

Sharī'ah and Shakespearean Perspective on Anger as a Human Nature : A Way towards Effective Islamic Criminal Law and Legal Ethics

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Abstract

William Golding once said: "Look out; the evil is in us all" (Lambert, 1993). Deeply scarred by wars, feuds, oppressions, discriminations and murders, in short, the entire history of mankind gives a sharp impression that man by nature is devoid of any good. Every single act of his signifies that, besides others, man is mainly driven by the evils, especially of wrath. Owing to the negative human nature, the state of affairs of this world has been gloomy since year dot – a notion, despite their radical conceptual and methodological differences, is fast held by scriptures like the Holy Qurān, by the literati like William Shakespeare and psychology alike. Notwithstanding its concept of fitrāh, the Sharī'ah refers to human nature as weak. William Shakespeare, redoing the Qurānic concept of human nature, illustrates the notion in his tragedies that man is more evil by nature. A close scrutiny of the works of the renowned

psychologists reveals that psychology, more or less, mirrors the same concept of human nature, compelling researchers to further probe the issue. Critical analysis and in-depth scrutiny of all the three domains affirm that human nature is negative in many aspects. Underpinning the evils of anger, the three works concurrently recommend feasible cures to this evils – though requiring, at some levels, conscious efforts. Such cures create strong ethical values both at social and legal levels, creating a society where commission of crimes becomes less. While keeping the reliability of the findings, the present work opts for the content analysis approach – a familiar tool of qualitative research - to examine the secondary data, conscientiously collected from the Holy Qurān, work of William Shakespeare and the works of prominent psychologists.

Keywords: Qurān, Islamic Law, Crimes, William Shakespeare, Human Nature, Psychology, Tragedies, Negative Anger, Sharī‘ah.

Introduction

Every soul is, more or less, endowed with a nature; however, the one, possessed by man, is partly fixed and partly adaptive, thus, distinguishing it from other species. Besides a permanent part, it refers to its flexibility and adaptability to the changing scenario of the world around man. Indeed, human nature is in possession of some inbuilt characteristics like love and envy while temperance and insatiability, in the view of some psychologists, are derived traits, emanating from the social/cultural constructs. Similarly, a school of psychologists theorizes that human nature is the product of the interaction and coordination between gene and environment. The gene-environment dichotomy is pretty close to the *Qurānic* and *Sharī‘ah* concept of human nature. As of late, contradicting the above established theories, philosophers like Hegel, Nietzsche and Marx, even call it a tabula rasa, thus, dismissing any idea of a fixed and innate human nature. Whether true or not;

if true, how far and to what extent, the impacts are far-reaching and felt in different fields like psychology, theology, literature and the arts.

As for the exact 'nature' of human nature, every divine scripture like the Holy *Qurān*, divine legal system like Islamic law and notable thinkers and writers like William Shakespeare¹ and psychologists such as Newhauser², Pfaus & Scepkowski³, Fisher⁴ and many more, invariable, hold the notion that despite man's potential for good, his nature is inclined towards evil. Owing to this fact, various punishments are settled in Islamic law for various crimes. Such punishments' nature is always equal to the nature of crimes. Heinous crimes, for instance, have major punishments while less heinous crimes are also dealt accordingly. The punishment of *Qisās* (retaliation) and simple imprisonment, envisaged in Islamic law, can be cited as examples of the above scenario. Further, man is more wrathful than patient; proud than humble; envious than compassionate. All these, of course, lead to wrongful acts by one way or another. If a man possesses any good at all, that too is the result of his conscious efforts.⁵ It is, therefore, presupposed that human nature is actually evil, the concept endorsed both by the scholars of Islamic law as well as non-theistic thinkers. As a matter of fact, the present state of affairs of the world can be ascribed to man's "*selfish gene*" and his "*evil nature*".⁶ The same idea of predominant bad human nature is present there in literature, as well as where man is always represented, in all his squalor. Whether it presents the reality of human existence as a squalor, criticizing it or as an existentialist heaven, glorifying it, in both cases, literature holds evil human nature responsible for it.

Sharī'ah considers man's nature weak. The Holy *Qurān*, for instance, refers to man's weak and frail nature⁷, by hinting at the deterioration that takes place when a man steps down from human dignity and starts acting like brutes: ..., "*then We reduced him to the lowest of the low*".⁸ At this particular stage, an individual starts breaching the legal norms and ethics; a

first step for the omission of acts ordered and commission of acts prohibited. They are refereed as *Wajibāt* and *Harām* in Islamic jurisprudence. Baghdadi ((d. H 463), a renowned jurist of Islamic law explains these concepts minutely in his classical work .⁹ It is not that man was created sinful as is believed but in the state of *fitrāh*¹⁰; however, Adam and Eve (peace be upon them), the first humans, gave in to temptation, thus, affirming the notion that man is tilted more towards evil than good. As is said earlier, great literary masterpieces like the four tragedies of William Shakespeare i.e. *Hamlet*¹¹, *Macbeth*¹², *Othello*¹³ and *King Lear*¹⁴, either criticize the evil in man or urges him to curb the evil in him to be good again. Shakespeare has, actually, created literary masterpieces which are mainly based on the evil side of man, like sloth, greed, envy and unkindness. The following lines enumerate some of the cardinal evils in human nature by stating that:

I am myself indifferent honest; but yet I could accuse me of such things that it were better my mother had not borne me: I am very proud, revengeful, ambitious, with more offences at my beck than I have thoughts to put them in, imagination to give them shape, or time to act them in. What should such fellows as I do crawling between earth and heaven? We are arrant knaves, all; believe none of us.¹⁵

The use of words like pride, revenge and ambition, tellingly in the passage reveals the ills of human nature, leaving no space for further interpretation.

***Sharī‘ah* and William Shakespearen Perspective**

Psychologists, like *Sharī‘ah* and William Shakespeare, believe that human nature is evil-driven, infested with anger Konner,¹⁶ Woodward,¹⁷ pride and envy and other evils, like gluttony: Newhauser,¹⁸ and lust (by Fisher, Pfaus & Scepkowski¹⁹). It can be concluded that *Sharī‘ah*, William Shakespeare and psychology agree with each other on the point that human nature can never be positive in the presence of the cardinal sins. Keeping this in view, Islamic

law provides severe punishments for such sins in the shape of *Hudūd*. These are pre-stated fixed punishments under Islamic law, requiring special evidence in terms of quality and quantity (Attaullah and Saqib, 2017). Going one step ahead, such legal system does not accept any sort of approaches in such punishment; meaning thereby that no one can increase or decrease or pardon these. Even head of the state i.e. *Imām* cannot use his authority under the concept of administration of justice to decrease or increase or even pardon these punishments. The reason for such strictness, of course, is to keep an individual in conscious efforts for avoiding wrongs and doing right. Intending to investigate human nature from *Sharī'ah*, Shakespearean and psychological perspectives, hitherto un-attempted, the present work discovers, at the first stage, that all the three unanimously agree that human nature is mainly inclined towards evil. They maintain, through the presentation of solid arguments, that if there exists any good in human nature, it is because of man's deliberate effort for goodness. Such effort, as per Islamic law, will come through various means i.e., fear of severe punishments for heinous crimes, awareness of basic offenses and their punishments, teaching of legal ethics and norms, fear of punishment on the Day of Judgment, etc. The conventional law, on the other hand, has more or less the same approach. Deterrence, for example, is always considered a basis aim of various punishments. Hoskins minutely discussed this concept in his classical work.²⁰ Indeed, excellent works have been carried out by numerous scholars of the field on human nature from different viewpoints. However, in the humble knowledge of the authors (of the present work), no work, approaching human nature from the proposed perspectives, has ever been conducted. It has been found that the existing works, related to the issue under discussion, either approach the topic from a single viewpoint or take up human nature in entirety, thus, sacrificing the much-needed undivided attention. Further, human nature in the perspective of Islamic law has never been discussed;

though both are very closely related to each other by one way or another. The proposed angle in the present work, without exaggeration, will stimulate future researchers for launching projects of studies to probe the topic from different aspects. As a possible reality, it is a seminal work which will open up new research venues onto the present topic.

Like any other research work, this endeavor too sets certain objectives as guidelines to achieve the intended aims. The working objectives of the present work are: firstly, to gather relevant passages on anger from *Sharī‘ah*, primarily, given in the Holy *Qurān* and works of the classical Muslim jurists; from the four tragedies of William Shakespeare, and from works of renowned psychologists; secondly, after thorough discussion on them, the work will highlight commonalities existing among them regarding negative human nature. As its focus, the present work is entirely devoted to the negative aspect of human nature, thus, leaving out the positive side of human nature for another such study. The present work does not claim of exhaustive and complete discussion on the topic. The endeavor carries in its womb, so to speak, research potentials in the area of human nature and their impact on the legal aspect. Islamic law is rich in this regard as its jurisprudence is always in line with *fitrāh*. Additionally, this study suggests that positive human nature may be investigated from the same (three) angles. The positive angle, therein, will have a tremendous positive impact on Islamic law and its legal ethics. This aspect, indeed, will help create a society where law would be followed both in letter and spirit. Moreover, negative and positive human nature is vigorously needed to be studied from the *Qurānic*-Biblical perspective as well. Likewise, other works of William Shakespeare i.e., comedies and histories can be included in a similar study for a more comprehensive work. If William Shakespeare’s works are replaced by the works of other great writers like John Milton and William Blake, it would be tantamount to yoking together in similar research attempts.

Negative Human Nature –*Sharī‘ah*, Shakespearean (A Generic Approach):

Human nature, no doubt, has great potentials for good; yet, the evil in man is predominant even still. In other words, the good in human nature is great; yet, the allure of evil is even greater. The wickedness in man flourishes on its own, while goodness, a higher moral state, requires conscious efforts to attain.²¹ The fact so proved by the Holy *Qurān*, by great writers like William Shakespeare and by renowned psychologists. Excerpts from the Holy *Qurān*, for instance, confirm that, despite his unalterable *fitrāh*, man is predominantly evil by nature. Because of this reason, evil is rampant in the society. This situation gives birth to a society where basic laws are infringed without any fear. Crimes, therein, are committed unscrupulously and rights of others are violated brazenly. *Sharī‘ah*, in order to cope this menace, brings appropriate punishment with the objective to deter the culprits. The Holy *Qurān* mentions this purpose in its frequently-quoted verse that goes as: “*And there is for you in legal retribution (saving of) life, O you people of understanding, that you may become righteous*”.²² The verse clearly indicates that the basic purpose of *Qisās* (retaliation) is to save the life of common people by deterring other individual who are having a mind to commit a crime. The enforcement of such punishments, thus, save the society from the effect of criminally ill segments. Likewise, strongly believing in the evil in man, William Shakespeare has based his great tragedies like *Hamlet*, *Macbeth*, *King Lear* and *Othello* on cardinal sins, such as anger. Moreover, all of his plays especially the tragedies are replete with passages on anger and other cardinal sins. Psychology, after much reflection and hot argument on the true ‘nature’ of human nature, settles the debate once and for all, that man is greedier than altruistic, is more envious than compassionate - with the same forth. Even the recent stunts in the field of psychology, like the introduction of humanistic psychology, a contemporary discipline (an attempt to strengthen positivity in human nature have failed to alter the established fact

that man is evil by nature.²³ In brief, human nature, all the three domains of human knowledge maintain, is embedded, besides others, with deep-rooted wrath. The following discussion is to further explore the hypothesis that human nature is negative, diseased with anger.

Wrath – Mother of Wars and Oppression (An Overview from the Perspective of Islamic Law)

Human nature is essentially evil, with wrath (commonly known as anger) and other principal sins at its core. There is no denying the fact that the world has been suffering, since its inception, primarily due to the aggression, anger and rage, rooted in man's nature. World history, past and present, can provide solid evidences on the wars and feuds, fueled by nothing else but anger in human nature. Defining aggression, Ramirez and Andreu, in their scholarly work, say that *"the concept of aggression implies destructive or punitive behavior, directed towards other persons or objects"*.²⁴ The definition, giving a direct excess into the very nature of anger in categorical terms, endorses the negativity in human nature. The Holy *Qurān*, for example, believes that anger is its integral part; thus, affirming the same concept of evil human nature. The following holy verse, firmly elucidates the point under discussion: *"And (mention) Dhun Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save Thee. Be Thou glorified! I have been a wrong doer"*.²⁵ It is clearly indicated here in this verse that even prophets and virtuous and holy men are not guarded against the tempest of anger, let alone common man with an easily-fallible nature. It shows that the Holy Book, a perfect describer of human nature, is well-aware of the imperfect nature of man where anger reigns supreme. As further illustration of the point, another example can also be cited which runs as: *"And those who shun the worst of sins and indecencies and, when they are worth, forgive"*.²⁶ These and many other selections occurring in different contexts in the Holy Book, adequately prove

that human nature is negative, with wrath and other evil characteristics abound at its core.²⁷ Following these guidelines, Islamic law offers a comprehensive solution to curb the issue of anger. Anger, for example, as a pretence for the commission of some crimes or illegal acts is not accepted under the preview of Islamic law. In *Qatali 'Amd* (intentional murder), *Shibh A'md* (Quasi Intentional murder) and *Qatli Khata* (murder by mistake) the culprit, indeed, cannot claim that he was angry at the time of commission of crime. To be in the state of anger, is an inevitable available phenomenon at the time of commission of crime.

In the view of some scholars, anger also gives birth to domestic violence. As per statement of Husni (et al), such violence can be overcome through the principles of Islamic law. According to this research endeavor, *Maqāṣid al Sharī'ah* (objectives of Islamic law) can be the best option for elimination of domestic violence.²⁸ Alam, another prominent researcher, suggests that the issue of anger can be shaved out through the principles of Islamic law.²⁹ Honor crimes, in the view of Nesheiwat, can be rooted out from the society through the penal laws of Islamic Law; as anger is not an appropriate pretence in the perspective of Islamic Criminal jurisprudence.³⁰ Even in civil cases, the state of anger is not acceptable. The case of *Talāq* (divorce) can be cited as one of its best examples. In a *Hadīth* narrated by Abū Hurayra, the Holy Prophet (SAW) says, “*There are three things which whether undertaken seriously or in jest are treated as serious*”.³¹ This tradition of the Holy Prophet (SAW) and many others in the row, do not provide any space for the state of anger at the time of committing a civil wrong. The reason behind such approach of Islamic law may be that anger is not entirely a natural phenomenon and, therefore, can be controlled through deliberate efforts. In case of absence of such approach, every individual may have a pretence for the commission of crimes. Controlling of one's anger, because of these reasons, is appreciated by the Holy Prophet (SAW). It is

reported that the Holy Prophet (SAW) has said, “*He is not strong and powerful who throws people down but he is strong who withholds himself from anger*”.³² The *hadīth* shows that controlling of one’s angriness is really appreciated by Islamic law.³³ Going a step ahead, Islamic law provides various methods, explaining in details what should be done if one gets angry. A *hadīth* narrated by Sulyman Bin Sard can be cited as an example herein where he says, “*While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the prophet said, ‘I know a word, the saying of which will cause him to relax, if he does say it. If he says: ‘I seek refuge with Allah from Satan, then all his anger will go away.’ Some body said to him, ‘The Prophet has said, “Seek refuge with Allah from Satan.” The angry man said, ‘am I mad?’*”³⁴ This tradition explicitly mentions an amicable method through which one can control his fuming nature. It further shows that a man has the capacity to overcome annoyed situation, if they have an intention for the same. Another *hadīth*, having the same nature, narrated by Ibn Abbas (RA) where he states that the Holy Prophet (SAW) has said, “*If one of you gets angry, he must be silent*”.³⁵ Here in this tradition, too, an effective way is suggested for the controlling of angriness. While summarizing the above profound discussion, it can be rightly said that *Shari'ah* has three folded approach to mitigate individual anger. Firstly, it discourses the anger at theoretical level; and here at this point many Qurānic verses and *Hadīth* are offered. Secondly, being a natural phenomenon, when anger takes the best of someone, how it can be controlled effectively - without putting himself or others in danger. Thirdly, if an individual fails to control himself in the state of anger and, consequently, commits a crime, a strict punishment is imposed without accepting the pretence of being in anger.

William Shakespeare on Wrath

Manipulating the intricacies of human nature and psyche, William Shakespeare has created literary masterpieces, unequalled even unto this day. That is the reason that his currency and universality, despite all odds, have transcended the constraints of time and space and “... *is not of an age, but for all time*”³⁶ ! His depiction of man in his works, specifically in his tragedies, demonstrates that he, like the Scriptural discourse believes in a human nature which is weak and frail. In *Othello*, anger, coupled with envy, ruins Othello – the illustrious general - by killing his beloved wife in a fit of anger. It is, therefore, a proven fact that human nature is afflicted by anger, hinted at by the forthcoming selection from Shakespeare’s *Othello*:

“Villain, be sure thou prove my love a whore, Be sure of it; give
me the ocular proof: Or by the worth of man’s eternal soul,
Thou hadst been better have been born a dog
That answer my waked wrath”³⁷

Referring twice to the inherent anger in man, the speaker confirms the hypothesis of the present work that man by nature is wicked. It also sanctions that, once in the clutches of anger, even a sane man degenerates into a brute. Keeping in view Shakespearean tragedies - chronicles of vices like anger, pride, envy and others – one can conclude that human nature is more negative than positive. Despite numerous twists in arriving at an exact definition of human nature, psychology, one believes, maintains a well-defined concept of it. Discussing various forms of anger, Masango, in his intellectual work, writes that though anger and aggression are determined by cultural learning, yet the neuropsychological capacity, which makes anger and aggression possible, is innate.³⁸ Anger, a reaction to a real or imaginary threat, has been playing havoc in human society since times immemorial.³⁹ No doubt, ever since Sigmund Freud’s works on psychoanalysis, psychologists like Woodward⁴⁰, Potegal & Novaco,⁴¹ in full devotion, are writing relentlessly to prove anger a positive character. However, despite their efforts, the fact

remains established still that “*anger is the prototype for the classical view of emotions as ‘passions’ that seize the personality, disturb judgment, alter bodily conditions, and imperil social interaction*” Potegal & Novaco.⁴² Moreover, anger and aggression account for war and anarchy, a fact proved by the war-scarred history of man.⁴³

The above discussion on anger, drawing on selections from the Holy *Qurān*, Shakespearean tragedies and works of psychologists, unequivocally deduces the conclusion that anger is a negative character of human nature. The Holy *Qurān*, as is seen above, abounds with verses which testify to the truth that human nature is blighted with anger and other evils. Equally, William Shakespeare, the true depicter of human nature from Renaissance period, in his works, maps human nature as negative, dominated by anger and other evils like pride, lust and greed. Also, the concept of human nature formulated by psychology is negative, thus, corresponding with those maintained by both the Holy *Qurān* and William Shakespeare.

Conclusion

Human nature, a set of common human traits, has so far frustrated any attempt to penetrate and comprehend its exact composition. Even then, it has been receiving academic attention as it poses challenge to human reason and intellect. The question whether human nature is negative or positive still awaits the answer; however, the gloomy condition of the world and its picture, depicted in literature (divine and non-divine), help one form a common perception that human nature is more negative than positive. Approaching human nature from three distinct viewpoints i.e. the *Qurānic*, Shakespearean and psychological, the present work has found that it (human nature) is wicked and evil. The work, though limited in scope, addresses only the evil of anger, as it cannot accommodate all the seven constituents of negative human nature. Consulting and quoting the Holy *Qurān*, William Shakespeare and psychologists on the issue of human nature, this unique

study establishes the hypothesis that human nature is negative, diseased with anger. The Holy *Qurān*, a book of morals, at various places, points out the wrathful nature of man. Even the most virtuous, like prophets, it illustrates, could not guard themselves against the onslaughts of anger. Echoing the *Qurānic* concept of human nature, William Shakespeare also believes in a nature which is diseased with anger, so illustrated in his plays, mainly *Hamlet*, *Othello* and *King Lear*. Othello, the protagonist of *Othello*, suffers from anger and, thus, brings about his own downfall. King Lear, in a fit of anger deprives her daughter and thus effects his unprecedented downfall despite the warnings of the Earl of Kent, a loyal courtier. Despite its unconventional approach, psychology, more or less, holds the same concept of human nature and concludes that it is more negative than positive. It is the innate anger in human nature, psychology as a whole maintains, that has caused wars and aggression in the world. It also believes that the Nazi Holocaust, world wars, regional wars and tribal feuds have their roots in the inborn anger in human nature.

The above statements are the crux of the discussion supported by selections from all the three domains of human knowledge. All of them, despite their varied natures and approaches, arrive at a logical conclusion that human nature is through-and-through evil, overpowered by the evil of anger. The present work also discovers that the Holy *Qurān*, William Shakespeare and psychology not just pinpoint the vices, they also come up with viable measures to encourage man to regain his *fitrāh* and be good again. In brief, the study reaches the conclusion that all the three maintain that human nature is no doubt negative; they also come up with, as they are required to, practical measures to reduce the ravages of the sin of anger for a better human world, based on patience, inclusivism and tolerance

References

¹ William Shakespeare (1564 – 1616), the great Elizabethan playwright, born at Stratford-On-Avon (Central England), started his dramatic career as an actor. Later, he took to rewriting the existing plays sometimes in collaboration with other dramatists. His 37 plays can be grouped as comedies, tragedies, tragicomedies and romances. Of these, *Hamlet*, *Macbeth*, *Othello* and *King Lear* are the best known tragedies. He also wrote sonnets and narrative poems. After an eventful life, starting as an obscure wretch in a county in Central England, Shakespeare died on 23 April, 1616 as one of the greatest depictees of human nature. See for details: Dorothy, E. (1970). *The Concise Oxford Dictionary of English Literature*. 523-25.

² Newhauser, Richard. *The early history of greed: The sin of avarice in early medieval thought and literature*. Vol. 41. Cambridge University Press, 2000.

³ Pfau, James G., and Lisa A. Scepkowski. "The biologic basis for libido." *Current Sexual Health Reports* 2 (2005): 95-100.

⁴ Fisher, Helen E. "Lust, attraction, and attachment in mammalian reproduction." *Human nature* 9 (1998): 23-52.

⁵ See for example the work of Cua, Antonio S. *Human Nature, Ritual, and History: Studies in Xunzi and Chinese Philosophy (Studies in Philosophy and the History of Philosophy, Volume 43)*. Vol. 43. CUA Press, 2005; Watson, Burton. "Hsün Tzu: basic writings." (*No Title*) (1963).

⁶ See for example the work of Dawkins, Richard. *The selfish gene*. Oxford university press, 2016; Sumner, William Graham. *The challenge of facts: And other essays*. Yale University Press, 1914; Harris, Thomas, and Thomas Anthony Harris. *I'm OK, you're OK*. Random House, 2012.

⁷ See for example verse *Qurān*, 4:28

⁸ *Qurān*, 95:5

⁹ The original text flows as وَالأَحْكَامَ الشَّرْعِيَّةَ هِيَ: الْوَاجِبُ وَالنَّدْبُ , وَالْمُبَاحُ , وَالْمَحْظُورُ , وَالْمَكْرُوهُ , وَالصَّحِيحُ , وَالْبَاطِلُ فَالْوَاجِبُ: مَا تَعْلَقُ الْعُقَابُ بِتَرْكِهِ , كَالصَّلَوَاتِ الْخَمْسَةِ وَالزَّكَاةِ وَرَدِّ الْوَدَائِعِ وَالْعُصُوبِ وَغَيْرِ ذَلِكَ وَالنَّدْبُ: مَا تَعْلَقُ الثَّوَابُ بِفِعْلِهِ , وَلَا يَتَعْلَقُ الْعُقَابُ بِتَرْكِهِ , كَصَلَوَاتِ النَّفْلِ , وَصَدَقَاتِ التَّطَوُّعِ , وَغَيْرِ ذَلِكَ مِنَ الْقُرْبِ الْمُسْتَحَبَّةِ وَالْمُبَاحِ: مَا لَا ثَوَابَ فِي فِعْلِهِ , وَلَا عِقَابَ فِي تَرْكِهِ , كَأَكْلِ الطَّيِّبِ , وَلَيْسَ النَّاعِمِ , وَالنَّوْمِ , وَالْمَشْيِ وَغَيْرِ ذَلِكَ مِنَ الْمُبَاحَاتِ وَالْمَحْظُورِ: مَا تَعْلَقُ الْعُقَابُ بِفِعْلِهِ (Al-Baghdadi (2000). *Al Faqeeh Wal Mutafeqh*, 2nd edition, Dar Ibn Al Jawzy Al Saudiya,)

¹⁰ *Abdullah Yusāf Ali* defines the term *fitrāh* as the divine, thus, unchangeable pattern on which *Allāh* (SWT) has created man (*Qurān*, 30: 30). In other words, this verse maintains that though the good nature in man is corruptible and fallible, yet its core remains uncorrupt and unalterable... See for more details: Ali, A. Y. (1934). *The meaning of the Glorious Qurān*. Islamic Books.

¹¹ A tragedy by Shakespeare, relates the story of young prince named Hamlet who seeks vengeance on his uncle who has allegedly killed his father, and married his mother. The drama ends with all the main characters killed. See for more detailed: Dorothy, E. (1970). *The Concise Oxford Dictionary of English Literature*. 243.

¹² Another famous Shakespearean tragedy - the story of treason and murder of one Thane (a feudal lord in Anglo Saxon England [prior to about 1100 AD]). Macbeth, the hero of the play, is obsessed so much with greed that he satisfies it with the blood of Duncan, the king of Scotland. Though became the king of the country, he, however, had to pay dearly for it. See for more detail: Dorothy, E. (1970). *The Concise Oxford Dictionary of English Literature*. 348.

¹³ *Othello, The Moor of Venice*, a tragedy by Shakespeare, is a story of love, intrigues and jealousy that devour Othello, the Moor, his wife Desdemona and others. See for more detail: Dorothy, E. (1970). *The Concise Oxford Dictionary of English Literature*. 427-28.

¹⁴ *King Lear*, another tragedy by William Shakespeare, is the story of Lear, a King of Britain, and his three daughters, Goneril, Regan and Cordelia. Lear, intending to divide his kingdom among his daughters according to their affection for him, therefore, bids them say which loves him most. Goneril and Regan make profession of extreme affection, and each receives one-third of the kingdom. Cordelia, self-willed, and disgusted with their hollow flattery, says she loves him according to her duty, no more nor less. Infuriated with this reply, Lear divides her portion between his other daughters. ... the king of France accepts her without dowry. Soon after, Goneril and Regan reveal their heartless character by grudging their father the maintenance that he had stipulated for, and finally turning him out of doors in a storm. Later, Lear, whom rage and ill-treatment have deprived of his wits, is conveyed to Dover by the faithful Kent in disguise, where Cordelia receives him. At the end, Lear dies of grief after all his daughters die of natural and unnatural deaths. See for more detail: Dorothy, E. (1970). *The Concise Oxford Dictionary of English Literature*. 310.

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¹⁶ Konner, Melvin. "Human Nature, Ethnic Violence, and War." (2006).

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²¹ Watson, Burton. "Hsün Tzu: basic writings." (*No Title*) (1963).

²² *Qurān*, 2:19

²³ Maslow, Abraham H. "Toward a humanistic psychology." *ETC: A Review of General Semantics* (1956): 10-22.

²⁴ Ramirez, Jesus M., and Jose M. Andreu. "Aggression, and some related psychological constructs (anger, hostility, and impulsivity) Some comments from a research project." *Neuroscience & biobehavioral reviews* 30, no. 3 (2006): 276-291.

²⁵ *Qurān*, 21: 87

²⁶ *Qurān*, 42: 37

²⁷ See for example *Qurān*, 7: 154, *Qurān*, 7: 150 & *Qurān*, 3: 134

²⁸ Husni, Ahmad Bin Muhammad, Zaini Nasohah, and Mohd Izhar Ariff Mohd Kashim. "Problem of domestic violence and its solutions in the light of maqasid shariah." *Asian Social Science* 11, no. 22 (2015): 33.

²⁹ Alam, Syed. "Aggressive Behavior among Working Women: A Remedy in Shariah." *Southern Journal of Arts & Humanities* 1, no. 01 (2023): 56-62.

³⁰ Nesheiwat, Ferris K. "Honor crimes in Jordan: Their treatment under Islamic and Jordanian criminal laws." *Penn St. Int'l L. Rev.* 23 (2004): 251.

³¹ Sunani Abī Dāwūd, *Hadīth* No. 2189

³² Bukhārī, *Hadīth* No. 5763

³³ The original text of the *Hadīth* flows as, "من حديث أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب"

³⁴ The original text of the *Hadīth* goes as (مرفوع) عن أبي حمزة، عن الأعمش، عن عدي بن ثابت، عن سليمان بن صرد، قال: كنت جالسا مع النبي صلى الله عليه وسلم ورجلان يستبان فاحدهما احمر وجهه وانتفخت اوداجه، فقال النبي صلى الله عليه وسلم: "إني لأعلم كلمة لو قالها ذهب عنه ما يجد لو، قال: اعوذ بالله من الشيطان ذهب عنه ما يجد، فقالوا: له إن النبي صلى الله عليه وسلم، قال: ما يجد لو، قال: اعوذ بالله من الشيطان، فقال: وهل بي جنون". Bukhārī, *Hadīth* No. 3282

³⁵ The original text of the *Hadīth* flows as, "إذا غضب احدكم فليسكت" Masnad Ahmad, *Hadīth* No. 2136

³⁶ Jonson, B. (1996). To the memory of my beloved, The Author Mr William Shakespeare: And what he hath left us. *Mr. William Shakespeares Comedies Histories & Tragedies: Published according to the True Originall Copies*. London: Impresso por Isaac Iaggard e Edward Blount, 1623.

³⁷ Shakespeare, 1968: (3.3.356 – 60)

³⁸ Masango, Maake J. "Aggression, anger and violence in South Africa." *HTS: Theological Studies* 60, no. 3 (2004): 993-1006.

³⁹ Carrion, Olga Blanco, and U. D. Cordoba. "Conceptualization of anger in English pop fiction stories." *Praxis* 3, no. 2 (2012): 1-29.

⁴⁰ Woodward, Kathleen. *Anger... and Anger: From Freud to Feminism*. na, 1996.

⁴¹ Potegal, Michael, and Raymond W. Novaco. "A brief history of anger." In *International handbook of anger: Constituent and concomitant biological, psychological, and social processes*, pp. 9-24. New York, NY: Springer New York, 2009.

⁴² Potegal, Michael, and Raymond W. Novaco. "A brief history of anger." In *International handbook of anger: Constituent and concomitant biological, psychological, and social processes*, pp. 9-24. New York, NY: Springer New York, 2009.

⁴³ Konner, Melvin. "Human Nature, Ethnic Violence, and War." (2006).