

Doctor Faustus: An Islamic Anatomy

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Abstract

“The scene is set in no spot upon the physical earth but in the limitless region of the mind, and the battle is fought, not for kingdoms and crowns, but upon the questions of man’s ultimate fate. Before him lies the possibility of escape to spiritual freedom or a doom of slavery to demonic powers. Thus in such terms, is staged the greatest conflict that drama has ever undertaken to present.” (U. M. Ellis Fermor C M 1927)

Conflict between good and evil is eternal. The clash ensued from the very inception of human race. In other words, the tug of war initiated immediately after the creation of Adam, and Eve and the first incident of the conflict happened to take place between Satan and Adam in Paradise. The brawl resumed after they were sent to the earth and that has been continuing forever up to the dooms day. Those who stand by the good and fight against evils are known as the servant of God. These people will be able to achieve salvation in the life hereafter. And the people who are the forces of evil or fight against the good are known as the followers of Satan. Satan corrupts their souls and they become ineligible to attain salvation. The corrupting influence of Satan extends from the individual to the society, which ultimately results in havoc. That is why God will punish the followers of Satan. English literature is said largely influenced by Christianity. And shares some ethos of Islam. In many of the renowned literary pieces of English literature, the clash between the good and the evil has at the center presenting human mind in the phenomenon of the earth as battleground. Dr. Faustus by Christopher Marlowe is a distinguished literary piece of this type that projects the downfall of the protagonist Faustus who oscillates between the two elements. This article will be viewing Faustus’ activities, the nature of his sins, the consequences thereof - whether he deserves salvation in the light of Islamic creed. The article excavates his endeavor and failure to break the vicious circle of the satanic forces

Faustus, a university scholar, excelled in all branches of knowledge available in his time. He chooses necromancy decisively. He finds all other branches of knowledge worthless. They cannot accommodate the yearning of his mind. A big gap is detected between his expectation and achievement. He turns to necromancy as it promises to quench his thirst for knowledge, power and wealth. He talks tall and holds forth hope for his people though fails to do anything. He frivolously indulges in committing blasphemous activities. Finally, he has made a pact with the

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devils to achieve his goals. In doing so he risks the damnation of his soul. He endangers his life and barter his soul for some material gains in this world. He sacrifices his life in the afterworld for the comfort of the life in this world. He knows the consequences of his deeds with the devils. Still he ventures to do so. Magic appears all the more attractive to him. The company of the devils lures him while he is badly in need of the blood of Jesus Christ, the savior. And by not repenting for his misdeeds, he has blurred the prospects of his salvation. He now faces physical threat from the devils and the possibility of the eternal damnation of his soul. Frustration engulfs him. Anguish comes out of his agonized soul which touches our heart. We meet the tragic fall of a proud scholar, Dr. Faustus.

The concept of sin in almost all religions is more or less the same. Faustus experiences all stratum of sins i.e. sin, vice and crime. One of the deadly sins Dr. Faustus commits is pride. By virtue of his scholasticism he feels proud. Faustus was puffed up with pride and attempts to fly too near the sun with 'waxen wings'. In the prologue he has been equated with Icarus, an epitome of pride.

"Excelling all whose sweet delight disputes

In heavenly matters of theology;

Till swoln with cunning, of a self conceit,

His waxen wings did mount above his reach."(Prologue, L-18-21)

Pride is the worst vice that one witnesses in Faustus. Pride and inordinate ambition is the root cause of his damnation :

"O, by aspiring pride and insolence". (Act-I, Sce-iii, 1-70)

J.A Symonds in elucidating the theme of this great drama says,

"Marlow concentrated his energies on the delineation of proud life and death of a man in revolt against the eternal laws of his own nature and the world, defiant and desperate, alternating between the gratification of his appetites and the dread of God whom he rejects without denying". (Christopher Marlowe, 1940)

He is the victim of his own pride. He made a pact with the forces of evil, Lucifer, Beelzebub, and Mephistophilis. The arch Satan, Lucifer being proud scoffed at Adam and revolted against God. He along with his followers was cast down in the Hell because of his pride and insolence. By being an accomplice to the Satan, Faustus turns into an incarnation of pride which is the only prerogative of God.

In the Holy Qur'an the consequence of the stiff necked people has been pointed out in many a verse:

‘...and wretched is residence of the arrogant.’ (M’umin 40:36)

Faustus is a martyr of Renaissance ideals striving to surmount human limitations. He deliberately shuns leading a spiritual life. He sacrifices higher values for the lower ones. He knows the consequences of his deeds. Nonetheless, he risks to do so. As a man of Renaissance spirit he craves for limitless power, wealth and knowledge i.e commanding power over everything. He intends to bring incredible bounty and benevolence for his people. His aspiration to overcome human limitations is itself a virtue but to be too extreme in this regard is sinful according to the Christian theology. Faustus is actually a victim of his ambition. He barter his soul to gain the limitless. He endangers his life in this world, damns his soul and blurs the prospect of his salvation in the afterlife. He discloses his intention to Mephistophilis:

Say, he surrenders up to him his soul

So he will spare him four and twenty years,

Letting him live in all voluptuousness; (Act-I, Sce-iii,1.92-93)

Nevin Farida judging Faustus' mundane actions from theological point of view says Faustus will surely be punished for his sin:

“Christopher Marlow’s Doctor Faustus shows the tragic downfall of a man who surpasses his limitations to achieve something that is not meant for him. A scholar of highest degree, Faustus is not satisfied with what he has; instead, the “overreacher” in him craves for more due to which he forsakes God, recants the scriptures and signs a pact with the devil. According to strict Christian dogma, Faustus has sinned and must be heavily punished.” (A New Look at Faustus’s End, Dhaka, 1995,p. 12)

Allah, the all powerful, expresses His great discontentment with those people who are too much involved with the worldly affairs:

No! But you love the immediate. And leave the hereafter. (Al-iyamah75:20)

Indeed, these disbelievers love the immediate and leave behind them a grave Day. (Al- Insan. 76: 27)

From an adroit scholar, Faustus emerges wholly a materialistic being. In the Holy Qur'an, Allah calls upon men not to put too much priority to materialistic life over the life hereafter. He also warns man of its consequence:

Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs-. For those their refuge will be the fire because of what they used to earn. (Yunus 10:7)

Allah repeatedly emphasizes in many a place in the Qur'an and reminds us of the transitoriness of life, the vanity of human wishes and the futility of worldly pride:

'--- Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a very little. (At-Taubah 9:38)

People addicted to this world are the 'Kafir' (disbelievers) as defined in the Qur'an:

'Those are the people who have bought the life of this world at the price of that of the next'. (Al -Imran 2:86)

Dr. Faustus chooses magic as sole vocation in his life. The company of devils lures him while he is badly in need of the blood of Jesus Christ, the savior. He becomes immensely happy having seen the immediate success of his ability to conjure up Mephistophilis:

*O, what a world of profit and delight,
Of power, of honour, of omnipotence,
Is promis'd tro the studies artizan! (Act-I, Scene-i, 1-51-53)*

Islam treats practicing magic as a major sin because magic brings no good for mankind rather is used, in most cases, in evil purpose. In the middle age practitioners of witchcrafts were condemned to burn alive. It is because practicing magic breeds evils in the society and spoils the individual. It happens the same with Dr. Faustus.

"From a social perspective also, Faustus' choice of necromancy can be criticized. While natural science was a quest to find ways to put Nature to human uses, Faustus' social aims like walling "all Germany with brass" (1, 1 87) and making "swift Rhine circle fair Wittenberg" (91.1 88), or filling "the public schools with silk/Wherewith the students shall be bravely clad" (Sc. 11, 89-90) all soon turn into matter of gratification of the self... As we all know, what M provides Faustus in the name of have all and take all is nothing but a long series of cheating, interspersed with temptations and threats, and occasionally, on Faustus' part with such realization as when Faustus says to the German Emperor after he

has shown him the illusion.” (Mohit Ul Alam, Doctor Faustus and the Reclamation of Natural Science 1995 p..30)

According to Sahih Bukhari there are seven al- Kaba’ir (major sins) and magic is one of them:

“Avoid the seven noxious things”—and after having said this, the prophet, (PBUH) mentioned them: “Associating anything with Allah; magic; killing one whom Allah has declared inviolate without a just case; consuming the property of an orphan; devouring usury; turning back when the army advances; and slandering chaste women who are believers but indiscreet’. (Chapter No -13)

Shirk, in any form, is the only sin which Allah won’t forgive. Dr. Faustus by making a pact with the satanic forces wants to be a deity in this world. In his mission to be a ‘demi-god’ he has made his own passion and baser instincts his god; Lucifer, Mephistophilis and Beelzebub his guide and providers. Now he turns to them for very small need to be fulfilled. He has placed them in the position of God. Thus, he has committed the sin of *shirk*. He has the firm conviction: ‘A sound magician is a mighty god;/ Here, Faustus, tire thy brain to gain a deity’. (Act-I, Sce-iii, 1-60-61). By wishing to be a deity on this earth he directly declares crusade against Allah and jeopardizes his life like the arch Satan Lucifer and his followers. He offers to pawn ‘thousands of souls’ to attain his goal. He is busy to please his new god Lucifer with highest kind of motives:

*To him (Beelzebub) I will build an alter and a church
And offer lukeworm blood of new born babes,” (Act-II, Sce-i, 13-14)*

In the Holy Qur’an Allah has clearly forbidden mankind not to call his name with any one else:

‘Do not worship anything except Allah’--- . (Sura Huud, 11:2)

Faustus has invented a new trinity of his own. He has made Lucifer his God, Mephitophilis his Holy Ghost or Messenger and the book of magic his Bible. He can do nothing without their permission. Faustus’ spirit, Mephistophilis, dispirts him to have a wife, taunts him for beading the name of God and threats him to tear him off of his limbs for breaching the deeds with them. In place of being a master of the doomed spirits, he

becomes the slave. But Allah, the Almighty, in His final revelation, Al-Qur'an, has warned man through His messenger, Hazrat Mohammad (PBUH) against the sin of *shirk*:

Say, I have only been commanded to worship Allah and not associate anything with Him. (R'aad, 13:36)

Now devils are the legal owner of his soul and God being the embodiment of justice cannot be unjust by dispossessing them of their rightful property:

“Christ cannot save thy soul, for he is just;

There's none but I have interest in the same'. (Act-II, Sce-ii, 1-87-88)

By signing the contract with the devils with his blood, he becomes the accomplice of devils, 'a spirit in substance and form that roams both sides of the grave. So he sins against Faith by deviating from the path of God. His sin is the very violation of the First commandment': (Idris Ahmed, Taubah and Trilogy: Literary Essays, p. 22)

'I am the Lord thy God. Thou shalt have no other gods before me'.

Thus Faustus becomes the chattel of the Devil and God could not have rescued him from his falling into hell. Faustus deliberately has chosen to defy the very First Commandment.

Justifying the nature and gravity of Faustus' sin from theological point of view Idris Ahmed says, "Faustus is not an atheist. He does not deny the existence of God but has instituted a parallel deity alongside of God. This makes his sin all the more hideous. His sin in Islam is called Shirk. This is the gravest sin in the eye of both Christianity and Islam. The Qur'an is most categorical on the point that God will forgive all kinds of sin but not which is a sin against the very Faith itself": (Taubah and Trilogy: Literary Essays, p. 22)

In the Holy Qur'an, the *ipissima verba* of Allah, mankind is warned against the sin of *shirk*:

'Surely, Allah will not forgive the sin of Shirk but will forgive any other sin, at his discretion besides this. And he who institutes a partner with Allah must have invented a tremendous sin.' (Nisa 4: 48)."

Uttering of the phrase "Consummatum est" after signing the bond with his blood cell is nothing but a blasphemous irony. His dismissing the

idea of hell and heaven while talking to Mephistophilis is blasphemous to Christian theology. His abjuring the Trinity, anagrammatizing holy names and scriptures, playing pranks on Pope and his intention to destroy churches and church figures are crude, blasphemous and vulgar and legally punishable.

Oblivious of noble aims, he finds pleasures only in cheating and in showing trivial magical feats. He further debases himself in courting with Helen's spirit and seeking immortality in her lips. A fantasizer, and a clown he proves through his servile attitude towards the devils at the end of the play. Like Lord Jim, Faustus jumps from his ideals. Pointing to Faustus's moral degradation Nevin Farida states:

"...Faustus is transformed from a demi-god to a mere weakling. (A New Look at Faustus's End 1995. P12).

Faustus is warned repeatedly not to barter his soul. His blood congeals refusing to sign the bond. Immediately before his signing the bond with his own blood, he experiences a clear sign on his hand written 'Homo, fuge' but he remains blind to magic. Good Angel symbolizes his conscience which constantly counsels him to follow the path of God but he pays no heed:

'Sweet Faustus, think of heaven and heavenly things.' (Act-II, Scene-i, 1-19)

By sinning repeatedly and consciously he has lost the power to distinguish between right and wrong, good and evil. The Old man admonishes him to take looks at the books of magic and warns him against the evil purpose of the devils and the consequences of his act of discarding God. Even so, Faustus remains blind. The very theme of skeptical nature of man to God, receives an especial treatment in the holy Qur'an, the word of Allah:

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment. (Bakara 1:7)

But the question here may be raised that as Allah has Himself made the disbelievers unable to make a search for the Truth by putting a veil upon their eyes or sealing their hearts, how the latter can be blamed for their actions. Sadruddin Ahmed gives a wonderful answer to this enigma by

presenting the analogy of Dr. Jekyll and Mr. Hyde. In this analogy Mr. Ahmed shows that because of one's committing sins frequently one loses the power of doing any good as well as searching for the Truth. As Allah has set the rule of the act of sealing one's soul, it has been bestowed upon Him. And the disbelievers will enjoy punishment as a result of their actions and not for God. The Qur'an, *al-Hakim*, eloquently points to the philosophy of history:

'Allah wrongeth not mankind in aught, but mankind wrong themselves'. (Yunus 10:45)

Bertrand Russell says: 'Men have free will. It is true that God has foreknowledge of our sins, but we do not sin because of our foreknowledge. God's enemies are not so by nature but by will'. (History of Western Philosophy, p.255)

Faustus defies all the suggestion of Good Angel. Mephistopheles presenting himself as an example certifying that hell is not confined to a particular place and the cursed souls are constantly being punished there. Still Faustus dismisses the idea of hell stating,

'- I think hell's a fable'. (Act-II, Scene-i, 1-126)

Describing the similar attitude of the disbelievers in the Holy Qur'an Allah, the all Knowing, says:

"When our verses are recited to him, he says, Legends of the former people." (Al-Kalam 68:15)

Faustus fails to capitalize the last chance of his escaping punishment and awarding salvation by God partly because he wanted to remain honest to his deed with Mephistopheles, partly because of the frowning of the devils and partly out of frustration. Faustus does not believe that in afterlife human beings will be resurrected and sinners will be punished. He flatly dismisses the possibility:

Think'st thou that Faustus is so fond to imagine

That, after this life, there is any pain?

Tush, these are trifles and mere old wives tales'. (Act-II, Scene-i, 130-132)

Allah has clearly described the mentality and actions of the disobedient in the Qur'an

When our verses are recited to him, he says, "These are old wives tales." (Mitaffifin 83:13 -14)

Mephistopheles as if echoing the sentence of Allah in the Holy Qur'an replies to Dr. Faustus' uttering, 'Ay, think so still, till experience change

thy mind.’ (Act-II, Scene-i, 1-126) Faustus, actually, falls a victim to his other self which been externalized by the Bad Angel. In Islam this other self has been described as ‘*Nafs- e- Ammara*’, or bad instincts which always keep pushing man to commit sins:

Have (you) seen him who has taken as his god his own desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil. So, who will guide him after Allah? (Jasiah 45:10)

However, after signing the bond he suffers the pricks of his conscience. He is almost crashed between his choice of material world and the spiritual. His self is divided into two. He is a victim of his ambition. He has sinned repeatedly and consciously which results in making his soul weak, infirm and vulnerable for seeking salvation. A sinner can neither repent nor pray. Like Macbeth, the murderer of Duncan, he invests futile efforts to repent:

‘My heart’s so harden’d, I cannot repent:

Scarce can I name salvation, faith, or heaven,’ (Act-II, Sce-ii, 17-19)

Faustus must be doomed because he loses hope and is of the doubt that God will not show him mercy. He exclaims out of agony:

‘But Faustus’ offence can never be pardoned:

The serpent that tempted Eve may be saved, but not Faustus’.

(Act- V, Sce -ii, 1- 41-42)

Faustus realizes his fault but it is too late. “Faustus realizes that he has made the wrong choice but, like Macbeth, he has waded so far into sin he cannot retrieve his way back,...” (Mohit Ul Alam, *Doctor Faustus and the Reclamation of Natural Science* 1995 p.29).

As Faustus is confirmed that there is no way out of his sin and he must be punished in the hell fire, he attempts to commit suicide out of frustration. We get a faithful portrait of an agonized soul of a demoralized Faustus:

Damn’d art thou, Faustus, damn’d; despair and die! (Act-V, Sce-i, 1-49)

Frustration engulfs Faustus, Mephistophilis offers him a dagger and he attempts to commit suicide. Both Christianity and Islam treat suicide very seriously. Suicide is a type of murder and implies loss of faith in God. It is a ‘hubris’ connoting a wish to take decision about one’s life

and death. Again, frustration in the grace of Allah is also a punishable sin in both Christianity and Islam. The sin of despair is treated in Christian doctrine as losing one's belief in God's capacity to forgive. It is considered to be the worst sin because it is immutable. As Bevinngton and Rasmussen point out in their introduction to the Revels Plays edition of *Doctor Faustus* (Manchester University press, 1993, p. 20):

In despairing Faustus re-enacts the crime of Judas who sinned like many a frail mortal in selling Christ but who refused to accept that he could be pardoned his crime. And if Judas's crime of selling the Lord was forgivable, Faustus' must also be. His failure to repent is his supreme act of folly, certainly no less so than his pact with the Devil.

Human beings are prone to committing sins. But, according to theology of both Islam and Christianity, after committing sin man should turn to God for mercy and forgiveness. God's mercy and bounty is limitless; it is always greater than one's sins and even greater than one's imagination can reach. In many places of the Holy Qur'an Allah has opaquely stated:

Say, "O My servants who have transgressed against themselves by sinning, do not despair of the mercy of Allah. Indeed Allah forgives all sins. (Zumar 39:53)

Allah threatens those who have been frustrated in His mercy with severe punishment:

"-- those who have despaired of my mercy, and they will have a painful punishment." (Ankabut29:23)

Of course, towards the end of his life sensing the consequences of his transgression the erring Faustus is desperately looking for ways to avoid eternal punishment:

*O soul, be chang'd into little water-drops.
And Fall into the ocean and never be found! (Act-V, Scene-iii, 117-18)
"--and the disbeliever will say, "Oh, I wish that I were dust"! (An Naba 78: 40)*

Having been inspired by the discretion of the Old Man that it is never late for penitence to God, Faustus in a frantic feat wishes God's mercy to envelop him putting an end to his pains even if it comes after some thousand years.

*Yet for Christ's sake, whose blood hath ransom'd me,
 Impose some end to my incessant pain;
 Let Faustus live in hell a thousand years,
 A hundred thousand and at last be sav'd!
 O, no end is limited to damn'd souls! (Act-V, Scene-iii, 1-100-104)*

This couple of lines seems to be echoing the Qur'anic language about the condition the defiant on the Dooms Day. His utterances, 'Then will I headlong run into the earth:/Earth agape! (Act-V, Scene-iii, 1-88-89) in the last minute of his life are very much similar with the Qur'anic versions describing the miserable condition of the sinners on the Day of Judgment:

Man will say on that day, 'Where is the place to escape? No! There is no refuge. (Qiyamah75:10-11)

God has not yet sanctioned any punishment for him. A careful scrutiny of the above passage will show that Faustus has not altogether given up hope in God and in His mercy. Faustus actually repents for his sin he has committed in the past and fears God's punishment. He calls upon the mountain to hide him so that he can escape the wrath of god. The last scene becomes more poignant because of his remorse and fear of God. Remorse assumes its acutest form and acquires religious significance in the final scene:

Mountains and hills, come, come, and fall on me,

And hide me from the heavy wrath of God! (Act-V, Scene-iii, 85-86)

Because of his being genuine in his repentance God remains with Faustus even at the last moment of his life. Neither God nor has friends deserted Faustus. Even the Marlovian audience for whose sake Marlowe distributes poetic justice to his tragic hero Dr. Faustus in the final scene of the drama is with him. Faustus' heart rendering cry in his effort to avoid eternal punishment touches their heart. They are really moved and feel pity for him.

Again, God's mercy and forgiveness is possible to attain through repentance. Here, 'remorse' is interchangeable with Arabic word 'Taubah'. T.P Hughes in his Dictionary of Islam (Art. Pardon for Sin p.451) notes that repentance is expressed in the Qur'an by the word *Taubah*. According to Imam Al- Nawawi, *Taubah* means "turning of the heart from sin" to God and the act of seeking pardon is called *Istigfar*.

(Commentary on Sahih Muslim, Vol-II, P.354) Allah, the all merciful promises in the Qur'an, the *magnum opus* of Islam, to award forgiveness for the repentant:

'And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins... and will not knowingly repeat the wrong they did, The reward of such will be forgiveness from their Lord, etc'. (Al-Imran 3:135-36)

Modern critics are of the opinion that Faustus deserves salvation. Faustus snivels for the blood of Jesus Christ. He indisputably believes that blood of Christ can clean him of his sin. Overruling her theological point of view Nevin Farida at the end of her article "A New Look at Faustus's End" (Re-Appraising Marlow 1995, p.13) establishes that salvation is possible for Faustus:

"Doctor John Faustus undergoes a "sea change", he has acquired a self-realization, he knows that he can no longer go back to his pre-lapsarian days and heroically accepts his sin. Faustus realizes his error, repents and grows out of his despair and internal conflict; he attains peace in his mind and soul. --- Christ "hath ransomed" (5, 2,165) Faustus's sins, hence God is bound to accept him. Till the very last moment God remains with Faustus watching over his creation. Our tragic protagonist has had a glimpse of his God. How many of us can attain this radiant image of God? Not all of us can be like Moses, the chosen one, not every one can meet God as Moses at the holy mount of Sinai. Faustus sees his God with buoyancy and hope. In the final scene Faustus gains salvation and he is not a damned soul. His salvation is private; it is a personal salvation which comes from within his soul."

Dr. Faustus is a sinner but not a fiend. He is depraved, not doomed. He never says that it is better 'to reign in hell than serve in heaven'. He is not an imposed sinner nor a born sinner but a self motivated astrayer. So at last it appears that his innate instincts of a famous scholar and talent spirit, senses and sensibilities ultimately awakens in him which spiritually transfigures him into a salvaged man of remorse and atonement. He cannot be blemished as a hardened criminal but a pious

soul lost way in the world of provocation, temptation and materialism. He is victim of hereditary weakness of mankind failing from the height of Adam and Eve. God is kind to all who seek forgiveness and repentance. Had there been no sin, there would have been no question of God's greatness as a creator and as a forgiver. Faustus' sins are besetting sins which are found in every human being. At the fag end of his life he looks back and pines for what is not. Like Macbeth he has a belated realization of the futility of life and blasted with sighs of despondency:

"Life's but a walking shadow, a poor player

That struts and frets his hour upon the stage

And then is heard no more. It is tale

Told by an idiot, full of sound and fury

Signifying nothing". (Macbeth, Act 5, Sce 5, 1-23-27)

Now Faustus groans for riddance and seeks divine blessings of redemption and communion with God. So, he can be adjudged as a benighted personality with sparks of God in him that calls for his exoneration. He is a simple prey to existing situations of the society and influence of prevailing hankering that put him into horrid cataclysms making him a martyr, a consecrated soul merged with the clutches of the age and its enveloping wistfulness. His is a bleeding soul who falls upon the thorns of sinful life. He is not encumbered and his piety is temporarily suspended because of worldly aggrandizement and Epicureanism. He is not less pious than a sage. Faustus has become the epitome of Adamic sinning of transgression and repentance unto final forgiveness that tantamounts to his felony crying for piety of God. This world is a place of seductions and illusions and whoever else is there that can escape the pervading netting into follies and foibles! Everyman is Dr. Faustus and Faustus lurks in everyman. Hence God's greatness lies in His magnificent redemption. This transpires that God is the quintessence of all mercy and love to all bequeathed weaknesses. Allah can exempt anyone from his sin if He wishes. In the Holy Qur'an Allah proclaims:

'Verily, those who fear their Lord in the unseen, for them are forgiveness and a great reward' (Al-Mulk 67:12)

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Foot Notes :

Shirk: Sirk is the Islamic concept of polytheism. In a more general way this refers to worshipping other than Allah. (en. wikipedia. org/wiki/ mushrik)

Nafs-e-Ammara: Nafse is an Arabic word meaning self, ego, psyche or soul. Nafs-e-Ammara is the a state of soul that urges evils. It always directs its owner toward every wrong action. (uhammad Afifi al-Arat: chapter 12, vol53, Tafsir of al-tabari, Jami al-bayan fi tafsir al Quran30 Vb. Bulaq 1323)

Istigfar: It is the virtue of seeking forgiveness. (Ihayah Abdur Razzak Ibn Andul Mushin Al-Abbad Quran, Sunna, and the Way of Pious Predecessors, Salafi Publications 2000)

Dr. Jekyll and Hyde: *Strange Case of Dr Jekyll and Mr Hyde* is a novella written by the Scottish author Robert Louis Stevenson and first published in 1886. It is about a London lawyer who investigates strange occurrences between his old friend, Dr Henry Jekyll , and the misanthropic Edward Hyde. The work is known for its vivid portrayal of a split personality. Dr. Jekyll has covered up a secret life full of bad and cruel deeds. He feels as if he is always fighting within himself between what is good and what is evil and is pushing people dear to him far away. He is transformed into the cruel, remorseless, evil Mr. Hyde after drinking a potion of his own creation; Mr. Hyde is the evil side (the hidden side: Hyde/hide) of Dr. Jekyll's nature brought to the fore. After drinking this potion he becomes a disliked young man called Hyde. Dr. Jekyll has many friends and has a friendly personality. However, in the nature of Hyde, he suddenly becomes mysterious and secretive. At one stage of his constantly doing mischievous activities, he could not come back to his original shape i.e Jekyll. Consequently he was caught.