



ISSN: 2957-3874 (Print)

Journal of Al-Farabi for Humanity Sciences (JFHS)

<https://iasj.rdd.edu.iq/journals/journal/view/95>

مجلة الفارابي للعلوم الإنسانية تصدرها جامعة الفارابي



Crimes Causes and Justifications as Manifests in Fiction

أسباب الجرائم ومبرراتها كما تتجلى في الرواية

المدرس المساعد . اخلاص كرجي حسن الكلية التربوية المفتوحة

Assist. Lecturer Ikhlass Gorji Hussan Open Educational Collage

ikhlassavatar990@gmail.com

ABSTRACT

Crime is a dangerous global problem that affects people's lives because they have been victims of it, either directly or indirectly. It is a type of social damage that frequently has a negative impact on society, and the harm can be personal, emotional, or mental. Crime has been a confusing problem since human civilization's beginnings. The English term "crime" derives from the Latin word "krimos," which means "to accuse." The term "crime" is related to social order and should be criticized and condemned. Throughout human history, crime has become a very dangerous problem. It is a complex concept that changes depending on the social order. Criminal behavior is also referred to as uncivilized, immoral, or sinful. It is a social evil that influences modern society (Kamble, 2013, p.23). Key words : crime , Adultery , hatred , victim , punishment , justice

المخلص

الجريمة مشكلة عالمية خطيرة تؤثر على حياة الناس لكونهم ضحايا لها، سواءً بشكل مباشر أو غير مباشر. إنها نوع من الضرر الاجتماعي الذي غالباً ما يكون له تأثير سلبي على المجتمع، وقد يكون الضرر شخصياً أو عاطفياً أو عقلياً. لطالما كانت الجريمة مشكلةً مُربكةً منذ فجر الحضارة الإنسانية. يُشتق مصطلح "الجريمة" الإنجليزي من الكلمة اللاتينية "krimos" التي تعني "اللاتهام". يرتبط مصطلح "الجريمة" بالنظام الاجتماعي، ويجب نقده وإدانته. على مر التاريخ البشري، أصبحت الجريمة مشكلةً بالغة الخطورة. إنها مفهومٌ مُعقدٌ يتغير باختلاف النظام الاجتماعي. كما يُشار إلى السلوك الإجرامي بأنه غير مُتضر أو غير أخلاقي أو آثم. إنها شرٌ اجتماعيٌّ يُؤثر على المجتمع الحديث (كامبل، ٢٠١٣، ص ٢٣).

Introduction

The biological basis of criminal behavior is an interdisciplinary field that studies the causes of crime. Many theories seek to explain the causes of criminal behavior. Homer and Aristotle's works contain hints at the undesirable mental and physical abnormalities that drive people to commit crimes. These are referred to as physiognomic and phrenological concepts. As a result, the emphasis was on the importance of investigating the nature of the crime as well as the character of the offenders. The biological, psychological, sociological, and economic sciences are the primary fields of study in the development of criminal behavior (Klimczuk, 2015, p.1). biological, mental, and genetic variables, as well as inherited biological aspects of human development, are biological factors that may contribute to the causes and conditions of criminal behavior and social pathology. Offenders also inherit criminal characteristics as a result of chromosomal abnormalities, unfavorable changes in specific brain regions, gene-environment interactions, and prenatal variables like maternal influenza and smoking. In the Middle Ages, being uglier than others, with a crippled and deformed face, was thought to indicate demonological origin and possession by the devil as marked by God. This social stigma may cause feelings of frustration, aggression, and criminality. It is worthy to refer to "Joker," a film that is adapted by Comic novel *Batman: The Killing Joke* (1988) influenced the film's plot, while the climax talk show scenario was based on Frank Miller's *The Dark Knight Returns* (1986) and Alan Moore and Brian Bolland's *Batman: The Killing Joke* (1988). It tells the story of Arthur Fleck, a man who once suffered from biological and psychological conditions and thus turned into the most disreputable villain in the Batman saga. Arthur Fleck is considered a psychopath, a person who has an anti-social behavior and has failed to develop feelings of conscience and sympathy (Lykkens, 1996, p.30). The term anti-social, according to Langley (2012), means contradictory to social norms, as opposed to the rules and expectations of society for how civilized people

behave (p.102). Psychopaths are familiar with social norms such as morality and what is right and wrong, but in essence, they do not grasp them and do not care about them. As a result, they tend to violate these norms (Isaksson, 2014, p.17). Arthur Fleck has a mental health condition and has an uncontrollable laugh that makes him suffer a lot. He lacks affection from society and is thus socially isolated. Out of feeling unfairly outcast by society, he turns to violence. Mistreatment in society, violent beatings, being deprived of medication and being fired from the job all transform Arthur Fleck from being an innocent into a wild personality. Thus, he revolts and becomes involved in the bloody crime game (Saggu, 2020, p. 205). Psychological theories contend that the human brain structure and psychological processes are involved in criminal behavior. Therefore, such theories emphasize both family consequences (e.g., divorce, inferior child-rearing methods, and criminal parents) and personal effects (e.g., criminal parents) (Klimczuk, 2015, p.2). According to Freudian psychoanalysis, crimes are seen as individual emotional responses, especially within the family. Freud believed that personality is comprised of three parts: the id, the ego, and the superego. The id represents what we inherit and our urges, which operate on pleasure. The id's love and death drives collide. One finds cautious reason in the ego and the defense systems that help people avoid worry and difficulty. The superego is responsible for the individual's social development and for repressing the id urges that are socially unacceptable. As a result of this internal struggle, guilt may be felt for having committed illegal actions or for fear of losing loved ones (Le Page, 2011, p.32). Dostoevsky's *Crime and Punishment* serves the discussion here. It is a psychological novel about crime. It focuses on Rodin Romanovich Raskolnikov, the protagonist, and his psychological suffering and moral problems. Raskolnikov is one of the key characters to exemplify Freudian concepts of id, ego, and superego. After falling into great poverty at the beginning of the novel, he has isolated himself from most of society. He created an idea of a society in which he firmly believed in ordinary and extraordinary people, with himself falling into the latter category by committing the intentional killing of an old pawnbroker (Rockwell, 2014, p4). Raskolnikov thought that extraordinary people have the right to commit crimes and even kill those who are ordinary people. Throughout much of the novel, this idea continues. So, Raskolnikov plans to murder and steal Alyona Ivanovna, the pawnbroker. He succeeds in killing the old pawnbroker and her sister, but he becomes ill with paranoia and delirium after the killing. Because of this paranoia, he is caught in conflict whether or not he should admit his crimes. Throughout the novel, this feeling about what to do continues (Dostoyevsky, 2017, P.120). Among the factors which is the notion of Freud's superego. It helps in digging into Raskolnikov's psychological state. Since Raskolnikov is a highly self-aware individual, this realization made him experience his superego more intensely and flee from the superego's firm eye. In addition, the notion of Raskolnikov regarding ordinary and extraordinary people can also be viewed as an effort to either abandon his superego or prove his mastery over it (Rockwell, 2014, p4). According to sociological theories, crimes are social phenomena caused by social and environmental variables at the microlevel (the home, school, peer group, and job), mesolevel (community, village, and city), and macrolevel (national and international levels of government). The offenses are seen as manifestations of social deviance or pathology, which is defined as a violation of social norms and values that harm the community. When it comes to determining whether unlawful behavior is accepted or condemned, the social context and culture are important factors to consider. In different cultures, the same behavior (for example, firearms) may be regarded differently depending on the environment in which it occurs (Klimczuk, 2015, p.3). Defoe believes that materialism shades its influence on the value of morals and lessens them to the needs of life. Moral principles are, according to him, merely reactions to material circumstances. Those who are lucky enough not to steal are the rich. The values are very good for those who have a lot to eat. Therefore, Defoe demanded legislation that recognized the poor's plight instead of the system that first drove them out of poverty and then suspended them for it. He believed that no rationalistic or moral reversal could mitigate the immense power of preserving the biological self, which he called Necessity. Thus, Defoe states Poverty makes thieves ... In poverty, the best of you will rob, nay, even eat, your neighbor ... Necessity is the parent of crime ... Ask the worst highwayman in the nation, ask the lowliest strumpet in the town if they would not willingly leave off the trade if they could live handsomely without it. And I dare say, not one but will acknowledge it (Eagleton, 2013, p.17). It is an early example of what is called the social-worker theory of morality. In contrast to Defoe's in his essay on "*The Increase of Robbers*," the conservative, Henry Fielding argues that crime stems from the poor's imitation of the rich's prosperity (Eagleton, 2013, p.17). In this concern, it is worthy to refer to *Moll Flanders*, a novel first published in 1722 by Daniel Defoe. It is to be the actual narrative of the eponymous Moll's life, describing her adventures from birth to old age. Defoe concentrates on women's role in the eighteenth century and how they suffered and fought to obtain their liberty.

Defoe depicts Moll as a woman who strives to be a gentlewoman by rebelling against all the norms and the values that prevailed using practical methods (Arfi, 2016, p.571). The novel's protagonist fights to escape England's deadly poverty of the 18th century. From birth in prison to ultimate comfort, she believes that love, prostitution, and robbery are profits and losses, and she appears to be an exceptional personality. Her diverse unaccepted functions as prostitute, a thief, a charming loyal wife, and then a prisoner is shown in her quest to find herself. It is a vivid tale of an enticing and infamous heroine with high misdemeanors and delinquencies. It is understood to be one of the most vivid, candid accounts of a woman's advancement through society's hypercritical labyrinth recorded. Theft was not the only available profession for women, but also prostitution was prevalent in London in the 17th and 18th centuries. Perhaps this was the product of the system of society in which poor women could not earn a living honestly. If they were seduced, they would lose their reputation, making it almost impossible to get an honest job. There was no option for a "fallen woman" but to stay on the ground (Kramer, 2012, p.1). Theories of economics in which Cesare Beccaria and Jeremy Bentham, forerunners of rational choice theorists, assert that individuals would commit crimes if the advantages outweigh the penalties, are advanced by the governmental institution (Klimczuk, 2015, p.5). The same aspect of illicit behavior found its way into Fitzgerald's works during the 1920s. Fitzgerald's novel, *The Great Gatsby*, vividly depicts the corruption of the 1920s and the waning of people's faith in the United States of America during that period. Economic deprivation is considered the main motivator in this situation. Throughout the 1920s, organized crimes, violence, and corruption were more prevalent. While many ordinary people in America saw the American dream as a means of achieving a stable economic condition, others saw it as a means of becoming very wealthy quickly. The corruption of this period reached unprecedented heights, leading some individuals to lose confidence in police officers, judges, and anybody associated with the government. It was only a matter of time until Prohibition brought about even more turmoil, with many ordinary people becoming criminals just because they wanted to drink alcoholic beverages (Alayan & Al-Heeh, 2020, p.6). Political ideologies (conservative, liberal, or radical) that utilize reasoning from any theory to accomplish political objectives may also be used to analyze crimes in an evaluative manner. Almost any crime may be seen as a cause or result of political instability (Klimczuk, 2015, p.1). In some instances, enslavement can also be charged as a crime against humanity (Siller, 2016, P. 405). In the United States, black literature depicts the African American experience and history. In 1988, Toni Morrison received the Pulitzer Prize for fiction after publishing her novel, *Beloved*. In this novel, Morrison portrays the psychological and physical influences and harm caused by the violent inhumanity practiced by American slavery on the African American people in general and African American women in particular. Most slaves have suppressed their memories to leave behind an awful history because of slavery's painful nature. The suppression and separation from the past lead to loss of the true identity and self-fragmentation. In this sense, slavery divides an individual into a fractured figure (Rashid, 2012, p.579). In *Beloved*, Morrison wants to show the reader what happens to people in an institutionalized slave system that African Americans were forced to live through in the past. By telling the story of Sethe, the mother, the writer concentrates on the inhuman impact of slavery by stressing the slaves' suffering. What happened to Sethe, her family, and other slaves working on the plantation is shown in the book. She was raped and mistreated. She should struggle and flee from the slave owner and continue her life shadowed by the past. After trying to flee from the farm, she killed her child and tried to kill what was left of her children (Tanritanir & Akşak, 2008, p.250). Indeed, she loved her baby so much that she decided to end her child's life rather than push the baby to be a slave like her. Morrison describes Sethe as a mother whose personality is unstable. Because of the horrible effect of slavery upon Sethe was led to do "mercy killing" on her baby. Obviously, the mother has no other choice except to murder her baby for her forever freedom (Febriyanti, 2016, p. 19). To build good relationships in one's society, people must unify their feelings, understanding, and thoughts. Every person wants to be accepted in society in one way or another. Many groups think that the best way to determine whether or not an individual can be accepted in society is through material gain. It means that if he has wealth, he will be respected and appreciated. This notion makes these societies have a conception that money is everything and that social class division occurs in society from this point on (Wulandari, 2001, p.1). Crime and poverty were inseparably mixed matter in the middle of the 19th century, and most of the young people who suffered jail sentences were the prey of poverty. They were unwanted by their families, the state, and the church. During the Industrial Revolution era, a large number of people moved from the countryside into cities and towns, particularly London, without any promise of constant homes or shelters. Children went wild on the streets, struggling as best they could for survival, mostly through crime, and only the powerful and clever stayed out. They did not have any

schooling and did almost everything they wanted. They never heard words of kindness, just the language of the people they met in the streets, where they imitated different curses, screams, and vulgar language. Young children who ran to fend for themselves in the streets were never taught or told what was right and wrong (Didelyté, 2008, p.20). Social crime and child abuse are interrelated as the latter is the consequence of the former. Society is primarily responsible for its members' condition. In his novels, Charles Dickens revealed several social drawbacks. *Oliver Twist* is considered a Victorian Era textbook about child abuse. The disadvantages of workhouses and the underworld of Victorian society in the nineteenth century are revealed as the novel progresses. Under very difficult circumstances, the child protagonist, Oliver Twist, suffered from an incredibly tough life before he eventually met a philanthropist who later adopted him (Subuhi, 2017, p.1463).

However, three general categories of crimes are considered the most serious: crimes against people, crimes against morality, and crimes against property. The first category of crimes against people is personal crimes, including murder, sexual assault, rape, fraud, domestic violence, child abuse, and wife-battering. In the United States, personal crimes are observed among young, urban, disadvantaged, and ethnic minorities. They are more often affected and convicted by these crimes than white, middle, and upper-class individuals. The second type of crime is crimes against morality, which are victimless offenses since there is no complainant or victim. They are voluntary acts that normally affect no one except those who commit them, such as gambling, obscenity, prostitution, or public drunkenness, and the use of illicit drugs. Crimes against property, the last type of crime, include theft without bodily harm, such as car theft, burglary, larceny, and arson. Theft is the most common of all crimes against property (Uwasomba, 2009, p.142). The current topic is concerned with crimes namely "adultery" and "theft" and analyze the grounds on which those crimes are justified as they are reflected in Nathaniel Hawthorne's *The Scarlet Letter* (1850) and Naguib Mahfouz's *The Thief and The Dogs* (1961) respectively. However, "adultery" and "theft", with which the current study is concerned, are the most recurrent of morality and property crimes. Bhatiani (2018) in his Decriminalisation of Adultery: An Instance of Constitutionalising of Criminal Law, states that "adultery was not the cause of the unhappy marriage but the result of an unhappy marriage" (p.27). However, this is exemplified in Hawthorne's *The Scarlet Letter* (1850), tackled in chapter three of the current thesis. The novel was set in New England and depicted Puritan society. In this novel, the Puritan society molded itself, established a Bible-based government, and strongly applied strict rules. According to Puritan traditions, the crime of adultery committed by Hester was put to severe punishment. The entire life of Hester revolved around her sin and the Puritan perception of her, based on the social, religious, and governmental design of Puritan society. Hester committed adultery out of her desire for love. Her marriage to Chillingworth is not based on passion. She describes marriage as a relationship based on love between the couples. Consequently, Hester wore on her bosom the scarlet letter "A," which symbolized a sign of her adultery (Wulansari, 2009, p.3). The Puritan community to which *The Scarlet Letter* by Nathaniel Hawthorne belongs is depicted as strict, dark, and lifeless. It is governed by enforcing strict laws. Every person living in this society must be subject to the restriction of freedom where the circle of human and natural behavior is set by the religious norms of society (Imene, 2011, p.2). Theft, another crime with which the current topic is concerned, is becoming more prevalent by the day. Many people believe that the motive for the crime should be investigated to assist the individual and address the more serious issues that contribute to crime. While several factors have led to the growth of theft, poverty is the most significant. Poverty is one of the primary motivators for people to steal in society. It is linked to various circumstances, such as famine, food scarcity, and hunger. When such conditions exist, people are more prone to stealing. Furthermore, when people cannot work for a lengthy period, they are more prone to stealing to meet their fundamental necessities (Dahlbäck, 1998, p.45). Mahfouz's most celebrated works *The Thief and the Dogs* 1961 outlines the life of Saeed Mahran, a thief freshly released from prison and intent on having revenge on people who put him there. Saeed Mahran, the protagonist, is a professional thief. He is a criminal who commits crimes against property, people, and morality. Saeed commits his first crime, theft when he works in the students' building. Being a thief is against society because it may, somehow, lead to murder and impoverished people (Mahmoud, 1984, p.61). Exploring crimes of theft and murder, betrayal, revenge, and political radicalism are so obvious in Mahfouz's novel. The protagonist's hopelessness reflects dissatisfaction with the revolution and new order in Egypt, as Saeed is not only a thief but a kind of revolutionary anarchist. It addresses the dangers of a post-revolution society in revolutionary Egypt, such as corruption, complacency, and fear of returning to the pre-revolution period. Mahfouz lived in a society full of stories and historical and social events. Hence, the events and issues prompted him to write historical, social, and symbolic novels that stem from society's conditions (El-Enany, 1993,

p.103).It is often said that poverty is the cause of theft or a significant causal factor.Ultimately, the administration of criminal law, particularly theft, depends on the environment of public opinion and often even more on the opinion of articulate intellectuals on liability, causation, and punishment.

• **Criminality as viewed by Religion and Law**The role of religion in impacting criminality is one of the numerous cultural factors that limit crime in every country (Canter & Youngs, 2016, p.285). It functions to provide adherents with codes of conduct; religion may serve as a social lubricant, helping people live with others in conformity. As defined in all religious books the codes for communal life are embodied in the religious books given to Moses. In fact, such codes are rules, so the violation of the rules is a sin in religious terms (Worthington, 2011, p.9).As an ancient term, religion can be seen as a system of belief as well as a system of relationships and deeds (Mair,1980, p.211). In general terms, religion is a collection of values. Such values impact religious people to act in compliance with these strict laws. There are powerful harmonies between religious norms and social and legal norms. (Güneş, 2003, p.1). According to Durkheim, a key author in the sociology of religion, religion is a coherent collection of ideas and behaviors related to holy objects, things set aside, and forbidden beliefs and practices that unify a single moral community — all those who adhere to them. So, for him, religion is a "collective thing, and it is inseparable from the notion of wickedness or ethical society" (Morris, 1987, p.116). He also considered religion a "social institution that works to give meaning to the existential dilemmas of man by linking the individual to this supra-individual domain of transcendent values, which is rooted in society at the end" (Coser, 1977, p. 136).Durkheim emphasized that crime has some religious characteristics because it reflects the power of common collective conscience; besides, some early legal codes were religious. As a result, this provided Durkheim with the ability to argue, "offenses against God were offenses against society" (Durkheim, 1964). He also recognized that God's divine word would establish religious persons' ideas and thoughts. Because God banned any behavior against His word as immoral, the believer would be refrained from participating in such activities. In other words, it is wrong if God said so, and a believer does not participate in the commission of an immoral act (Durkheim, 1951, p.157).Religion is a multifaceted phenomenon that wields enormous power over people of society. It is crucial to highlight that the function of religion in lowering criminal activity can be divided into two main categories when studying the link between religion and criminal conduct. The first framework inspects how religion works as a type of self-control, while the second check it as a form of social control (Sumter et al., 2018, p.5). When studying self-control, academics have generally looked at how internalized attitudes, beliefs, ideologies, and values may impact an individual's behavior. Religion is one example of a system that combines these components. The Self-control theory, advanced by Gottfredson and Hirschi, asserts that people with high levels of self-control are less prone to participate in criminal/deviant conduct. Therefore, when it comes to criminal behavior, individuals who have absorbed a set of attitudes, beliefs, ideologies, and values that condemn criminal action are less likely to engage in it. Comparatively, Individuals with inferior degrees of self-control are more likely to involve in criminal behavior when structures of criminogenic opportunity are available under certain conditions (Akers and Sellers 2013, p. 122).Religion imposes norms of good behavior on its members and is an essential element of society's informal regulations. A crime is a breach of criminal law committed mainly to violate a society's standards of good behavior (Güneş, 2003, p.116). It may also be used to exert social control over the people of society. When studying religion as a kind of social control. Social scientists generally focus on how membership in a religious community may impact people's decisions and actions. Accordingly, behavioral control is primarily concerned with matching the group's expectations and maintaining a relationship. Failure to conform to particular behaviors is regarded as a violation of the religious group's standards. Thus, people may feel shy from deviant behaviors to avoid being outcasted by the group (Ritzer and Stepnisky 2017, p. 83). According to Durkheim's study, religion prohibits adherents of a religious doctrine from engaging in behaviors seen as deviant or immoral simply because they have internalized ideas that judge specific actions to be immoral. Those people are more likely to control their religious ideas, thoughts, rituals, and acts. In doing so, they find in those elements of their religion "a sense of peace and a higher power over their behaviors that stem from—that higher power (social control) that guides them in a moral direction, often without question, and away from what our society terms criminal activity" (Sumter et al., 2018, p.5).In all religions, adultery and theft are considered the two greatest sins and are viewed as vicious and forbidden. For Adultery, Sociologists have debated whether adultery, committed by women or men, is a social threat to society and the individual. In the Ten Commandments mentioned in Judaism, God addressed Moses, "Thou shalt not commit adultery." While Jesus Christ said in this respect, "... anyone who looks at a woman lustfully has already committed adultery with her in his heart." (Cook,

2012, p.2). Besides, in the Holy Qur'an, a warning was mentioned: "Do not go near adultery. Surely it is a shameful deed and evil, opening the road to other evils." " [Quran 17:32] translated by Maulana Muhammad Ali: 2013". Most communities demand that citizens make certain sacrifices for the public good. This case may be in direct conflict with the good of the individual. It requires society to be in a different position, which contradicts what it is intended for. If a community places its interests above individuals' needs, inequality would be the outcome. Its morality will appear as an oppressive phenomenon to the person. It implies assigning a value to something that goes beyond itself. The victims of this oppression would be people because communities are not just physical structures but rather a particular collection of ideas and values that a person will embrace. A balance between the needs of both individuals and the community would remove a great deal of inequality (Andre and Velasquez, 1992, p.1). The community's resilience measures the strength of an individual's struggle. The more resilient society is, the more it allows people to fulfill their needs. The more rigid it is, the more it keeps the individual from doing anything and forces him to either lose his identity or pursue a harsher way to achieve greater personal freedom. Occasionally, he finds himself in a struggle with society's rules. He has to face a strict penalty if he violates these enforced rules. He then either accepts this penalty and surrenders to the judgment of his society or refuses and fights to advocate for himself, confirm his identity, achieve his personality, and then recognize himself as a person. Only an inner revolution can achieve such self-recognition through a radical shift in the outside community. Since society is constant, "every reform would be equally constant without this internal revolution. Then, external actions become frequent, and the community disintegrates" (Shahal, 1996, p.17). Concerning theft, the theological and moral beliefs of Christianity, Judaism, and Islam are firmly opposed to such atrocities. In all faiths, theft is defined as stealing anything from a location where similar goods are customarily kept based on a set of criteria. As a result, people's safety and property are threatened. An unpunished thief is a dangerous member of society whose crimes may spread and have far-reaching effects (Al-Nadawi, 1989, p.375). Theft in Islam is described as taking anything belonging to another person surreptitiously from a place where comparable items are typically stored, according to specific criteria. It indicates that the theft is done behind closed doors. It is a type of corruption in our world that jeopardizes people's safety and property. In Islamic law texts, an appropriate penalty is provided for this offense. The ruling for stealing is prohibited because it violates other people's rights and unjustly steals their stuff. Its ban is based on the Qur'an, Sunnah, and the unanimous agreement of experts. The individual who commits this cardinal sin is removed from Allah's favor. What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand (Prophet Muhammad (P.B.U.H) (Al Bukhari and Muslim). Crime is also associated with the law, just like religion, and can be nurtured as a part of government and social regulation (Mair, 1980, p.139). Although religious and legal laws are distinct sets of rules with distinct origins and social significance, both instruct individuals on behaving in certain situations. While the forms of pressure are different, religion and law apply roughly the same pressure to get individuals to behave according to societal norms. When a religious member does not behave under religious rules or violate its requirements, he becomes sinful. However, if someone does not behave according to laws, he/she becomes a criminal. Some crimes "might also be sins at the same time" (Güneş, 2003, p.116). There is a correlation between criminal and sinful behavior, which becomes important for religion and crime. Therefore, the connection between sin and criminality is intense. First, this connection creates pressure on people to act the same way to avoid roughly the same behaviors. The high level of correspondence between some legal and religious principles also increases the legitimacy of the law, which has a beneficial impact on law observance because people are "more likely to obey laws if they believe that the laws are legitimate" (Friedman, 1977, p.142). According to these findings, religious and moral values, in addition to legal punishments and social pressures, have an essential social control role in law observance. When respondents answer the question to examine their explanation of legal conduct, the influence of religious values on law-abiding becomes clearer (Güneş, 2003, p.126). According to Robert Neil Corley and Omer Lee Reed (1986), it is defined as an authoritative set of standards of behavior or conduct that are legally enforceable when it comes to the law. Laws are put in place to keep society and the economic world from becoming chaotic. Human society has been governed by laws ever since the birth of civilization. Individuals must follow the law if they wish to be accepted into society. Society's norms and regulations are established by the law, ensuring that individuals who have been harmed get redressed. Furthermore, the law offers a framework for resolving disputes resulting from such obligations and rights and permits parties to enforce commitments in the court of law (P.A) Without

law, society would devolve into a lawless, barbaric shambles, with anarchy as the ultimate rule. The law's function in society is to establish a standard of acceptable behavior. Laws are put in place to safeguard the citizens of a country. It is designed to ensure that residents of different races, genders, religions, and socioeconomic classes have equal protection against danger. All of the country's people are entitled to equal protection under the law. Laws in society are designed to ensure that everyone's interests are protected. As a result, everyone in society has a set of rules to follow while acting in the interest of the common good. There was no regard for the general good, and society would return to the days of survival of the fittest. A limited supply of resources must be shared or used in a world where we all exist. We have laws in place to govern how we use these resources and handle any disputes. These sources would be under the hands of the affluent and powerful if no restrictions were in place."Crime," as previously stated, refers to "a breach of criminal law." As a result, criminal law is part of a larger legal system connected to a larger set of social institutions. There is both structure and substance to the legal systems that exist today. The system's structure is its body, its framework. A system's behavior patterns can also be seen as a substance. Structure and substance are not the only components of the legal system; substance is also critical. It is a product of "legal culture," which creates a need. Law-related attitudes, expectations, and beliefs comprise what is referred to as "legal culture" (Friedman, 1977, p.6). All of them are part of the system's informal side. Rather than making a law directly, social factors indirectly impact it. They must travel through the legal system to be considered a part of it. Even though religious and legal standards have different origins and societal relevance, they guide how people act in certain circumstances. Religion and law exert similar pressure on people to conform to social standards, despite the differences in how they do so. When a religious adherent breaks the precepts of his faith, he is considered a sinner. However, if a person breaks the law, he or she is considered a criminal. Certain crimes may also be sins in disguise. Because criminal and immoral conduct is linked, religion and crime have a lot to do with it. As a result, there is a strong link between crime and sin. First, the link produces a sense of urgency for individuals to respond similarly to avoid engaging in similar behaviors. People are more inclined to observe laws if they feel that the laws are genuine. The high degree of correspondence between certain legal and religious ideas positively influences law adherence (Friedman, 1977, p.142). According to these studies, religious and moral principles, legal penalties, and societal pressures are important in enforcing the law. Religious principles have a significant impact on people's willingness to follow the law, as seen by their responses to a question on why they do so. According to Laws, theft and adultery are internationally prohibited crimes, and the perpetrators of them are punished with the most severe penalties. These crimes are considered among the easiest crimes committed, so you find most criminals to be thieves or perpetrators of moral crimes, so international law and the law enacted by states have taken into account these cases. In literature, there are many works, many examples, that dealt with such cases from a legal point of view, such as "Adultery" in *The Scarlet Letter* when Hester committed adultery and punished by the law by wearing the letter "A" and "Theft" in *The Thief and the Dogs* when Saeed Mahran was punished and imprisoned due to committing "theft". The conclusion is that the law plays only a superficial role and that there is no expectation of a decrease in the amount of theft before poverty is eliminated. The aim of this research is to identify different causes of these crimes such as personal, familial, social, economic, etc., and justify them by adapting anomie theory. Both Hawthorne and Mahfouz dug deep into the inner conflicts of their principal characters to show how they adopted "rebellion" and other adaptations of Merton's anomie theory to achieve their needs. According to Merton, is caused by a turn point in the link between cultural goals and legitimate means of achieving them. This disconnection, which happens between acceptable goals and legitimate ways to achieve them, is a source of tension that can lead to committed crimes.

Work cited

- Arshad, L. (2020). *Socio Political and Cultural Aspects as Reflected in the Novels of Naguib Mahfouz and Syed Abdul Malik: A Comparative Study*. (Doctoral dissertation). Gauhati University, India.
- Akhuemokhan, S. & Okolocha, H. (2012). 'Prostitution and Personhood: A Reading of Naguib Mahfouz's *The Thief and the Dogs*. *Transnational Literature*, 4(2), 1-10.
- Badawi, M. M. (1992). *Modern Arabic Literature*. Cambridge: Cambridge University Press.
- Boisvert, D. (2014). Evolutionary Theories of Criminal Behaviours. In Bruinsma, & Weisburd (Eds.), *Encyclopedia of Criminology and Criminal Justice* (pp.1454-1463). New York: Springer.
- Chen, L. (2019). Pearl—Hester's Messenger of Anguish. In *3rd International Conference on Art Studies: Science, Experience, Education (ICASSEE)* (pp. 98-102). Atlantis Press.
- Darwin, C. (1859). *On the Origin of Species by Means of Natural Selection*. London: Routledge.
- Eeckman, S. (2008). *Women in The Scarlet Letter*. (Doctoral dissertation). Ghent University. Belgium.
- Eisen, K. (1993). Hawthorne's Moral Theaters and the Post-Puritan Stage. *Studies in the American Renaissance*, 255-273.
- Eeckman, S. (2008). *Women in The Scarlet Letter*. (Doctoral dissertation). Ghent University. Belgium.
- Herrnstein, R. J., & Murray, C. (2010). *The bell curve: Intelligence and class structure in American life*. Simon and Schuster.