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Humanistic Concerns of Jibran Khalil Jibran in “al-Arwah al-Mutamarridah”: A Study**Md. Abdul Aziz¹, Dr. Hazrat Hasanuzzaman²**¹Ph.D .Research Scholar Dept. of Arabic, Assam University, Silchar 788011²Assistant Professor Dept. of Arabic, Assam University, Silchar 788011**Article History**

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Abstract: Jibran Khalil Jibran was a great novelist, philosopher, humanist, poet, and artist, he explored love, freedom Spirits, human condition, death, a sense of belonging, and mysticism. *al-Arwah al-Mutamarridah* (The Spirits Rebellious) is an early prose collection of Jibran Khalil Jibran published in New York in 1908. This paper explores the humanistic concerns of the writings of Jibran's novel *al-Arwah al-Mutamarridah*, one of the most celebrated literary figures of the modern Arab world. The humanistic concerns of Jibran's writings are famous in their universal. Which transcend cultural and linguistic boundaries. His works are famous in the worlds and accepted older and younger everyone in the world. Jibran's works have been published in many languages, focusing on studies in English and Arabic, whether original or translated. Jibran's works remain a guiding light for intercultural dialogue, social justice, and spiritual awakening. This paper discusses about the humanistic concerns of Jibran in *al-Arwah al-Mutamarridah* and also discuss about social issues of the society, injustice rich to poor also highlights Jibran's sympathy for the oppressed classes. It reflects his belief that injustice cannot be buried memory and truth outlives death. Jibran is critique of religious hypocrisy. At the same time, it highlights his conviction that true spirituality lies injustice, compassion, and equality. The book *al-Arwah al- Mutamarrida* expands the themes and developed thought in his other works and ties up them into the socio-philosophical-religious structure that makes up an oppressive society. The themes were goes beyond the time and place of early twentieth-century Lebanon and take on a universal importance and resonance.

Keywords: Khalil Jibran, humanistic, *al-Arwah al-Mutamarridah*, literary, universal.

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INTRODUCTION

This paper is basically projected on humanistic concerns thought of Khalil Jibran's novel *al-Arwah al-Mutamarridah*. It also makes an effort to understand his writing in general and humanistic thought views. Jibran Khalil Jibran (1883–1931) occupies a unique place in modern literature as a poet, philosopher, and artist whose works have bridged the cultural distance between East and West. Born in Lebanon and later settled in the United States, Jibran became a voice of spiritual and humanistic expression that continues to resonate across generations. His writings ranging from essays, short stories, and poetry to his most celebrated work, *The Prophet* reflect deep insights into the meaning of love, mirage, freedom, justice, law, crime and human existence.

al-Arwah al-Mutamarridah is Jibran's literary and artistic novel. The novel presents Jibran as a writer of prophetic vision who shares his spiritual sensitivities with his readers. In this book, Jibran discusses about social reality on different contents. It also makes an effort to understand his works in general and his humanism views with special emphasis on '*al-Arwah al-Mutamarrida*', in particular. Humanistic concerns are centered on the well-being of humans and the promotion of human freedom, autonomy and progress. Humanism is a philosophy that emphasizes the importance of human values and dignity, and focuses on

helping people live well and achieve personal growth. The novel *al-Arwah al- Mutamarrida* expands the themes and developed thought in his other works and ties up them into the humanism though of Jibran Khalil Jibran that makes up an oppressive society. The themes were goes beyond the time and place of early twentieth-century Lebanon and take on a universal importance and resonance.

When *al-Arwah al- Mutamarrida* was published, it shocked society. The religious authorities banned it. They thought it was dangerous because it attacked the power of the church and the landlords. But many young people and reformers admired it. They saw it as a call for change. It gave them courage to think freely. It inspired later writers to use literature as a tool for social reform. The novel became one of the early works of modern Arabic prose. It showed that Arabic literature could be a place for rebellion, truth, and freedom. This study reflects humanism of society and continuity of life. It evokes the Unity of Being which Jibran believes in rather than disintegration.

DISCUSSION

Jibran Khalil Jibran (1883–1931) he was born in a small village called Bsharri in Lebanon then part of the Ottoman Empire. Khalil Jibran was a Lebanese-American writer, poet, artist and a genius of his time. His

profound and mystical writings have captivated readers for generations. His works are imbued with mystic elements that explore the depths of human existence, spirituality, and the interconnectedness of all things. His family was poor. When he was young, his mother took him and his brothers and sisters migrated to the United States. They lived in Boston. In America, Jibran went to school and started to show talent in drawing and writing. Later, he returned to Lebanon for a few years to study Arabic language and literature. After that, he went back to the United States and also spent time in Paris, where he studied art. Jibran wrote in Arabic and English. His early Arabic works, like *al-Arwah al-Mutamarridah*, criticized social traditions, injustice, and hypocrisy. In 1923, he published his most famous book, *The Prophet*, in English. It became a world classic, translated into many languages, and is still loved today. He also made many paintings and drawings, showing his deep feelings and spiritual ideas. Jibran died in New York in 1931, at the age of 48. His body was taken back to Lebanon, where he is buried. In this paper, the mystic elements of Khalil Jibran's humanism are explored, along with how they add to the works' enduring appeal. He frequently draws comparisons between his writings and style and those of Nietzsche, Dante, Tagore, and William Blake. In the early years of his literary career, Jibran stressed the significance of growing in consciousness of the unity of all religions and the oneness of mankind in the modern world. The foundation idea of Jibran's message, which he conveyed in the most direct and true way possible. His purpose was always simple and unambiguous.

The novel *al-Arwah al-Mutamarridah* is published in 1908, *the Spirits Rebellious* marked a turning point in modern Arabic prose. At a time when Lebanon was under Ottoman control, society was acutely divided by class hierarchies, patriarchal traditions, and clerical dominance. Jibran dared to confront these entrenched structures through a set of four stories that critiqued insincerity, injustice, and oppression. Because of its radical content, the book was condemned by religious leaders and banned in Lebanon. Yet, it quickly gained recognition as a bold and reformist literary work. This paper offers a detailed overview of *the Spirits Rebellious*. It examines the four stories individually, highlights the humanism themes, discusses Jibran's stylistic approach, and evaluates the book's reception and legacy. The stories are as follows: 1. *Madame Rose Hani* 2. *The Cry of the Graves*. 3. *The Bridal Couch* 4. *Khalil the Heretic*.

1. Madame Rose Hani

Madame Rose Hani, a wealthy socialite who has everything society praises beauty, wealth, and status. However, she feels suffocated by the falsity of her surroundings. She sees that social respect is built on lies, marriages lack real love, and friendships are shallow. He is a wealthy woman in society. She has money, beauty, and respect. But she feels empty. She sees the false behavior of people around her. She sees how society

pretends to honor things that are meaningless. She sees lies in marriages, friendships, and social life. Madame Rose Hani becomes a rebel. She speaks openly against these lies. She tells people that respect without truth is worthless. Her story shows the emptiness of high society. It also shows the need for honesty and genuine relationships. Through her voice, Jibran critiques the moral emptiness of the upper class. Madame Rose becomes a rebel, speaking out against false appearances and demanding authenticity in relationships. Her story illustrates the theme of truth versus hypocrisy, a central concern in Jibran's writing

2. The Cry of the Graves

This story is about peasants who suffered under cruel feudal lords. The rich landowners took advantage of the poor farmers. They taxed them, forced them to work, and gave them nothing in return. Also this story is more allegorical and symbolic. It gives voice to peasants who were exploited by feudal landlords. Even after death, their voices rise from the grave in protest. They cry out against the injustices of their earthly existence, where they were robbed of dignity, freedom, and basic human rights. The story becomes a symbol of the voice of the oppressed. It shows how injustice continues even after death, because memory remains.

The story highlights Jibran's sympathy for the oppressed classes. It reflects his belief that injustice cannot be buried memory and truth outlives death. The graves themselves become witnesses against corruption, serving as a reminder that the struggle for justice is eternal. This story is full of sadness. But it is also a call for change. Jibran shows that the voices of the weak cannot be silenced forever.

3. Rose al-Hani and Faris Effendi

This story revolves around Rose al-Hani, a young woman trapped in a forced marriage. She does not love her husband but she has no choice. Society and family traditions trap her. She is compelled by social customs to remain bound to him. When she meets Faris Effendi, she experiences true love for the first time. They fall in love. Their love is pure and true. But society does not allow it. Society calls it shameful. Rose and Faris suffer because of these false traditions.

Through this story, Jibran shows the pain of women in his society. He shows how love is destroyed by rigid customs. He also shows his belief that love should be free and sacred, not controlled by social rules. However, their relationship is condemned by society. Tradition and religion declare it sinful, even though their love is genuine and honest. Jibran portrays Rose as a symbol of women's suppressed desires and lack of freedom. Through this narrative, he challenges the institution of forced marriage and argues for the sanctity of personal choice and authentic love.

4. Khalil the Heretic

The final story presents Khalil, a farmer who sees through the corruption of the clergy. He notices that priests exploit the poor in the name of religion. They demand money, impose rigid rules, and protect the interests of the elite. Khalil is a farmer. He is honest, simple, and brave. He sees that the priests are corrupt. They use religion to control people. They make money from the poor. They act as if they speak for God, but they only protect their own power.

Khalil begins to speak against them. He says that true religion is about love, justice, and freedom. He calls the priests liars. He tells the people to rise and live with dignity. Because of this, Khalil is called a heretic. He is rejected by society. But he does not stop. His rebellion becomes a symbol of courage. He shows that one man with truth in his heart can stand against the whole system. Khalil refuses to remain silent. He accuses the priests of betraying God's true message of love and justice. For his boldness, he is labeled a heretic and rejected by his community. Yet Khalil emerges as a moral hero, embodying the courage to speak truth to power. This story demonstrates Jibran's critique of religious hypocrisy. At the same time, it highlights his conviction that true spirituality lies in justice, compassion, and equality.

Jibran makes a naturally impassioned statement for us all to look above the trivial and frequently unfair rules that people have made for one another. His spirit fights against the gap between what he believes to be God's created natural order and the oppressive, artificial order that mankind have made in an attempt to control one another. We recognize the reality of the domination we live in can we hope to rise beyond it. Human beings will always be subject to the exploitation and oppression of the few over the many until we acknowledge the law. Jibran's insightful way of thinking about the mystic qualities of the East, which dedicated themselves to the intensity of the thought for development, reflects the advanced ideas of society and religion. On occasion, he has combined oriental thought, which has offended Westerners. He exhibits a powerful manifestation of a genuine desire to alleviate the suffering and exploitation of humanity, an instinct that has captivated his intellect and heart since he was a little child. He has expressed his anguish over the senseless loss of youth, beauty, talent, and sensitivity that is hidden in the disregard and dehumanization of millions of people in the East.

The advance thought of society and religion, which Jibran has expressed in perceptive manner of thinking of mystic characteristic of the East who devoted themselves to intensity of the thought for development. He has occasionally blended oriental philosophy which had upset the Western minds. One can recognize in him the strong expression of a passionate urge to improve the lot of suffering, exploited humanity, an impulse that excited his mind and heart since his childhood. He has

conveyed his sense of sorrow for the cruel waste of youth, beauty, talent and sensitivity implicit in the neglect and degradation of millions throughout the East.

Jibran's thoughts give us a message of universal love, truth and justice. Indeed, we can say that he came to this world to send his prophet hood message. So, we do hope that the words of wisdom, humanity, peace and love which the Prophet of Lebanon wrote and articulated will enlarge understanding throughout the world.

CONCLUSION

Khalil Jibran's novel *al-Arwah al-Mutamarridah* stands as a courageous literary protest against oppression and corruption. Through its four stories, the novel gives voice of humanism to women, peasants, and normal people silenced by unjust traditions. It combines poetic beauty with revolutionary thought, creating a timeless message of freedom, love, and truth. *al-Arwah al-Mutamarridah* is one of Jibran's most courageous works. It was banned in Lebanon because it challenged both the church and the social system. It became a powerful voice for reform and change. It shows Jibran's belief in justice, freedom, love, and truth. Its humanism message remains timeless and continues to inspire readers to resist oppression and stand for what is right.

The novel shows that love is sacred, truth is powerful, and freedom is necessary. It teaches that rebellion against false traditions is not a crime but a duty. Even though it was written more than a century ago, its message is still alive. Today, people everywhere still struggle for freedom, justice, and dignity. Jibran's words remind us that the spirit must never accept chains. *Spirits Rebellious* remains a timeless call for truth, love, and freedom. Though banned in its time, the novel's influence has endured. It remains a cornerstone of Jibran's Arabic writings and an essential contribution to modern Arabic literature. Jibran's mystic elements are a testament to his enduring legacy as a writer, poet, and philosopher whose works continue to inspire and enlighten readers worldwide. Its humanism message continues to call readers to resist injustice and embrace the spirit of rebellion in the pursuit of dignity and truth. We receive a message of love and universal truth from Jibran's sentimentalism. He did, in fact, come to earth to fulfill his prophetic role. Therefore, we sincerely hope that the remarks of humanity, knowledge, peace, and love which the words of the mystic of Lebanon will increase knowledge all around the world.

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