

VAN YÜZÜNCÜ YIL UNIVERSITY
INSTITUTE OF SOCIAL SCIENCE
ENGLISH LANGUAGE AND LITERATURE

**MORALITY, REDEMPTION, AND SPIRITUALITY IN GRAHAM
GREENE'S WORKS**

M. A. THESIS



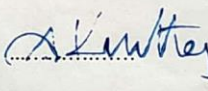

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All information presented in this thesis has been obtained in accordance with ethical and academic rules; In addition, all information that does not belong to the author has been cited appropriately.



Zana Khalid ABDULLAH

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Dedication

This thesis is dedicate to

My Parents

My lovely wife Eman

My Teachers



Zana Khalid ABDULLAH

(YÜKSEK LİSANS TEZİ)
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GRAHAM GREENE'NİN ESERLERİNDE AHLAK, KEFARET VE TİNSELLİK

Özet

Bu çalışmanın amacı Graham Greene'in dört kitabında ahlak ve kefareti açıklamak ve aynı zamanda yazarlarını tanıtmaktır. Greene, ünlü bir modern romancı, oyun yazarı ve gazetecidir. İngiliz edebiyatına manevi bir boyut kazandırmıştır. Romanlar, kısa öyküler, denemeler, mektuplar ve otobiyografiler dahil çok sayıda kitabı yazmıştır. İngiliz edebiyatında eleştirilenler tarafından Katolik bir yazar olarak bilinir. Bu çalışmada konuyla ilgili dört roman seçilmiştir: *The Heart of the Matter* (1948), *The Power and the Glory* (1940), *The End of the Affair* (1951) ve *Brighton Rock* (1938). Greene çoğunlukla Katolik ilkeleri ile ilgili olarak insanlığın manevi kısımlarına odaklanır. Eserlerinde insanlığın kurtuluş sürecini inceler ve laikliğe karşı çıkar çünkü laiklerin kilisenin gücünü yok ettiğine inanır. Eserlerinde ahlak vurgusu yaparak kötülük ve iyilik üzerine yoğunlaşır. Greene, yozlaşmanın nedeni olarak Avrupalı yaşam tarzı ve ahlakı yok sayarak bu yanlışları ayakta tutan politikalar olduğunu iddia eder. Greene, modern maddeci toplumun Allah'a ve toplum değerlerine olan inancını kontrol altına aldığını düşünür. Modern toplum değerlerini, ahlakını ve yaşamın tadını kaybetmiştir. Bu çalışma Greene'in neden kurtuluş konusuna yoğunlaştığı ve ana karakterlerinin neden çoğunlukla dini karakterler olduğu gibi sorulara cevap vermeye çalışır. Karakterlerin neden son sahnede intihar ederler veya ölürlük? gibi sorulara cevap aranmaya çalışılacaktır. Konuya ışık tutmak ve daha fazla açıklık getirmek için bu tezde Greene'in düşüncelerini destekleyen İncil'den bazı ayetler kullanılmıştır.

Anahtar Kelimeler : Graham Greene, Kefaret, Kurtulma, İyilik ve Günah, Ahlak

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Abstract

The main purpose of this study is to explain morality, redemption, and spirituality in four books of Graham Greene and to introduce the author and his writings. Greene is a famous modern novelist, playwright, and journalist. He gave English literature a spiritual dimension. He has many novels, short stories, essays, and letters. The critics label him as a Catholic writer. In this study, four novels are chosen relevant to the topic: *The Heart of the Matter* (1948), *The Power and the Glory* (1940), *The End of the Affair* (1951), and *Brighton Rock* (1938). Greene mostly focuses on the spiritual parts of humanity in relation to Catholic principles. He tries to reestablish the process of Salvation throughout his writings and he opposes the ideology of Secularism. Greene's writings oppose Secularism because he believed that Secularists destroyed the power of the church. He has shown morality in his works and focused so much on evil and goodness. Greene states that the reason behind this type of writing is a Western lifestyle and the regime that has made them live as oblivious, meaning that the ethic to them is not significant. Greene believes that the materialism of modern society has controlled faith in God and community values. The modern society has lost its values, morality and the taste of life. This thesis tries to show why Greene concentrates on redemption and why his protagonists are mainly religious characters. Moreover, such questions as why the characters commit suicide or die in the last scene are sought to be answered. To explain this argument more some verses from the Bible have taken in order to demonstrate Greene's thoughts.

Key Words: Graham Greene, Redemption, Salvation, Good and Evil, Morality

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Contents

KABUL VE ONAY	Error! Bookmark not defined.
Etik Beyan Sayfası	I
State of Non-Plagiarism	II
Acknowledgment	III
Dedication	IV
Özet	V
Abstract	VI
Contents	VII
Introduction	9
CHAPTER I Graham Greene	11
1.1. Graham Greene: Life and Career.....	11
1.2. Critics on Graham Greene	13
CHAPTER II Morality and Redemption	15
2.1. The Concept of Morality.....	15
2.2. The Concept of Redemption	16
2.3. Definitions of Selected Terms that are Related to the Topic	18
2.4. The Relations between Heart, Mind, and Soul	20
CHAPTER III Morality, Redemption, and Spirituality in Graham Greene’s	23
3.1. <i>The Heart of The Matter</i>	24
3.2. <i>The Power and the Glory</i>	32
3.3. <i>The End of the Affair</i>	38
3.4. <i>Brighton Rock</i>	48
Conclusion	62

Works Cited..... 65



Introduction

Graham Greene (1904-1991) is one of the well-known English novelists of the 20th century. He is a Catholic writer. In 1925, Greene published his first book under the title *Babbling April* (1925) which includes a collection of poetry. After that, he wrote two novels. He also wrote plays, short stories, film scripts, literary criticism, children's books, poetry, biography, autobiography, political reportage, and travel books. The main themes in Greene's writings are morality, redemption, ethics, sin, goodness, and evil, and heaven, and hell. He provides the theory that there is God who has created humankind, universe and set them in a system. For him, the world is the outcome of God's creative purpose and nothing is independent of God or beyond God's control. The two world wars that happened in the twentieth century have been reflected in Greene's writings and the effects of fear and war can be seen obviously. Graham Greene is one of the ultimate religious novelists that write about the Catholicism. He preaches the readers towards Christianity through redemption and purification.

This study includes the biography of Graham Greene and his works in which fear of hell and the reward of paradise are repeatedly pinpointed. The main characters in the novels do something strange and hard punishing themselves to purify from their sins. In addition, it includes definitions of some terms related to the topic. Morality and redemption have explained in four novels of Greene; first, is *The Heart of The Matter* (1948) which is the story of Major Scobie who, in seeking redemption, decides to commit suicide. The second novel *The Power and the Glory* (1940) in which the Whisky Priest, the protagonist of the novel, fights his passions, sin, repentance, and redemption. The third novel is *The End of the Affair* (1951) is about a journey of a sinner to purification. This study demonstrates how a priest, poor in spirit weak in will and proud in the soul can be saved. Moreover, how Sarah trusts God, redeems herself from sin, and goes to a spiritual world. The fourth novel is *Brighton Rock* (1946) which is about Pinkie who is sinful, selfish and waits for death at the age of seventeen. The thesis will finalize with the conclusion followed by works cited.

Soul as a beginning of the thread is the most important part of the creature's body; humankind's body is nothing without the soul. The soul is not a materialistic entity to be understood easily because it is out of mind and humanity cannot understand everything in the world that exists. The soul is not like the body to hurt by hitting, it can follow anything it

wants to get calm. It cannot be seen or be sensed through our physical senses but we can feel it. The soul needs worshipping an entity to fill it; just like how our body needs food neglecting the fact whether the food is healthy or hazardous. The nutrition of the soul is the mysticism and worshipping. The best source to support to find some information about the soul is the Holy Quran; however, the novels that have talked about the soul has written by a Christian Catholic writer but verses of the Holy Quran and also verses from Holy Bible have been utilized to clarify the topic more. Some People of Book (Christians and Jews) came to Prophet Muhammad (Peace and blessing upon him) and asked him about the soul; so Allah revealed a verse in the Quran as declares, “And they ask you about "The Spirit (soul)."Say, the spirit is of the Command of my Lord; and in no way have you been brought of knowledge except a little” (Quran 17:85). In this verse, Allah teaches us that human being’s mind cannot find everything and humankind have little knowledge and the soul is out of our thinking. In another verse, Allah says about the soul: “Every self (soul) will be tasting of death; thereafter to Us you will be returned” (Quran 29:57). All humans that believe in God know that the soul does not die when the body dies as Islam, Christian and Jewish religions have explained it. Those who believed in God prepared themselves for the day of resurrection because they will inform by Allah about what they have done in the world life. Moreover, many verses in the Bible can be seen about the soul, which says, “And do not fear those who kill the body but cannot kill the soul. Rather fear Him who can destroy both soul and body in hell” (Matthew 10:28). In this verse, we understand that other ones can hurt body but the soul cannot, and tells us about the Day of Judgment that those who did sins in the life of the world will be punished in the hellfire. In another verse of the Bible, Bible separates between soul and body, which says, “And the dust returns to the earth as it was, and the spirit returns to God who gave it” (Ecclesiastes 12:7). This verse is about how the Creator created man from the soil and then breathed into his soul, furthermore is revealed in the Holy Quran in a similar way.

CHAPTER I

Graham Greene

1.1. Graham Greene: Life and Career

Graham Greene is a well-known English novelist of the 20th century. He was born on October 2, 1904. His father's name is Charles Henry Greene; his mother's name is Marion Raymond Greene. His father was the headmaster of an English Public School at Berkhamsted. Greene started his study in his father's school, after finishing school he was accepted to Balliol College Oxford. One of the desires of Greene was going to the east for money and pleasure. Luckily, Tobacco Company gave him a job and the company offered him a prospect of three years in China but he did not get anything. After that, he searched for a job to get experience; therefore, he decided to work as a journalist (Korytarová, 2015: 5).

His religious thinking started when he became a friend of a Roman Catholic Priest, Father Trollope. This priest affected Greene more and changed Greene's religion to Roman Catholicism in February 1926. The conversations between Greene and Father Trollope influenced Greene's writings. After that action, he felt some comfortable and spiritual solace in the Catholic faith. He married Vivien in October 1927. He had a son and a daughter through his wife; Lucy Caroline, and a son Francis but their life was not happy and not a kindly relationship, so that is why they divorced in 1948; Greene never married for the rest of his life. In 1925, the first published book of Greene appeared under the title of *Babbling*, which includes a collection of poetry. After that, he wrote two novels. He also wrote plays, short stories, film scripts, literary criticism, children's books, poetry, biography, autobiography, political reportage, and travel books (Sheehan, 1960: 71).

The Church's close connection with the political matters of western societies and Many Catholic pastors collect a lot of money by allowing people to pay money in order to be forgiven for their sins. The Catholic church not only controlled matters of religious conviction, but they also governed sectors of economics and politics until the time of the Reformation that is why people revolted for the reformation of religion. After reformation people directly applied secularism and neglected spiritual life. Greene came to deal with this issue, he wrote his fictions about evil, goodness, and spirituality. He believed that after European revolutions, modern societies and their works have made humanity useless. Greene tries to deal with them as a calm preacher and introduce relationships between themselves in society and relationship with God.

Greene mentions the readers that they cannot live comfortably if they neglect spiritual life. He writes about sin, redemption, and spirituality in order to save people from the power of evil. Greene sensed a space in the hearts of people, which was the dark side of their sin, so he wanted to fill this empty space with his writings. He shows good, bad, love and faith in his fictions. Greene suggests redemption for people to find the power of God and His presence every time. He teaches readers that they can find a peaceful life by finding their Lord even they have committed danger of sin; it is quite possible to redeem themselves by touching the door of Gracious Lord. Greene gave English literature a spiritual dimension and stood opposite Secularism and Materialism (Sheehan, 1960: 73).

Greene reminds his readers another life after death, however you feel tired here but this life is so short and there is no value in this world except doing good actions. However, it does not mean you have no reward in this world; of course, redemption, and repentance make you happy. In addition, getting a happy life is the main goal for every human that has the heart. Our heart is the most important part of our body so the heart is the only place that feels sadness or happiness, badness or goodness. That is why Greene interested in the inner side of humankind, not just the facade. Greene wrote many great novels including *Stamboul Train* (1932), *England Made Me* (1935), *A Gun for Sale* (1936), *Brighton Rock* (1938), *The Power and the Glory* (1940), *The Ministry of Fear* (1943), *The Heart of the Matter* (1948), *The Third Man* (1950), *The End of the Affair* (1951), *The Quiet American* (1955), *Ways of Escape* (autobiography) (1980).

Greene won some prizes during his life for instance: Jerusalem Prize in 1981, Edgar Grand Master Award and Dos Passos Prize. The Modern Library was recorded Greene's '*The Heart of the Matter*' in the '100 best English-language novels of the 20th century' it was a famous American publishing company in 1998 (Wise & Hill 2012: 18). In addition, he died on April 3, 1991.

Greene tries to demonstrate the power of God's kindness, he shows in his works that sinlessness is impossible for humanity, all the characters are sinful but at the same time, all of them internally know their sins and they try to charge themselves with puritanism. One of Greene's views is that only those who have the awareness of hell and ability for death are those who have the ability for redemption. In this example he shows, when Scobie in *The Heart of the Matter* states, "Only the man of good-will carries always in his heart this capacity for damnation" (Greene, 1948: 82). He means that the ultimate criminals are those who do not obey God's

orders. Redemption is the matter of the believers; it stands to the ones who believe in a life after death. In addition, it is doubtless that Greene's inflexible promise to this reality in fictions that accounts mainly for his worldwide readers. Christ has been characterized in Greene's novels as the Redeemer. Hundreds of religious philosophies and histories are caring for the fact that those who agree with the belief of hereafter are mostly those who hope eternally for redemption. Greene's novels have recognized as Catholic stories, but for Greene, the issue of morality, redemption, and spirituality are public concerns to all searching for God's forgiveness (Simpson, 2013: 65).

In his works, a point is considered; a character's pride is not the basic problem. As an instance, it is not about Adultery, fornication, sacrilege, materialism or despair. These are demonstrating individual's fights with sin in this world, and the individual giving them up or the notice to them for a spiritual purpose is always the means to redemption. Whoever from the Greene's characters touches redemption is finding it. Greene's major characters are the pastor, the disdainful, the criminal all are sinners; many of them are great sinners; Greene shows their way to repent and ransoming from sin (Zgierska, 2014: 165).

1.2. Critics on Graham Greene

Haber writes about Greene as states: "It was no accident that later Greene found in Catholicism a metaphysical frame of reference for both his fiction and his personal life". (Haber, 1957: 258)

Reeve-Tucker in his thesis "Evelyn Waugh, Graham Greene, And Catholicism" states about Greene that says Greene disagrees with the new modern life of western societies; he criticizes the power of their body but neglecting their insides. He disagrees with the political parties, the rule of government, and occupational empires who have slaved people to the company and money. He states that western people relationships with religion have damaged because of their terrible living conditions (Reeve-Tucker, 2012: 8).

William Golding pronounces Graham Greene as solitude one who was in a class by himself, He will be read and remembered by continue publishing his writings when he was one of the ultimate twentieth-century speakers of awareness and anxiety (qtd. in Gravdal, 2004: 7).

George Orwell says: "[Greene] appears to share the idea, which has been floating around ever since Baudelaire, that there is something rather distingue in being damned; Hell is a sort of high-class nightclub, entry to which is reserved for Catholics only" (greenland.tripod.com).

The Washington Post describes Greene as “One of the finest writers of any language”.

Norman Sherry says, Greene had the most open eyes for social anxiety, the optimum nose for smell humankind feebleness, and was honest in his comments (The Independent).

John Updike in one of his writings says about the three novels of Graham Greene, which are *Brighton Rock*, *The Heart of the Matter* and *The End of the Affair*, he declares that all of these books maintain to greatness; they are powerful, strong, and loud in criticizing. After he starts as an author under the inspiration of John Buchan and Joseph Conrad, Greene's ability at creating thriller designs and his rather sensibility had come together, at a great level of cleverness and desire, with the exacting terms of an internal religious discussion (*The New York Review of Books*, 1990).

Auberon Waugh describes Greene as a teacher of social and economic as states, “Graham Greene taught us to understand the social and economic cripples in our midst. He taught us to look at each other with new eyes. I don't suppose his influence will ever disappear” (The Independent).

Evelyn Waugh wrote of *The End of The Affair*, as it is a singularly lovely and moving story. It has a variety and precision of skill. The lover's relationships with husbands with their silly mutations of pity, dislike, friendship, protectiveness, and hatred have been defined ideally. For the first time in Mr. Greene's work, there is humor. The protagonist is constantly lovable. Continually, Mr. Greene has gone in entirely into a scene of high passion which anyone else would have avoided (qtd. in Stannard, 1984: 357).

CHAPTER II

Morality and Redemption

2.1. The Concept of Morality

To understand the definition of morality many sources have been used to clear more about the topic. The simplest answer to the topic in the human attempt is what is right and what is wrong about our activities, thoughts, and actions to peoples around us, and what is good and bad about our being that we are and what our job in the world life is. Intellectuals and philosophers have been attempting to provide answers to these questions for hundreds even we can say for thousands of years. Morality can be defined as choosing a right way between good and bad in the sake of getting pleasure, nothing can be truly agreeable without comforting the heart, for getting this agreeable humanity does some action to be happy (Graham & piercarlo, 2018: 18).

Cambridge Dictionary defines morality as “a set of personal or social standards for good or bad behavior and character, and the quality of being right, honest, or acceptable.” In addition, the Oxford Dictionary explains morality as values concerning the division between true and mistaken or good and immoral behavior. Theorists entire the world have debated the meaning of morality for hundreds of years even thousands. Aristotle who always describes as the father of philosophy, he recommended that one could define “what is moral by examining the mean between two less desirable extremes. For example, courage is a mean between fear and thoughtless rashness”. Also, Plato recommended that to know the moral is to do the good. Moreover, he thought that a moral person is a truly pleased person because individuals always desire their own gladness (Joseph, 1934: 168).

Morality is a cipher that humanity uses it to distinguish between right and wrong. This code comes from a number of elements: faith, nation, philosophy, education, childhood, and past. It is not easy to decide what a person's morals are. We can say every society has a different moral standard, they influence by their religion or environment. Someone focus on secular morality and someone focuses on religious morality, but separating morality from religion is too difficult because it is a big force to keep the world from falling cravings and stupidity. Morality is always against human immoral wishes (Graham & piercarlo, 2018: 11). Personal morality is important for our contacts with our fellow individuals. Following the main moral codes, make us

dependable by others. We need morality to organizational culture and civilization; these codes became basic of many of our laws. Morality is vital because it helps you not live just for yourself but also to treat others with honor and veneration.

Some verses in the Bible have made main basics to its followers that related to moral aspects. Moreover, they taught from them such as the commandments that come in the book of Matthew about love and respecting neighbors as states, “Love the Lord your God with all your heart and with all your soul and with all your mind.” In addition, after this verse another verse comes about loving neighbor as says: “Love your neighbor as yourself. There is no other commandment greater than these.” All the Prophets hang on these two commandments” (Matthew 22:39-40). These two rules are the Bible’s law for acting morality. Just loving God totally and love others how you love yourself. Therefore, it tells its followers that moral life is living in love with God and His creatures. Two aspects linked to each other to demonstrate morality. The moral guidelines that the Bible gives are not done just out of fear of God but certainly, there is a recognition of God’s judgments. When peoples understand why moral exists at that time, they act morally. Morality exists is to protecting humanity not restricting humanity, we do not avoid killing, lying, forbidding sexing just because we fear God’s judgments but also because the Bible shows to the followers all human shall live respectably. Practicing morality in acting firstly must be the individuals know to their sins and try to obey God’s law by their own labors. Repentance demonstrates this confession and honesty. The followers must accept God’s will and have to love His, after that the forgiveness of God comes to them. Moreover, submission to the converting power of the Holy Spirit that permits any Christian or Jesus’s followers to practice morality, to live a moral life (Sutton & Schmidly, 2016: 25)

2.2. The Concept of Redemption

In order to understand the title fully, firstly should be identified the definition of redemption. The Oxford Dictionary labels redemption as the act of saving or the state of being saved from the power of evil. This issue has taken a special place in Christianity religion and the priests are preaching their followers to redemption. They believed that everyone needs redemption because Man’s natural condition has been created as uncomfortable and always they like many desires and sin. They commit sins because they sometimes do not know about principles of the religion or they do not care about ethical values. They think that everyone needs the glory of God and Christ's redemption has freed them from guilt if they believe him. Bible in

the book of John says, "Salvation (Redemption) is found in Jesus, and only in Jesus, who is God in flesh, and who died for our sins" (1: 14). Redemption includes many purposes like endless life, the forgiveness of sins, honesty, rescue from sin's slavery and peace with God. Christians believe that Jesus has paid a fee for his followers through his death. Furthermore, his blood has exchanged an uncomfortable life for happiness for them. Scripture is quite clear that redemption is only possible through his blood.

Merriam-Webster explains redemption as the performance of making something superior or more suitable. Otherwise, it is swapping something with money. If you ask someone who believes in secularism about the meaning of the term of redemption, they might give you a different explanation than somebody who believes in Christianity or any other religions. The secular definition of redemption is the act of redeeming or apologizing for an error or mistake, similarly defined as the idea of making something or someone developed or more agreeable. Under the frame of this word, we could also say the switching of something to something else in terms of significance. That is the secular definition of redemption but the meaning of redemption in holy books such as the Bible has a different meaning as has explained previously. For further supporting the previous definitions Greeks definition has been shown for redemption as they used "lytrōsis" for redemption, it has the exact meaning of "a ransoming, deliverance" or "a rescue" which is exactly what Christianity states (Wellman, 2014). Approaching more towards getting redemption, which is necessary to improve the clean spirituality, loaded with the dignity of oneself; it is obtainable through the characters of Greene's fictions. Moreover, in Greene's works Hurting body is the way to getting redemption. Greene sets the path of Catholicism, which enables followers to deliver from the obstacle of his sins.

2.3. Definitions of Selected Terms that are Related to the Topic

1. Purification

This term is near to the topic and may be seen in the texts in the thesis that is why explanation for this word is necessary, purification defines as the act of removing harmful substances from something as Cambridge Dictionary defined. On the other hand, it can be defined as an act of freeing from impurities and filthiness. Acting purely for the sake of God and worshipping God correctly are causes to gain purification. The purity of intention and justice are also the basics of all good deeds.

2. Salvation

Salvation defines as something that avoids a threat, damage and hurt. Salvation in some religion is the state of entire confidence in God that will save those who out trust Him from the punishment of Hell for their sins and immoral acts in the day of Resurrection. For this purpose, they punish themselves during earth life in its place of the last day. It is liberation from the power and the effects of sin. One of the scholars of Islam defines salvation as states, “the only means of salvation and deliverance is sincerity. It is of the greatest importance to gain sincerity. A person should understand that what gains sincerity for his actions is his doing them purely” (Nursi, 2013: 64).

3. Saving, freeing from sin

Saving is protection from danger or destruction. To save heart to not connect any places to doing evil deeds or any sins. Freeing from sin in Christianity means those who follow Jesus they have the power to defeat sin through the Holy Spirit. Moreover, they live victoriously over evil; as the Bible states: “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom”. It also says, “In him and through faith in Him we may approach God with freedom and confidence” (Corinthians 3:12-17). The process of being free from sin does not mean that you will never sin again, but it does mean that your soul can be free of the slavery of sin.

4. Conversion

The Oxford Dictionary defines Conversion as the process of converting something to another or it is the process of changing belief or religion. In the current thesis, the conversion of religion sees in many scenes when the characters decide to change their belief.

5. Sin

A Sin is an act of breaking a religious law or could be defined as anything that opposed to good or opposed to the holiness of God as Merriam-Webster Dictionary states. Nature of humanity created to be committed in sin, even though, humankind is created in the soul of God but when Adam and Eve- the first humans- had fallen to earth because of their sins in paradise (Ibn Kathir, 2000: 6).

6. Ransom

The Oxford Dictionary defines Ransom as something that is paid to somebody so that they will set free a person who is being kept as a prisoner or something that is waged to offer for the release of someone who is held captive. In the view of Christianity, Ransom uses to pay a fee for freedom a person or more than a person, they believed that Jesus had paid the followers fee as a ransom for all by giving his soul to free them from sin, death and, hellfire. Obviously, Jesus paid the ransom for their lives to God. That ransom was Jesus's life; it sacrificed his own blood, because of this death, his followers on earth have the chance to be forgiven by God (Gooding & Lennox, 2013: 52).

7. Reparation

Reparation is the act of giving God something or doing something like good deeds, charity, helping others, and teaching others to God in order to show that you are sorry for disobedience that somebody has done. Reparation is a spiritual idea thus belonging to some of the deepest secrecies of the Christian faith. Make reparation to God is upgrading the faith again and hurting owns self to clear from sins. The Bible mentioned this term as states, "But if the individual has no close relative to whom reparation can be made for the wrong, the reparation for the wrong must be paid to the Lord for the priest, in addition to the ram of atonement by which atonement is made for him." (*Bible New International Version* 5:8)

8. Rescue

Merriam Webster defines this term as to free from confinement, danger, or evil. Moreover, it is clarified as saving somebody or something from a dangerous or harmful situation, free from sinking in the water is a rescue or saving from fire. However, in this thesis, Rescue term has been used as free from sins, by means of sin is the most dangerous thing, as Greene believed. The real rescue is rescued from wrongdoing. For restoring honest, rescue from dishonest. For returning love, rescue from hate. For restoring wisdom, rescue from silliness. For receiving mercy, rescue from punishment. For supporting the explanation two verses in the Bible

have taken as states, “I have not come to call the righteous but sinners to repentance” (Luke 5:32). The request of Jesus Christ is a call into a life full of peace, cheerful, modesty and out of sin and criminals. Making followers means in the Book of Matthew, “teaching them to observe all that I commanded you” (28: 20).

2.4. The Relations between Heart, Mind, and Soul

Greene shows the spiritual life of western societies in the period of secularism, materialism, and Marxism. To be clear the topic; these three concepts and their relations to each other should be explained. It is the reality that the self and the soul are equal, the soul is a special production of God that just God knows how it is. It is clear, the soul is different from being, and the soul is a different being. It means that the soul is special to humankind and another creature has a different matter. The Soul is the most qualified kind of the life that God has made it special to humanity. Soul has the ability to develop, doing sin, doing good deeds, it can come and it can go, this is in relation to humankind but other creatures have only existence. So when the soul goes to the body it becomes self, because it the soul not praised and not dispraised but it is possible for the self to praise or dispraise. After entering the soul to the body, it can do beautiful moral deeds or does sin. The soul out of the body cannot do anything. While the soul enters to the body; it uses the body with muscles, desires and everything of the body, it can use the body to good and it can use the body to sin (Bapir, 2015: 95).

Psyche in the Holy Quran according to Bapir has three elements: Self-accusing, Self-blaming, C: Self-Secure. By entering the soul to the body, it becomes the Self. The Self is going through these steps, it may become the worst Self as in the Quran Allah says: “Indeed, the worst of all creatures in God's sight are the ones who have denied the truth, and therefore will not believe;” (8:55). It can be different as states; “Indeed, We already created man of the fairest stature, thereafter. We turned him back to the basest of the base, except for the ones who have believed and done deeds of righteousness, so (these) will have a reward bountifully unfailing” (Quran 4: 6). These steps of soul journey can be seen in the study when the characters fall in sin; they go through the first step, which is Self-accusing, while they blame themselves and show repentance they go through Self-blaming, when they pay for their sins, they go through Self-Secure or they ask God to forgive them.

Let’s explain mind; there is no doubt that mind has a relationship to the soul and heart, humanity uses the mind to thinking to things by support the soul, without the soul the body has

no ability to understand or know anything. It is possible for the mind to keep the information but without the soul, it cannot use it such as how the soul uses the other parts of the body towards morality or sins. Habitually, an individual will have a good mind, and then choose not to use it or contain it from thinking understandably, when it comes to substances of faith and religion. He will transpire living one of the disloyal and will be held answerable for his unfamiliarity in religion. It needs to discuss natural mental for it is what God has settled to all, and it is what makes us answerable for our performance. The mind is talented to understand and the process of speech. And the mind is able to project intelligible and non-conflicting beliefs. Those who right that Abraham was a Christian or a Jew is denying themselves since both Christianity and Judaism came long after the stage of Abraham. Therefore, God asks the Christians and Jews why they do not use their mind as says: "O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?" (Quran 3:65). It means the mind has the ability to understand evidence and manifestation of truth. People who use mind are able to learn treasured lessons from the events of life. The mind supports us to learn from the lessons of history. The mind allows us to comprehend and appreciate the signs of the Designer (God).

Also, the heart has a relationship to the soul, the job of the heart includes cruelty and severity in dealing with people, faith, sickness, trouble, repentance, rivalry, guidance, assurance and peace, soundness, sinfulness, love, thankfulness, fear for positive environs, and mental. Fundamentally, the heart responds notably to subjects related to wickedness and goodness. There is a proximate and collaborating relationship between the heart and the mind, mainly about the issues of feelings as well as issues related to making selections that including those about good and evil. People with enthusiastic and good lifestyle appreciate the agreement of the mind and harmony of the heart. Though negativity and wrongdoing may be related to mental and heart sicknesses. Thus, basic good features of love, obligation, care, acceptance, division, understanding, helping others, and witnessing God's teachings not only are satisfied in the hereafter but they also bring peace of the mind and reliability of the heart during a person's life on Earth, making his/her life better and more pleasurable. The healing signs from the heart, which have a self-motivated impact on the anxious, hormonal, and resistant systems, give an indication that the heart not only causes but also makes decisions and acts for the happiness and comfort of the body. Thus, the heart could be called as a part of the brain but placed in the

chest because of its magnitude and for the fitness of its other roles. While Man has sadness, he is feeling that his heart is painful; oppositely, when he has gladness he feels that his heart is so relaxed. Therefore, it is possible to say the heart is the center of the decision and the mind is the center of thinking. Moreover, these twins have relations to the Soul, without soul they are nothing, and they cannot do anything. Holly Quran is the best supporter to give more information about the heart when it says: “the ones who have believed and whose hearts composed with the Remembrance of Allah- verily in the Remembrance of Allah the hearts are composed” (13: 28).

The reality of the matter is that the kind of occupation that ordinary believers are obligatory to perform the needs of them no more than believing in confident truths without observing them through their senses. The function commanded by God to the Prophets is such that they ought to have straight information of the truths, the receiving of which they are required to call others too.

CHAPTER III

The issue of Morality, Redemption, and Spirituality in Graham Greene's Works

The major characters in the Greene's fictions are sinners, the whisky Priest in *The Power and the Glory*, Rose in *Brighton Rock*, Sarah Miles in *The End of the Affair*, and Scobie in *The Heart of the Matter*, all the characters are involved with evils. However, all of them have a love for others in terms of mercy and guidance. Moreover, to acquire redemption they try to go through the love of God and repentance. Greene believed that life without evil is unbelievable; a perfectible human being leading a perfect being is something Greene cannot consider. Only through anxiety, strains, and hurt can life be lived according to its vital drive.

As Greene believed, from the novels two groups have, they have a different philosophy about life and death. The first group is collected of men who think very little, if at all, about the determination of their life. They are not responsive about morality and worshipping God. They are the Ida Arnolds of *Brighton Rock*, the Parkises of *The End of The Affair*, the Harrisses of *The Heart of The Matter*, and the mestizos of *The Power and The Glory*. The second group sees there is God. Human happiness and excellence a fact that only in the worshipping of God can acquire. It is to both of these groups that Greene leads his novels; as a Catholic, he distinguishes that God is the end and purpose of mortality life (Sheehan, 1960: 114).

The Catholic vision of evil can finest be understood in relations of the intention of the specific soul. God generated man for Himself and man's well-known soul can find gratification only in the control of God - face to face. The one excessive evil in human life and the reason for all man's sadness is sin; sin carries away people from his Creator and distresses the achievement of his goal. Man must not do everything that will distance him from God. Simply sin is a crime against God. Even though the sin is a fault against God, the sinner cannot offend the Unchallengeable God; he harms only himself by spinning away from his Maker (Kuczok, 2018: 4). Sin is the ultimate evil, which weakens a human soul by prevention it from God. However, no human being, not even the extreme sinner, straight or clearly turns away from God. Such a performance would be unbearable, for the human will pursue its own highest good. The human beings sins by rotating toward something not

allowed by the rule of God and sin becomes the willful predilection for some limited pleasure rather than for the Immeasurable Good, which is God. The sinner characters sin of Greene's are, for the most part, sins of self-importance. Sins of superiority are distinct as being dedicated under the stress of hunger, strong feeling, or the force of custom. In addition, their sins are sins of weakness, which are done under the same worries.

Characters of Greene' immoral acts are intended actions. They are acts of the spirit in contradiction to the laws of God. Man's will can be inclined by his aim, by his cleverness of appetite, by man, and by God; but, since God is extremely good, and not at all evil, it trails that God is never the straight reason of sin. As the reason of all being and all deed, Father Walter Farrell says, "God is the cause of the being in the act of sin". But the lack of order in the sinful act, ". . . comes only from the defective or sinful will of the sinner" (Sheehan, 1960: 105). The basic root of sin is within man himself. The strong point of the desires can confuse man's reason and lead him to justice that something can be done which is bad. Sarah Miles knew that sexual contact with any other than her husband was sinful but she released it in her case on the request that she had an obsessive love for Bendrix. The strong point of her passion did not defense her but it mired her reason from making a moral judgment of her acts. Scobie's disappointment for his fellow men affected his suicide; it did not justify his actions, but it did delay his making a correct judgment. The whiskey-priest's love of self, his desire for support led him to stay in the secular state long after all other pastors had escaped.

3.1. *The Heart of The Matter*

In *The Heart of The Matter* Greene prospers in transmission his significance and reason of Scobie's actions through his dreadful intelligence of the crime. Henry Scobie is a major character and a police officer in a British-controlled West African colony. He is clever but lacks self-awareness in his Belief. He yearns for peace and simple life. He feels a strong sense of shame and blame for the ugly activities; he always tries to save his wife's pleasure even though he does not love her, at that time he has a relationship with young Helen Rolt commonly out of ethics. He fights internally to pure his sins with his Catholic faith and this kind of thinking leads him to kill himself at the end. His doubt is a result of religious principles that force him to see every problem as a moral battle. He is an honest man; he cannot hide from himself the fact that he is an adulterer. Helen Rolt is nineteen years old girl; she is nasty and childish. Scobie's pity for her ultimately leads him to immorality. Helen is an

irreligious person and does not interest Scobie's faith. Scobie does not see himself as a free will man; he believes that another hard fate out of this world life waiting for him. He is simultaneously despondently haggard towards God and thoughtless of his wrongs towards God. Simultaneously he wants to serve his wife but immorally loves Helen.

Scobie feels responsible for his wife even he does not love her enough but he refuses to divorce her. He always tries to make her happy; he borrows money to his wife from Yusuf. Yusuf is the closest friends of Scobie. Scobie's crime clues him into the evil that an apparent good may consequence and Greene succeeds in carrying the sense of dejection as it worries at his character. Scobie's disappointment and his sense of gloom are indices of Greene's start of the purging sorrows of man. The apprehension of the writer is what will happen to Scobie at the conclusion; whether annihilation of Scobie will get him to paradise or hellfire. This story of hardship is development through several stages of evil, each stage more sincere than the one before. The first, a break of government rules, is minor and could be secret as nothing more than carelessness. The last, the highest act of despair is the unforgivable sin. Scobie, like the whiskey-Priest in *The Power and The Glory*, is a fatality of his own vices instigated, in a quantity by the land. The location of *The Heart of The Matter* is the Freetown of a tour without maps. The town, a haven of call for warships for the duration of the war is a place of dishonesty where even teenagers in abstain like a nursery verse principal seamen to brothels. Evelyn Waugh called the town, parasitic; it means corrupt (Sheehan, 1960: 155). Universally in the town, one can always perceive the scent of human unkindness and injustice. Still, Scobie loved Freetown because on the shore human nature had no time to hide. No one in this town could preach Christianity on earth.

Why do I love this place so much?... Heaven remained rigidly in its proper place . . . and on this side flourished the injustices, the cruelties, the meanness that elsewhere people so cleverly hushed up. Here you could love human beings nearly as God loved them, knowing the worst (Greene, 1971: 24).

Nevertheless, this is a sign to battle with the hypocrisy that grew everywhere. Scobie saw, for instance, that when Wilson first arrived he announced honestly. A few months would alteration that, and Wilson would be talking like the break of them, saying a thing and the meaning is the opposite. How then was it probable to say that human nature could not mask itself? Scobie knew that everyone was predictable to set up the right facade, to put on the

socially accepted mask. Scobie's responsibility was that he did not try to cheat. He did not trust that truth had any human standards. His honesty was a custom.

When Scobie was about fifteen years as an ambiguous Policeman in this colony of West Africa he lived simply. He observed himself purely as a man in the positions who had no occasion to break the more serious rules and when he prayed, he has always shown repentance. He knows himself that not free from wrongdoings and criminal sins (Greene, 1971: 13). He never considered his lack of serious sin as an asset and the only thing to explosion through his honor was a pity. In his daily job of trade with the natives, his wisdom of shame had helped him mete out fairness. Moreover to his certified obligations as an assistant police officer, Scobie had the personal duty of imagining being in love with his wife, Louise and satisfying his sense of duty-responsibility to her. The fewer he needed Louise the more mindful he became of his accountability for her pleasure. When he acquires that he will not succeed the self-effacing police commissioner he is unwilling to tell Louise “. . . for she depended so much on happiness . . . she depended so much on pride". These first divisions between Scobie and Louise established the note that will be kept. The reader is invited to add contempt to the pity Scobie feels for Louise, and to experience, for Scobie himself, a more exalted kind of pity, tenderness bordering on admiration” (Greene, 1971: 14).

Greene shows the first examples of sin in senses of Scobie to his wife as he sees this woman unattractive.

. . . her face had the ivory tinge of atabrine, her hair which had once been the color of bottled honey was dark and stringy with sweat. These were the times of ugliness when he loved her when pity and responsibility reached the intensity of passion. It was a pity that told him to go: he wouldn't have woken his worst enemy from sleep, leave alone Louise (Greene, 1971: 14).

It is somewhat incorrect with Scobie's disappointment, Donat O'Donnell witnesses, for his evaluation of the sleeping Louise to a combined of meat suggests an unclear understanding with flesh beings which is really revulsion and not a crime. However, Louise's ugliness at that exact moment that hit Scobie and produced the relationship; she looks like a good-looking human there would have been no need for his letdown. Scobie could fight the beautiful, never the unpleasant. When Scobie was passed over for upgrade, it was not he who hurt but his wife. When the choice was overturned, it was she who has revealed in it. Moreover, he

directly recovered her wish to live, while he created himself disliking her. She was so happy, so self-satisfied, one of the protected, and he was unwell by her adult blamelessness. He said himself that even God was a failure - a useful explanation for it allowed him to pity God and therefore to love God. Just before he committed suicide, he started himself loving Louise again but this love for Louise was limited on all sides by kindness. This love was not a beauty that he valued; it was mercy - Louise's letdown to stay young forever, her failure of anxieties, and the failure of her body. He now required keeping her, he stable back into mercy, and mercy is a part of love.

It is the Catholic Church's resolve on love warning pity that places Scobie's distinction above revulsion. Because of Scobie's weakness, Louise sweet-talks him into a promise that he will organize a path to South Africa for her. His intelligence of crime forces him to make the promise even though he distinguishes he could not increase the cash.

He would still have made the promise Even if he could have foreseen all that would come of it. He had always been ready to accept the responsibility for his actions . . . Despair is the price one pays for setting oneself an impossible aim. It is, one is told, the unforgivable sin, but it is a sin the immoral or evil man never performs (Greene, 1971:41).

Scobie's disappointment is a weakness basically, a weakness that cannot bear the sorrows of another and thus powers him into foolish promises. Scobie is running to the very advantage of damnation every time, his pity powers his purpose for his promises source him to sin fatally. Scobie's harms of his own ethical code make him aware of his ever-growing need for what he alleged peace. He fantasized of it by night and by day. Peace appeared to him the most beautiful term in the language. He always thought of peace equally with the supplications of the Mass. "My peace I give you, my peace I leave with you: O Lamb of God, who takes away the sins of the world, grant us the peace" (Greene, 1971: 41). But God's harmony never comes to Scobie. His peace was additional stained when he is obliged to journey to the area of Bamba and examine Commissioner Pemberton's suicide. At Bamba, he talks with Father Clay about the immorality of young Pemberton. Scobie senses that it was no sign of misery, for Pemberton was not a Catholic, "if you or I did it, it would be despair". "The Church's teaching . . . Even the Church can't teach me that God doesn't pity the young. . . Scobie broke abruptly off" (Greene, 1971: 64). The presence of Pemberton's body will return to Scobie when he

plans his own suicide, "Christ had killed himself; he had hanged himself on the snappy as surely as Pemberton from the picture support" (Greene, 1971: 140). Scobie's argument that Pemberton's suicide would have been morally thoughtful had he been a Catholic obliges to point up writer's idea that a Catholic is more skilled of evil than anyone else for a Catholic knows what's what and ". . . 'we know the answers' ... 'we Catholics are damned'" (Greene, 1971: 167).

Scobie did not or could not make up his attention, which it should be. As a Catholic, he has distinguished the answer but is confused in his thoughtful and feels there is no answer.

"I've given up hope," he said.

"What do you mean?"

"I've given up the future. I've damned myself."

"Don't be so melodramatic," she said. "I mean the real future - the future that goes on."

She said, "If there's one thing I hate it's your Catholicism. I suppose it comes of having a pious wife. If you really believed you wouldn't be here."

"But I do believe and I am here," he said with bewilderment,

"I can't explain it, but there it is. My eyes are open. I know what I'm doing. . . (Greene, 1971: 177).

He is enthusiastic to desecrate God because he loved Helen and Louise. The origin cause of his collapse is his misunderstanding from the crime that leads him continuing his link with Helen rather than abandoning her to Bagster. He said, O God, I am the only shamefaced one because I have favored offering you hurt moderately than stretch pain to my wife or Helen because I cannot identify your punishment. I can only see it; this was what human much-loved had done to him. With Louise at his side, he stopped at the Relationship rail and made one last effort at prayer before the priest put the Body and the Blood of Jesus Christ on his tongue, "O God, I offer up my damnation to you. Take it. Use it for them" (Greene, 1971: 171).

Scobie who was in 1942 in West African became a Commissioner of police at the first of his story and he had come from British; he had good behavior and a good heart, but he had involved the battle between his sexual desires and goodness in some scenes. In one of the scenes, Scobie angry with his friend Yusuf and tells him not to say more crossly, but the goodness of Scobie had made Yusuf choose him as a friend, so Yusuf answers to Scobie:

Your words are harder than your heart, Major Scobie. I want to explain why in my soul I have always felt your friend. You have made me feel secure. You will not frame me. You need facts, and I am sure the facts will always be in my favor.' He dusted the ashes from his white trousers, leaving one more grey smear (Greene, 1971: 66).

Security in our life is so important and this term connects to our soul when we feel secure, we cannot live in a frightful life, so Yusuf describes his friendship with Scobie as feeling secure for his life, he knows that Scobie has a different and smooth heart that is why he loved him. The writer shows the performance of Scobie as respectable deeds and shows his personality effects on others.

Greene takes a remarkable theme to expose the calamitous effect of such errors as in the characters that can extinguish a man. The mistakes of Greene's protagonist Scobie in *The Heart of the Matter* depart him from the way of evil and sin, and finally get him to the way of goodness and morality, which is a need for any true believer. This is explaining how the writer assists these basics through his narratives in a great way and established behaviors. After Scobie had loved a girl and had done other sins, he feels regret and in a scene, he shows his soul's need for life, therefore he thinks about his bad deeds and disobeying God during his past life.

“Scobie thought: if only I could weep if only I could feel pain; have I really become so evil?

Unwillingly he looked down at the body...Oh God, he thought, I've killed you: you've served me all these years and I've killed you at the end of them... You served me and I did this to you. You were faithful to me, and I wouldn't trust you.

‘What is it, sah?’ the corporal whispered, kneeling by the body. ‘I loved him, Scobie said’ (Greene, 1971: 189).

He finds himself in front of God and he thinks that he speaks for Him, therefore, he said to God: “Oh God I've killed You but you served me” (Greene, 1971:189), it means Scobie has numerous bad deeds but you did not punish him. He knows that the way without God is full of obstacles, he cries for himself because he has forgotten God and did not trust him yet. One of the corporals with him feels strange with Scobie and whispered to him, what is sah? Scobie answered to him that he loved him.

The characters in the novels go with a purified heart and dignity towards God; they know have sinned but show repentance. Moreover, they ask the surrender of God will not punish them on the last day. Greene represents the Catholic way of removing sins. He writes the ways to be good for self and to be good to others and satisfy people. Greene records this awareness through the protagonist Scobie. In *The Heart of the Matter*, a lot of suffering is seen in the life of Scobie. Scobie involves much terrible effect of immodesty and crime. He is between two conditions, he wants to be a good Catholic and be good to his wife Louise but at the same time, he follows his bodily desire to keep an immoral sexual relationship with another woman out of religious values. He cannot give Helen up and at the same time stays with his wife Louise, this deed continues because he likes sexual desire. He obeyed his animal desire for full his bad wants. He knows to his sins, but lack of knowledge made him choose this way and he keeps on the critically performed way for years. It makes tightness in Scobie's attention in this step but he has to feel pain a lot in the future stage of his life. He loves God and knows about God's ability but still, he does not put trust in Him. He finds the world as a hard examination so sometimes fail but he must try to rise up and go towards Redemption and forgiveness. This theology gets him to a time he punishes his body even he persuade to kill himself. However, Greene sees that wrongdoers are very near to God if they show repentance.

Scobie loves God a lot and respects others every time. He thinks about people for their situation, and he regrets his sins that he has done such as adultery and deceit. Finally, he decides to suicide himself for satisfying the soul that hurt him a lot. His wife thinks Scobie does not love her but in one night Scobie calls his wife: "Good night, Louise. You know I love you," he said with careful lightness. "Of course and I love you." "Yes, Goodnight Louise" (1971: 312). This word has so many means for Scobie because he wants to go to heaven and maybe he cannot see his wife for tomorrow. Therefore, his wife kissed him and he told her goodnight Louise, I love you and Louise told him back of course and I love you too. But after leaving his wife what happened to Scobie? He decides to swallow the pills, so he swallows six tablets together to make a lot of pain and become a reason to suicide himself. He thinks at the last moment of his life about his matter that had been absorbed by the final hurt. He cried aloud, "Dear God, I love..." but the effort was too great and he did not feel his body when it struck the floor or hear the small tinkle of the medal as it spans like a coin under the ice-box" (Greene, 1971: 206). He finds a

comfortable life in killing himself and the happy life will come from the mercy of God to him after death, after swallowing tablets to kill himself he prays to God. The big motivator behind this deed is his sins and according to Scobie purifying from the sins requires physical punishment. Greene has demonstrated that the mercy of God is different from the criticism of people; it is different from what people think about that. When Scobie says: “Even the Church can't teach me that God doesn't pity the young” (Greene, 1971: 64). Understanding from the mercy of God motivates the characters to go towards suicide themselves on the way to God will remove their big sins totally for extra world life.

As Greene writes about belief and religion, he has presented that his characters that have chosen to act lack of awareness and gratefulness. They are under the new situation of modern society, they forgot a lot about their religious standards. To them, the mercy of God is complex and limited to any faith or religion. The writer appears in the last scene of his great book; *The Heart of the Matter* where the priest says to character Louise that he just sees insignificant things in his life, and that is merely immoralities and sins. Louise feels that Scobie follows Satan and make him a bad slave But Father Rank thinks difference he knows better about Catholicism, he believes that Scobie and Louse do not know about the mercy of Allah. This is a theory of the mercy, which Greene tries to prove in his writings, he wants to be a warner to society, he tells them they are free choices if they want they can go towards redemption, but if they do not want, they can do anything they want. In that case, they may go towards damnation. Greene represents that everybody has sinned but sins are smaller than the mercy of God, he shows the characters sinful but they are not giving up the hope to forgiveness of God. Scobie clearly says to God and show repentance for his sins, he discusses with God about his deeds that may get him to hellfire, “You’ll be better off if you lose me once and for all. I know what I am doing. I am not pleading for mercy. I am going to damn myself, whatever that means...but you’ll be at peace when I am out of your reach...you’ll be able to forget me, God for eternity” (Greene, 1971: 199). After doing many big sins, a great pray comes to Scobie, it means, love is a factor to slaves of God since they go to redemption or they make hope for themselves that God forgive them even they do sins. Whatever happened to Scobie at the conclusion, the one thing that can be supposed for him is that he engaged his confidence in God.

His sins have weakened his confidence in God; oppositely, he strengthened the chastisement of God by collecting sin on sin; and, what comes after this is a decrease of hope to forgiveness. By decrease the hope, he loses the spirit to show repent. Scobie's vice came into life through misfortune. Misfortune led him into lies and into weakness. Sin finally killed him, for there was a sure joining leading directly from his last action, his suicide, to his first submission to pity, expended on the Captain of the *Esperance*. However, Scobie's regret killed Scobie, not those to whom the disappointment was prolonged. Greene himself does not identify whether Scobie's pity damned him or protected him. Only God alone knows what occurs to Scobie for even in a created case there are features only God could trial. In addition, it appears that Scobie in *The Heart of The Matter* only Allah knows the association that exists between him and God.

3.2. *The Power and the Glory*

In *The Power and the Glory*, the writer represents the roots of sin, the foundation of evil, repentance, and redemption. He goes regularly with the main character when he starts from committing sin. After that, he passed by the repentance and redemption at the last time of Whisky Priest. Mexico like other places of western societies changed to a secular system and church power had removed. As appears in this novel, the last priest has remained for preaching in Mexico. The strange thing is that this priest is a big sinner, he drinks wine, and he commits sex. At the same time, he preaches people to the Catholicism. Greene applied two views in this novel. As previously has explained Greene criticized the modern society. In his belief the new regime promotes people to get away from spirituality; it can be said clearly in the novels of Greene new rules affect people even priests cannot escape easily from this threat. When the minister lives in a hard life for years in dangerous life in Mexico but he does not give up his preaching. The police search to capture him to punish him. The police punish those who hidden the priest, thus the religious woman advises him even judges him because he has become a problem to people. Another view in this novel is that the preacher is a big sinner and other people advise him like a moral woman because she knows the priest is a lecher, a wine drunk, a fool at Catholic principles. The novel stands between these two views, Greene focuses on the following Satan, bodily desires and the spiritual side. Greene has chosen a character to act of priest to preach people but understanding from the deeds of the

minister is not easy, just like the situation after the revolution of society against the Church. But the pastor has the capacity to carry a bigger problem which is the hungriness of humanity to spirituality life.

One of the standards in literature is asking about the name of the characters, so the name of the pastor is Whisky Priest, he has no name. This is a theory that Greene established that shows everybody can be a priest to his religion. Everybody can go on this way. Everybody does sin but the difference between the sins of the pastor and others is that the pastor does not influence people to do sin. It means he does not want to share immorality among society. He loves morality and sharing goodness but sometimes he commits the threat of Satan and sexual desires. He commits disloyalty, he drinks wine but in his mind, all of these deeds are corruption and wrong, he feels shame when he loves Brigitta. He is so tired so he wants to take a rest in Lehre's home and thinks about leaving Mexico but he is also is a preacher, he cannot go easily because people need him to redeem them from sin. Still, he is a part of Roman Catholic if he goes the replacement is a secular state. Greene presents that the priest even is sinner shall not be gone and leave Mexico to the new regime. It needs the rejection of people to modern life.

Greene shows that responsibility of religion is not just required on a pastor that is why the character tries to raise people against the Lieutenant. The writer simplifies that the Church must work through peoples not just inside the Church. They have to aware people, love them, help them, and show them the true path. Opposite the Church, the Government tries hard to remove everything that related to the religion, for this reason, they choose The Lieutenant who is so aggressor and atheist. The fight between religion and atheist is continuing until the last scenes of the novel. The Whisky Priest captured by the Lieutenant and he was transferred to the prison. He sees Calver who has bigger sins than he does, he is (An American bank thief and murderer followed by the Mexican police through the novel; he is lastly killed).

In *The Power and the Glory*, Greene shows the journey of a sinner for faith in God. The movement until recently had been to represent the quest of the good man for the benefit or for the peaceful city of God, but Greene worries himself with the bad man almost embracing the devil. The priest shows how the bad man can be saved from damnation (entering hell). The novel demonstrates how a priest, poor in spirit, weak in will and proud in the soul can be saved. It is unmistakable that Greene wants to establish and renews the

redemption theology that previously was destroyed. What is the final deed of the priest? Is he getting redemption? How much he loves Christ? How is he redeems as Christ did? And what happened to his at the end?

I'm not as dishonest as you think I am. Why do you think I tell people out of the pulpit that they're in danger of damnation if death catches them unawares? I'm not telling them fairy-stories I don't believe myself. I don't know a thing about the mercy of God I don't know how awful the human heart looks to him But I do know this ... that if there ever been n single man in this state damned, then I'll be damned too." He said slowly: "I wouldn't want it to be any different. I just want justice, that's all (Greene, 2015: 164).

The Power and the Glory reflected one of the greatest novels of Graham Greene because this one depends on real events that happened in Mexico in 1926 when the President Plutarco Calles tried to clean Mexico from the Catholicism completely. These days were not good for the Church and religious individuals that is why Greene wrote a novel about the troubles of Christians of these days. Every difficult event or war reflects on the writers like mirrors to wave their pens and starting to write the outlooks and events. Besides their brains, produce great books like Graham Greene's texts. Therefore, can be easily felt that the writer feels eager for his religion and his reflected issue appeared on the paper. The Whisky Priest is the protagonist of the novel. His heart struggles with sin, repentance, and redemption. He stands opposite the minor character who is The Lieutenant (police officer) that hates every religion.

The priest appears as he has some sins and he drinks wine so in a scene when the government army searches to arrest the priest. The priest and Maria were in a forest while the priest feels appearing light. He going to escape from them but suddenly returns his thinking and says:

If I go, I shall meet other priests: I shall go to confession: I shall feel contrition and be forgiven: eternal life will begin for me all over again. The Church taught that it was every man's first duty to save his own soul. The simple ideas of hell and heaven moved in his brain: life without books, without contact with educated men, had peeled away from his memory everything but the simplest outline of the mystery (Greene, 2015: 58).

From this text; we understand the issue of redemption as he says: “I shall go to confession” (Greene, 2015: 58). Confession is a process in Christianity to the sinners. When a follower commits sin, the priest shows him the way to redeem but the sinner must firstly show his repentance to be forgiven by Allah. After this action, a new life will begin for him. The best plan for salvation is thinking about hell and heaven without educating by anyone as Greene has clarified before.

In *The Power and the Glory*, the condition is made of violence, terror, corruption, foulness, unhappiness, and illogical outlook. It is the priest’s confidence in God and religion which controls his life. The unidentified hero of the original, who is a priest with steady faith in God and undeterred piety to his Roman Catholic Church is hooked to extreme drinking and has sexual connection with a woman, Maria who gives genetic to a daughter, Brigitta. Being tired of his successively away from one place to another to seepage police, the priest thinks that getting married and settle down in life by following the secular power can end his sadness. But he is as the only active priest in this city cannot make a relationship with the regime, it is not allowed. He has to preach to people only. This is the terrible section of this unnamed priest, which he hurts throughout his life until his death. He has always been a self-important priest who misapplications his specialist and leads him to trust that he can obligate any violation against the standards of the priesthood. He disguises his feelings of fear, misfortune, and fear behind the finish of pride and superiority. His softness for alcohol makes himself touched acutely in every situation he is placed. He is a bad clergyman who is embarrassingly aware of his letdown and exploitation. The dilemma in his mind makes him a guest wherever he goes, which navies him to settle that there is an unbridgeable hole between him and the people immediate him,

The Whisky-Priest, like Pinkie in *Brighton Rock*, is an anguished character who knows his insignificance and feels that in setting such an evil example, he has not allowed his God. His problem arises from his fear that he can do zero to redeem himself and that his entering Hell is a certainty as for him: “Happiness was dead again before it had time to breathe; he was like a woman with a stillborn child-burry it quickly and forgot and begin again. Perhaps the next would live” (Greene, 2015: 57). The priest suffers pains of morality for his separation from God; there is in him a positive wish for clemency and understanding with God. The Whisky-Priest’s fault is a cry of the suppressed image of God in him looking

for its foundation and end. The Whisky-Priest faces a tragic problem at every stage where his activities are examined by his faith in Christianity and harsh belief in God. Having illegal relations with Maria, difficult wine at the place of speaks and giving the sermon and helping people in their redemption in a formal of complete intoxication. He guides people not to follow immoral acts expecting people to get away from all these things. There is another battle in his mind where he guides people to face life without anxiety and misery but he himself lives as a brief to help people in their declaration and redemption. So the writer considered his protagonist characters like other people, they also follow their desire, they drink wine, they commit adultery. They are weak like another who lives in this world. Sometimes they defeat Satan and oppositely sometimes Satan defeats them. They are like others commit sin but they have a love for their religion and they have the wisdom to repentance. By creating his characters as a mixture of good and evil qualities, Graham Greene has beautifully blended their disastrous dilemma with modern spiritual vision and religious viewpoint.

After hurting people by Lieutenant and his police; Maria asks the Priest to leave the village and the people will be free from returning the police and making them troubled. "Now perhaps you'll go—go away altogether. You're no good anymore to anyone," she said fiercely. "Don't you understand, father? We don't want you anymore." "Oh, yes," he said. "I understand. But it is not what you want—or I want ..." (Greene, 2015: 68). What is important and related to our topic is answering the priest to Maria. In Catholicism, freeing has not allowed spontaneously to free everything or do whatever you want, you should return to the religion and what the Bible says. So even people do not want the priest but the priest should exist for redeeming people from sins, they should obey God's order. She said: "Suppose you die. You'll be a martyr, won't you? What kind of martyr do you think you'll make?" (Greene, 2015: 68). Martyrdom in Christianity comes from the doctrine of Jesus blood, they think Jesus has died for the sake of his followers; for saving people from hell so martyrdom in Christianity has a great price, moreover being martyr used as a fee for redeeming himself from sin that is why Maria suggests death to the priest and after that the priest will get martyrdom degree and village's people will be free from hurting again by the government's army. He has understood the great difference between the conditions of real-life and majesty of God in the hereafter. The Priest prays to God, "O God, forgive me - I am a proud, lustful,

greedy man. I have loved authority too much. These people are martyrs protecting me with their own lives. They deserve a martyr to care for them not a fool like me, who loves all the wrong things" (Greene, 2015: 81). Greene pays attention in his works that humanity was born to suffer in this world. Our suffering can be ended only when we die. The priest has a special love for people and every time he blames himself for his deed. This blaming is related to redemption and purification. He shows repentance in front of God for the sake of the village's people who they are victims of escaping the priest. Furthermore, he wants clearance from the sins because he has become a reason for hurting people that is why he counts his sins to pardon his selfishness as he describes himself pleased, immoral, grasping man. Greene looks for the problems of spirituality from the lens of Christianity and he searches for the reality of pain. As he has clarified, there are two reasons for Man's suffering; Man's sin and God's will. The bad Man suffers and involves challenging life as a price for his wrongdoings while the moral Man hurts as a test from Allah to get a greater grade and getting redemption.

Greene pictures the death of Mexico under its nonspiritual regime through bright details of decline, physical baseness, and unproductiveness. General Obregon looks as though it is prepared to sink, and raids of recent valiant generals are being enclosed quickly with mold. As the unwell and absent Tench walks toward the quay, he spits sourness into the street, becoming one of many people in the novel who definite their revulsion by hawking. The deadline is a fake device to save a declining state against the rain and the warmth, both moral and bodily, which constantly hovers to overcome it. The collapsing of Mexico is seen in taxicabs that have no passengers, motors that run only haltingly and occasionally, grandmothers who pillar back and forth noiselessly, locked in the prisons of their remembrances, and playground swipes that attitude like arms next to a derelict cathedral.

Greene's central point in the final stage is this: life goes on, some things are changing, and people who are lively enough, those who have a strong life disposition, can throw off their reserves and come to a greater understanding of the most important ethics in life. For the Fellowes, for the Jefe, and for Luis' mother, there is no hope, but for Tench and Luis, there is a small glimmer of hope. Meaningfully, as noted, the last trials of the novel are not seen through the priest's eyes. The story attentions minor characters in the novel because they are the ones who had guided and had a chance to be affected by the priest's, for this cause they must still play out their roles on life's chessboard now that the priest is departed (Kopper, 1986: 77).

"If you would let me come in," the man said with an odd frightened smile, and suddenly lowering his voice he said to the boy: "I am a priest."

"You?" the boy exclaimed.

"Yes," he said gently. "My name is Father—" But the boy had already swung the door open and put his lips to his hand before the other could give himself a name. (Greene, 2015: 183)

At the conclusion of the narrative a new pastor appears, Greene shows that even the state captures priests, even kills them, even hurts peoples who help pastors but new priests appear in the society because the society needs religion they need teaching morals and they need redemption. Moreover, this last stage is an indication of continuing church-state even the lieutenant's oppressive continued.

3.3. *The End of the Affair*

The End of the Affair is dealing with deals with the power of different loves. Maurice is the narrator of the story at the same time he acts as a writer. Greene shows divine love in this novel. Maurice loves Sarah and his love for Sarah is different. In this novel, the writer demonstrates how love changes the individual's faith. The characters in this novel have no faith in any religion and they do not trust God except Maurice. They live a simple life; they are under the modern world. Sarah is also a minor character, she wants the ordinary immoral human love and she stands against trusting the offensive of faith. Since finally, her thinking will be switching and her promise to faith become fully stronger. Sarah's doubting toward faith started from revealing miracles when a plane bombed but Maurice did not kill in that scene. One night during the war; they were together, and suddenly a bomb fell to them, Maurice was lying thus Sarah thought he looked dead then she prayed to God if He let Maurice live she will trust in Him. She said, "People can love without seeing each other, can't they, they love You all their lives without seeing You" (Greene, 1951: 76). Greene teaches the readers in this novel that Souls are can be saved from all evil forces and sufferings whenever they converted to loving God and trusting Him. For this theory we can find it clearly in the hearts of Catholics that they have taught from the Bible, as has come in the book of Matthew: "If you have faith as a mustard seed, you will say to this mountain, Move from here to there, and it will move and nothing will be impossible for you" (17: 21). In addition, Greene ultimately blames modern societies; moreover, he has a deep sense of

spiritual life. The main characters act in the sake of reaching redemption from this dark side of the secular system. The writer repeatedly falls into the conflict between sin and good, belief and moral values. Greene views redemption and enhances the possibilities of salvation. the total story of man; a humanized explanation of a soul tempted by false promises, climbing the unreliable heights of earthly glory and worldly happiness, only to be thrown into a hole of gloominess and despair. In this state, the soul of man is helped by the Divine Comforter. In his novels, Graham Greene conveys anew the same story. Seobie of *The Heart of The Matter* escapes his God only to seek His security in the sundown between life and death. The whiskey-Priest identifies at his hour of death that God was hungrier for his soul than the police detective was for his destruction and that it would have taken so little self-control and but a little bravery to have become a saint.

Sarah Miles sensed the love of the Divine Comforter when she admitted. "You God are too good to me" (Greene, 1951: 71). Even Pinkie Brown who believed in only one Satan felt the closeness to God when he watched with horrified fascination as the grey fingers of an old woman fumbled at the drops of her rosary.

Graham Greene has chosen themes that can never die. His writings are running in the world of the soul to find resolves to the problems of modern society, which is in the hand of seculars, in the hand of those who just care about the material, they are materialists. Greene tries to find gladness in the divine love of Almighty God for those who weak inside, poor in morality, and those who sinful. This kind of love is what He offered to Bendrix and Sarah. Greene asks, how many Bendrix's are there in the world who feels they have a reason for hating God? The love and peace He holds out to Bendrix are rejected for hate, "You're a devil, God, tempting us to leap. But I don't want your peace and I don't want your love . . . I hate you, God, I hate you . . ." (Greene, 1951: 109). Greene's *The End of The Affair* describes souls that know the love of God but escape it because those who do not care about the reality of spiritual life misunderstand them. The characters in Greene's novels are always guaranteed by a problem, the dilemma of a man rejecting continuous happiness for temporary happiness. The disaster of his characters is not that they could not find pleasure, but that they looked for it in the wrong places; they had only to submit to God.

Sarah's worries disallowed her from accepting His love, "I know I am only beginning to love, but already I want to abandon everything, everybody, but You: only fear and habit

prevent me . . .” (Greene, 1951: 41). God follows his game relentlessly and in the end, Sarah will have her fears and habits removed aside and will have made the jump that Bendrix feared. All of Greene's persons are looking for to escape from the Killer's love and to find other ways of peace. Scobie of *The Heart of The Matter* desires peace, but because of his faintness, he is unable to hold it. Hale, in *Brighton Rock*, when he first saw Ida thought that she would make a good hiding place, a place of darkness and silence and peace. In Heaven's search for the souls of men, the disturbed is fully aware of his complete and absolute dependence on God's love. “If I loved God, then I would believe in His love for me. It's not enough to need it. We have to love first, and I don't know how. But I need it, how I need it” (Greene, 1951: 73). God, who is Honesty, is also the one and the same God who is Love. He is God who loves greatly. It follows that if the man were to submit to this God who loves greatly the only answer is for man to love God urgently. It means giving up some stage of life which man holds dear. The requirements of man always seek a good even though higher stress may be placed on the shape rather than on the Creator. Sarah Miles in a minute of acknowledged dependence accepts the destiny that goes with the desperate love of God. She learns that giving up her Maurice is not enough; she must go a step additional and reject everything from her mind and heart. And in her disorganized thinking she miracles how she will exist if she removes everything.

Man needs well-guided wisdom when he goes to understand God's love in relation to his pain and sorrow. Scobie found it hard to comprehend a child's suffering in an open ship for days only to have her life end in a Freetown hospital. He could understand death but not the suffering before death. There are two views that man can take in struggling to understand pain and suffering. The one is the willpower to avoid pain at all costs. The man who takes such a view refuses to see that pain can have a positive value not only as an austere training of character but as a means to a deeper awareness and understanding of God. Bendrix, for Instance, said that his story was a story of dislike, hate generated by the pain and suffering he knowledgeable from the loss of Sarah. “. . . She had lost all our memories forever, and it was as though by dying she had robbed me of part of myself. I was losing my individuality; it was the first stage of my own death, the memories dropping off like gangrened limbs” (Greene, 1951: 113). The second view is finding evil in pain itself. Such a view likewise refuses to see in pain any redemptive values. Sarah asks, “Nobody will know that I've broken a vow, except

me and Him - and He doesn't exist, does he? He can't exist. You can't have a merciful God and this despair" (Greene, 1951: 74). Christ could have but thought of redeeming the world and it would have been, but He chose the embarrassing death of the angry with its bodily and spiritual pain and suffering in order to redeem man.

Greene states that man must accept pain and suffering as the effect of evil in the world and realize that only through pain anyone can be redeemed. Sarah realized that she must accept pain and trouble,

Dear God, I said – why dear? Why dear? - make me believe. I can't believe . . . I shut my eyes tight and I pressed my nails into the palms of my hands until I could feel nothing but the pain, and I said, I will believe. Let him be alive and I will believe . . . and then he came in at the door, and he was alive, and I thought now the agony of being without him starts. . . (Greene, 1951: 76).

Sarah needed only to remember that the irritation came after sin, not before. The thought of loving God created pain in Sarah's mind. If He loves her, should not squeeze Him? If not Him, who? Sarah could not solve her badly-behaved, But she asks dear God, what shall she do with this desire to love? God's love is such an odd thing to a man that he is frightened to hold Him; he is afraid that in giving God his finger He will grasp the hand. Bendrix does not fright goodness, but rather the pain which is its price. He fears God's grasping his hand. "If I ever loved like that, it would be the end of everything. Loving you I had no appetite form food, I felt no lust for any other woman, but loving Him there'd be no pleasure in anything at all with Him away. I'd even lose my work. I'd cease to be Bendrix" (Greene, 1951: 72). Bendrix feared spiritual goodness because it commanded a painful surrendering of what is evil. Scobie favored to hurt God because he could only envision what his hurting God would do but he could see what hurting Louise or Helen would do. His love for God was second to his love for Louise or Helen. Yet God is the often thought of but ever-present definiteness of all lovers. At first look, God appears to be taking away man's gladness but in the moment of submission, a man discovers that He cheated him. He has merely taken away the rubbish to give man the gold of His eternity.

One of the extreme plays of life is religion in the detection of a soul; trying to give man's infinity of gladness. When God follows the soul he shows a persistent lover, who will never leave the soul alone until He has gained it or been finally denied. *The End of The Affair*

is such a story, the story of God in quest of the soul of Sarah Miles. The themes of this novel are the wrestling with the love and grace of God, redemption, and rescue from sins, they are a very ordinary man and an apparently completely pagan woman, but one with huge spiritual potentialities. This story presents the fight between the love for atheist husband and love for God and the reality of religion. Even unlawful love is an eyeless, searching point in the wrong direction search for God. As the human lover wants, his beloved faultless in all things so to God wants all souls perfect. There is always the idea of the dual man in Greene, There's another man within me that's angry with me; there is always this duality in man's environment that Greene is troubled with. With Sarah, it is the duality of the known bodily desire and the unknown spiritual love struggling for the reign of her soul. In two ways *The End of The Affair* deferent from Greene's other novels. First one is the place. Clapham Common, a well-thought-of area of London, has been relieved for the steaming beach town of Africa or the unfaithful jungle of Mexico. The Second one is the characters. Sarah, Henry Miles, and Maurice Bendrix are ordinary and have been replaced for a heartless seventeen-year-old killer or a whiskey-Priest.

Bendrix behaves toward Parkis, the sad old detective, with consistent spite. Bendrix is a person with a considerable store of disagreeableness which has been developed by hatred and has been serious and stimulated by his upset love affair with Sarah,

The sense of unhappiness is so much easier to convey than that of happiness. In misery we seem aware of our own existence, even though it may be in the form of a monstrous egotism; this pain of mine is individual, this ... belongs to me and no other ... as though I loved in fact what I hate (Greene, 1951: 36).

Bendrix knows he is hateful for he says so normally, "Hate and suspicion and envy have driven me so far away. . ." But after Bendrix had gotten Sarah's note notifying him she could no longer see him his hatred becomes a desire. He begins to pleasure Sarah like a victim. He follows her through London, reveling over her fear. When she dies and his revulsion has lost its object he changes it and begins hating God. God had taken his Sarah and He should be hated as desperately as Henry and Smythe had been. Bendrix's hatred has left him near craziness and at the end of the novel, he is a near-man. After Bendrix's talk with Henry and

the pastor, it becomes clear that Greene had planned to this way. Bendrix has been nearly destroyed with hatred and unfulfilled desire. He justifies his hatred by stating it was just to protect himself and yet he knew, "grief and dissatisfaction are like hate, They make men ugly with self-pity and unpleasantness" (Mandalapu, 2013: 411).

Bendrix tells his story, which is not always easy to follow chronologically since the period range is rather long and the point of the situation moves back and forth over a long period. Bendrix with the affirmed purpose of doing research on Henry for a future novel about civil servants falls in love with Sarah. This love clues to an affair which goes on despite Henry Miles, a trusting and not too happy husband until a bomb attacks Bendrix's apartment house and injures him. Sarah, who was existed there, believing that Maurice has been killed, went for the first time to God, and promises to surrender Bendrix if only his life is spared. He is not dead and so it creates the process of her domination to the Love of God.

The End of The Affair shows a relationship between Love for God and love for bodily desires. The writer always in his style of writing brings Allah as a big part of his books. Bendrix is openly at war with God in Whom he disbelieves, This is a record of hate, Greene asks, could Bendrix disbelieve in God if he hated Him? God's love is often a strange kind of love. What kind of love was it for a woman which understood itself in more and more agony so that she had to beg for death since she felt herself too humanly weak to discard a comprehensible human love which grew and developed as love itself and her love of God deepened, "For He gave me so much love . . ." (Greene, 1951: 99). The love between Sarah and Bendrix obligatory lust for love cannot exist in the mind alone; minds cannot love without a previous meeting of the flesh. All kinds of feelings and mental states may exist before the bodies marry but they do not amount to love. It is a simple desire that has gone from Bendrix life and in its place is love. Sarah tried to encourage herself and Bendrix that people can love without seeing each other. It is an anxious cry and Sarah persuades no one, not even herself.

She said, "My dear, my dear. People go on loving God, don't they? All their lives without seeing Him" "That's not our kind of love."

"I sometimes don't believe there's any other kind . . . Everything must be all right, if we love enough," she said (Greene, 1951: 54).

Sarah's record contains her session with God. God had allowed her to sin but took away the fruit of her sin, He legalized her to use her free will to keep or break her ability, but she had not the power to gain anything by breaking it.

I said to God, So that's it. I begin to believe in You, and if I believe in You I shall hate You. I have free will to break my promise, haven't I, but I haven't the power to gain anything from breaking it . . . You let me sin, but you take away the fruits of my sin . . . You don't allow me to enjoy it. You make me drive love out . . . What do You expect me to do now, God? Where do I go from here? (Greene, 1951: 80).

In her (Sarah) hopelessness at having lost Maurice, she finds that does not love anyone. And God is least of all. Looking for ways to escape from this God she does not believe in, she goes to Richard, he is a street pastor and his policy of a Phantom God. Realizing that Richard's Phantom God may be the outcome of suffering generated into hate by a stained face he had been registered with, she becomes troubled and visits a Roman church with its plaster statues and bad skill and a physical body on a material cross. She plans the cross and the words of Richard Smythe and thinks, oh God if I could really hate You, what would that mean? Sarah and Bendrix are driven to look into themselves in their searches to recognize if only for a moment in whose image they have been made. Sarah's search for another love leaves in her a terrible bareness, which is physical loneliness carried on by the loss of Bendrix. However, there is unmistakably a sign of spiritual emptiness brought on by the displeasure with the weakness of her life. Sarah's hollowness has no spiritual value for she feels hostility against God. Still, as she goes to a cathedral, she does what others do.

There are relations between man's two weaknesses. The first is the original sin. Man's sin began the continuous conflict going on in the hearts of all men, which is against spirituality. It is only through the Beauty of God by Jesus Christ that man can reward for this fallen nature that is his by the immorality of Man. The second weakness is man's incapability to rise above the level of the natural into the supernatural. Since God can only be seen face to face by a paranormal act, it follows that some external help is needed and this too is elegance. The Grace of God came slowly to Sarah. In an entry in her memoir she responds that God might fill a canceled, "and it was for the first time as though I nearly loved You. I walked under Your window in the rain and I wanted to wait under them all night only to show that

after all, I might learn to love and I wasn't afraid of the desert any longer because You were there" (Greene, 1951).

The first of God's graces to Sarah came as a talent for she had done nothing to excellent her own harmony. Perhaps, she as Seobie before her billed this gift to the supplications of a saint whose name no one could remember. Is Sarah a sinner or worthy of such Grace? This question is maybe basic to all the works of Greene (the Writer). The reaction he uses is found in God's own words when He tells that He came not to call the just, but sinners. Even to the wickedest of sinners then God gives enough Grace to enable them to apologize. In *The Heart of The Matter* Greene upholds that a man could die with the awareness of a sin of adultery, violation, and suicide considering on his soul and still go to paradise. In *The End of The Affair*, he goes a step beyond and says that a woman who repents all her sins before she dies is a saint of formal principle. Even though Sarah is partly influenced that God is the answer to her problems there is still a great difficulty to be overcome on her way to peace. That obstacle is self-control. God is putting Sarah through a Calvary before He wills occupancy her share in Resurrection. She is distressed by her irresolution. One day she writes, "Dear God, I've tried to love and I've made such a hash out of it. If I could love you, I'd know how to love them ... Teach me to love. I don't mind my pain. It's their pain I can't stand. Let my pain go on and on" (Greene, 1951: 111). Sarah now knows to a new perfect love, this kind of love is different. This love is with God. This kind of love without seeing physically but it is deeper than another love and can be easily felt it wherever you want. She is feeling shame towards God; she wants to get purification to the sins and goes to the redemption process.

Sarah requests to Jesus and she remembers the suffering of Jesus; she believes that if she could suffer to purify her sins she can repair what she had destroyed before. Sarah as any Catholics believed that Jesus has died for them to redeem their sins, that is why he mentions his name in her pray as states: "Dear God, if only You could come down from your cross for a while and let me get up there instead. If I could suffer like You, I could heal like You" (Greene, 1951: 111). She touches that she is no use because she has not yet understood that love is what she greatly wants. When she does submission, God gives her the declaration that none of her hurt and suffering has been in hopeless.

Maurice is a writer in this story; he sees Sarah Miles and her husband in a party. In the first meeting, they became a friend of each other and love between Maurice and Sarah was starting. Maurice as a writer and Sarah as a student appears in the story. Greene shows a new kind of love which we see in a conversation between Maurice and his friend Henry; when Henry feels a strange effect has influenced his wife Sarah, he wishes to end the relationships between Sarah and Maurice.

You needn't be so scared. Love doesn't end. Just because we don't see each other...'
She had already made her decision ... People go on loving God, don't they, all their lives without seeing Him?' 'That's not our kind of love.' 'I sometimes don't believe there's any other kind.' I suppose I should have recognized that she was already under a stranger's influence - she had never spoken like that when we were first together. We had agreed so happily to eliminate God from our world. As I shone the torch carefully to light her way across the devastated hall, she said again, 'Everything must be all right. If we love enough (Greene, 1951: 54).

Shifting belief is not easy when people change; another one can feel it because they also change their behavior too. Henry feels that Sarah is under the effect of Maurice and his writing, as well as, Henry does not believe in any religion. But Maurice says our love does not finish even if we do not see each other, because religious peoples love God without seeing Him. However, Henry refused this thought and he always tries to reject believing in God or any religion from his life. So what was important here is Sarah's speech; when she said to his husband that love is enough for everything.

Some problems that Greene has provided in his works are that when anyone changes his belief, he needs also changes his actions even it is not easy. Sarah wants to love God but she does not want to lose anybody especially her husband who is the atheist. After believing in religion he may divorce Sarah. Moreover, she may lose her friends. She likes to go everywhere and she wishes to do whatever she appreciates. In addition, maybe she involves some problem will not suitable for her desires. In the church, she heard that God is enough for anyone and will be safe if she trust God but till now she has no confidence.

All today Maurice has been sweet to me. He tells me often that he has never loved another woman so much. He thinks that by saying it often, he will make me believe it. But I believe it simply because I love him in exactly the same way. If I stopped loving

him, I would cease to believe in his love. If I loved God, then I would believe in His love for me. It's not enough to need it. We have to love first, and I don't know how. But I need it, how I need it (Greene, 1951: 72).

We can see a different love in this text when Sarah feels the love of Maurice for her. As a result, Greene teaches us in his writing style that how love changes minds and even changes believing which is the hardest change. But Greene pays attention to this subject in his works. Also, God's love has explained which is first must start from the human. When humankind loves God and trusts Him, He loves them back and they will be in safe. Greene transports the readers that souls are needs to special food for their stomach. Even they don't know how but they feel it in what way they feel their stomach's hungry.

Finally; the idea of redemption can be seen in the last letter of Sarah that she has written to Maurice. She changed her belief and decided to give up her husband and any desires. She said that loves Maurice a lot and writes about praying. She always prays to God to not punish her and make the pains easy for her. She states that she went to a priest for becoming Catholic and she promised to separate from Henry who is the atheist. She also points to the mercy of God that guides her. She informs Maurice from her death and she has a foul headache. She has believed Maurice's advice and has trusted God.

Maurice, my dearest, I've got a foul headache, and I feel like death. I believe there's a God... I've fallen into belief like I fell in love. I've never loved before as I love you, and I've never believed in anything before as I believe now. I'm sure. I've never been sure before about anything... I used to think I was sure about myself and what was right and wrong, and you taught me not to be sure. You took away all my lies and self-deceptions like they clear a road of rubble for somebody to come along it... you taught me to want the truth (Greene, 1951: 120).

Sarah compares her new way to the road that cleared from the rubble while her new way is not empty from pain. But this idea comes from Bible as John says: "Salvation is found in Jesus, and only in Jesus, who is God in flesh, and who died for our sins and rose from the dead" (John 1: 14). Sarah has gotten an illness, divorced from Henry, she lost her friends but she has believed that her soul is in need of redemption and ransom from sins in this way.

After a conversation with Henry, Sarah prays again:

“I believe the legend. I believe You were born. You died for us. I believe You are God. Teach me to love.

I don't mind my pain. It's their pain I can't stand ...

Dear God if only you could come down from Your cross for a while and let me get up there instead. If I could suffer like You, I could heal like You” (Greene, 1951: 151).

This text of pray includes so many meaning, Sarah after many steps understood the spiritual life, Greene simplifies that anybody could be Sarah. If anyone understands from the taste of spirituality he has decided to go to redemption even it needs punishment the body. Sarah presents her repentance in front of God and asks Jesus to help her. She believes that Jesus had died for his followers, to redeem their sins. She asks Jesus to gets her up from deep sleeping. Now Sarah decides to correct her mistakes. She wants to live in spiritual life full of morality deeds. it is a final step to get redemption.

Greene sets Bendrix Maurice as the main Character and demonstrates his theology when the dynasty of the church collapsed in the regime and most of the people of society applied secularism. The strange end of this novel is dying Sarah with illness and punishing herself for giving the promise when she had prayed for Maurice if God gives him a life and another chance she will put trust God and the Catholic faith.

3.4. *Brighton Rock*

Graham Greene gives emphasis through his champions the depressed plight of the modern man and stresses the status of a quest for a moral life. His heroes who confined in a real net have shown to expose even in their disappointment some positive standards of life like love, hate, confidence, good and reality. Almost all his heroes are establishing to be busy in search of their own identity, God and self. During the search, they make a revolution against the ongoing dominant traditional, national and accepted spiritual values. In the garb of such a disgraceful social situation, the loving writer like Greene could not help being committed to projecting his own opinions on the suffering and pains of the characters. Despite the central feature in Greene's works of fiction being the fight between good and evil, horror, disappointment, restless, violence, and unending search of man for redemption and God's love of man are also predictable as the repeated examination of Greene's novels. The difficulty in the life of Greene's heroes get up partly from his own ethical conditioning and relatively from the collective powers of society as,

for example, in the event of Pinkie, the fundamental had filled Pinkie with annoyance and detestation against the world and character in *Brighton Rock*. It was the dreadful slum of his youth that had filled Pinkie with anger and abhorrence against the world and with a concerted dislike of sex. Pinkie loyal mortal sin and accepted damnation at the age of seventeen with a pleased turned selfishness. Pinkie is a soul motivated to choose damnation and bred Rose, the good whom he feels to be a predictable supplement to his evil must follow him.

Rose is a guiltless love of Pinkie in *Brighton Rock*; she is complicated in sinful because of her friendship with Pinkie. It is a connection; however, far from assistance and morality. She loves him but for himself not in the sake of what he is. Rose proves modesty in love, willing to martyr. She has no evidence of wrong and right, and yet she perceives the difference between good and evil. Rose lives not by the principled morals and decisions of a useless world.

In *The Power and the Glory*, the dominant character a Whisky- Priest displays the struggle between the minister and the state. The Whisky-Priest is pinched with an understanding which limits on love and pity beyond that allowed to Pinkie and Rose. This only pastor has strong faith in God and he is unlike martyrs whom we see in educational religious stories, yet he is one whom unhesitant goes into the trap leading to his death because he cannot reject a dying man's admission and forgiveness. The priest's journey from a nonspiritual life characterizes all types of incomprehensible terror and that his flight has a double allegation. he is stressed upon by Paul West who says, "The terror here surpasses the similar forest flight in Eugene O'Neill's *Emperor Jones* because it is double; not only physical flight but also from spiritual salvation (redemption), which is the only remedy for the physical kind of flight" (Chelliah, 2016: 91).

Scobie in *The Heart of the Matter* has some spatiality like the characters the Whisky Priest and Pinkie in *Brighton Rock*. He is also committed bad deeds but he wishes to be good and he loves God. The background of *The Heart of the Matter* offers a central truth of life, the irresistible authenticity of evil and its effect upon the characters. The uncleanness, violence, desire, unkindness, cruelty, unfairness, and corruption of a seed rotting world are very much obvious the other sideways, anger and nervousness ridden religious beliefs control their individual freedom. Greene's heroes demonstrate themselves not as fantastic human beings and faithful believers but as familiar human beings skilled of falling a target to temptation.

Like Greene himself, his stars; Scobie and Pinkie seem to be tasteless with the illness of modern society and are in search of the significance of life in this worthless world. Bored and upset from the money-oriented world, Greene's champions try to find comfort in religion but here too they are not able to get any gratification. Straight and religious morals appear lacking in helping them find out the essential and purpose of their being and hereafter they hurt due to their tragic problem. In Greene's view, belief and religion are problems that troubled with the person. Due to the tragic problem he faces, Greene's character finds himself in a state of misunderstanding and confusion because on the one hand, he is conscious of his disappointment in managing with the values of the civilization and on the other hand, he realizes that he is pitiful of any prize from God because of his immorality and sinfulness. He is always uncertain between what is the truth and what is wrong. He searches to find moral standards according to society. However, society has no religious values after reformation revolution. That is why Greene asserts on the authentic knowledge of the shadowy which has disappeared in our time as a result of systematic progress which makes his champions unfriendly to the inflexible scheming rules of life and balanced outlook. Therefore, the character and personality of Pinkie - the hero of the original *Brighton Rock* is the good and excellent performance of Greene's effort in this way.

Pinkie appears in the list of those characters who are pious sinners. The boy, Pinkie, is the most powerful personification of evil in Greene's books. He is the evil in propriety identity that seems to have ghostly Greene's mind from his childhood. He is a poor, scruffy, fierce souled person, born and carried among poverty, dishonesty, corruption, and violence of the shantytowns. Pinkie is desensitized, vicious and cruel. This criminal who is the most motivated and hurt all Greene's characters is at prospects against the world he exists it. He is unfriendly and devilishly sly. In his persistent chase for power, Pinkie has made himself a hand of the devil and he is completely unharmed by human moods, Pinkie commits one murder and then in order to cover one slaying by another, he covers a long voyage of killings and sins. He is completely occupied in evil-betrayal, murder, violence but with full consciousness of the costs and eternal meaning of his performances. Pinkie grieves due to a tragic quandary and evil force has pulled him to do corruptions his childhood, his self-importance and sin drive him to do crimes which, in turn, tolerate ego. Pinkie thinks himself as a great criminal and his gloomy thinking from ordinary instincts has made him a criminal.

He cannot consider of goodness as he had lived in a nation of the gallery through his life. His crimes such as the killing of Hale and Spicer, the false suicide deal to get rid of Rose, his acts of sadistic unkindness, forceful a blind man out of the way all are the causes of his tragic quandary. What matters to him is his own self, his perilous selfishness. Pinkie has belief in the Hell flames and damnation and Heaven to him in distant. He knows and thinks that his sad experience has isolated him from God. Greene additionally has faith in that life without evil is unbelievable; a perfectible human being leading a perfect being is something Greene cannot consider. Only through anxiety, strains, and hurt can life be lived according to its vital drive.

As Greene believed, there are two groups that want spiritual growth. The first group is collected of men who think very little, if at all, about the determination of their life. They are not spiritual. They are the Ida Arnolds of *Brighton Rock*, the Parkises of *The End of The Affair*, the Harrisses of *The Heart of The Matter*, and the mestizos of *The Power and The Glory*. The other group sees there is a Supreme Being, yet disregards the fact that only in the ownership of God is human happiness and excellence can be found. It is to both of these groups that Greene leads his novels; as a Catholic, he distinguishes that God is the end and purpose of mortal life (Sheehan, 1960: 101).

The Catholic vision of evil can finest be understood in relations of the intention of the specific soul. God generated man for Himself and man's well-known soul can find gratification only in the control of God - face to face. The one excessive evil in human life and the reason of all man's sadness is sin, for sin disaffects man from God, his Creator, and upsets the achievement of his goal, the Heavenly Vision. Sin, as the only ethical evil, removes the soul of this idea and leaves it unfilled and isolated. If man were to silence and reflect on the belongings of earthly sin he would know why it is the maximum evil in the world. First, it puts a finish to the paranormal life of our soul, desolating and violating the temple of God. That is, it energies the indwelling God from our souls and dismisses our membership in the supernatural. Secondly, mortal sin involves the loss of all the paranormal qualities which the soul has attained. The tireless work of Grace of the indwelling Guest is irritated. Next, it reduces the soul unable of division in the sustaining qualities of the members of the Spiritual Body. Fourth, it needs the undying loss of all good movements done in the national of mortal sin by version them unproductive of paranormal quality. Lastly, it divests the soul of the right

to see and keep God for all infinity in the pleasure of heaven and it worth in its place and perpetuity of eternal punishment in hell (Sheehan, 1960: 103). Man must not do everything that will distinguish him from God. Sin is the only thing that can save him from having God. Simply put, sin is a crime against God. Even though the sin is and fault against God, the sinner cannot be offended the Unchallengeable God; he harms only himself by spinning away from his Maker to things made. Sin is the ultimate evil, which fails a human soul by prevention it from God. However, no human being, not even the extreme sinner, straight or clearly turns away from God. Such a performance would be unbearable, for the human will pursue its own highest good. The human beings sins by rotating toward something not allowed by the rule of God and sin becomes the willful predilection for some limited pleasure rather than for the Immeasurable Good which is God. The characters sin of Greene's are, for the most part, sins of self-importance. Sins of superiority are distinct as being dedicated under the stress of hunger, strong feeling, or the force of custom. Also, their sins are sins of faintness which are done under the same concerns.

Characters of Greene, as Catholics, know what's what. They know when they have dishonored God's law. Pinkie is embarrassed by the sin of killing; Sarah Miles, disloyalty; Scobie, misery; and the whiskey-Priest, arrogance, and weakness. They have meaningfully sinned and, therefore, their souls go to hell. Characters of Greene' corrupt acts are intended actions. They are acts of the spirit in contradiction to the laws of God. Man's will can be inclined by his aim, by his cleverness of appetite, by man, and by God; but, since God is extremely good, and not at all evil, it trails that God is never the straight reason of sin. The basic root of sin is within man himself. The strong point of the desires can confuse man's reason and lead him to justice that something can be done which is really bad. Sarah Miles knew that sexual contact with any other than her husband was sinful but she released it in her case on the request that she had an obsessive love for Bendrix. The strong point of her passion did not defense her but it mired her reason from making a moral judgment of her acts. Scobie's disappointment for his fellow-men affected his suicide; it did not justify his actions, but it did delay his making a correct judgment. The whiskey-Priest's love of self, his desire for support, led him to stay in the secular State long after all other pastors had escaped; he failed to take into deliberation his important weakness and fear of soreness. Sarah, Scobie, the

whiskey-Priest, and Pinkie are sufferers of society's sin. Lacking honesty man lacks the essential agreement and balance between body and soul.

Right thinking man can never ignore sin, but he can, alongside with Graham Greene, empathize with the sinner. Pinkie Brown is shamefaced of the sin of murder, but Greene has kindness in his heart for Pinkie. Pinkie's sins of desire are due to an extreme love of self. He binds sins because of a desire to praise himself. He is exchanging God for impermanent goods of this world, as opposed to Pinkie in *Brighton Rock* is Ida Arnold. Ida Arnold does not actually know good and evil. She lives in a state of uncultured and rotten goodness in a state where the land-living has no grade and everything is mixed up. The smallest of command for her is morally external and proper.

Brighton Rock is the first novel of Graham Greene with an exactly Catholic theme. Not only Pinkie and Rose are Catholics, but there is also a strong problem specified in Catholic values between sin and good and on the other side between false and true. Pinkie and Rose signify good and evil because they see their activities foremost either to paradise or to hell, to get redemption or damnation. They know that even if they discharge the police they cannot seepage God. Ida, on the other hand, characterizes right and wrong. She is peaceful by sin but is absorbed in the square deal and righteousness. She signifies law and order, the law and order of the police. *Brighton Rock* is the reading of love, hate, and insignificance. Pinkie is hatred and dishonest; Rose, Pinkie's wife, is love and ethical; Ida Arnold is insignificance and unethical. Greene's handling of Pinkie makes the reader sense that Pinkie is damned long before he drops to his death loud and clawing at his bile wasted face. Rose's love and sense for her place in the arrangement of God's plan make one sensation she may be protected. Only God can magistrate Ida. Death surprised her, life was so significant. She wasn't spiritual. She didn't trust in heaven or hell, only in presences, tables that knocked only in right and wrong.

Pinkie and Rose, though, distinguish and appreciate what is good and what is evil.

'You a Catholic?' the Boy said,

'Yes,' Rose said.

'I'm one too', the Boy said.

'Do you go to Mass?' he said.

'Sometimes,' Rose said. 'It depends on work. . . .'

'I don't care what you do,' the Boy said sharply.

'I don't go to Mass.'

'But you believe, don't you,' Rose implored him.

'You think it's true?'

'Of course it's true,' the Boy said.

'What else could there be?' he went scornfully on . . .

'Why,' he said, 'It's the only thing that fits.

These atheists, they don't know nothing. Of course, there's Hell . . .'

'And. Heaven too,' Rose said with anxiety (Greene, 1970: 36-37).

Pinkie is captivated by the thoughts of the realism of hell and grows a sort of diabolical wish in understanding that he is deliberately and purposely putting himself in threat of damnation. He is truly a dismaying character mostly because the hell he brings around within himself is shocking.

Pinkie goes to the ones who recognize what's what. Whatever criminality Pinkie is never fear the truths of his faith. Pinkie has established an unfamiliar pride. He takes more dangers than all the others; they know only human fairness which Pinkie does not identify and which he challenges. As an immoral man Pinkie's efforts at self-satisfaction are his collapse, for basically Pride is his motive; he must wield power and creates his own world to do so. Pinkie is the absolute democrat. Pinkie simply is a fallen angel, like the devil himself, a perverted soul. The Father of darkness was the son of the morning and like Lucifer, whose pride exiled him from God. Pride bothers at Pinkie, for example, when he and Dallow had gone to careful an expense from an unenthusiastic member of the Bookmakers Protection. When he had been expressed that Colleoni was successively the business in a big way, he asked,

“You think I'm finished?” and again, when the police examiner told him he was too young and innocent to run a noise, He grinned. . . . There was poison in his veins . . . He was going to show the world. They thought because he was only seventeen . . . he'd killed his man, and these bogies who thought they were clever weren't clever enough to discover that. He trailed the clouds of his own glory after him; hell lay about him in his infancy. He was ready for more deaths (Greene, 1970: 40-48).

From a Catholic opinion, *Brighton Rock* is an acceptable book for it images Pinkie as a teenage gangster and killer who kills heartlessly and almost supremely but does not sin unkindly. Pinkie has a pure beginning that he is risking his soul; he knows that in the eyes of God he substances, that he is playing for ultimate risks - perpetuity of heaven or hell. He takes no lively part in any fight in contradiction of evil. It is that religious awareness which makes him so much more important than the others who display the walkways of Brighton.

One of the spirited points is that Greene expresses that good has an ordinary connection with sin because together happened in the same place by the same person; they are friends with each other. This is the very considerate points Rose regulates that one who is enthusiastic to be one with the sinner is more spiritual and modesty than the moral person who is justice sinner persons and blames them. Pinkie does not look disbelieve in God, at least injustice of God and the awful anger. He knows God shaped heaven and hell. He has faith in redemption, perhaps more than in any other fact. One of the noticeable elements in characters of Greene is that all have a strong belief in rules of religion and they care of existing God. They know about their sins at the same time they have hope in God to forgive them. Even the characters commit sin but they aware of the submission of God if they show repentance, God will be kind with theirs. Greene presents to his readers the fight between right and wrong. Critics believed that the major character of the *Brighton Rock* has influenced by another force, not himself. It may be a new situation and modern society. He is a victim of his environment that is why he cannot change his deeds easily. Modern life motivates him to go through a mistake way out of spirituality. His mind is not working truly to order him good. Therefore, heedlessness became a part of his life. Greene shows modern society as animalism that is why he blames materialism life. The writer presents Pinkie as a character who could be recognized by Allah because He has most gracious that humankind cannot understand easily.

William Glasser defines morality and sin in Greene writings. As he believed that sins and immorality appear in the weak persons, it stands on the failure ones who has defeated by Satan or their sexual desire. It is better to show mercy to the criminals and sinners because they are considered as letdowns; they need kindness and suitable understanding, not anything else. He also blames the modern society that hard to the characters to find their personality. In the new world, have so many kinds of way of false. This theory is fitting to the situation of

Pinkie in *Brighton Rock*. Moreover, it is suitable for his life in a new world that guided by materialists and secularists. (qtd. in Shekhawat, 2017: 45).

This novel talk about two murderers, one of them was in the past another one is active until the end of the novel. The writer always chooses criminal characters and investigates about the sins and repentance; he investigates about what is behind these crimes. The first name for this book firstly was “An Entertainment” which is what exactly criminality. He set the characters are painful, they feel harm from their hearts and souls; they search to find new life. The writer sets the philosophy of Christianity as a resolve for the researchers in his writings. The characters have divided into two parts, apart apply goodness another one apply evil. The writer represents this fight as an endless battle between peoples in society. Who can victory over another one by their own technics and principles? The issue of heaven and hell tangles Pinkie as a protagonist in this novel, it means the Catholicism is central for Greene. He has less chance for repentance than another character; he is under the effect of the environment. False lights influence him. He is going to rise up by stimulating sing of music but he neglects such situations. The modern society fills him in a form that he has no feels to regret his criminal sins that he has done. He does not show repentance for his killing. Moreover, he likes to get marry Rose outside of Christian rules. It is clear the writer wants to blame the new modern society that made humankind lives as unconscious, after the revolution this situation has been produced, peoples get marry out of Christian moralities. In addition, Pinkie who is just seventeen years is under this conclusion.

One of the characters is Colleoni, whom the police are respecting him; Pinkie is advised by Colleoni to leave the Brighton land as states: “You can’t stand against Colleoni. Brighton, therefore, is improbable to change and Pinkie’s voice, in which he will break Rose’s magic of love, is always waiting to be heard, “God damn you, you little bitch, why can’t you go back home forever and let me be?” (Greene, 1970: 125).

Pinkie is the Catholic young criminal in *Brighton Rock*. He and Rose are together. Their opinions are the spiritual rules of sin and good, aspects of good and evil from the view of religion, while another character like Ida Arnold, measures everything according to community values. He distinguishes between bad and good according to new standards of society.

The guiltless and innocent Rose has been captivated by Pinkie from the first time she sees him. Pinkie is the first boyfriend to Rose. She falls to the love of Pinkie. This issue of boyfriend and girlfriend after the revolution of western society became a public thing and no one shame it. Rose sees Pinkie as a great man, masterful, and handsome. Even after the event of criminal, he goes to accept her parents to support him and get marry with Rose. Rose appears her agreement for the wedding but she likes to be in the Cathedral and the priest manages the process. she has a strong feeling of love for Pinkie as states, “I wouldn’t be scared, Pinkie – not with you about” (Greene, 1970: 64), but she cannot comprehend why he wastes to show weakness towards her, even though she persuades herself that he is doing so: “You’re sweet to me, Pinkie. I love you” (Greene, 1970: 80). On the other hand, when she talks to her previous assistant in the coffee shop where she had worked, she declares that “sometimes he’s bad to me... it’s not all roses” (Greene, 1970: 137). Rose refuses Ida’s advice that she wants to regret Rose to keep her, Rose says to Pinkie, “I’d rather burn with you than be like her” (Greene, 1970: 81). This appears the blind love of Rose for Pinkie and she agrees to burn herself with the killer Pinkie. That she tells Ida, “I love him” (Greene, 1970: 87). After the process of marriage, Rose knows in her mind that she has a false; she was defeated by a sense that still complex. She went to Church to divine their marriage process but then she knows they are in sin because they get married out of the principles of religion. She supposed with a blend of horror and arrogance, “We’re going to do a mortal sin” (Greene, 1970: 117). After this, she feels shame but to persuade her heart she shows agreement with Pinkie wherever he goes. She writes a letter to Pinkie and put it in the pockets of his trousers, it has written, “I love you, Pinkie. I do not care what you do. I love you forever. You’ve been good to me. Wherever you go, I’ll go too” (Greene, 1970: 153).

Rose tries to suicide herself when she put the shooter to shoot herself Dallow and Ida reached to her and after them Pinkie reached. Pinkie feels that Rose cheated him by putting the letter to his pocket. He sprayed some water on her face. Ida praised herself to not allowed Rose to kill herself and get Rose to priest. She does not want to forgiveness for her sins but she asks for absolution to her repentance and she does not want to go to hell. She believed that if she kills herself maybe after death misses each other with the killer Pinkie. “I’m not asking for absolution. I don’t want absolution. I want to be like him damned” (Greene, 1970: 172). Rose’s horror is that if she kills herself it is better because may be one of them after

death gets forgiveness of God and asks from God intercession to another one. Rose blames Ida; she thinks that Ida cannot understand from the meaning of love. By the side of that idea, the priest in a well-known section in this novel says her of a Frenchman, who had a similar idea as Rose states:

A holy man who “lived in sin all through his life because he couldn’t bear the idea that any soul could suffer damnation”. This man definite that if any soul was going to be damned; as well as he would be damned. He never took the services; he never wedded his wife in church. I don’t know my child, but some people think he was well, a saint (Greene, 1970: 173).

Greene thinks as a Catholic religious person, he presents that the sinners as Pinkie could be redeemed from sin, and no one out of the mercy of God. The minister is going to tell them that, “The Church does not demand that we believe any soul is cut off from mercy” (Greene, 1970: 173). The priest advised them to pray for the death and they must have hope for Pinkie to be forgiven by God. As the habit of the Church, he repeats the pray but Rose is not persuaded. For Pinkie, it is just like a joke now but what is the good side of Pinkie as the priest tells Rose is that Pinkie loved Rose truly. Rose accepted to hope for Pinkie forgiveness but she does not care how prays. However, she is now persuaded and she feels new intelligence to the mercy of God.

From the mouth of the Pastor, Greene shows that anybody believed to Christianity will be going to the mercy of God even if he has many sins. He describes the kindness of God as greater than anything does. For Rose though, this hope is confidently due to be ruined. when she attends to the recording of Pinkie’s arguments that he had made in the glass stand, she is certainly due to having all her faith in Pinkie’s love quenched forever, while she has already known that his love had unsuccessful her prospects in saying “even love like that” (Greene, 1970: 173). She feels the love of Pinkie from the deepest side of her heart from the first meeting until after his death. Perhaps she carries on loving Pinkie well. After all, she has already said that she would endure to love him at all prices. Conversely, the writer has left somewhere empty and uncertainty. While it has appeared that Rose is still to stand the vilest fear of all, the fear of hearing distance his communication of strong hate might believably strengthen her love for him. Our Lord on the Cross never stopped to love and pardon those whose detestation had put him there. However, Rose as an ordinary imperfect human being is,

of course, a completely different example. Thus, while such substances remain questionable in this modern morality play of hate, impartiality, and love, we are focused to the time when Pinkie recollects the extract of poetry by William Camden between the stirrup and the ground and Rose materials the word mercy, that mercy supports us when we reduction from the ring to the ground. While the love and forgiveness of human beings are disposed to hesitate and fail, we are left with confidence in the mercy of God. Greene believes that just the sinners can fully understand from the mercy. As Eliot writes, “It is true to say that the glory of man is his capacity for salvation (redemption); it is also true to say that his glory is his capacity for damnation. The worst that can be said of most malefactors . . . is that they are not men enough to be damned” (qtd. in Jassam, 2007: 4). The Writer of *Brighton Rock* did not believe in hell entirely, he as a Catholic man believed that Jesus Christ had died for his follower’s sins and name of hell is just uses for frightening slaves of God. He attains that Pinkie maybe goes to paradise and redeemed by God. He does not claim to do sin even he blames the materialisms world. But he thinks that the mercy of God greater than anything. It is better to bring these words from the psalmist of Catholics that full of hope to the mercy of God as states in prayers:

‘Out of the depths I cry to you, O Lord;
O Lord, hear my voice.
To my cry for mercy.
If you, O Lord, kept a record of sins,
O Lord, who could stand?’ (Psalm.130.1–4)

This is appears asking from God in confidence because if he decides to forgive someone no one can stand him. Graham Greene followed these texts and wrote to his readers in this style. The Ida Arnold's common ideas of human politeness and good and evil are presented as a lesser sort of morality to the immoral but Catholic Pinkie's knowledge of his own murderous nature is different. As Atkins simplify, Greene does not claim to uncomfortable to apply, he did not say it is ordinary to do sin, he extremely claims to morality even without following Godly values the individuals must be performance politely (Atkins, 1957: 11). One point is clear completely: Pinkie and Rose-although are confused children as in any other texts know perfectly well but the religious significance of their actions appears openly. Practicing Catholic ethics not available in Pinkie’s life but still, the Catholic religion is to him is the only thing that fits and pretty as a

matter of order, "there's Hell, Flames and damnation" (Greene, 1970: 37). They frequently discuss their chances of redemption which they both agree are tiny unless they are arranged a time for repentance before death. Pinkie knows of this chance for he says "Between the stirrup and the ground, he something sought and something found" and Rose catches the mention and finishes it by saying "Mercy" (Greene, 1970: 66). However, he knows automatically that he will not search for mercy when the time should come. He thinks of it in the fear of death after the reducing by disparate race-track mobster sinner. "You could be saved between the stirrup and the ground, but you couldn't be saved if you didn't repent" (Greene, 1970: 76). He returns to this thought directly. "Between the stirrup and the ground there wasn't time: you couldn't break in a moment the habit of thought: habit held you closely while you died" (Greene, 1970: 77). He is fully conscious that he will not break his habit. The habit of society is a big problem in front of repentance, most of the sinners cannot go opposite to the community when the public go to the opposite of their way. Whenever society goes wrong it would be hard for those who want to be spiritual and goes to redemption or religious standard way. Moreover, changing belief also is inflexible to everybody. Pinkie tells Rose later: "The stirrup and the ground that doesn't work" (Greene, 1970: 81), thus knowingly accepting in his damnation. In reply to this, Rose for the first time touches upon a melody that will return repeatedly throughout the sequence: she says, "I don't care ..., I'd rather burn with you than be like Her" (referring to Ida Arnold) (Greene, 1970: 81). Some of the characters of Greene and the finest among them, Rose, the whisky-Priest, and Scobie are ready to lose Heaven for love as well. This conscious in these four novels have appeared clearly, the writer has shown anguished outcry of the soul between the love of people and in another side love of God. Suffering difficulty of soul begin here while the character stands between two choices, animalism stimulus in the internal of human motivate the person to sideways and divine inspiration motivates human to another side, so what the character can do between two choices?. And which one could be stronger over another one. Anybody who wants to redeem himself, he should never regret this way or his way cannot complete. This aware of redemption is never goes to result if the characters would wish to go back. It signifies rather a well-intended position. The vital end of the spiritual way which each of his characters has dignified in its totality, It is a thoughtful challenge to get God's mercy, if that is probable, to make Him accept the beloved person or otherwise commit the divine unfairness.

Greene is presented clearly innocent victim. This is the case of Rose shows a sad conclusion. She thinks to suicide herself, she agrees to die not gives up to Pinkie. In the followed quotations, a great love has shown between Rose and Pinkie as has stated: "He was going to damn himself, but she was going to show them that they couldn't damn him without damning her too" (Greene, 1970: 160). Later, in her revelation, after she has had time to return, she repeats; I just want to be like him.

The Whisky-Priest like Pinkie is an anguished character who knows his insignificance and feels that in setting such an evil example. His problem arises from his fear that he can do zero to redeem himself and that his damnation is a certainty as for him: Happiness was dead again before it had time to breathe; he was like a woman with a stillborn child-bury it quickly and forgot and begin again. Perhaps the next would live. The priest, like Pinkie, suffers pains of morality for his separation from God but unlike Pinkie, there is in him a positive wish for clemency and understanding with God. Pinkie's guilt is a sign of his eternal departure from God but the Whisky-priest's fault is a cry of the suppressed image of God in him seeking its foundation and end. The Whisky-priest faces a tragic problem at every stage where his activities are monitored by his faith in Christianity and harsh belief in God. Having illegal relations with Maria, difficult wine at the place of speaks and giving a sermon and helping people in their redemption in a formal of complete intoxication, he guides people not to follow immoral acts expecting people to get away from all these things. There is another battle in his mind where he guides people to face life without anxiety and misery but he himself lives as a brief. Helping people in their declaration and redemption, he himself dies without any confession and redemption. So Greene has considered his characters with all human weakness and advantages. They are not great human beings in sense but ordinary human beings sense and behaving like us, yet they are continually by everyone. By creating his characters as a mixture of good and evil qualities, Graham Greene has beautifully blended their disastrous dilemma with modern spiritual vision and religious lens.

Conclusion

The greatest honor to the significance of Graham Greene is the debate his novels have stimulated. His characters never lose their love for God, though never fully believing Him. All of Greene's major characters have an unwarranted fear of God's love. They fear Him since in loving Him; they might involve pain and sorrow. Greene maintains that they are like other peoples.

Greene resists that even though all men disremember that there is a sacrifice involved through the love of God, suffering becomes a ransom. Sarah Miles begs with God to take away His soreness and gives to her another time; the whisky-Priest dreaded extremely the pain that was part of his death; and Seobie, who could apprehend death, could not understand suffering and pain. Understanding from pain and suffering is not an easy issue especially about redemption and rescue from the sin. Through his characters, Greene tries to find the purpose of this sinful world, as he believed that humankind not permitted to do sin. If Man knows to this purpose, this sinful world shifts to a new world. Furthermore, this purpose fears the wrong things. This fear has a positive side which is an individual turns to God and discovering peace. Scobie, Sarah and, the whisky-Priest are as one in this faintness, yet they became sufferers of the wonderful Grace of God. Even Pinkie may be protected, for between the heaven and the ground he may have found His peace. Peace must always be in relations of love. The true love in man's life is God's love, especially God's love for sinful man. Humankind occupies heaven like Sarah and Scobie, who had more than a little evil in their hearts but had a superior ability for love. All of Greene's characters are shows the conflict between good and evil. Greene suggests that there are a personal Devil and personal God that fighting for the loyalty of man. God allows evil in the world since man has free will, everyone can give his love to God or he can reject Him. If man rejects God, he will pay to his actions after death but in the world, he is free, humans have created for worshipping God, and his heart is impatient until it rests in heaven. Either, Man chooses God or Satan, his choice is his own and the test of his free will means redemption or damnation.

Greene represents the Catholic theory and the terms that related to another world such as evil, sin, heaven, and hell and more, preaching the readers towards God through redemption and purification. By supporting the verses of the Bible, Greene established his

theory about life and what was so important for Greene is writing about spiritual terms. He has shown miracles in his writings as a Catholic writer and focused on trusting God. This faith could be found in convictions of Catholics that have taught from the Bible, and as has come in the book of Mathew, "If you have faith as a mustard seed, you will say to this mountain, Move from here to there, " and it will move, and nothing will be impossible for you" (17: 21). Furthermore, the writer indirectly blamed present society with its deep sense of spirituality to return to God from the darker side of life, as at the last scenes of stories have presented.

From the last scene of *The Heart of the Matter* can be understood the main goal of Greene which is redemption when Scobie decided to kill himself to satisfy his soul and redeem himself from sin. He finds a happy life in committing suicide and this life from the mercy of God will come to him after death. Praying Scobie also shows that Greene has written books for the sake of changing Secularism's theory to believe in heaven and hell because the state never can be continued without religion. Greene has explained in his works that Man was born to suffer in this world. Man's suffering can be ended only when he dies. He always shows repentance, loving another, helping people and redemption. The priest in *The Power and the Glory* has a special love for people and every time he blames himself for his bad deeds. This blaming is related to redemption and ransom. He shows repentance in front of God for the sake of the village's people who became the victims of the escaped priest. Greene looks for the problem of evil from the side of Christianity and the reality of suffering. As he clarified that, there are two sources of Man's suffering; either Man's sin or God's will. The bad man suffers a challenging life as a punishment for his sin while the good man suffers as a test from God to acquire the greater grade and get redemption.

Greene also ends up in *The End of the Affair* the redemption as can be seen in the last letter of Sarah when she wrote for Bendrix Maurice. She changed her belief and decided to give up her husband and any animal desires or immoral deeds. Finally, for understanding better in the belief of Greene; this last text of Sarah explains more when she compared her new way after redeeming as a way has tempted from rocks: "You took away all my lies and self-deceptions like they clear a road of rubble for somebody to come along it" (Greene, 1951: 120). Greene brings to the readers that souls need to special food for their stomach. Even they do not know how but they feel it how they feel their stomach's hungry. Even the

way of applying religion is full of hurt as Greene has shown in his works but finally, they willy-nilly have to submit and go on this way.

Finally, it can be acknowledged that Graham Greene has sufficiently and effectively used his fictional philosophy emphasizing to the elements of morality, sin, redemption, and spirituality, which strongly interferes with human activities. In his thinking humanity are not born free but for worshiping and obeying religion standards. He focused on the hereafter of humanity and did not show life a nonentity.



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