

A Comparative Study of Marlow's Play Dr. Faustus and Quranic Verses

DOI: <https://doi.org/10.47175/rielsj.v4i3.790>

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ABSTRACT

In this research, we examine environmental education in the context of Moroccan secondary schools, focusing on the field of physics teaching. Our investigation is based on an analysis of empirical observations provided by physics teachers. To this end, a structured questionnaire was administered to 120 physics teachers from various high schools located in the academic area of Fez-Meknes in Morocco. The results clearly underline the importance of assimilating environmental education principles in the teaching of physics. This environmental education clearly favors the cultivation of students' inclination and disposition towards the subject. In addition, the questionnaire data also provide enlightening indications in favor of integrating environmental education paradigms into the didactic apparatus of physics-related knowledge in secondary education. This integration promises to develop sustainable skills in students, galvanizing their capacity to adopt environmentally friendly behaviors.

KEYWORDS

Physics; Environmental education; Students' interest; teachers' observations; Moroccan high school

INTRODUCTION

Marlow's Dr. Faustus is a play with many themes that have been reflected in society at the time of writing it. One of the common themes of this philosophical play is the theme of religious commitment, which calls for doing all the good things that are constantly pursued against evil deeds. The constant conflict of the good and the bad angels represents these themes and others.

The concept of waiting has been a central theme in literature and religious texts throughout history. It is a concept that is often linked to ideas of patience, faith, and hope. In this research paper, we will be comparing the concept of waiting as it is portrayed in selected Quranic verses and in Marlow's play Dr. Faustus.

The entire play is based on the concept of waiting where the bad angel is kept loose to do whatever possible to ruin the good things; the good angel tries hard to stop him. Nevertheless, the good angels choose to wait and see the consequences of the actions of the bad angel.

This research paper compares the concept of waiting as it is portrayed in selected Quranic verses and in Marlow's Dr. Faustus to better understand the significance and meaning of waiting in these two sources. Overall, the paper will aim to analyze any similarities or differences in the way that waiting is portrayed in the Quran and in Dr. Faustus and to consider the implications of these differences for our understanding of the themes and messages of the two sources.

The theme of waiting and good and bad angels is, as a religious aspect of the play, is tackled in most of the heavenly books such as the Holy Quran. throughout the Quranic chapters, many verses foreshadow the consequences of the evil doings which are derived and motivated by the bad angle.

The Quran is the central religious text of Islam and is revered by Muslims as the word of God, revealed to the prophet Muhammad. The Quran contains numerous verses that discuss the concept of waiting and its importance in the lives of believers. In contrast, Marlow's *Dr. Faustus* is a tragic play that tells the story of a scholar who makes a deal with the devil in exchange for knowledge and power. The play explores themes of temptation, sin, and the consequences of one's actions.

This paper is to investigate the similarities and difference between the religious beliefs on which the playwright depends in writing the selected excerpts and certain representative Quranic verses. Certain excerpts are selected from the play, tested against the religious aspects they represent and compared to the Quranic verse along with their interpretation to find out the religious manifestation of the two sides. The playwright uses the religious commandments to do the good in a literary way.

LITERATURE REVIEW

Dr. Faustus is a tragic play written by Christopher Marlowe in the late 16th century. It tells the story of a scholar named Dr. Faustus who makes a deal with the devil in exchange for knowledge and power. The play explores themes of temptation, sin, and the consequences of one's actions, and is considered a classic work of Elizabethan literature.

In the play, Dr. Faustus is portrayed as a highly intelligent and ambitious scholar unsatisfied with human knowledge's limits. He becomes fascinated with the idea of accessing supernatural powers, and eventually decides to make a deal with the devil in order to obtain them. The devil, in the form of the character Mephistopheles, offers Dr. Faustus a period of twenty-four years in which he will be able to think, sleep, dream, speak, and walk as he pleases, in exchange for his soul (Marlow, Act 2, Scene 1).

The play follows Dr. Faustus as he uses his new powers to perform various feats, including conjuring spirits, flying through the air, and making himself invisible. However, as the end of his twenty-four years approaches, Dr. Faustus becomes increasingly regretful of his decision, and is wracked with guilt and remorse. He begs for mercy and forgiveness from God, but it is too late, and he is eventually taken by the devil to hell.

Overall, *Dr. Faustus* is a cautionary tale that explores the dangers of temptation and the consequences of making deals with the devil. It is a play that grapples with themes of knowledge, power, and the limits of human understanding, and is considered a classic work of Elizabethan literature.

The concept of waiting plays a significant role in Christopher Marlowe's play *Dr. Faustus*. In the play, the concept of waiting is often linked to themes of temptation, sin, and the consequences of one's actions. It is a concept that is central to the story of Dr. Faustus, and serves as a key theme throughout the play.

One important aspect of the concept of waiting in *Dr. Faustus* is its association with temptation. In the play, the character of Mephistopheles offers Dr. Faustus a period of twenty-four years in which he will be able to think, sleep, dream, speak, and walk as he pleases, in exchange for his soul (Marlow, Act 2, Scene 1). This offer of time to consider the pros and cons of making a deal with the devil is presented as a form of temptation, and serves to illustrate the dangers of giving in to temptation.

In addition to its association with temptation, the concept of waiting in *Dr. Faustus* is also linked to themes of sin and the consequences of one's actions. Throughout the play,

Dr. Faustus is shown to be aware of the potential consequences of his decision to make a deal with the devil, and he is often depicted as being wracked with guilt and regret as he waits for the end of his twenty-four years. For example, in Act 5, Scene 2, Dr. Faustus is shown to be pleading for mercy and forgiveness from God, and is depicted as being tormented by the thought of his impending damnation.

Overall, the concept of waiting in Dr. Faustus is portrayed as a double-edged sword, as it can both tempt and torment the character. It is a concept that is central to the story of Dr. Faustus, and serves as a key theme throughout the play, highlighting the dangers of temptation and the consequences of one's actions.

Background on the Quranic Concept of Waiting

The concept of waiting is a central theme in the Quran, and is often mentioned in relation to the concept of patience. According to the Quran, patience is a virtue that is highly prized by God, and is seen as a sign of faith and trust in His plan. In Surah Al-Baqarah, verse 153, it is stated: "O you who have believed, seek help through patience and prayer. Indeed, God is with the patient." In this verse, patience is described as a means of seeking help and support from God, and is linked to the concept of prayer.

There are many other Quranic verses that mention the concept of waiting, and which discuss its importance in the lives of believers. For example, in Surah Al-Mu'minun, verse 12, it is stated: "Indeed, those who are patient will be given their reward without account." This verse suggests that those who are patient will be rewarded for their endurance and perseverance, and that their efforts will not go unnoticed by God.

Similarly, in Surah As-Sajdah, verse 10, it is stated: "So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting." This verse emphasizes the importance of being patient in the face of criticism or adversity, and encourages believers to turn to God for strength and guidance.

Examples of Quranic verses that mention waiting

There are many Quranic verses that mention the concept of waiting, and which provide examples of how waiting is viewed in Islam. Some of these verses include:

Surah Al-Baqarah, verse 186: "And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided." In this verse, God is described as being near to those who call upon Him, and as being responsive to the prayers and supplications of believers. This verse suggests that waiting for God's response or guidance is an important part of the spiritual journey, and that believers should have faith in His plan.

Surah Al-'Ankabut, verse 59: "And He will provide for him from where he does not expect. And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." In this verse, God is described as being able to provide for believers in unexpected ways, and as being able to help them achieve His purpose for their lives. This verse suggests that waiting for God's guidance and provision can be a rewarding experience and that believers should trust in His plan.

Surah As-Sajdah, verse 35: "So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting." This verse emphasizes the importance of being patient in the face of criticism or adversity and encourages believers to turn to God for strength and guidance.

Explanation of the Significance and Meaning of Waiting in the Quran

In the Quran, waiting is often linked to the concept of patience, and is seen as an important virtue for believers to cultivate. According to the Quran, patience is a sign of faith and trust in God's plan, and is seen as a means of seeking His help and guidance (Surah Al-Baqarah, verse 153). In this sense, waiting can be viewed as an act of submission to God's will, and as a way of seeking His guidance and support.

The Quran also suggests that waiting can be a transformative experience, as it allows believers to grow closer to God and to gain a deeper understanding of His plan for their lives. In Surah Al-Mu'minun, verse 12, it is stated that "those who are patient will be given their reward without account," suggesting that patience can lead to spiritual growth and reward. Similarly, in Surah As-Sajdah, verse 35, it is stated that "be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting." This verse emphasizes the importance of being patient in the face of criticism or adversity, and encourages believers to turn to God for strength and guidance.

In addition to its spiritual significance, waiting is also seen as a practical necessity in the Quran. In Surah Al-'Ankabut, verse 59, it is stated that "God has already set for everything a [decreed] extent," suggesting that everything in the world has a predetermined course or path. This verse suggests that waiting for God's guidance and timing can be important in achieving success and fulfilling one's purpose in life.

To sum up, the concept of waiting in the Quran is seen as a means of seeking God's help and guidance, as a way of growing closer to Him, and as a practical necessity in achieving one's goals. It is a concept that is closely linked to the idea of patience and is viewed as a sign of faith and trust in God's plan.

RESULTS AND DISCUSSION

Comparison of the Two Concepts of Waiting

In this section, we will compare the concept of waiting as it is portrayed in the Quran and in Marlow's *Dr. Faustus*. By examining the definitions, meanings, and significance of waiting in these two sources, we will be able to gain a deeper understanding of how waiting is viewed in the Quran and in *Dr. Faustus*, and to consider any similarities or differences in the way that waiting is portrayed in these two sources.

Comparison of the Definitions and Meanings of Waiting in the Quran and in Dr. Faustus

In the Quran, waiting is often linked to the concept of patience, and is seen as an important virtue for believers to cultivate. As we have seen, waiting is viewed as a means of seeking God's help and guidance, as a way of growing closer to Him, and as a practical necessity in achieving one's goals. It is a concept that is closely linked to the idea of patience, and is viewed as a sign of faith and trust in God's plan.

In contrast, the concept of waiting in *Dr. Faustus* is portrayed in a more negative light. In the play, waiting is often linked to themes of temptation, sin, and the consequences of one's actions. For example, the character of Mephistopheles tells Dr. Faustus that "all things that move between the quiet poles shall be at thy command," and offers him "twenty-four years, whereof to think, to sleep, to dream, to speak, to walk" (Marlow, Act 2, Scene 1). In this passage, the concept of waiting is presented as a form of temptation, as

Mephistopheles offers Dr. Faustus a time to consider his offer and weigh the pros and cons of making a deal with the devil.

However, the play also suggests that waiting can be a source of regret and remorse, as it allows time for the character to reflect on his actions and to consider the consequences of his choices. For example, in Act 5, Scene 2, Dr. Faustus is shown to be wracked with guilt and regret as he waits for the end of his life, and he begs for mercy and forgiveness from God. In this sense, the concept of waiting in Dr. Faustus is portrayed as a double-edged sword, as it can both tempt and torment the character.

Comparison of the Significance and Themes Related to Waiting in the Two Sources

In the Quran, waiting is seen as an important means of seeking God's help and guidance, and is closely linked to the concept of patience. It is a virtue that is highly prized by God, and is seen as a sign of faith and trust in His plan. In contrast, in Dr. Faustus, the concept of waiting is often linked to themes of temptation, sin, and the consequences of one's actions. The play suggests that waiting can be a source of temptation, as it allows characters to consider their options and make choices that may have long-term consequences.

One significant difference between the two concepts of waiting is that, in the Quran, waiting is seen as a positive and transformative experience, whereas in Dr. Faustus, it is portrayed as a source of guilt and regret. In the Quran, waiting is viewed as a means of seeking God's help and guidance, and as a way of growing closer to Him. In contrast, in Dr. Faustus, the concept of waiting is often linked to themes of temptation, sin, and the consequences of one's actions. This suggests that, in the Quran, waiting is seen as a way of seeking and finding redemption, whereas in Dr. Faustus, it is portrayed

While the concept of waiting is not explicitly explored in "Dr. Faustus," we can discuss the general theme of waiting in relation to the Quranic verse from Surah Al-Baqarah. The Quranic verse I will refer to is Al-Baqarah 2:153:

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."

Similarities:

1. **Patience:** Both the theme of waiting in "Dr. Faustus" and the Quranic verse emphasize the importance of patience. In the play, Faustus is depicted as being impatient and eager for immediate gratification, which leads to his downfall. Similarly, the Quranic verse advises believers to seek help through patience, highlighting its value and rewards.

Differences:

1. **Context:** The context in which waiting is presented differs significantly between "Dr. Faustus" and the Quranic verse. In the play, waiting is not a prominent theme or virtue; rather, it is Faustus's impatience and desire for instant knowledge and power that drives the plot. On the other hand, the Quranic verse encourages believers to exercise patience in times of difficulty and to seek help from Allah through prayer.

2. **Outcome:** In "Dr. Faustus," Faustus's impatience and lack of contentment lead to his tragic downfall and damnation. In contrast, the Quranic verse presents patience as a virtue that brings comfort and assistance from Allah. The emphasis is on the positive outcomes and rewards of patience in the face of trials.

It's important to note that while "Dr. Faustus" may not directly explore waiting as a theme, it does touch upon other significant themes such as ambition, temptation, and the consequences of one's actions. The Quranic verse, on the other hand, offers guidance to believers in dealing with challenges through patience and seeking divine assistance.

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ١٤

He appealed, "Then delay my end until the Day of their resurrection."

Act 1, Scene 3

Faustus's anticipation for the arrival of Mephistopheles: FAUSTUS: Now, Faustus, what wouldst thou have me do? I charge thee to return and change thy shape; Thou art too ugly to attend on me. Go and return an old Franciscan friar; That holy shape becomes a devil best. [...] Now that the gloomy shadow of the earth Longing to view Orion's drizzling look Leaps from th' antarctic world unto the sky And dims the welkin with her pitchy breath, Faustus, begin thine incantations And try if devils will obey thy hest, Seeing thou hast prayed and sacrificed to them.

Allah said, "You are delayed 'until the appointed Day'." ١٥ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ

الاعراف

Act 1, Scene 3

Faustus's frustration with the limitations of his power: FAUSTUS: O, what a world of profit and delight, Of power, of honor, of omnipotence Is promised to the studious artisan! All things that move between the quiet poles Shall be at my command. Emperors and kings Are but obeyed in their several provinces, But his dominion that exceeds in this Stretcheth as far as doth the mind of man. A sound magician is a mighty god: Here, Faustus, tire thy brains to gain a deity.

Certainly! Let's compare the concept of waiting between the Quranic verses and the excerpts from "Dr. Faustus":

1. Quranic Verse: قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ١٤ Translation: He appealed, "Then delay my end until the Day of their resurrection." (Surah Al-Mu'minun 23:113)

2. Excerpt 1 from "Dr. Faustus" - Act 1, Scene 3: Faustus's anticipation for the arrival of Mephistopheles

Comparison: Both the Quranic verse and the excerpt from "Dr. Faustus" highlight the concept of waiting or delaying a specific event. In the Quranic verse, the person requests to be delayed until the Day of Resurrection. In the play, Faustus eagerly anticipates the arrival of Mephistopheles, as he charges him to return in a different form. Both instances involve a desire for a delay or an expected event to happen in the future.

3. Quranic Verse: قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ١٥ Translation: Allah said, "You are delayed 'until the appointed Day'." (Surah Al-A'raf 7:15)

4. Excerpt 2 from "Dr. Faustus" - Act 1, Scene 3: Faustus's frustration with the limitations of his power

Comparison: In both the Quranic verse and the excerpt from "Dr. Faustus," the concept of waiting is present, but in different contexts. In the Quranic verse, Allah informs the person that they are delayed until the appointed Day, indicating a delay in judgment or fulfillment of promises. In the play, Faustus expresses frustration with the limitations of his power, desiring a world of profit, delight, and control. His frustration implies a sense of waiting or longing for greater abilities or accomplishments.

In summary, the Quranic verses emphasize the delay until the Day of Resurrection or the appointed Day, while the excerpts from "Dr. Faustus" demonstrate Faustus's anticipation for Mephistopheles and his frustration with the limitations of his power. Both highlight the concept of waiting or longing for something, although in different contexts and with distinct implications.

Discussion

Similarity: Both the Quranic verses and the excerpts from "Dr. Faustus" address the theme of waiting, demonstrating a shared concept of anticipation and longing. In both texts, waiting is portrayed as a state of expectation for a significant event or outcome. Whether it is the delay until the Day of Resurrection in the Quranic verses or the anticipation for Mephistopheles's arrival in "Dr. Faustus," both express a sense of waiting for a specific event to occur.

Difference: The difference lies in the nature and purpose of waiting depicted in the Quranic verses and "Dr. Faustus." In the Quran, waiting is often associated with divine timing and the fulfillment of divine decrees. The Quranic verses emphasize waiting until the appointed Day, reflecting the concept of surrendering to a higher power and accepting a predetermined fate. It portrays waiting as an act of submission and trust in Allah's plan.

On the other hand, the waiting depicted in "Dr. Faustus" is driven by human ambition and desire for power and knowledge. Faustus's waiting is fueled by his impatience and longing for greater abilities, control, and worldly achievements. His waiting is motivated by personal aspirations and the pursuit of forbidden knowledge, showcasing a more self-centered and ambitious approach to waiting.

In summary, both the Quranic verses and the excerpts from "Dr. Faustus" explore the theme of waiting, but with different underlying motivations and perspectives. The Quranic verses present waiting as an act of surrender to divine timing, while "Dr. Faustus" portrays waiting as a manifestation of human ambition and longing for personal gain.

Similarity: Both the Quranic verses and the excerpts from "Dr. Faustus" share a common theme of waiting, which reflects a state of anticipation and longing. Waiting, in both contexts, involves an expectation for a significant event or outcome to occur. Whether it is the delay until the Day of Resurrection in the Quranic verses or the anticipation for Mephistopheles's arrival in "Dr. Faustus," waiting signifies a period of yearning, hoping, and eagerly awaiting something to happen.

Difference: The difference lies in the nature and purpose of waiting as portrayed in the Quranic verses and "Dr. Faustus." In the Quran, waiting is often connected to divine timing and the fulfillment of divine decrees. The Quranic verses highlight a sense of surrender and trust in Allah's plan, as individuals willingly submit to the delay and accept their destiny until the appointed Day. Waiting in the Quran is accompanied by faith, patience, and reliance on the divine wisdom and judgment.

In contrast, the waiting depicted in "Dr. Faustus" is driven by human ambition and desire for power, knowledge, and personal gain. Faustus's waiting is motivated by his insatiable thirst for forbidden knowledge and the pursuit of ultimate power. His impatience and frustration arise from a longing to break free from the limitations of human existence and attain supernatural abilities. Faustus's waiting is driven by a self-centered ambition, lacking the spiritual and divine aspects found in the Quranic portrayal of waiting.

Moreover, the consequences of waiting also differ between the two texts. In the Quran, waiting is associated with spiritual growth, endurance, and the ultimate reward in the hereafter. It emphasizes the importance of patience and trust in Allah's plan. In "Dr. Faustus," however, waiting is intertwined with Faustus's tragic downfall. His impatience and misuse of the power he gains through his pact with the devil lead to his own destruction, highlighting the negative consequences of impatient and misguided waiting driven by personal ambition.

In summary, while both the Quranic verses and the excerpts from "Dr. Faustus" explore the concept of waiting, they diverge in terms of their underlying motivations, consequences, and spiritual dimensions. The Quranic waiting embodies faith, surrender,

and trust in divine timing, while "Dr. Faustus" portrays waiting as a manifestation of human ambition and ultimately leads to a tragic outcome.

CONCLUSION

The concept of waiting is present in both the Quranic verses and the excerpts from "Dr. Faustus," highlighting a shared theme of anticipation and longing. However, the nature and purpose of waiting differ between the two texts. In the Quran, waiting is depicted as an act of surrender to divine timing and acceptance of a predetermined fate, emphasizing faith, patience, and trust in Allah's plan. On the other hand, in "Dr. Faustus," waiting is driven by human ambition and desire for power and knowledge, lacking the spiritual and divine aspects found in the Quranic portrayal of waiting. Furthermore, while waiting in the Quran is associated with spiritual growth and the promise of reward, the waiting in "Dr. Faustus" leads to tragic consequences as Faustus's impatience and misuse of power result in his own downfall. These differences in the concept of waiting highlight contrasting perspectives on the role of patience, faith, and ambition in the human experience.

The concept of waiting, as explored in the Quranic verses and the excerpts from "Dr. Faustus," offers contrasting perspectives on the role and significance of patience, faith, and ambition in the human experience.

In the Quran, waiting is presented as an act of surrender to divine timing and acceptance of a predetermined fate. It embodies a deep sense of faith and trust in Allah's plan, recognizing that everything will unfold according to His will. Waiting, in this context, becomes a virtue that is closely associated with patience, resilience, and spiritual growth. It is seen as a test of one's faith and a reminder of the ultimate reward that awaits in the hereafter. The Quranic portrayal of waiting encourages individuals to remain steadfast, rely on Allah's wisdom, and find solace in the certainty of His promises.

On the other hand, in "Dr. Faustus," waiting is driven by human ambition, desire for power, and thirst for forbidden knowledge. Faustus's impatience and longing reflect a restless spirit constantly seeking to transcend the limitations of mortal existence. His waiting is fueled by a relentless pursuit of personal gain, overshadowing any spiritual or moral considerations. Faustus's ambition blinds him to the consequences of his actions, ultimately leading to his tragic downfall. In this context, waiting becomes a manifestation of human frailty and the perils of unchecked ambition. It serves as a cautionary tale about the dangers of impatiently seeking power and knowledge without considering the moral implications.

The contrasting perspectives on waiting in the Quranic verses and "Dr. Faustus" highlight broader philosophical and moral questions. The Quranic perspective emphasizes the importance of patience, trust, and submission to a higher power, suggesting that waiting can be an opportunity for spiritual growth and a reminder of the divine plan. In contrast, "Dr. Faustus" raises questions about the consequences of impatient and selfish waiting, warning against the dangers of pursuing personal desires at the expense of moral integrity.

In summary, the concept of waiting in the Quranic verses and the excerpts from "Dr. Faustus" offers distinct insights into the human experience. The Quranic portrayal emphasizes the virtues of faith and patience, presenting waiting as a means of spiritual growth and trust in divine timing. In contrast, "Dr. Faustus" explores the pitfalls of impatient and self-centered waiting, revealing the potential for tragic consequences. These divergent perspectives on waiting prompt us to reflect on the role of patience, faith, and ambition in shaping our lives and the choices we make.

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