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**Spirituality and Humanism in the Selected Works of Khalil Gibran**

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**Abstract:** Khalil Gibran, the famous Lebanese-American artist, logician, and craftsman, holds an unmistakable place in worldwide writing for his significant mixing of humanistic standards with otherworldly knowledge. This exposition digs into how Gibran intertwines humanism and the most profound sense of being in key works such as *The Prophet*, *The Crazy Person*, and *Sand and Froth*. Gibran proposes a frame of all-inclusive spirituality. One that rises above particular devout educates and places the human encounter at the heart of the divine. Instead of constraining the sacrosanct to devout structures, Gibran employs expressive exposition and typical symbolism to depict the divine as profoundly inserted into our ordinary lives, feelings, and ethical awareness. At the center of Gibran's spiritual logic could be a profoundly humanistic ethos. His vision is molded by sympathy, human nobility, and the internal potential of the self. Drawing impact from Sufi otherworldliness, Christian lessons, and Sentimental logic, Gibran builds an interesting shape of otherworldly humanism established in cherish magnificence, and flexibility. His picture of the divine isn't that of a father or reformatory divinity, but a presence that stays inside the human soul and the characteristic world. Within *The Prophet*, for example, the character *Almustafa* serves not as a devout specialist but as a tender direct, advancing peace, inward concordance, and liberality of soul. Instead of supporting unbending doctrines, Gibran empowers users to investigate their internal selves and create their otherworldly ventures. Besides, Gibran's writing studies the realism and dehumanization of present-day life. He emphasizes a return to simplicity, sincerity, and realness. Within the *Crazy person*, his sharp commentary on societal standards highlights how congruity can estrange people from their genuine selves. Using incongruity and representation, Gibran illustrates how the concealment of individual personality can ruin the soul's advancement and discourage the interest in more profound truths. His celebration of the person reflects a humanistic conviction within the ethical and otherworldly capacity of each individual. His work resounds with all-inclusive experiences—love, torment, bliss, and mortality—creating a sense of otherworldly connection that cuts over social and devout boundaries. This exposition employs both topical and printed investigation to examine how Gibran's dialect, utilize of allegory, and account style contribute to his vision of humanistic most profound sense of being. It moreover places his work within the broader setting of early

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20th-century worldwide literature and thought. The research examines Gibran's philosophical inspirations and the worldwide response to his work, highlighting his role as a connector between Eastern and Western spiritual traditions. In conclusion, Khalil Gibran's writings present a compelling blend of the spiritual and the human experience. His perspective indicates that the divine and the human are interconnected aspects of a unified essence. Through his clear poetry and thoughtful philosophy, Gibran encourages us to pursue lives filled with greater compassion, self-reflection, and spiritual consciousness—an invitation that continues to resonate in today's world.

**Key Words:** Khalil Gibran, spirituality, humanism, mysticism, interfaith, The Prophet, Jesus the Son of Man, The Madman

**Introduction:** Khalil Gibran, poet, philosopher, and visual artist of Lebanon, seemingly a special character in literature in the early 20th century, blending deep spiritual wisdom with timeless humanity. His works overcome cultural, religious, and language barriers, providing a universal lens through which to see human experience. Influenced by the Christian origin of Maronite, its Sufi mysticism, and its meetings with Western romanticism and transcendent philosophy, the work of Gibran was woven into the spiritual depth of the East with the ideals concentrated in Westerners. At a time determined by conflict, materialism, and uncertainty, Gibran's words provide a lighthouse of inner quietness, morality, and respect for the human soul. At the center of Gibran's philosophy is a sacred potential in each individual. His semi-final, *The Prophet* (1923), shows life as a spiritual adventure, emphasizing virtues such as love, freedom, self-understanding, and empathy. His contemplative tone and his language style evoked the speed of sacred texts, but he avoided the rigid doctrine, protecting his relationship and intuitive with the god. For Gibran, the bias is unlimited in religious institutions but is an intrinsic quality of the human spirit. This view is consistent with human principles, especially the belief in the dignity of the individual and the moral values of each person. However, the humanism of

Gibran is a deeper spirit than completely secular. In *Jesus, man* (1928), He recreated the life of Christ through the views of those who know Him, describing Jesus as a mystic with the vision and incarnation of universal love, not linked by ties. Gibran emphasized that Christ's humanity, along with His nature, reflects a humanity that seeks to fill the sacred and man. Similarly, in *Madman* (1918) and its predecessor (1920), Gibran used parables and fables to challenge social imitation, materialism, and the erosion of spiritual consciousness in modern life. For Gibran, spirituality is deeply linked to the human condition. His works argue about the harmonious balance between the aspirations of the soul and the requirements of the material world. Topics such as love, sadness, death, and freedom of reproduction throughout their work are treated with a revered melody and reflecting philosophy. Instead of specifying the answers, Gibran creates a space for readers to estimate their own spiritual truths. This article considers the interaction of spirituality and humanism in certain works of

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Khalil Gibran, emphasizing the prophet, Jesus, the son of man, and the crazy person. Thanks to a tight text analysis, he discovered the way Gibran's union of mysterious understanding and humanistic philosophy provided a literary hiding place for those who searched for targets in a dissatisfied world. The study emphasized the long-term involvement of a Gibran vision of a human being awakened in contemporary conversations about faith, identity, and moral responsibility.

**Spirituality in Gibran's Literary Vision:** Khalil Gibran, a set of lights of twentieth-century literature, created works resonating with the depth of spirit and universal insight. His main documents, including the Prophet (1923), Madman (1918), and Jesus, the Son of Man (1928), explore the nature of the soul, the nature of nature, and the cohesion of mankind to the transcendental people. Inspired by the blend of the mysterious and universal traditions, Gibran's spirituality surpasses the organized religion and dogma, praying for a deep personal communion and intuitive vision of the divine. This article studies the spiritual expression in the important works of Gibran, analyzes his views on God, the soul, love, death, and connecting all existence. Spiritual views of Kahlil Gibran surpassed the limits of all religious traditions, although it was deeply shaped by the Christian origin of Maronite, as well as the exploration of SUFISM, Islam, and Super Philosophy. In his semi-final, the prophet, Gibran, presented Almustafa, a wise figure who brings mental wisdom to the residents of Orphalais. Thanks to the speeches on topics such as love, work, freedom, joy, sadness, and death, Almustafa revealed Gibran's belief that every aspect of life is sacred. For Gibran, spirituality is not an abstract ideal separate from the material world; it is woven in the structure of daily existence. As he deeply speaks in the prophet, "Your daily life is your temple and religion" (Gibran 77). This summarizes his belief that the spiritual truth is expressed by life experience and intentional action.

At the center of Gibran's philosophy is the concept of connection. He planned all existence - humanity, nature, and the universe - as linked together by a unified spiritual nature. In *The Madman*, a collection of poetry parables, Gibran discovered the divine spark in individuals. The so-called "crazy", rejected by society, said: "My madness has liberated me, because in the loneliness I am not linked, and misunderstood, I am safe" (Gibran 8). This reflects Gibran's mysterious perspective that spiritual awakening requires no social binding. The crazy, not disturbed, is a person with a view of the illusion of the material world to grasp a deeper truth. The Knowledge of theology deviates from traditional religious frames. He avoided the image of God's human image and rejected the concepts of a judge. Instead, he described God as a force that is always present and cannot be described in everything. In *Jesus, man*, Gibran imagined Christ is not a distant savior but a radical poet and a spiritual revolutionary who challenges the rigid religious structures to reveal the inherent god of humanity. Through the voice of a Mary's Mary redesigned, Gibran wrote: "He is not just a man reflecting God, but God has been reflected in the heart of man" (Gibran 92). This prospect emphasizes Gibran's Pantheist belief that the Holy Spirit lies in every soul, not in a remote field.

For Gibran, love is the ultimate spiritual power. In the prophet's meditation of the prophet "on love, he describes love as a force that is exciting and difficult, necessary for the development of the soul. He wrote: "When love calls, taking into account his voice, even though his path is strong and steep" (Gibran 1). This repeats mysterious traditions to consider love as a transforming journey to unify the sacred, requiring a grasp of its joy and pain. For Gibran, the challenges of love are not obstacles but the sacred processes that purify the soul, dissolve the ego, and bring it closer to its spiritual nucleus. Spiritual vision of Kahlil Gibran weaving sons of many different traditions - Christians, Maronite, Sufism, Islam, and superior thought - while still not related to a single doctrine. His work, notably the prophet, shows spirituality as an intimate experience and life rather than a distant ideal. Thanks to Almustafa, Orphalese's sage, Gibran discovered topics such as love, work, freedom, joy, sorrow, and death; each revealed the sacred personality of normal life. He wrote: "Your daily life is your temple and religion" (Gibran 77), emphasizing that the spiritual truth takes place through daily action and presence. The idea of Gibran's unity is the center of all existence. He saw humanity, nature, and the universe as connected, animated by a sacred nature shared. In *The Madman*, the collection of her poetry parable, the title character is crazy, describing this vision. The madman declared: "My madness has released me, because in the loneliness, I am not linked, and by being misunderstood, I am safe" (Gibran 8). Different from the madness, it reflects Gibran's belief that spiritual liberation comes from transcending social standards to take a deeper mystical truth.

The concept of Gibran's theology rejects traditional religious limits. He refused the images of Him or the punishment of God, instead considering nature as a presence with all, with the spread, and could not be done. In Jesus, the son of the man, He regenerates Christ as a poet and a revolutionary, revealing a sacred spark in each person. Thanks to a re-established Marie-Magdale, Gibran said: "He is not only a man reflecting God, but God has been reflected in the heart of man" (Gibran 92). This Pantheist viewpoint positions the god not in a distant paradise but in the human soul.

Love, for Gibran, is the foundation of spiritual development. In the speech of the prophet "on love", he described it as both updated and demanding, a force shaping the soul through its ups and downs. He advised: "When love calls, taking into account his voice, even though his path is strong and steep" (Gibran 1). Repeating the mysterious tradition, Gibran considers love as a journey of transforming himself, dissolving the ego, and attracting the soul towards the sacred unity. His challenges, not loads, are sacred steps for awakening.

**Humanity Vision of Kahlil Gibran: Individuals and global:** Kahlil Gibran is a poet, artist, philosopher, and Lebanese-American. His works, including *Prophets*, *Crazy People*, and *Sand and Foam*, weave the son of love, freedom, and inherent values of each person together, overcoming cultural, religious, and geographical differences. Humanism, which advocates human potential, moral responsibility, and supernatural dogma, found a vivid expression in Gibran's philosophy. Thanks to his poetic prose and reflection, he defended the individual's inner journey, promoted compassion to others, and planned a unified world by common

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values and mutual understanding. At the center of Gibran's humanism is a deep respect for individuals. In his Prophet, his most famous work, The Wise Almustafa shared meditations on essential topics of life - love, work, sadness, joy, and death. Each paragraph shows Gibran's belief in the autonomy and originality of each soul. For example, talking about children, he wrote: "They come to you but not from you, / and even though they are with you, however, they don't belong to you" (Gibran 18). This insight reflects a central humanistic principle: Individuals are not property or extensions of others but creatures different from one another.

The lyrical style of Gibran amplifies his humanistic message. The use of its metaphorical, rhythmic, and poetic magic attracts readers with a commitment and emotions to its ideas. The beauty of her language turns philosophy into an approach and a touching experience, inviting readers to think about the mysteries of life. This art approach is humanism itself, because it increases human creativity and uses art to better understand our understanding of ourselves and our links to others. Gibran's prose became a bridge between wisdom and affection, making his ideas both deep and easy to understand. The humanism of Gibran also has an important advantage, approaching social errors such as materialism and injustice. Among the gods of the Earth, a philosophical dialogue among sacred figures, he criticized the greed, conflicts, and the spiritual loss of humanity. An exhausted god: "People seek the truth forever, but he is blind to the truth in himself" (Gibran, the Earth God 1). This reflection highlights the tensions between personal interests and the greatest benefits, a periodic theme in humanistic thought. Thanks to this mythical lens, Gibran called for a return to compassion and balance, urging humanity to prioritize moral values for sabotage activities.

In short, Kahlil Gibran's works offer a rich and long-term exploration of humanism. He honors the right of individuals to discover themselves, protect a morality based on empathy and connection, and estimate a spirituality to improve human potential rather than limit it. His work invites readers to live fully, kiss both their journeys and humanity. At a time marked by division and uncertainty, Gibran's humanitarian philosophy is still a lighthouse, reminding us of the power of love, reflection, and art to unite and nurture. His words continue to inspire, offering a timeless vision of the meaning of becoming human. Discover Khalil Gibran's literary works, which show the deep interaction of spirituality and humanity to identify his philosophical and artistic heritage. In texts like the Prophet, the Crazy and the Sand and the Foam, Gibran woven a carpet of contemplative wisdom and a sincere celebration of the nature of humanity. His works go beyond the dogmatic limits, grasping a universal spirituality originating from love, empathy, and the pursuit of inner liberation. Gibran's lyrical prose, imbued with mysticism and reflecting morality, emphasizes his beliefs in the sacred personality of the human soul and the connection of all existence. His humanism is not based on materialist ideals but a spiritual recognition of human values, individuality, and goals.

By harmonizing the Eastern mysterious traditions with Western poetry, Gibran promotes an intercultural conversation resonating with modern public boat rowing in a divided world. His vision recommends a delicate balance between internal missions for the soul and his commitment to serve others. Gibran's long-term view stems from his ability to express his eternal truths with poetic elegance, reminding us that true spirituality is inseparable from the daily rhythm of life, woven in moments of love, pain, and aspiration. Through this view, Gibran is a lighthouse of the human mind and a poet with compassion who speaks to all humanity.

**Conclusion:** Upon examining the chosen writings of Khalil Gibran, it is clear that spirituality and humanism are profoundly connected within his literary perspective. Gibran's works go beyond religious doctrines and cultural limits, promoting a universal spiritual awareness based on love, compassion, and the dignity of the human spirit. His deep understanding of the human experience showcases a balanced mix of Eastern spirituality and Western self-reliance, creating a distinctive philosophical perspective that advocates for individual liberty, personal enlightenment, and ethical accountability. Gibran's focus on inner truth, divine love, and the sanctity of human experience positions him as both a literary icon and a spiritual humanist, with a message that is enduring and universally significant. With lyrical expression and profound insights, Gibran encourages readers to contemplate their inner beings, to transcend worldly worries, and to adopt a life characterized by compassion, togetherness, and spiritual satisfaction.

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