

The Scenic Picture of Underworld Presented in the Spanish Tragedy : From Islamic Perspective

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Abstract

The picture of underworld in The Spanish Tragedy (Act-1, scene-i) by Thomas Kyd may be encountered with Islamic view. In this text, this picture is extracted from Greek Mythology where the writer shows how after death a person has to toil to attain the Ferry to enter into the realm of Hades or underworld, then how a person faces a trial to get settled in eternal world, the terrible furies on way to the King's palace, the unbearable punishment of some miscreants etc. Al-Qur'an and Al-Hadith also provide the picture of a dying person and his reaction, the interior period to pass, the Final Day of Judgment, the process of trial and finally a person's last destination. This article is an attempt to compare and contrast between the pictures of the underworld stated in Al-Qur'an and Al Hadith and in the Text "The Spanish Tragedy Act I Scene I".

Index terms— death, afterlife, interior period, judgment, punishment, heaven, hell.

1 Introduction

sketches a vivid picture of underworld where we find how a soul faces his trial and witnesses a thousands of horrible scenes taking place there. Though Kyd never mentions these pictures of underworld with the motive of relating it to the main plot of story development, he refers to the underworld only to establish Revenge as an influential character to create an atmosphere of taking revenge. Whatever his motto might be, we can pick it up as a topic of comparative study. A believer's soul vehemently shapes an imaginary picture of life Hereafter moulded by his religious faith. Death, a natural phenomenon, embraces all-both believer or nonbeliever. Some view death as the total extinction of existence and some believe death never completely ends life. To a believer death, a bridge between mortal and eternal life, is considered to be the gateway of final destination -either heaven or hell created by only Lord. No matter by whatever attribution He is worshipped, the believers' souls always earnestly yearn for having His mercy with hope and fear. 'Call on your Lord humbly and secretly' (Al-Quran:7:55). Certainly the contemplation of death as the wages of sin and passage to another world is holy and religious, but the fear of it, as a tribute due unto nature, is weak. (Of-Death, Francis Bacon, p 64). Through the ages each religion sketches the picture of this invisible world in accordance of its respective ideology.

We see Andrea, a pagan and a great warrior is fighting in the battle field until he is charged, hurt and slain by Balthazar. As a result, he is to die with a full stop of his earthly life. "Death's winter ripped the blossoms of my bliss, Forcing divorce betwixt my love and me."

Then the soul, eternal substance, departs from his wanton flesh and starts journey towards eternal world. As he reaches the point of entrance, he is interrupted as he gets failed to show the passport, a document of entrance. According to Pagan Religion after death having a funeral festival and ritual ceremonies are mandatory for entering the regions of death. As stated in Text -When I was slain, my soul descended straight To pass the flowing stream of Acheron. But Churlish Charon, only boatman there, Said that my rites of burial not performed, I might not sit amongst his passengers (18-22) When Andrea's corpse gets a burial with funeral festival, the ferryman is satisfied. He is launching to the Islam presents a clear conception about temporal as well as eternal life. In Al-Quran Allah

44 says, 'What is the life of this world But amusement and play? But, surely, the Home in the Hereafter—that
45 is Life indeed, if they but knew (29:64). Islam depicts a very vivid picture of life Hereafter in order to inspire
46 human being to yearn for the best place for eternal living. The pictures of judgment, reward and punishment
47 of invisible world provided in Al-Quran and the evidence experienced by the messenger of Allah(SWT) , Hazrat
48 Muhammed (Sm) in the night of miraj (a miraculous lower regions. The boatman, Charon, enables him to cross
49 the foul waters of the hellish lake of Avernus, the entrance of under-world. Yet here he is to manage the guardian
50 of the under-world Cerberus, the three headed dog.

2 According to the text

52 "There, pleasing Cerberus with honeyed speech, I passed the perils of the foremost porch." (Line: 30-31) Then,
53 at a short distance he meets three judges, amidst of soul multitudes, named Minos, Aeacus and Rhadamanth.
54 As he approaches to get a passport to obtain a position in everlasting world, Minos one of the judges took out
55 an earthly record. Judges are different at their opinion. Aeacus suggests to send him in the area of dead lover
56 whereas Rhadamanth pleads to send him to the regions of the souls of Warriors. Minos settles it by sending him
57 to the court of Pluto, the king of the internal regions. In the terrifying eternal darkness he has to cross the way
58 where he sees horrible sights impossible to tell.

59 He sees three roads in front of him. Right hand path leads into a field meant for the dead lovers and souls of
60 dead warriors with demarcated territories. The left hand path slopes down into a gulf and reaches to the deepest
61 corner of hell. He there witnesses blood thirsty Furies keep flourishing their steel whips. He also has the eye
62 witness of punishment. Ixion is punished with unending labour of turning a wheel as he is condemned to win
63 other's wife's love. Usurers are choked with melted gold in hell-fire. He also watches the punishment of women of
64 loose morals being embraced by horrible snakes. The murderers get the painful unending wounds. The perjured
65 weights sealed in boiling lead. The foul sins are punished with agonizing tortures.

66 "Twist these two ways I trod the middle path". Andrea follows the middle path of green valley to reach Elysium
67 with brass-wall and diamonds gate. Here resides Pluto with his queen Proserpine. Having heard everything the
68 queen becomes sympathized with Andrea and allow him to go back again on earth to learn the consequence of
69 his premature death so that his dissatisfied heart can be pacified.

70 This conception of underworld in The Spanish Tragedy is extracted from Greek Mythology. Ancient Greeks
71 believed that an individual would enter the realm of Hades after death. 'Generally the underworld is the realm
72 of the dead, the destination of Human souls in the afterlife'(online). Homer's Odyssey says that Death 'is the
73 way of mortals whenever one of them should die, for the tendons no longer hold flesh and bones together , but
74 the strong might of blazing fire destroys these things as soon as the spirit has left the white bones ,and the soul
75 ,having flown away like a dream, hovers about.' (p.218-222,trans.Jeff Adams)

76 On earth they worship many gods and goddesses for fulfilling their expectations of their lives though they
77 believe the unique, omnipotent and omniscient Almighty destines everybody's fate. From such a belief they want
78 to satisfy all of the goddesses of air, land and water. Three judges would lead the final judgment upon which an
79 individual would have to reside forever either in Elysium or Asphodel Fields or Tarturus.

80 The obtainer of Elysium and Asphodel Fields were treated as fortunate one where as the inhabitants of Tarturus
81 were supposed to be undone and wretched forever. Elysium would offer place for those who were righteous, good
82 and legendary heroes in worldly life. Asphodel Fields would denote the land of neutrality offering to get shelter
83 for those who were either neutral or whose good and bad deeds are about equal. Tarturus, the deepest realm of
84 Hades, would absorb those wicked performers in the world.

85 On the above description a vivid picture is sketched where we get an evidence how a pagan would meet
86 underworld and difficulties those he would have to face there.

3 II. Islamic View

88 According to Muslim view both on earth and in underworld (hereafter) 'Ilah', Authority and Judge is unique and
89 one. Muslim calls Him 'Allah' the Almighty. This unique Lord possesses diversity of qualities. Once He is soft
90 (Ar-Rahman & Ar-Rahim -He, Most Gracious , Most Merciful) (Al-Quran:59 -22). On earthly life He manifests
91 His such quality upon all creations specially for Human being until the death period comes. Again He is strong
92 and strict (Azabun Alim). In after world He is so serious against the accused one. Allah says, 'Great is the
93 penalty they incur:(Al-Quran:2:7). In both of the cases He declares Himself Ahkamul Hakimin 'He declares the
94 Truth, He is the best of judges'(Al-Quran:6:57) and as Mighty one Azizul Hakim 'And He is the Exalted in Might
95 ,the Wise' -(Al-Quran:59:24) . Now, again Islam declares man's life in this world only for one time. Earthly
96 life is short and Hereafter life refers eternal leaving no chance of renewal, no chance of return. Man will reside
97 there in accordance of his worldly performance. 'Ad-dunia mazratul Akhirat' (Hadith). Only can increase and
98 decrease his efforts through his worldly successors. In Islamic Myth (Ahmad, Musnadu Ahmed:18534-, Albani,
99 Mishkat:1630, Mina1542.) there remains a Tree in 'Baitul Mamur' bearing the names of all human beings on
100 its leaves. When death beckons one, the leaf becomes pale and falls from the tree. Azrail, the angel for death,
101 appears before man. A good doer is congratulated and evil doer is threatened by the angel. When the soul of
102 a good doer is taken away by this angel it gets less pain and becomes happy as he is going to meet his creator.
103 Now they begin to hover over the sky until they are interrupted by the guard of first stage of upper world. The

104 soul is asked by his name and then is allowed to fly again and at one point it reaches to 'illiyin', the interior place
105 for the good doers where they will observe the peace of Heaven (Jannah), till last judgment day. Now comes the
106 question for the evil doer. At death the period the angel pains him and the person shrinks and trembles as he
107 disobeys his Lord throughout his life. He will try to escape but will fail. The angel taking away the soul begins
108 to fly to reach the upper world. But from enquiry when the guard comes to learn his name as bad doer will close
109 down the gate. The soul falls down and reaches to Sijjin, the place for the evil doers to get the taste of Hell-Fire
110 till final judgment day.

111 Here in both cases on earth after a funeral the dead body is engraved. Allah says, 'Then He causes Him to
112 die, And puts him in his Grave (Al-Quran:80:21). Then the soul is infused in heart and is asked three questions
113 by another angel about Creator, Messenger and Code of life. Illiyin welcomes who answers appropriately and
114 Sijjin curses who fails to answer and offers sufferings. The period Staying at Illiyin and sijjin is known as the life
115 of Borjokh. Allah says, '—Before them is a partition till the Day they are raised up (Al-Quran:23:100). Now,
116 according to Muslim View, Qiyamah, The Doomsday is obvious. One day the whole universe will perish but only
117 Almighty will exist. Allah says, 'To Allah belongs the Mystery of the heavens and the earth. And the Decision
118 of the Hour is as the twinkling of an eye, or even quicker: For Allah has power over all things (Al-Quran:16:77).
119 This Qiyamah will happen in two phases. In first phase, the angel for destruction Israfil will blow the whistle
120 and every creation except the angel himself and the crown bearer of Almighty will die within twinkling of an eye.
121 There after everything will be perished and waiting for Final Judgment day. Then again trumpet will be sounded
122 and ever body will get up as it were and rush towards judgment field. Allah Says, 'The Trumpet will (just) be
123 sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah(to exempt).
124 Then will a second one be sounded, when, behold, they will be standing and looking on!' (Al-Quran:39:68).
125 Hazrat Abdullah Ibn Abbas picked up two words from the verses of Al-Qur'an of Surah An-Nazi'at as RAJEFA
126 and RADHEFA which denotes First trumpet and Second trumpet as well. (Bukhari; Abu Abdullah, As -Sahih.
127 Vol-12, page 530).

128 Thereafter with the direction of the Lord, the Almighty Allah, everybody will get up with their bodily figure.
129 Allah says, 'The trumpet shall be sounded, when behold! From the sepulchers (men) will rush forth to their
130 Lord!'(Al-Quran:). All of the souls will be in front of the trumpet of angel and as soon as it will be rung all of the
131 souls will be inserted into their respective bodily figures .(Ibn Katheer, sura Al Qasaas) It is the time when all
132 will rush to the judgment place Hashr and face the final judgment. Here Allah (SWT) will be the unique judge
133 Maliki Eaomiddin(Al-Qur'an:1:4). Each and every deed will be counted one by one by the Lord and everybody
134 has to face his own trail. Then an individual will make his room either in Jannah (Heaven) or in Jahannam
135 (Hell-Fire). In between the two places there remains another place named Araf, a place of neutrality. Jannah is
136 prepared with all sorts of enjoyment for the good doers. Allah says, 'For Muslim men and women -For Believing
137 men and women, for devout men and women, for true men and women, for men and women who are patient
138 and constant, for men and women who humble themselves, for men and women who give in charity, for men
139 and women who fast, for men and women who guard their chastity and for men and women who engage much
140 in Allah's praise-for them has Allah prepared forgiveness and great reward (Al-Our'an:33:35) . Jahannam is a
141 place for punishing the various miscreants. Allah says, 'The Day they will be dragged through the Fire on their
142 faces, (they will hear:) "Taste you the touch of Hell!"(Al-Qur'an:54:48). Araf is an interior place for those whose
143 good and bad deeds will be equal. Allah says, 'and on the Heights will be those who would know everyone by his
144 marks: they will call out to the dwellers of paradise, "Peace on you."They will have hope [to enter it] (Al-Qur'an:
145 7:46)

146 The owners of Jannah and Araf get saved and is regarded as fortunate where as the dwellers of Jahannam are
147 regarded as damned. Those whose Mijan regards equal of sin and betterment is the inhabitant of Araf, a place
148 of neutrality from where they will be able to observe the punishment of Hell-Fire and the peace of Heaven and
149 will earnestly pray to Almighty 'O Lord! Don't take us at Hell-Fire.'

150 The religious book of Muslim 'Al-Quran' reveals the punishment of Hell-Fire*. The Muslim also gains some
151 evidence of symbol-punishment in unseen world through, the last Messenger of Allah, Hazrat Muhammad (SM)
152 and from his Miracle visit known as 'Mai'raaj'. He saw punishment being meted out to backbiters. When, during
153 that night, the Messenger of Allah (SWT) saw people eating corpses, Jibreel informed him about them, saying,
154 'These are the ones that eat the flesh of people (i.e., backbiters) (Al-Fath Arr-Rabbaanee, by As-Saa'aate said,
155 'Al-Haafiz Ibn Katheer declared that its chain is authentic.' He (SM) witnessed people being punished for wrongly
156 eating the wealth of orphan. The Messenger of Allah (SWT) saw men with lips that were big like the lips of
157 camels; in their hands were pieces of fire that were like stones. They would cast them into their mouths, and the
158 pieces would then come out of their buttocks. Jibreel informed the Prophet (SM) about them, saying, 'these are
159 ones who wrongfully eat the wealth of orphans.' (Seerah Ibn Hishaam, chapter the story of Al-Mai'raajp.103.)

160 Regarding the punishment for those who eat from the proceeds of usury, the prophet (SM) passed by, during
161 his night journey, a group of people whose stomachs were like houses, and inside of them were snakes. From the
162 outside, their insides could be seen. Jibreel said to the Prophet (SM), 'these are the eaters of usury'. (Tafseer Ibn
163 Katheer, 4/274) Other narrations (Abu Sa'eed Al-Khudree) mentioned the punishment of fornicators, of people
164 who refuse to pay Zakaat, of speakers who cause Fitnah, and of people who are negligent and carefree when it
165 comes to being trustworthy. (Tafseer At Tabaree: 15/7, and Al-Fath Ar-Rabbaanee: 20/257) He (SM) also saw
166 a group of people who rejected the highest quality of meat and choose the rotten meat instead. Jibreel says,

167 'these are those men who were involved with others wives though they themselves had their wives' (Seerah Ibn
168 Hishaam: p.104).

169 4 III. Compare and Contrast

170 Allah (SWT) says, 'all are from the first man Adam' so it is by no means a matter of dispute if there exists
171 similarities. Rather it's a blessing for humanity. In fact every religion regards having faith upon the existence of
172 Almighty, the Supreme, is mandatory and fundamental of the essence of religion.

173 The Greeks believed on the Almighty as Supreme power and also believed fate is destined from this Supreme
174 power. On the other hand the Christian believed in Trinity, yet all of them had a trust upon the Holy Father
175 -Almighty. At the same time the Hindus called Almighty, the unique power as Bhagaban. With this unique
176 ideology both Islam and Pagan religion get some similarities given below: i. Belief in after death is fundamental
177 in both these religions. The Greeks calls under world whereas the Muslims says after world. ii. Souls of the
178 dead are led to the underworld by others. We get Quranic reference as an individual angel named Ajraiel(sm) is
179 assigned with this task . 'Say: "The Angel of Death ,Put in charge of you ,Will(duly)take your souls: Then shall
180 you be brought back to your Lord." (Al-Quran:32:11) iii. In both of the religions good doers are appreciated,
181 praised and are offered rewards for their good deeds. iv. The norms and ethical values are almost same as to
182 differentiate between good and evil. v. In both of the religions judgment is operated based on the records of
183 worldly life. vi. Almighty, Allah (SW), places Himself unbiased. At the same time Judges of Underworld of
184 Pagan religion also have established themselves as impartial. vii. In Islam from Quranic reference three dwelling
185 places namely, Jannat, Jahannam and Araf , are ascertained for human being in after world. In Pagan religion
186 there are also three demarcated dwelling places namely, Elysium, Asphodel Field and Tarturus in under world.
187 viii. Both religion mention three categories information.

188 In Greek underworld one will find three roads going towards different direction e.g. Right hand side rode
189 shows the way to Elysium, left hand side road ends into the depth of ocean and front road draws one towards
190 the palace of the king of underworld. In Al-Quran we find people of right hand side as fortunate group, people
191 of left hand side as wretched group and the front as progressive group. ix. The punishment are also same for
192 some unpardonable crimes in both of the religions. x. Both religion offer a neutral place .In Al-Quran Araf is
193 destined for those Who equally perform good and commit crime and finally will be blessed by Allah(SWT). xi.
194 In both religion River plays an important role.

195 Crossing river is a mandatory though in different time. xii. Heroes are celebrated in both religion and are
196 congratulated with gift and reward from Almighty. xiii. Both religion locates hell under the deepest part of
197 ea.rth. xiv. The souls in underworld will not age or really change in any sense. The messenger of Allah says, 'No
198 Heaven dweller will be aged. Everybody will be gifted with same young age.' (Al-Hadith).

199 All through these similarities we certainly can inscribe a shadow of picture of a unique God, Almighty, as
200 the creator, cherisher, savior and the Lord of final judgment day. Yet in some cases Islam extremely differs
201 with the Greek Religion that we can trace as follows: 1. In Greek Mythology we get a notice of having funeral
202 festival as essential for the dead one as regards to the gateway for entering into eternal world. After completion
203 of funeral festival by the relatives of the dead one, the soul will be capable to get into the board destined for
204 under world. Here ferryman checks the authenticity of getting funeral and incase of failure the soul will get
205 no place on board and will be deprived in getting place in under world leaving it only for roaming on earth as
206 ghost. On the other hand, the Muslim views funeral festival from different perspective. The Messenger of Allah
207 Mohammad (SM) stated a Hadith-'Seven right of your brother ————. take participation in Janaja (funeral
208 congregassion) and engrave the dead. Here, getting Janaja is determined as a right of Muslim from his other
209 Muslim brothers and taking participation in The Scenic Picture of Underworld Presented in the Spanish Tragedy
210 : From Islamic Perspective Janaja Salah is mandatory (Fadr e kefaiah) for the alive. Again, in this case the alive
211 will be responsible incase of their failure to perform Janaja for the dead one. The soul of dead one cannot be
212 barred to start his journey on way to after world. Rather Allah says, 'If you become dust or mingle with water
213 or become change into water I will again create you and you have to face me'. 2. The Greeks face three judges
214 under the supervision of the king of underworld. Normally these three judges deal the trail of all souls whereas
215 the critical one is submitted to the Lord God Pluto. Sometimes he is influence by the queen Proserpine. On the
216 contrary, the Muslim directly face the unique, unparallel, uninfluenced, unbiased Superpower Allah (SWT). 3. In
217 Greek mythology we get a notice of one phase judgment system. As soon as a soul enters into underworld, he has
218 to face judges and a dwelling place is fixed and here he is to stay forever. On the other hand, the Muslim believe
219 in two phase judgment systems, eg. i. temporary ii. Final. Just after death and Janaja a soul gets place either
220 in Illin or in Sizzin where this soul is to live temporarily till the end of the world. Then the day of final judgment
221 will appear and all of the souls with their bodily figure will face the only judge Allah (SWT) and an eternal place
222 will be fixed for all where all will remain forever. 4. The Greeks believe that judgment is completed on a soul
223 whereas the Muslim know that worldly bodyfigure with soul will appear before almighty. 5. The Muslim trusts
224 that the dwellers of Jannah and Jahannam will talk to each other. The inhabitant of Jahannam will regret and
225 request the dwellers of Jannah to help them and long for a second chance to return on earth so that they can
226 perform good deeds to ensure Jannah in after-life. Then the dwellers of Jannah will smile and will remind them
227 of their past misbehavior and torture that they used to imply upon the dwellers of Jannah. What a revenge! 6.
228 According to Greek mythology Love and Valor is celebrated and these souls of celebrities are appreciated as well.

229 If a lover sacrifices his life for obtaining the heart of his beloved will be rewarded as a warrior or a great fighter
230 sacrifices his life for saving the honor of his country. 7. In Greek myth the guardian of underworld is easily
231 manageable and any eloquent soul can convince him to enter the invisible eternal world. 'charon will receive into
232 his boat only the souls of those upon whose lips the passage money was placed when they died'(Hamilton, p.49).
233 On the other hand, in Islam, the angels possess no power to be blackmailed by others. So, a soul by no means
234 can pass even first sky unsystematically.

235 8. The Greek believe reentering on earthly life is sometime possible. Legendary figure Theseus before his death
236 visited Hades to help his friend. Hercules had endeavored on underworld .Whereas a muslim spends no effort to
237 visit eternal. No living being can go there and after death there is no return. Rather Almighty allows every dead
238 to learn what is happening on earth with their influential consequences staying at eternal world. 9. In Al-Quran
239 it is noted that every person has to cross over the bridge which is known as Pulsirat to reach Jannah. Jahannam
240 is located just as the same river over which the pulsirat is built. It is also mentioned that the speed of crossing
241 the bridge will depend on collection of good deeds of each people and if good deeds ends up before crossing at
242 once he will slip and will sink into the oblivion of eternal darkness to be burnt forever. 10. Al-Quran declares
243 trail for all creeds as Almighty claims Himself the creator of all. The Greek gods and goddesses have the concern
244 for those who are regarded as their follower. 11. Allah is worshipped by all Muslims humbly where as

245 The Pagan satisfy their god by sacrifice only for avoiding their rages and furies. 12. The followers of Al-Quran
246 believe that one cannot return from invisible world though the myrtrers will long for return so that they can
247 repeatedly sacrifice lives for satisfying Allah. The dwellers of Hell-fire also beg to return on earth so that they
248 can gain some capital for obtaining mercy from Allah. But Allah clearly says they will reside there forever. On
249 the other hand a pagan gets option to return on earth after being granted Elysium. It is a chance to be upgraded
250 as a god because if anyone consecutively obtains Elysium for three times he will be included in god's world.

251 5 IV. Conclusion

252 At last one may note that invisible world is the fulfillment of earthly life. For establishing justice life in Hereafter
253 is obvious. It also minimizes the sorrow of victims and build a satisfactory bridge between Haves and Have not
254 as well. If an honest is deprived on earth, he will be rewarded in eternal life. Furthermore not to be misguided
255 by Satan, inspiration is essential. Slipping nature of human being may be checked with the imagination of better
256 future. Death is always beckoning and we are to decide.

257 Again taking decision to follow the order of a religion human being must have some criteria. The rules of
258 religion which is smooth, closely attached to life, rational, reasonable and straightforward may prove wise to
259 follow. From the above comparative study Islam represents more rational view upon the fact. To be guided by
260 One is better than to be commanded by

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