

The Devil's Promise to Doctor Faustus¹

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ABSTRACT

In this research (Devil promises only ink on paper) we will discuss the promises of the devil for the human and it's actually the promises will be just ink on paper . there are attempts from the devil to fall down the human in sins . the result of these attempts and promises in fact just illusion, nothing real in the hand and it will be big lose in life and damn in the life after the death. the goal of Dr Faustus was want to be supernatural, but he failed , because the supernatural human was still far from the current existence, also the nature of human being on refused the absolute ability.

INTRODUCTION

In the chapter one, we mention three point, first of all, the life of writer and his study and the important things that he passed in his life, second, his famous works, finally the third one, the purpose of writer behind to write this play.

We mention in chapter Two, four points: the first one is the style of the devil seduce for Adam and Eve. Second point pictures of the devil in the Elizabethan literature and the analyses of the devil fake promises. Third, the goals and methods of the devil for the human. Fourth, the effect on the human being.

Finally the conclusion in the chapter three shows that, when the human sells himself to the devil, he is trading in the greatest thing, it is the soul.

Author's Life

Christopher Marlowe also known as kit Marlowe was an English play wright, poet and translator of the Elizabethan ear. Marlowe was the San of a wealthy Canterbury shoemaker who was an influential citizen in his community .Marlowe was born on February 6, 1564, and was baptized at Saint George's church in Canterbury on February 26.After attending king's school in Canterbury, Marlowe went to Corpus Christi College in Cambridge in December 1580. He attended on a scholarship founded by Archbishop Parker which was granted for six years to those who were studying for a career in the church. From this fact, it appears that it was Marlowe's intention to go into the church, even though in the college records he first appears as a student of dialectics.

Marlowe received his B.A. in 1584, and three years later he received his M.A. degree. His academic career was fairly conventional except for some long periods of absences during his second years .The only trouble which Marlowe has was just before he was granted his M.A. degree .Because of the prevalence of certain rumors, the college was going to hold up his degree. The pray council of the queen wrote a later to the university assuring the college about Marlowe's character and asserting that he had been of service to her majesty . The purpose of this latter was to allay rumors that Marlowe planned to join the English Catholics at Reims in France. He received his M. A. in 1587, when the Privy Council intervened on his behalf, commending him for his "*Faithful dealing*" and "*good service*" to the Queen.

The nature of Marlowe's service was not specified by the council, but its letter to the Cambridge an authorities has provoked much speculation, notably the theory that Marlowe was operating as a secret agent working for Sir Francis

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Willingham's intelligence service. No direct evidence supports this theory, although the council's letter is evidence that Marlowe had served the government in some secret capacity. In 1593, Marlowe was stabbed to death by Ingram Frizer. He greatly influenced William Shakespeare, who was born in the same year as Marlowe and who rose to become the pre-eminent Elizabethan playwright after Marlowe's mysterious early death.

Marlowe's Literary Works

- Dido Queen of Carthage (c.1586) (possibly co-written with Thomas)
- Tamburlaine, Part 1 (c.1587). Part 2 (c.1587-1588)
- The Jew of Malta (c.1589)
- Doctor Faustus (c.1589, or c.1593)
- Edward II (c.1592)
- The Massacre at Paris (c.1593)

The Purpose of Marlowe Behind to Write a Play (Dr. Faustus)

Marlowe warned against the spread of black magic that was widespread during that period, and also he explained that each beginning has an end, and if it begins with evil, ends with evil, and vice versa like the play of Faustus. This play wrote to show the value of promises and failure to keep promises. Marlowe discussed the relationship of religion and politics in society through his play (Dr. Faustus).

The Tragic History of The Life and Death of Doctor Faustus

Summary

Doctor Faustus a talented German scholar at Wittenberg rails against the limits of human knowledge. He has learned everything he can learn, or so he thinks, from the conventional academic disciplines. All of these things have left him unsatisfied, so now he turns to magic. A good Angel and Evil angel arrive (scene 1), representing Faustus choice between Christian conscience and the path to damnation. The former advises him to leave off his pursuit of magic, and the latter tempts him. From two fellow scholars, Valdez and Cornelius, Faustus learns the fundamentals of the black arts. He thrills at the power he will have, and the great feats he will perform. He summons the devil Mephistopheles. They flesh out the terms of their agreement, with Mephistopheles representing Lucifer. Faustus will sell his soul, in exchange for twenty-Four years of power, with Mephistopheles as servant to his every whim.

In a comic relief scene, we learn that Faustus' servant Wagner has gleaned some magic learning. He uses it to convince Robin the clown to be his servant.

Faustus is in his study deep in despair because of his thoughts about God and heaven. So as not to waver in his decision, Faustus convinces himself to forget about such things and be resolute about his decision. But he hears something in his decision:

"To God? He loves the not- The God thou serve's is thin own appetite," (Dr. Faustus, scene 5, pg. 19)

Before the time comes to sign the contract, Faustus has misgivings, but he puts them aside. Mephistopheles retuning and Faustus signs a way his soul, writing with his own blood. The words "*Homo Fuge*" (*Fly, man*) appear on his arm, and Faustus is seized by fear. Mephistopheles denies, but he does give Faustus books full of knowledge. Mephistopheles loses no time in disappearing and reappearing with some other devils to distract Faustus with displays of crow as rich apparel, and dancing. Faustus asks Mephistopheles whether he can call up the spirits as he pleases. Mephistopheles promises this and more, whereupon Faustus reads the contract he has written, stipulating five conditions:

First, that Faustus be a spirit in form and substance; **second**, that Mephistopheles be his servant at his command; **third**, that Mephistopheles brings him whatever he desires; **fourth**, that he (Mephistopheles) shall be in his chamber or house invisible; **and fifth**, that he shall appear to Faustus in what form or shape at all times. In exchange, Faustus give both body and soul to Lucifer, prince of the East, and his minister Mephistopheles; after twenty-four years, they are allowed to carry Faustus' body and soul to their habitation.

Good Angel and Evil angel enter again. The good Angel urges Faustus to repent, for God will forgive him. The Evil Angel claims that God cannot pity him. It seems Faustus hears what the Evil Angel says, but tells himself that

even if he were a devil, God will pity him if he repents. The Evil Angel presumes that Faustus will never repent. The two angels exit.

Faustus says: *"My heart so hard'ned I cannot repent. Scarce can I name Salvation, faith, or heaven, but fearful echoes thunder in mine ears "Faustus, thou art damn'd!"*(Dr. Faustus, scene 6, pg.25).

Lucifer, Beelzebub, and Mephistopheles return, to intimidate Faustus. He is cowed by them, and agrees to speak and think no more of God. They delight him with a pageant of the seven deadly sins, and then Lucifer promises to show Faustus hell. Meanwhile, Robin the clown has gotten one of Faustus' magic books. Faustus has explored the heaven and the earth from a chariot drawn by dragons, and is now flying to Rome, where the feast honoring St. Peter is about to be celebrated. Mephistopheles and Faustus wait for the pope, depicted as an arrogant, decidedly unholy man. They play a series of tricks, by using magic to disguise themselves and make themselves invisible, before leaving.

The chorus returns to tell us that Faustus returns home, where his vast knowledge of astronomy and his abilities earn him wide renown. Meanwhile, Robin the clown has also learned magic, and uses it to impress his friend Rafe and summon Mephistopheles, who does not seem too happy to be called.

At the court of Charles V Faustus performs illusions that delight the Emperor. He also humiliates a Knight named Benvolio. When Benvolio and his friends try to avenge the humiliation, Faustus has his devils hurt them and cruelly transform them, so that horns grow on their heads. Faustus swindles a Horse-Courser, and when the Horse-Courser returns, Faustus plays a frightening trick on him. Faustus then goes off to serve the Duke of Vanholt. Robin the clown, his friend Dick, the Horse-Course, and a carter all meet. They all have been swindled or hurt by Faustus' magic. They go off to the Court of the Duke to settle scores with Faustus. Faustus entertains the Duke and Duchess with petty illusions, before Robin the clown and his band of ruffians arrives. Faustus toys with them, besting them with magic, to the delight of the Duke and Duchess.

Faustus' twenty-four years are running out. Wagner tells the audience that he thinks Faustus prepares for death. He has made his will, leaving all to Wagner. But even as death approaches, Faustus spends his days feasting and drinking with the other students. For the delight of his fellow scholars, Faustus summons a spirit to take the shape of Helen of Troy. Later, an old man enters, warning Faustus to repent. Faustus opts for pleasure instead, and asks Mephistopheles to bring Helen of Troy to him, to be his love and comfort during these last days. Mephistopheles reading agrees. Later, Faustus tells his scholar friends that he is damned, and that his power came at the price of his soul. Concerned, the scholars exit, leaving Faustus to meet his fate.

As the hour approaches, Mephistopheles taunts Faustus. Faustus blames Mephistopheles for his damnation, and the devil proudly takes credit for it. The Good and Evil Angel arrive, and the Good Angel abandons Faustus. The gates of Hell open. The Evil Angel taunts Faustus, naming the horrible tortures seen there. The clock strikes eleven. Faustus gives a final, frenzied monologue, regretting his choices. At midnight the devils enter. As Faustus begs God and the devil for mercy, the devil drag him away. Later, the scholar friends find Faustus' body, torn Epilogue. The chorus emphasizes that Faustus is gone, his once -great potential wasted. The chorus warns the audience to remember his fall, and the lessons it offers.

CHAPTER TWO

The conflict with the devil in the Old Testament

The conflict between man and Satan in the Old Testament-The Bible-has been accurately described. It boils down to-Firstly/the story of Adam and Eve, peace be upon them. As the conflict has been described in the Holy Qur'an, human suffering begins with satanic disobedience to Satan when he rejects the sacred command to prostrate to Adam, peace be upon him. The Old Testament establishes the suffering of the first human family by seducing the devil to Adam and Eve to eat from the forbidden tree and leave the paradise descending towards the earth, and the internal struggles within that family led them to lead to the death of Abel at the hands of his brother Cain and according to an internal struggle around the sister Luluwa.

The idea of the Devil in the Elizabethan literature

The diabolical idea of the Elizabethan era varied greatly. It was presented in several forms, including: the fictional image and the psychological image. The fictional image presents Satan as a supernatural creature as it is Lucifer in (Dr.Faustus), while the psychological image presents Satan in the form of an ugly human being as is Shylock in Shakespeare's magnificent (Merchant of Venice).

❖ *Examples of demonic images In Elizabethan literature*

The Lost Paradise of John Milton 2.2.1

(Lost Paradise) is the English saga that is not comparable to others. It searches for a recurring idea among the heavenly religions, which is the idea of great sin and seducing the devil to our parents, then they descend to earth. A great struggle between Satan and his helpers on the one hand, and the angels on the other hand, leads to the defeat of Satan and his loss of consciousness, then restores him after a while. The ears of Satan end up creating a new creature, so he decides the hostility and purpose of this creature. The Devil recovers his helpers and meets near Lake (Lava) in Hell and leaves it in search of Adam and Eve.

Shylock's contract for Shakespeare

The Shylock contract is one of the most important satanic decisions in Shakespeare's plays. In the play (The Merchant of Venice), the Jewish merchant seeks revenge against his archenemy, the good merchant Antonio, because the latter spoils the Jews' trade in usury when he lends money to the needy without interest. The Jew is waiting for opportunities to get Antonio, and as soon as the force majeure forces Antonio to borrow a sum of money from the Jew, Shylock requires that a pound of meat be cut from anywhere from Antonio's body when he fails to pay the amount in his due time.

Here, Shylock is a terrestrial demon as it represents the humanitarian impulses that drive Satanic actions. Shylock agreed to play the role of Satan in painful seduction and betrayal of humanity.

Claudius from Shakespeare's play "Hamlet"

King Claudius is the main enemy of Hamlet in the play of William Shakespeare (Hamlet). He is his uncle and the main suspect in the murder of Hamlet's father. He is accused of pouring poison into his brother's ear, marrying Hamlet's mother and assuming the throne of Denmark. Claudius' character and the accompanying ongoing accusation of murder are a logical reproduction of the first murder in history. Therefore, Claudius represents a human satanic devotion to the corruption and destruction of humanity.

Macbeth for Shakespeare

In Shakespeare era, magic was worse than treachery. The witches in William Shakespeare's play "Macbeth" represent the logic and outright breach of the real world. Witches will seduce Macbeth to kill King Duncan. They use a subtle form of seduction when they tell Macbeth that his destiny is to eliminate Duncan, and without this he will be annihilated. As a result of this, witches represent the devil in its worst form when they lead Mrs. Macbeth to commit a murder when she is defeated in the battles of love and motherhood.

Johnson's fox

Ben Johnson wrote his historical play (The Fox) to highlight the intrinsic struggle that highlights demonic domination of man by adopting demonic people. Johnson promoted the consideration of his characters as delinquents in human nature by choosing animal nominations for them, such as the fox, the parasite, and others. He wanted to say that they locked their lives and minds in the prison of evil desires. An old (fulbon) or fox is a sinister character who deludes others that he is a dying rich and wants to choose who inherits it. With the aid of his assistant, he becomes a demon who receives the gifts and sacrifices of those who seek wealth, who sacrifice even their honor. Corruption of the fox and his assistant is a contract between him and the devil.

False promises and pledges

The Arabic word wa'd, or 'pledge,' can be interpreted as a promise, a given word, assurance or a guarantee. It can be used both in a positive manner and a negative one. Satan promises his followers unrealistic things which he can never deliver. He works on their imaginations and desires by giving them mouth-watering expectations and prospects. The promises he makes follow the path of Beware! Satan-Strategies of Defense evil, and they are nothing but deceptions: "*Satan makes promises to them, and fills them with vain desires, and what he promises them is nothing but delusion*" (Nisa 4:120). Satan directs people to various expectations and assumptions. Since he continuously works for the demise of man, he spreads despondency about virtue and good deeds: "*Satan frightens you with poverty and bids you into indecencies*" (Baqara 2:268).

He attacks with conjectures and thoughts like *"Do not give to charity. Do not be an altruist, for you will lose everything you have. You will be poor."* On the other hand, he adorns wrongful acts, presenting them in attractive packages. He distributes nothing but deceptive desires. Those who get swept away by these false hopes cannot foresee what lies ahead. This is why those subjected to these kind of attacks usually surrender, falling into unrealistic expectations and false anticipations. Thus, they fail to discover the truth and grace. Satan's false promises and pledges apply to everyone. No one is exempt from his attacks. Satan whispers suspicion and doubt. He throws ideas into people's minds, ornamenting them to look appealing. Sometimes these desires may not be effective, but mistakes are probable for everyone.

Even Prophets were not excluded. The only thing that distinguishes Prophets is that God protects them from Satan's mischief, and therefore they are not harmed.

Satan's influence

Satan is a member of the class of beings called jinn. Like all jinn, he can transform himself into various forms, sometimes appearing as a man, sometimes as an animal. The only limitation placed on him is that he cannot manifest himself as a prophet or Imam. It is mainly through these transformations that Satan misguides people. At watershed moments in a person's life, he appears as a well-wishing advisor and lays the groundwork for his destruction.

Satan does not always employ this method. He exists in an intermediate state between the material and the immaterial realms. For this reason, he cannot directly affect the immaterial spirit of the human being. Rather, he infiltrates a person's thoughts by means of one aspect of the human soul called al-nafs al-ammarah (the lower soul). This is the animalistic aspect of the soul, that can be transformed into al-nafs al-mutma'innah (the higher soul) through training and enhancement. It is through temptation and by showing the lower soul manifestations of what it desires that Satan paves the way to misguide man. For this reason, Satan is only a part of the cause of human misguidance.

Satan's goals

1-To worship other than God. This is Satan's greatest goal as those who fall into this will be with Satan in Hellfire for eternity.

2-To commit major sins. These are the sins which have specific punishments that have been mentioned in the Quran or by the Messenger Muhammad, such as murder, adultery, theft etc.

3-To commit minor sins. These are the sins which don't fall in the above category but are dangerous because they can lead to major sins. This can include impolite manners or not the correct etiquette's such as for eating and drinking.

4-To prevent people from doing good deeds. Satan doesn't just care about us sinning, he also wants to prevent us from doing good deeds and would rather we spent our time doing nothing.

5-To damage acts of worship. When we worship God, Satan attempts to distract us and diminish our reward

Satan's Methods

1-Lies and deception. Satan whispers and puts doubts into our hearts. He lies and deceives by making us think that our sins are not a big deal or that we have done enough good deeds and so on.

2-False promises. God says, *"He makes them promises and raises false hopes, but Satan's promises are nothing but delusion."* [4:120]

3-Going to extremes. For people who are serious, Satan attempts to drive them to fanaticism or excess, and for those who are lazy, Satan leads them to heedlessness and negligence. Islam is about balance and moderation.

4-Gradual steps. Satan rarely starts with his main goal of worshipping others besides God. He will begin with damaging acts of worship, and then committing one sin, and then repeating that sin twice and three times, and then committing a second sin, and then a major sin and so on.

5-Our own desires. Satan uses our weaknesses against us. If we have a weakness for money, power, fame, lust etc., he will use this and tempt us to sin in these issues

Celebrities who sold their soul to the devil for money and fame.

❖ Robert Johnson

The Faustian tale of the troubled man making a pact with devil is a recurring motif in Christian mythology. It often seeped into music _two centuries ago, people believed the Italian violinist Paganini's powers were satanic. But none of these myths have proved quite as enduring as that of Robert Johnson. The bluesman Son House, a contemporary of Johnson, insisted he was a decent harmonica player but a terrible guitarist until he disappeared for a few weeks.

Legend has it that Johnson took his guitar to the crossroads of Highways 49 and 61 in Clarksdale, Mississippi where the devil returned his instrument in exchange for his soul. He returned with a formidable technique and a mastery of the blues.

- ❖ Urban Grandier (1590 -1634), 17th- century French priest, who was tried and burned at the stake for witchcraft. One of the documents presented at his trial was a diabolical pact he supposedly signed, which also bears what are supposed to be the seal of several demons, including that of Satan himself.
- ❖ Christophe Heitsman (1651/2 -1700), 17th-century painter from Bavaria, allegedly signed two pacts to be a "bounden son" to the devil in 1668.
- ❖ Nicola Paganini (27 October 1782 -27May 1840), Italian violinist, who may not have started the rumor but played along with it.

CHAPTER THREE: CONCLUSIONS

The primary theme of doctor Faustus explores the relationship between knowledge and power as well as the consequences of attempting to attain knowledge beyond a certain extent.

It is an indisputable fact, that is, a contract with the devil strengthens devil himself. As soon as Faustus contracted the devil, he realized that he was finally cursed. Faustus became merely an instrument of the hand of the devil, without his will. Devil underestimated Faustus when he tempted him with five gains that were achieved in the opposite way: devil promised Faustus to give him a super soul, but, in reality, Faustus became a tool without a soul. Devil promises Faustus to become his servant (Devil is servant of Faustus), but he became the final commanding master and Faustus was just a slave. Devil promised Faustus to bring him anything he wanted, but he only brought cursing to him. Devil promised Faustus to be present in his home and office unseen, and this was not achieved much. Devil promised Faustus to appear to him in many forms and what he wanted, and this caused Faustus to further curse. So the promises of the devil are just ink on paper.

This research paper shows that if anyone sells himself to the devil, he will trade more than his body. He will trade the holy gift; it is the soul.

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