical, engineering and house wives etc. The age of participants ranged from 35 to 60.

### **Instruments:**

A questionnaire on Likert Scale was designed for independent variable i.e. Muslims' Perception Satan in Pakistani Society containing 30 statements. One hundred Muslims were requested to fill the questionnaire as participants. The questionnaire included clear instructions about filling which were in person explained to them further when required. The objectives of the study were not disclosed to them to gain maximum level of objectivity and neutrality. The questionnaire was administered as pilot study in a small group of Muslims to find out objectivity and reliability of the independent variable. Therefore, the questionnaire was later redesigned and questions for the said variable were rephrased.

### **Text Analysis of Role and Characteristics of Satan in the Play:**

The text analysis of the play highlights temptations as Satan's main role for which he uses necromancy as his chief tool. He performs temptations through his reps. Satan's rep Mephistopheles appears in front of Faustus when Faustus first time conjures but before that it is learnt that Faustus is fascinated by the idea of black magic thinking that "a sound magician is a demigod." The Good Angel warns him to "lay [the] damn book [of magic] aside and gaze not on it lest it tempt [his] soul." According to the Good Angel the necromancy will "heap God's heavy wrath upon [his] head!" The Good Angel further suggests him to consult Scriptures and find out that necromancy is simply blasphemy. To this, the Bad Angel as Satan's rep tells Faustus that in magic "all Nature's treasure is contain'd" and Faustus through magic will be able to be as powerful as "Jove is in the sky, lord and commander of ... elements." This use of simile tells that lying to a great extent is used and false promises are made by Satan. The text at this point highlights that Faustus has a lust for fetching the spirits, collecting gold and pearls, resolve ambiguities, search all over the world the "pleasant fruits and princely delicacies" and so on. Apart from Bad Angel, Faustus' magician friends, working in the same way as bad angel tempts him, also make him believe that through his wit and their magic skills; together they can command "spirit of every element" like "Spanish lords" command "Indian Moors."<sup>xxxvi</sup> The figurative use of these words portrays the underlying desire of Satan which is complete capture of human soul to his service. They tempt Faustus that in this way they will have control over lions, giants, beautiful women, etc. In fact, the study of magic will set Faustus free of studying any other subject.<sup>xxxvii</sup> Faustus, agreed and lured to all temptations by Bad Angel and his magician friends, conjures a devil, as a result of which Mephistopheles appears. He is too ugly to Faustus' taste, therefore, Faustus orders him to go back and return as a friar because to Faustus the "holy shape becomes a devil best." He is happy and confident of his magical powers as Mephistopheles obeys his order and returns as a friar. Faustus then orders Mephistopheles, to "do whatever Faustus shall command" who replies that he is only the "servant to great Lucifer" and may not follow Faustus' order "without his leave."<sup>xxxviii</sup>

Next the text explains many things about Lucifer, his relation with conjuring, Satan's working and what makes God angry and repercussions of His anger. Mephistopheles clearly explains to Faustus that he appeared to him only because Faustus has damned himself and that when they (devils) "hear [some] one rack the name of God,/ Abjure the Scriptures and his Savior Christ," they fly "in hope to get his glorious<sup>xxxix</sup> soul." He tells Faustus that "the shortest cut for conjuring is stoutly to abjure all godliness and pray devoutly to the prince of hell."<sup>xl</sup> To this

Faustus replies that he has “already done; and holds this principle, [that] there is no chief but only Belzebub<sup>xli</sup>, to whom Faustus doth dedicate himself.”<sup>xlii</sup> Mephistopheles replies to Faustus inquiry about the nature of Lucifer that he is the “arch - regent and commander of all spirits” and was an angel once “most lov’d by God” who was thrown from the face of heaven and became “prince of devils” by “aspiring pride and insolence.” Mephistopheles explains that he himself is one of those spirits who “fell with Lucifer, conspir’d against ... God with Lucifer and are for ever damn’d with Lucifer” in hell. He admits that earth is a form of hell in case of God’s damnation, and that he, who once “saw the face of God, and tasted the eternal joys of heaven,” is now tormented with ten thousand hells because of “being depriv’d of everlasting bliss.” Faustus dreads damnation, however, offers a bargain for twenty-four years of ultimate power and promises to surrender his soul to Lucifer. Faustus high expectations from Lucifer have been explained below:

“Had I as many souls as there be stars,/I'd give them all for Mephistopheles./By him I'll be great emperor of the world/And make a bridge through the moving air/To pass the ocean with a band of men./I'll join the hills that bind the Afric shore/And make that country continent to Spain,/And both contributory to my crown./The Emperor shall not live but by my leave,/Nor any potentate in Germany.”

Satan is persistent in nature where question of stopping human from ablution and atonement arises. Whenever Faustus, voices his doubts that over the bargain he has made with Lucifer, devils tempt him to be resolute in service to Satan. Faustus later plans to “build an alter and a church” for Belzebub and “offer lukewarm blood of newborn babes” although he feels his instinct compelling him to “abjure ... magic and turn to God again.” He is again approached by Good and Bad Angels here. While Bad Angel appreciates Faustus for his decision, the Good one asks him to “leave that execrable art<sup>xliii</sup>” and suggests that “contrition, prayer [and] repentance” are “means to bring” him “unto heaven.” On the other hand, Bad Angel keeps on lying to Faustus and calls all these “illusions, fruits of lunacy that make [those] men foolish” who use them most. The Good Angel advises Faustus to think about heaven he is being deprived of, while the bad angel suggests thinking of honor and wealth. Upon this, lured by the idea of wealth, Faustus believes that Mephistopheles can save him from anything that may hurt or harm him. Mephistopheles then informs Faustus that Lucifer has assented to give Faustus supreme power if he signs the agreement deed in his blood. To this, Faustus agrees, but when he stabs his arm, his blood congeals and an inscription “Fly, man” appears on his arm. Faustus takes it as a sign from God and reconsiders his decision of signing the soul to Satan. Mephistopheles immediately tempts him with a show of crowns and riches that would be given to Faustus upon signing the deed.

Faustus ultimately signs with his blood the agreement of his soul to the Satan. Mephistopheles, upon questioning of Faustus about the nature of hell, informs him surprisingly that “all places shall be hell that is not heaven” when “all the world dissolves.” He tells Faustus that hell has no limits and boundaries neither it is confined to one place, but it is a place where evils will be tortured and remain forever. To Faustus hell’s a fable but Mephistopheles replies that experience will change his mind as Faustus is damned to suffering due to submitting his soul to Lucifer. Faustus orders Mephistopheles to conjure a wife, but Mephistopheles conjures a devil instead, insisting that “marriage is but a ceremonial toy.” Thus, it emerges that Satan stops from

anything that is ordered by God as he declares marriage a “ceremonial toy.” Mephistopheles gives Faustus a conjuring book and promises him courtesans and riches.<sup>xliv</sup>

Doctor Faustus later again curses the “wicked” Mephistopheles for depriving him of heaven’s joys, to which the devil reminds Faustus that it was Faustus’ “own seeking” and lies again when tells him that heaven is not as glorious as it is thought to be. Faustus once again considers repenting, “God will pity me if I repent,” but bad angel vocalizes that he is already damned so repenting is of no use. Faustus believes his “heart is hardened” and he cannot therefore repent. He questions Mephistopheles about the movement of the celestial bodies the maker of the world. Mephistopheles replies that taking the name of the maker of world is against their “kingdom” to which knowing that even Satan cannot deny the realm of God, Faustus is again filled with fear and doubt. The two angels reappear here, where the good angel advises Faustus to repent and turn back to God, the bad angel threatens him to tear into pieces. Faustus cries aloud for Christ to help him, but at this time Lucifer himself appears with Mephistopheles and Belzebub telling Faustus that Christ cannot save his soul and that it is contrary to promise to call for Christ’s help. Lucifer is ugly and horrible in looks and when he advises Faustus to think not on God, but on Satan, Faustus vows “never to look to heaven.” As a reward to this, the devils present to him a show of the Seven Deadly Sins<sup>xlv</sup> and Faustus is delighted to see that. Lucifer falsely promises to Faustus that “in hell is all manner of delight.”<sup>xlvi</sup>

Faustus together with Mephistopheles continues to perform magic and spends his remaining life in the service of Lucifer. During all this period, it is obvious that Satan teases all those in different ways who follow the path of God and makes fools of people. When Faustus’ death nears him, an Old Man urges Faustus to “leave this damned art” of magic which ultimately would charm his soul to hell and “bereave [him] of salvation” and ultimately he will be “banish’d from the sight of heaven.” He warns Faustus that “no mortal can express the pains of hells” and therefore he should “call for mercy, and avoid despair.” Faustus curses himself for what he has done and requests the old man to leave him “to ponder on [his] sins.” Faustus later repents but Mephistopheles appears to him and threats him to tear his flesh into pieces for disobedience to Lucifer. Faustus dreadfully asks for pardon and promises to sign the deed again in blood.<sup>xlvii</sup>

Lucifer, Belzebub and Mephistopheles come to Faustus to witness that last night of his life. Lucifer announces that they have brought “lasting damnation” for Faustus. Mephistopheles predicts his “desperate lunacy” because Faustus is struggling with his debt but acknowledges it will all be in vain. Three scholars also visit Faustus to question Faustus’ fear who tells them that this is “a surfeit of deadly sin, that hath damned both body and soul.” They advise him to consider that God’s “mercy is infinite,” to which Faustus explains that his “offence can ne’er<sup>xlviii</sup> be pardoned: the serpent that tempted Eve may be saved, but not Faustus.” He regrets that he has lost everything worldly as well as heavenly including the Heaven itself which is “the seat of God, [and] the throne of the blessed, the kingdom.” He explains his agreement with Satan, “God forbade it, indeed; but Faustus hath done it: for the vein pleasure of four - and - twenty years hath Faustus lost eternal joy and felicity.” He tells about his fear of being torn to pieces by Satan and his agents. The scholars leave after promising to him that they will pray for Faustus.<sup>xlix</sup>

Mephistopheles reminds Faustus to think about hell only while Faustus blames him for the loss of “eternal happiness.” Mephistopheles rejoices and takes the blame as credit that it was him who caused Faustus go away from heaven when he was on the right path. Seeing Faustus weep

in dismay, he bids farewell saying, "Fools that will laugh on earth must weep in hell." The good and bad angels visit Faustus for the last time. The good angel reprimands Faustus for not listening to him and for not turning to God. The bad angel remains to witness with Faustus the "perpetual torture-house" of hell until the clock strikes eleven and the final hour of his life starts. Faustus spends this final hour of his life lamenting on his choice. He also bargains with Christ to end his turmoil and save him from burning in hell. He blames various elements for his damnation including his parents and existence, but later he accepts that his damnation is only due to himself and Lucifer. The next day, the three scholars discuss that "such a dreadful night was never seen;" and the "fearful shrieks and cries were never heard" since the inception of the world. They discover Faustus's mangled limbs, all "torn asunder by the hands of death." At the end of the play the chorus also remarks, "Cut is the branch that might have grown full straight/And burned is Apollo's laurel bough/That sometime grew within this learned man," warning the audience to "regard his hellish fall." The chorus ends with a reminder of what happens to those who "practice more than heavenly power permits."<sup>1</sup>

### **Results of Quantitative Data Analysis:**

The P- Value (9.49 at  $df = 4$ ) of questionnaire was smaller than the tabulated chi square value i.e. 9.89 at the significance level of 0.05, so the null hypothesis was rejected. The results thus conclude that observed proportions are not significantly different from the specified proportions. This means that the participants' views about role of Satan in Muslim Society are compatible with the role and characteristics of Satan given in "The Tragical History of Doctor Faustus."

Participants believed that saying humans have no sin is a baseless and deceiving idea. Humans must commit sins because they are humans. However, Satan forbids humans to repent on their evil deeds and for that purpose he can adopt any form even that of a religious leader or a saint. He is a trader of human souls and takes them in his slavery once humans agree. A person always opens a space in his heart for the devil when he sins, and it is like advertising to Satan that his soul is available for Satan to be taken. He is believed to be the prince of devils because of aspiring pride and insolence, for which God threw him from the face of heaven. Participants' did not agree to the idea that Satan may have human reps. However, they agreed that he has devils as his reps; together with them, he continuously lures humans to commit sins and stops them through various means when they try to go for ablution, atonement or repentance over their sins.

So far as the physical characteristics of Satan are concerned, participants did not believe Satan to be hideous, disgustingly ugly and frightening as they did not believe that he can physically appear in front of humans. His way of working is characterized by tempting humans but they did not agree that enlarging his kingdom is his purpose for that. He is believed to tempt those also who are not self inclined towards vices.

Participants least agreement remained to death as reward of sins and that human must die eternally. They did not believe that Satan was previously an angel. They neither agreed that humans get punished by God when try to do things beyond the normal abilities of humankind, nor they agreed that lust for power or necromancy is a major reason to heap God's wrath. However, they agreed that deadly sins appear to be attractive but heap God's wrath are used by Satan to lure humankind.



## Conclusion:

Through qualitative analysis of the text of the play, it is concluded that Satan focuses<sup>li</sup> a person when he abandons the path of God and chooses to go for “more than heavenly power permits.” The shortest cut to necromancy is to abjure all godliness, but it is a major reason to heap God’s wrath. Satan has human and devil reps who continue to lure human beings to commit sins and when someone tries to repent, they tempt him with worldly benefits and try to shatter his beliefs about existence of Heaven and heavenly joys. Satan is a big liar as he tries to propagate hell as a matter of joy through deadly sins and also that repentance over sins has no value. He suggests that God will not accept ablution and atonement once a person is damned and the Prophet will not be his savior. Satan seems to have layers to his personality. At one side, he regrets for being expelled of heaven admitting “separation from God is anguish,” and brings pain and fear, but on the other hand he takes part at every level to destroy humankind. In this way he has mixed motives. It is appropriate to conclude that followers of Satan suffer a tragic end and Satan is a proud and doomed to hell creature for his disobedience to God. His main aim is to tempt human beings go astray from the path of God.

The quantitative analysis of the data collected through questionnaire highlights that the perception of Muslims in Pakistani society is somehow in line with the role of Satan in the play. He tempts human beings and finally takes their souls in his slavery. He forces human beings to go astray and forbids them to call for mercy of God if they want to repent on their sins. The participants’ beliefs about necromancy, lust for power and going beyond the limits of humankind are not however found in line with the beliefs portrayed in the text of the play.

## Recommendation for Future Research

Although beliefs of participants about necromancy, lust for power and going beyond the limits of humankind were not directly under investigation in the paper yet the results can be analyzed to find out factor that may have led to these differences. The results of this study can further be analyzed to find out whether the perception of participants about Satan are, and to what extent, in line with the concepts of Quran and Hadith.

## References & Endnotes

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<sup>i</sup>Marlow C (1590). *The Tragical History of Dr Faustus*. Retrieved May 5, 2017 from <http://pinkmonkey.com/dl/library1/book1300.pdf>

<sup>ii</sup> Also spelled Mephistophilus, Mephistophilis, Mephostopheles, Mephisto, Mephistophilis is a demon which is featured in German folklore. The word is probably derived from the Hebrew (*mêpîš*) which means "scatterer, disperser", and *tophel*, (*tōpēl šeqer*) which means "plasterer of lies." *Mephistopheles* (2017). Retrieved May 6, 2017 from <https://en.wikipedia.org/wiki/Mephistopheles>

<sup>iii</sup> Jump J D (2005). *Dr Faustus by Christopher Marlow*. Routledge, New York.

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<sup>iv</sup> ibid

<sup>v</sup> ibid

<sup>vi</sup>Jacobs J & Blau, L. (2013). *Satan*. Retrieved May 5, 2017 from <http://jewishencyclopedia.com/articles/13219-satan>

<sup>vii</sup> Leeming D A (2005). *The Oxford Companion to World Mythology*. Oxford University Press. p. 347.

<sup>viii</sup> Matthew H (1983). *Concise Commentary on the Whole Bible*. Moody Press. Chicago. p. 786.

<sup>ix</sup> John 13:26–27

<sup>x</sup> Mark 5:1–13

<sup>xi</sup>Jacobs J & Blau, L. (2013). *Satan*. Retrieved May 5, 2017 from <http://jewishencyclopedia.com/articles/13219-satan>

<sup>xii</sup> Matthew 12:24

<sup>xiii</sup> 2 Cor. 4:4

<sup>xiv</sup> “And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever.” Revelation 20:10

<sup>xv</sup>Lebling R (2010). *Legends of the Fire Spirits: Jinn and Genies from Arabia to Zanzibar*. I.B.Tauris, page 141

<sup>xvi</sup> Arabic pronunciation /'ibli:s/

<sup>xvii</sup> Kathir I (n.d.). Tafsir al-Qur'an al-adhim (Interpretation of the Great Qur'an) commentary of surat al baqarah. Retrieved May 5, 2017 from [http://www.quranwebsite.com/tafsir%20ibn%20kathir/ibn\\_002\\_baqarah.html](http://www.quranwebsite.com/tafsir%20ibn%20kathir/ibn_002_baqarah.html)

<sup>xviii</sup> Described as *whisperings* (*waswās*) in last part of Quran. Tamer, 2015, p. 103

<sup>xix</sup> Excessive pride and self confidence

<sup>xx</sup> Quran18:50

<sup>xxi</sup> Such as Ibn Abbas

<sup>xxii</sup> El-Zein A (2009). *Islam, Arabs, and Intelligent World of the Jinn* Syracuse University Press

<sup>xxiii</sup> Kathir I (1998). *The World of the Jinn and Devils*. Retrieved May 5, 2017 from <http://www.quranwebsite.com/usefull%20reading/JinnDevils.pdf>

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- xxiv Mathewes C (n.d.). *Understanding Religious Ethics*. John Wiley & Sons
- xxv Quran 38:76
- xxvi Kathir I (1998). *The World of the Jinn and Devils*. Retrieved May 5, 2017 from <http://www.quranwebsite.com/usefull%20reading/JinnDevils.pdf>
- xxvii Tamer G (2015). *Islam and Rationality: The Impact of al-Ghazālī. Papers Collected on His 900th Anniversary, Band 1*. BRILL
- xxviii El-Zein, 2009, p. 46
- xxix An eminent Muslim theologian Hasan Basra who lived in the 7th century A.D is quoted here.
- xxx Quran 17:62
- xxxi Quran 17:63–64
- xxxii Quran Al – Noor: 21
- xxxiii Quran 7:20–22
- xxxiv “Nafs” as called in Quran.
- xxxv Mathewes, n.d. p. 249
- xxxvi as defeated people obey their colonizers.
- xxxvii Marlow C (1590). *The Tragical History of Dr Faustus*. Retrieved May 5, 2017 from <http://pinkmonkey.com/dl/library1/book1300.pdf>
- xxxviii permission
- xxxix Ironically, a glorious soul to Satan is the one which goes astray from the path of God. Although Mephistopheles explains to Faustus that his savior is Christ and he is being subject to damnation for abjuring Scriptures, yet Faustus is unable to understand the whole phenomenon of working of devils and the reason for obeying his orders.
- xl Satan/Lucifer
- xli In Christian and Biblical sources, Beel-zebub or Beelzebub (Ba‘al adh-dhabâb in Arabic) is another name for the devil, similar to Satan.
- xlii *Beelzebub* (2017). Retrieved May 6, 2017 from <https://en.wikipedia.org/wiki/Beelzebub>
- xliii Necromancy

<sup>xliv</sup> Marlow C (1590). *The Tragical History of Dr Faustus*. Retrieved May 5, 2017 from <http://pinkmonkey.com/dl/library1/book1300.pdf>.

<sup>xlv</sup> Pride, covetousness, envy, wrath, gluttony, sloth, and lechery

<sup>xlvi</sup> Marlow C (1590). *The Tragical History of Dr Faustus*. Retrieved May 5, 2017 from <http://pinkmonkey.com/dl/library1/book1300.pdf>

<sup>xlvii</sup> *ibid.*

<sup>xlviii</sup> never

<sup>xlix</sup> Marlow C (1590). *The Tragical History of Dr Faustus*. Retrieved May 5, 2017 from <http://pinkmonkey.com/dl/library1/book1300.pdf>

<sup>1</sup> *ibid.*

[<sup>li</sup>] If the word “appears” can be taken metaphorically