

Aspects of humanism in Yousif Idris's *Arkhas Layali*: A critical reading of selected stories

Redhwan Qasem Ghaleb Rashed*

Abstract: In a world of materialism where humanism has been lost among humans, studying human aspects holds great importance as it advances our understanding of human nature, facilitates cross-cultural communication, and encourages empathy for others. Little attention has been drawn to humanism in literature by the researchers, though. This study explores Idris' *Arkhas Layali* from the perspective of critical humanism, focusing on how Idris uses storytelling to highlight the inherent richness and diversity of the human experience. Idris's stories serve as a testament to his eminence as a humanist and universalist as well as his standing as an actual member of the world community. The objective of this study is to pinpoint the lofty ideas that inspire people to strive for humane values and to work to see them manifested in their own lives and communities. To achieve the objective of the study, a descriptive analysis approach along with humanist theories is adopted. The study shows how Idris' humanism provides a potent critique of the dehumanizing impacts of oppression and exploitation and celebrates the fortitude, creativity, and empathy of common people in the face of hardship. Additionally, it embodies the fundamental values that Idris upholds, like human equality, decency, and freedom. The analysis of human elements in *Arkhas Layali* provides a significant insight into what it is to be human, in addition to adding to the conversation about how literature can probe the essence of the human experience. By using a realistic and captivating storytelling approach, Idris manages to capture the reader's interest and elicit in him a range of social and moral issues.

Keywords: love, humanism, Yousif Idris, values

Introduction

Humanism and literature are integral parts of each other and go hand in hand. At the very least, literature is human since it is created by

* Associate professor of English Literature & Comparative Studies (✉)
English Department, College of Arts, University of Ha'il, Hail, Saudi Arabia;
English Department, Amran University, Amran, Yemen
e-mail: Alhilali440@gmail.com

humans. It has to do with the objectives, aspirations, and destiny of people. Jabra Ibrahim Jabra (1979. 43) says: It is hard to imagine what literature is if it is not human. The humanistic trend in literature is one that promotes humane virtues and values such as love, harmony, and reconciliation with all human beings. It aims to uphold lofty principles and ideals among people and fight every current that calls for grudges between one and human brotherhood. It also works for the existence of a humane society permeated by an atmosphere of mercy, intimacy, love, justice, and contentment, away from injustice, oppression, misery, and other life-disrupting factors. Even though each piece of objective literature that serves people has a distinct purpose from the others, they all have the same overarching objective of serving humanism.

Humanism simply arises from one's need to assert that something's part is more significant than its total and that man is the most significant object in the universe. The achievement of humanism is the supremacy of art, and the subjugation of humanism is the burial of art. This inclination is necessary for the fulcrum of both humanism and art. A belief in art is a belief in the humanity it so blatantly proclaims. Since any belief held by men must be important to human beings, humanism is ardently anthropocentric. As a result, it enters the infinity of our artistic freedom at the very point where our deepest constraint as sentient beings exists. Only in connection with ourselves can we comprehend anything, and only in that relationship can we comprehend everything. Humanism, therefore, warns us, just as the greatest works of art have always done. We also do not need to be overly alarmed if someone points out that it is, in fact, an ideology that rejects other ideologies.

Each author differentiates from the rest owing to literary characteristics. Humane propensity is what distinguishes Idris' literary world. Yousif Idris uses themes of humanism, a philosophy that stresses the value and agency of people both individually and collectively, in his stories. From "humanitarian grounds," Youssef Idris embarked on *Arkhas Layali*. He examines the human aspects and examines how such elements are presented. Numerous humanitarian issues, including poverty, love, generosity, loyalty, etc. as well as other aspects will be addressed in the subsequent study.

Before addressing the most significant humanitarian aspects that are dealt with in *Arkhas Layali*, it is of the utmost importance to provide the reader with an overview of humanism. Yet, it is challenging to

come up with a single definition of humanity that includes all its traits, covers its various aspects, and incorporates all of its core qualities. Undoubtedly, there are universal human values and characteristics that people of all races, sects, and colors adhere to, which instill in them a sense of peace and goodwill toward all peoples. In addition to other psychological and social virtues, these values include love, peace, loyalty, fatherhood, revolt against injustice, and desire for justice. The highest potential development of humane goodness in all its manifestations is humanism. If it enters the human heart, it will elevate him to the highest level based on love, justice, equality, and knowledge; if it does not, it will lower him to the immoral level, to the world of hatred, injustice, hatred, brutality, and ignorance. Humanism is agnostic to race, gender, nationality, or ethnic group. It is the real spirit of civilization, supported by science, knowledge, morality, and the ongoing development of each of its members. It is unwavering, has no bounds, and is founded on the right exchange of ideas and feelings through discourse, which directly contributes to a person's sense of shared humanity with other people and the other way around.

The Arabic Language Academy defines "Humanism" as "the full body of qualities that distinguish humans from other living things (1339, 301). Human values are independent of time and geography and stem from people's inherent goodness. All societies, at all times and places, share a set of unchanging values. Such humane values are concerned with the happiness of man, promote the development of moral principles that enlighten his path, uphold his dignity, and advance his interests while ensuring man's survival. Lamont (1997, 248) states that "The watchword of Humanism is happiness for all humanity in this existence as contrasted with salvation for the individual soul in a future existence and the glorification of a supernatural Supreme Being". Webster's II New College Dictionary (2005, 550) defines humanism as "a system of beliefs centering on humans and their values, capacities, and achievements. Concern with the interests, needs, and welfare of humans". All knowledge and humane institutions are regarded as productive only when they help man realize his potential. All knowledge that doesn't work to advance and elevate man is worthless. Humanism promotes respect for all individuals, mutual understanding, tolerance, and the protection of their rights. It also exhorts individuals to denounce and oppose wars and to seek peace, brotherhood, acceptance of others, and a common social life based on rational cooperation between all parties. Its mission

is to improve society and make it a better place for people to live. Outside of humans, it has no other concerns. Human values are the cornerstone and source of the nation's strength since they serve as the foundation for societies and ensure their continuance. A prevalent conclusion is that morality is the ground upon which societies experienced civilizational improvements in all sectors of life and that as those moral underpinnings crumbled, the development retreated toward civilizational degeneration. Human values can be summed up in one word: charity or virtues, which include everything that involves being kind to oneself or others. Based on this Reynolds (1972, 144) asserts that: "Humanist (or humanism) concentrates on those things that help a person become more completely human: better, more knowledgeable and more whole in his or her ability to experience life, love, and other emotions."

All religions' messages are highly concerned with humanist perspectives. Many verses in the Bible urge us to support our brothers, sisters, and neighbors in general. The 10 commandments are contained in some of the chapters. In accordance with the Ten Commandments, we are obligated to love and treat others well. Many of these suggestions are also found in Buddhist and Islamic texts, including the Holy Quran.

Historically, Socrates is regarded as a pioneer of humanism because of his emphasis on human morality in his philosophy, specifically, his claim that reads: "Man, know thyself" existence. He "raises a question about the nature of justice, virtue, piety, or knowledge" (Green 2018, 2). Along with Socrates, Aristotle has been viewed as another humanist. This is obvious in his philosophy, which emphasizes the "this-worldly" rather than "the other-worldly" as put forth by his mentor and teacher, Plato.

Humanism, which aspires to reclaim the value and worth of man on the planet, is generally considered to be a 20th-century movement. This may be the likely explanation for its connection to Karl Marx and his communist manifesto. The industrial revolution has had a significant impact on how people live their lives. This entire shifting landscape is represented in literature, which is the mirror of society. Writing from the 20th century began to center on human concerns.

In today's world, the short story is regarded as one of the best literary prose forms that could accurately, clearly, and in an artistically and aesthetically pleasing manner express human life in all its intricacies, and this is what made it occupy the first place deservedly.

Idriss was able to depict a society in his short stories from a wholly human perspective that seeks to alter it and incite the populace to rebel against it. Humanism has found expression in his literary world. Due to their proximity to the human condition, he positions his short stories at the forefront of humanistic culture. According to him, the author constantly must understand humanity and fictionally impart to mankind the most in-depth understanding of human nature and the happiest characterization of its variety. It is the writer's responsibility to uplift a man's spirit, encourage him, and make him aware of the optimism, honor, and dignity that have been the glory of humans. Becoming a humanist now, however, is challenging for a writer. Because of the drastic changes in class structure, the crumbling of long-held beliefs, and the looming threat of war, numerous writers have entirely abandoned humanism.

Methodology

The study employs a descriptive-analytical approach and focuses on a selection of Idris's short stories in *Arkhas Layali*. To provide a critical lens on Idris's selected stories, the analysis will draw on humanist theories from authors like Erich Fromm, Corliss Lamont, Hannah Arendt, etc. Humanist theories offer a critical perspective for exploring how people and society may run toward a more equitable and meaningful future.

Yousif Idris (1927- 1991)

Though Yusuf Idris is a short story writer, novelist, and playwright, he is called the pioneer of modern Arabic short stories. According to Tawfiq Al-Hakim, he is "the renovator and genius of the short story" (Kaaki | Arab News). His stories are frequently regarded as the most significant turning point in the development of Arabic short stories. Anyone who has read one of Yousif Idris's short stories knows that each one consistently has a genuinely human premise. Idris tackles the complexity of human nature through his stories, as well as the challenges of ordinary people attempting to make sense of their existence in a hostile and unfair world. When one reads Idris's stories which are most notable for their humanitarian spirit, she/he sympathizes with people in general, their weaknesses, hardships, freedom, and experiences with life and death. In Idris's stories, the Egyptian character serves solely as a vehicle for emphasizing the universal human spirit. "According to critics, the main objective of

Idris' works, is to capture the essence of the Egyptian human personality, including all of its traits, peculiarities, sufferings, hopes, and longings" (Abdulla 1999, 52). His humane vision which seems to be influenced by his profession as a physician and the circumstances of his era aims to give justice to the modern man and to return to him his rights and his lost humanity in the era of material.

His literary humanism emanates in part from a childhood spent among the fellahs in his native village, which endows him with a keen awareness of prevalent suffering and poverty. Moving to Cairo, Idris graduated as a physician and became a practicing psychiatrist in his later life. Like Chekhov's, his scientific training and medical profession may have conditioned him to be a close observer of society, providing the artist with rare insights into human nature (El-gabalawy 1979, 137)

The writer expresses a profound love for all people in his book "Absolute Frankness," regardless of their intellectual or sexual inclinations or their region in the north, south, east, or west (Attia 1971, 53). Regardless of anything, all the issues that are on our writer's mind are issues that concern all people. He is preoccupied with questions like life and death, renewal of life, and the humanity of life. He portrays the humanitarian reality honestly and his stories show his commitment to promoting human values and ideals and spreading them throughout society. In his stories, humanity not only extracts grief, hopelessness, and frailty, but also hopes, loves, and dreams (Ahmed 2015, 196). As for why human values appeared in his works, Hamad says Idris's exposure to the medical profession led him to turn to human values to guide his behavior in terms of people, time, and place "His medical practice gave him the chance to see and analyze his people from a different perspective. Social and psychological analyses of his characters are usually a salient feature of his writings" (Kirecci 2002, 676-677). Secondly, Idris's reading of Arab and international literature made him prefer human stories away from previously addressed topics to new topics and modern methods (196-197).

Anyone who carefully reads Idris's stories will find out that he accurately captures human reality without distorting the truth about how we suffer, live, and adapt to it. Two distinct elements that make his writings stand out are: He believed it was his duty to promote human ideals and values in public life. Secondly, in his writings, humanism exudes melancholy, hopelessness, and frailty, yet it is also found to be resolute, pondering, loving, and dreaming.

It is noteworthy that *Arkhas Layali* has not received a separate study that explores its human aspects. As a result, the objective of this study is to clarify the human elements, and its significance stems from the fact that Idris used literature to serve humanity. In 1954 Idris's first collection of stories, *Arkhas Layali (The Cheapest Nights)* published with an introduction by Taha Hussein was well received by readers and critics alike, and it made Idris famous at the age of twenty-seven. With its realistic atmosphere, colloquial language, marginalized characters, and sympathetic tone toward the characters' difficult lives, it was considered a new beginning for the Arabic short story. Idris enhanced his literary reputation with thirteen additional collections published over nearly a quarter of a century. His short stories influenced Arabic story writing to the extent that Idris's work is usually considered the most prominent turning point in the history of the Arabic short story.

Arkhas Layali (The Cheapest Nights)

Arkhas Layali, published in 1954, is Idris' most well-known and first collection of short stories. It has been widely translated into European, Asian, and African languages and is frequently included in anthologies of Middle Eastern literature. Abdelkarim, a struggling peasant who works hard to support his family, is profiled in *Arkhas Layali*, a book that examines multiple aspects of humanism. The subject of socioeconomic inequality and how it affects people's lives is another theme that the story emphasizes. Social justice, empathy, the call to revolt against injustice, and the exhortation of high morals and humane values are some of the most significant issues with a general humanitarian bent in the *Arkhas Layali*. Due to the complexity of humanism and the limitations of a single paper, the study does not adequately address all the aspects raised by *Arkhas Layali*. As a result, certain humanistic facets will be discussed.

The problem of pervasive poverty as well as social injustice is one of the humanitarian issues addressed in *Arkhas Layali*. Throughout the story, Abdelkarim, the main character, creates a feeling in the reader that he is a victim of circumstances. He experiences a sting of poverty, and as a result, having sex with his wife reflects psychological and social loss. He pays the high price by giving birth to a newborn. "After a few months, the woman, as usual, informed him that a new baby had been born, and he was feeling sorry for himself because the seventh baby had finally been born at the end of time" (Idris 2019, 11). Despite the man's desperate circumstances, Idris treats him with respect and

compassion, demonstrating the character's humanity. Through Abdelkarim, Idris illustrates the plight of the Egyptian farmer, who bears children despite living in abject poverty. He accuses the government of failing to assist the farmer in this case and of not offering him alternative forms of entertainment so that he wouldn't turn to procreation as a kind of entertainment. The story can be interpreted as a scathing indictment of Egypt's incapacity to manage its enormous population issue and the futility of its contraceptive initiatives. It is implied that the entire population—is in a difficult situation. On the one hand, they don't have enough money to buy a cup of tea, much less contraceptives, but they still need to enjoy life. What appears to be an inexpensive form of entertainment is a highly expensive prospect throughout a child's life that will cost the parents, and by extension the nation, dearly.

At Night story, the last story in the collection is a sad song whose hero, Abdulrahman Auf, is the poorest man in the village. After a long day of looking for the cost of a skein of corn, he turns to see his friends gathering there on a lovely night. They themselves are weary and have a difficult life, and wait for Auf, because he would make them laugh when he speaks, without saying anything particularly funny. "He makes fun of everything, of people, of himself, and of the life they live." They forget themselves and their lives, and "laugh for their present and store up other laughs for the future" (148). They are not blind to his sadness, and Auf is not blind to their poverty. They have experienced this night many times and will do so again and again. At night, everyone puts his cares aside and briefly inhabits a different reality that allows him to feel his humanity, even for a brief period. However, as the sun rises, everyone returns to his problems, and Auf returns to look for maize. Idris tells this very ordinary story in his own unique way to make us understand the pain felt by the helpless who are crushed by societal injustice and poverty. Consequently, we unite with all the human energy coming from it. Auf is a person who merely wants a brief respite from sadness. Despite everything, he tries to enjoy these moments. Aside from these secret chuckles and this brief lapse into unconsciousness, neither a solution nor solace exists.

Nizra (Look) story, revolves around a young maid(child) who is seen carrying two trays from the oven to the house while sobbing as she observes the children having fun "My astonishment did not last long as I stared at the little girl...and I immediately rushed to save the load and looked for many ways... Before she changed her destination,

she turned around and gave the ball and the children a long look, then she was swallowed up by the neighborhood” (11). In contrast to the wealthy classes who live a life of luxury embodied through the image of children playing ball with each other, this story depicts an aspect of deprivation, oppression, and poverty experienced by the poor. Idris refers to the issues of this downtrodden class, and this child walks barefoot against her will, unlike those children who willingly take off their shoes while playing. The load carried by the child represents injustice, grief, and poverty in a class-based society that has no mercy for these underprivileged children. The story alludes to the inhumane social reality of that child who is deprived of playing, and who by working as a maid, is given a duty beyond her years, which alludes to the problems of the underclasses being held in servitude by the affluent.

Rahan's main character, a peculiar man whose name and family history are unknown, also experiences poverty. What matters is that he is a human being, or more specifically, that he is one of these destitute Arabs. “A tall, lean Arab man, dressed in a shabby shirt that displayed his skin-bound legs.... He was wearing a dust-colored shawl and a turban with tattered threads... And there is nearly blood coming out of his eyes” (53). This miserable condition pushed him to accept a wager to eat 100 cups of figs to state his hunger. A struggling farmer is admitted to Kasr Al-Ainy hospital in *Ala Assiut* story, but he is neglected and treated inhumanely by the medical team. In the story of *Abu Sayed*, a sick policeman who is as poor as the teacher. When describing the teacher, the narrator says, “I used to despise the one scarf he wore in summer and winter... His necktie was something I detested. When he pulled his dirty, wrinkled handkerchief out of his pocket, I detested it” (16). To Idris, one of the causes that emphasize human happiness is the elimination of poverty.

In *Almarjihat* (Swing) and *Washaghlanah*, the characters are trapped in a cycle of abject poverty and illiteracy and are the victims of a ruthless, merciless fate that does not distinguish between them. The overall goal is to portray sadness as the default state and demonstrate that any effort to modify it would fail. The story of *Washaghlanah* begins with “Abdo was in need of two piasters” (135). It is a sentence that is stated again and again following a brief list of the numerous jobs Abdo attempted to obtain to support himself. Now that he is wholly bankrupt, everything in his life has changed for the worse, including the little luck he once had. His attitude towards this situation

is fatalistic. Life in this world is merely a game and a pastime. If they only knew that the eternal dwelling truly is immortal life. Likewise, his neighbours consider him to be “unlucky”. His wife’s wailing, which serves as a reminder of his obligations, leads him to agree to sell his blood to the point at which he becomes anemic and resumes what he was doing when he needed two piasters. Despite his financial difficulties, Abdo won't take up begging or other dishonest means of making a living. The story shows that he has a great sense of ethics and pride. Idris proposes to eradicate poverty by founding an entirely novel society that is equipped with knowledge, culture, and humane values (Abdulla 1999, 59).

Social injustice is commonly portrayed as a barrier to human development and happiness and the only ways to address societal injustice are through discourse, comprehension, and compassion. Thus, Idris’ stories highlight the significance of human connection and empathy in fostering a more just and equal society. They offer an insight into the social injustices of his age and a critique of the power disparities and inequalities that pervaded Egyptian society. They compel readers to engage in critical reflection on the world they live in and to work for a more just and equitable society.

A Sense of Humanism

Idris is interested in capturing the psychological side of his characters' personalities and how they think, as well as their emotions, worries, pains, and sorrows. Perhaps his specialization in medical fields and his practice of the medical profession, have had a significant impact on his human and emotional awareness. As a result, he can express individuals well because of his proximity to them.

In *Nazra* (Look), the protagonist is surrounded by individuals who are raised on greed and whose hearts have been devoid of mercy. “My astonishment did not last long as I stared at the little girl...and I immediately rushed to save the load and looked for many ways.... Before she changed her destination, she turned around and gave the ball and the children a long look, then she was swallowed up by the neighborhood” (Idris 2019, 11). This testimony confirms Yusuf Idris’s entire humanity, as well as his feelings of affection and concern for the little girl through monitoring her movements. Our hearts break for the little maid who, like everyone else in the world, is robbed of happiness without feeling guilty and who is constantly lacking something, from the happiest individuals in the world to the saddest and impoverished.

Concerning the sense of the oppressed human self, we find it in the personality of Ramadan (the hero of *Abu Sayed* story) who has psychological loss and emotional turmoil because he is unable to have sex with his wife (impotent), and this affects his life inwardly and externally. The story says: "And another night came, and a new conflict broke out, and Ramadan's confidence in himself and his manhood was called into question while it was defending itself. By God, Ramadan you are lost, and what's done is done" (33-34). A revolution started inside Ramadan and in his home as a result of the psychological battle he was going through and the way his life had become a social and psychological wasteland. His anxiety about the future and about finding out his secret tortures him a lot. To release his fears till he discovers a solution and to find someone who understands him and empathizes with his suffering, and his discomfort, he confided in his wife about his experiences with pain and bitterness. Here, Idris raises the issue of impotence in Eastern societies, which links the issue of virility with the meaning of manhood. In the sense that a man with impotence is not regarded as a man in Arab culture. "And Ramadan continued searching for his manhood in a lot of despair, asking everyone he encountered" (28).

Humanity is manifested in all its glory in the story of *Five Hours* when the medical staff members are seen working nonstop for more than five hours to save the life of a person who has been shot in the back. When treating patients, doctors' hands moved more quickly than nurses'. Their hands were more quickly able to wet fabric pieces and wipe the mouth of the patient. "The nurse's hand wasn't there as long as mine was. I held out the cotton piece to him, wetting it with water to wipe his lips and tongue" (60). According to the author, the medical team has essentially become one family with the patient since they began sharing the pain. "We have become like one family sharing the same wound.....a group of people struggling for a human being who has come to mean a lot to them"(63). Also, Al-Sharbari's treatment of the insane Zubaida is incredibly kind. When Zubaida was taken to the hospital to be treated, Al-Shabrawi bought some food and gave it to a soldier who escorted her. He requested the soldier to feed Zubaida and take care of her. "Al-Shabrawi moved like a stabbed person and begged the driver to wait a minute, then ran and bought bread and halva, and gave it to the soldier escorting her while saying to him with warm hope: For the sake of prophet feed her and take care of her. Do a favor!" (112).

Love

Love and tenderness are among the most beautiful qualities which allow a person to get out of the narrow circle of selfishness and move into a broader circle of altruism for the group. "Love," says Dr. Fromm, "is the only satisfactory answer to the problem of human existence" (2006, 3). From there, he may assist the nation in achieving its objectives and take part in the development of societies. Winning the love of people is something that souls long for and are eager to achieve and reach, regardless of the sacrifices. Learning many virtues, such as cooperation, altruism, and participation in both good and terrible times, goes hand in hand with loving others. Love, which is the basis of happiness, knowledge, and truth is the essence of life, and people are partners in its essence and there is no way to separate one from the other. Idris examines a variety of types of love in his stories, including romantic love, love for a spouse, love for one's family, and love for one's community, country, and humanity. He encourages people to consider the various complexities and inconsistencies of this potent feeling as he demonstrates how love can both be a tremendous source of happiness and an enormous cause of pain.

In *Abu Sayed*, the author conveys to us the father's love for his son, Sayed. Such rare love does not manifest itself when required and disappears once the interest has passed. Ramadan is heard addressing his son Sayed "Sayed, Sayed, come, Sayed, sit here beside me, yes, like this. In the name of God be upon you. God bless you Sayed, you have grown up. You have become tall. let me kiss you MM... one more kiss..... I will marry you to a beautiful lady..." (30). On the contrary, In the *Swing* story, Abdul Latif is presented as a model of a cruel father. "He expects a lot from his son and shows no mercy upon him when he fails to live up to them. He didn't show him how to use the pliers to remove the nail until after he had been wounded four times" (84-85). It appears that Idris wants to convey the idea that compassion lies at the heart of the human experience. The value of caring for others makes it possible to 'love' and take care of one another. Therefore, reducing harm and violence while fostering a compassionate, peaceful, and even "loving" society is an objective of humanism.

Love exists amongst members of the same community just as it does between parents and children as we see in *At Night's* story where

Idris sheds light on the true love that does not require recompense despite the challenges of life. The poor Auf is loved by all people.

Though he is the poorest man in the village, and their lives have been hard and barren, in which love cannot find a place, and where they cannot live unless they hate and kidnap one another, they are all unanimous in their love for him. (149)

Such love is called Brotherly Love which is the most fundamental form of love, and it is what all other forms of love are based on. It is a love for all humanity.

The most fundamental kind of love, which underlies all types of love, is brotherly love. By this, I mean the sense of responsibility, care, respect, knowledge of any other human being, and the wish to further his life. This is the kind of love the Bible speaks of when it says: love thy neighbor as thyself. Brotherly love is love for all human beings; it is characterized by its very lack of exclusiveness. (Fromm 2006, 69)

Love is a human behavior that is embodied in words and actions, and both are embodied in *Abu Sayed* when the individuals compete to host Auf (148). The warm welcome given to Auf, and the enthusiasm of hospitality shown to him are signs of love. Whoever manages to cultivate a love for others in his heart has acquired a key to human values. A person cannot experience joy, comfort, or security except in the company of people and dealing with them. Love is the basis of the cohesion of souls and societies and the purification of hearts. It is difficult, for example, to envision a society or a family devoid of this good quality. In *Alshahada*(certificate) story, even though students hated the way their old chemistry teacher, Mustafa looked, their instructor was loved by all due to his humane character that showered them “I used to love him. Behind his short, stout body, his broad gait, and his frankness... We used to feel it in our little hearts, and we loved him” (16-17). A lover is infatuated with a lady “He made no effort to find out her name, nor where she came from or with whom she lived. He also observed her dancing. He met with the Lebanese and heard her speak French once, and English another time. He loves her English just as much as he loves her French, and it flows softly from the corners of her lips. He continued to worship her” (73). The spouses' love is portrayed in its purest form in *Abu Sayed's* story. Ramadan coughed, but he was trying to hold it back so he wouldn't wake his wife. “What's wrong with you, Ramadan Sir?” his wife tenderly inquired after he had coughed for a while. When he did not respond, “she

sighed sadly” and said: “God protect you, my darling. The name of the prophet is your protector, the apple of my eye” (22).

Idris is convinced that love is not just between the sexes but also encompasses all of humanity including love of homeland which is another aspect of humanism because it embodies a person’s strong emotional ties to his community and desire to have a positive impact on society. Such love can be considered as an extension of the humanist ideology, which stresses the worth and potential of human beings and places a premium on the importance of community and the contribution of everyone to the improvement of society. It also encourages the notion that everyone has to contribute to the well-being of his nation and fellow citizens. In *Am Aldunya* (Mother of the World) story, Saadallah says to Awad Effendi when they were about to reach Egypt, “We arrived, Oh Abu Al-Saud... I swear It is Egypt, my brother... We lived and saw it? Mother of the world! Mother of the world! we arrived?” (80). Alawasty screams in joy “Long live Egypt, guys. Long live Egypt. Other than Egypt, we don’t have anything. We are nothing without it. This is our country. Are you guys sure this is our country? His voice was so breaking up that people thought he was crying” (81). In *Mishwar* (Trip) story, “when Egypt is mentioned in a passing hadith, Ali-Shabrawi shudders to realize that he is no longer alive” (103). He believes that he is no longer alive because he is not in his homeland, Egypt. He is willing to give his life to stay in Egypt even for a single hour. “I give my life to spend only one hour in Egypt” (103). The stories of Idris present an effective analysis of the various factors that could restrict our ability for love and love in return.

Freedom

Corliss Lamont says: “Humanism urges us to accept freely and joyously the great boon of life and to realize that life in its own right and for its own sake can be as beautiful and splendid as any dream of immortality” (Lamont 1997, 248). Nothing is more valuable and dearer to a person than his freedom, which is associated with upheaval and change. The pursuit of freedom in all its manifestations is a natural and instinctive desire shared by all human beings rather than an aim to be attained. Human freedom—the capacity for a man to act in accordance with his goals, including freedom of thought, conscience, and opinion—is the primary aim of humankind. It restores man's psychological well-being, sense of fulfilment, and self-worth. When someone enjoys it, it makes him happy, and when people are happy,

everyone is happy. Idris believes that everyone is free because they are human beings that act morally, think, and make mistakes, and everything has a reason followed by a reason. The highest aspiration of people is freedom and as oppression and injustice worsen, the price of freedom is prioritized over the worth of life. In this respect Lamont (1997, 265) states, "In the case of dying for a cause, such as the defense of one's country or the welfare of humanity, a person may truly desire the good of country or humankind above everything else, even above their own self-preservation".

In the story of *Alhajaanih*, Morsi doesn't give his life any consideration when it comes to freedom. He believed that one must choose between living freely or dying with honor. So, he gave his life to sneak into the oppressors' camp to teach them a lesson by taking the weapons they used to kill the defenseless. "Morsi Abu Ismail, who drank from his mother's milk, crept into the room alone where the Alhajaanih sleep during the day, he went out carrying their guns" (43). People lit lanterns in celebration of this triumph to demonstrate their sense of freedom and laughing erupted for both major and unimportant reasons. The students played ball, and processions of children spread out, roaming the village, cheering with joy. One of them begins to sing a song that emanates from the Alhajaanih, and the others join in, including the young women (43-44). Through Morsi, Idris here illustrates how the struggle for freedom and equality is a human issue that speaks to the core of our common humanity.

Belonging to the Homeland

One of the most significant and ancient concepts that human civilization has held onto is the notion of patriotism, specifically the idea of belonging to a country. In Idris' stories, belonging to one's homeland is a component of the system of human values, and belonging is an innate emotion that motivates one to labor arduously and truly to promote and defend one's homeland. The sense of belonging to the homeland is apparent in the story of *Umm al-Dunya*. Seven Egyptians, during the last moments of their return trip on a ship, are nostalgic for Egypt. A spirit of brotherhood prevailed among them, and they said: "Oh brother, we feel homesick. I wonder what your news, Egypt... Egypt guys... Oh brothers! Do we have other than Egypt? This is our homeland ...Am I right?" (129-130). The story shows the importance of belonging to the homeland through the clear relationship of the title to it. The narrator and the characters in the

story highlight an ideological value that is suggested in the title. Through this story, the author demonstrates the extent of the characters' kinship with the place, Egypt, as well as the degree to which the place influenced the characters. Idris believes that the idea of belonging to one's country encompasses not just a geographic location but also the sentimental bonds that unite people to their communities as seen in the story of Five Hours. A revolutionary named Abdel Qader is treated by a doctor after being shot four times by the security forces of King Farouk. The story says: "his features were Egyptian, Egyptian, of the kind that awakens your Egyptianness in you and makes you fall in love with it again. I forgot my duty, and I no longer think except as an Egyptian who suffocates with injustice, then sees the oppressor overthrow his brother" (91). The story reveals the characters' common patriotism. Human feelings are sincere, mixed with a high human sense, and the greatest thing a person can offer to his country is himself. Love for the homeland is pure, genuine love, a natural innate love - our lives have no value without a homeland.

Any patriot in the opinion of Youssef Idris, must appeal to the common people for assistance, protection, and assistance. Morsi Abu Isma'ani, who sneaked into the Alhajaana room and stole the guns that killed his nation, was protected by his marginalized people. No one has turned him in. (p.43). The majority of Idris's characters are from the lower classes in Egyptian society since they are the wellspring of everything that is fundamentally Egyptian and the supporters of everything that makes up the national Egyptian.

Chastity

Chastity is one of the noblest morals and the most honorable virtues that is addressed in Idris's literary world. In Mishwar (Trip) Shabrawi is restrained by chastity from glancing at Zubeida's face and body as she was nodding off. "She was white", and Al-Shabrawi noticed that "her dress had a hole, and her thigh was visible, and he lowered his gaze as he gathered the dress and covered her" (110). Idris emphasizes how women are supposed to adhere to cultural and religious standards around modesty and sexual chastity in several of his stories. Idris presents in At Night story a picture of the pure, and shy woman (Auf's wife) who is dressed decently. "A tall black ghost approached from a distance. She was dressed entirely in black, with extra-black gauze to hide even her face" (152). Through these quotations, Idris criticizes the proponents of civilization, who hold that civilization is found in

scandalous and repulsive nudity. To him, being naked has nothing to do with civilizations. Women's chastity and purity are what make them beautiful and humane. Shyness is the beauty that both men and women should display. Anyone who loses her/his shyness has lost everything and has put herself/himself in the hands of seducers and emotional people who can manipulate her whenever they please. In Shaghlanih's story, Nafisa is infatuated with her lover, but due to her shyness, she is unable to reveal her love to him. "When Nafisa answered the door, she saw him loaded and greeted him back. If it weren't for her shyness, she would declare her utter love for him" (138). In Alhadith, there is a call for chastity from the viewpoint of women as represented by Abdulnabi's wife, who visited the sea in Egypt and was appalled by the way women are attired and how they gaze at men. "She was distracted from everything except the women of Egypt, their bare bodies, and their impure eyes that stare at males with no regard for propriety. And if one of them passed by, she could not hide what was in herself, so she would send after her a long series of insults and curses" (46).

Shyness can afflict people of all genders and enhance one's beauty. Here is Auf asking Obed for a cigarette in a bashful and polite manner (150). However, in a conservative or patriarchal environment, shyness can occasionally hinder a man from expressing his inner anguish, as happened with Alshabrawai, who suffered greatly throughout his journey with the mad Zubeida and wished to cry to outlet himself but was prevented by shyness. "Modesty prevents him from crying" (109).

High Morals

A person's behavior is influenced by her/his high morals, which are a set of ethical standards and ideals that help her/him make moral decisions and act in a just and equitable manner. The qualities of a person with high moral standards are honesty, dependability, compassion, respect, and empathy. Even in difficult circumstances, they always try to act morally and conduct themselves with integrity. Building solid relationships, encouraging trust, and promoting a calm and happy environment all depend on having high morals. People who uphold high moral standards are frequently viewed as role models who encourage others to act similarly. In other words, maintaining good values is essential to building a healthy society and improving the globe. Idris's stories are full of such values, which are demonstrated by actions like visiting the ill, offering condolences for the deceased, helping the poor, avenging the oppressed, good behavior, standing up

for anything, no matter how tiny, straightforwardness, etc. Morsi Abu Ismail in Alhijana is an inspiring role model who is loved and admired by all. "He led a quiet life and his conduct with people is a role model. He used to visit the sick, console the dead, assist the helpless, avenge the oppressed, and stand up for every young and old, and the country was proud of him" (40-41). According to Richard Norman, respect and caring can make individuals happier by helping them "in all sorts of ways", one "can perform tasks for them which they may be unable to perform for themselves, you can look after them if they are sick, you can provide friendship and comfort and support, and certainly you can try to avoid the many kinds of nastiness whereby we inflict physical and mental pain on one another."(2004, 99-100)

Since humanism places a strong emphasis on honesty, integrity, and respect for others, straightforwardness is occasionally seen as an aspect of humanism. Communicating honestly and openly with others without attempting to manipulate or deceive them can be considered as a means to uphold these principles. Being honest can also assist in building understanding and trust, two things that are crucial to humanism. Awad Effendi is a fine example of straightforwardness. "He was a descendant of a good family and did not beat around the bush" (75).

Patience is another aspect of humanism that allows individuals to exercise self-control, empathy, and forgiveness, which are all important aspects of being a well-rounded and compassionate human being. Furthermore, patience can be considered a key quality in developing reason and logical thought, which are values that humanism emphasizes. Patient people are better equipped to think and make smart decisions by giving their actions and thoughts significant thought. Overall, humanism can be considered a philosophical movement that seeks to understand and value humans, even though patience is not the only facet of that movement. Idris in Alhijana emphasizes the value of planning and exercising patience before taking any action against Alhijana "People are as patient as camels, witnessing, listening and suffering until the right time comes" (42).

Peacemaking & Forgiveness

The peacemaking concept, which is unquestionably a humanitarian act, is frequently used in Yousif Idris's works. Idris frequently discussed the necessity of comprehension, tolerance, and forgiveness to end disputes and bring about peace in his writings. When Alawsati was

fired in the Al mukana story, people rushed to persuade Mr. Taha to change his mind and let Alawsati continue working (130). They tried numerous times to persuade Taha before giving up hope of getting Al-Awsati back to his job. "Good people gave up after failing in their attempts, so they abandoned the matter and left their concern to God" (131). However, they made another attempt at reconciliation, but Mr. Taha's obstinacy caused him to insist on following through with his decision. "Good people kept making sincere attempts to make reconciliation, but Mr. Taha steadfastly refused and insisted on keeping his word, even if it meant starting a war" (132). In general, Yousif Idris here stresses the value of communication, comprehension, and forgiving one another in settling disputes and bringing about peace. He believes that everyone is capable of empathy and compassion and that by working together and showing respect for one another, we can resolve our differences and build a more peaceful society.

Altruism and Giving

Altruism and giving refer to a person's willingness to help and improve the lives of others without expecting anything in return. Various religions and societies include altruism and giving among their top moral imperatives. The nature of altruism varies according to the content of the stories. Altruism appears in Nazra's story as kindness and sympathy for the poor little maid. The narrator feels sorry for the young girl (who belongs to a group that is marginalized and oppressed, and that society does not care about or feel its sorrow for) and attends to her needs. "My astonishment did not last long as I continued to look at the little girl and hastened to save her load" (11). In contrast to the affluent classes, which are represented by the image of children playing football among themselves, this story illustrates an aspect of deprivation and poverty experienced by the impoverished, socially oppressed class, which is embodied by the little girl. The word *madam* uttered by the child reveals the psychological state that accompanies the child. She was terrified because of the woman's toughness and harshness with the child. The authoritarian abuse of the upper classes toward the maids is revealed by her cruel lady, who shows no pity for errors, no matter how minor. The story is full of feelings of resentment and hatred for all manifestations of poverty and destitution in society. Altruism may be driven by social responsibility. In Mishwar's story, the main character struggles with conflicting feelings of intense love

for Cairo and his duty and responsibility towards Zubaida, who is ill. As a weak human being in a position of human weakness, he could not help but feel anguish and pity for her and realized the full degree of human responsibility for this weakness.

Injustice & Sincerity at Work

Injustice should not be disregarded because it could lead to the collapse of society. To foster wealth, peace, and comfort, everyone has a responsibility to stop injustice in society. By putting an end to the tyranny exercised by the government, comfort can be attained. Tyranny is a type of injustice that happens when one class of society is oppressed, and another is given privileges. The systems that control authoritarian societies help to preserve this oppression. This is evident in *Alhajaana* story when the police victimize citizens in several ways. "While Mr. Mustafa was having dinner, they entered and turned the table over. After beating him, they went up on the roof behind the screaming woman and set her ablaze" (40). In *Five Hours*, people living under the Farouk dictatorship endured severe oppression and persecution.

We were under King Farouk's rule, and there were customary laws in effect. Egypt was steeped in gloom, and resentment was swarming throughout the populace... They killed me in the dark and hit me with fire in the back.... I lost sight of my responsibilities as a doctor and stopped thinking of anything other than an Egyptian who is being suffocated by injustice. (58-59)

Humanity's mission is to eradicate injustice since it disrupts people's lives and instills fear in the community. Since society aspires to a sense of comfort and calm, everyone has to combat injustice in the neighborhood to promote peace and prosperity. Thus, in the story of *Alhajaana*, when the Alhajaana's savagery reaches intolerable levels, people immediately band together and eradicate the Alhajaan (camel-mounted, armed traditional police).

In *Ealaa Asiut's* story, Idris provides another picture of injustice represented by the depressing humanitarian conditions in Egyptian government hospitals. Hospitals not only lack the necessities, but medical staff also practice negligence and cruelly treat their patients. "The physician completed his diagnosis in no time... The doctor promptly and furiously replied: So, what can I do to help you?... The doctor exploded like a volcano: What do you want?" (19-20). Such chosen passages are nothing more than a protest against the negligence

and the inhumane treatment by the physicians who are meant to be humanitarians, as excellent behavior is a cure for sick patients. It is completely unethical and against medical moral principles for a doctor to treat a patient inhumanely. The ethically repudiated negative effects of pursuing money wealth and social status are the main topic of discourse here, not social injustice. Physicians must treat their patients with love, decency, and respect. Cooperation is a must as it can be a successful means for eradicating injustice, preventing harm, and fostering the growth of society in general and the poor. Lamont adds that "The advantages of mutual cooperation, support, and protection lead to the social functioning and utilization of basic instincts such as those of self-preservation and reproduction" (1997, 252). Thus, Idris refers to such a humane feature as seen in *Rubue Hisih* "The younger woman hurried to the villa, while the elder one urged the others, who cooperated in carrying him without moving him" (p.100). Cooperation can have numerous psychological benefits for individuals, which can contribute to their overall well-being and happiness. One such benefit is forgiveness as "no one can forgive himself: only the unpredictable cooperation of others can do that" (Arendt 1958, xviii-xix).

From the above, Idris emphasizes the concepts of justice, empathy, cooperation, and individual accountability. He emphasizes the principle that everyone deserves to be treated with respect and dignity, regardless of their circumstances in life. Idris' emphasis on personal responsibility is highlighted by emphasizing the need to own up to mistakes and make amends.

Magnanimity

One of the qualities of great people that cultivates love in people's hearts and eliminates enmity is magnanimity, which is one of the honors of upright morality. It is a crucial component of our humanity that enables us to engage with others, demonstrate compassion, and have a beneficial impact on the world. It is a quality that is shared by people who think that life and death are in God's hands or who see death as a bridge connecting this world and the afterlife. As a result, you can see that the people of magnanimity are not afraid of death and ready to sacrifice themselves. In the story of *Nazira*, while attempting to rescue the young girl's life, the narrator does not consider his safety. "While attempting to save her, I was nearly run over by a trolley" (14). In the *shaghlanih* story, Abdo's neighbors are very humane and magnanimous. The story's characters watch out for one another and

help one another despite their financial difficulties. “The wonderful neighbors he had were kind to him, giving him support and loans. They offer prayers for him if he is unemployed, and if he gets work, they occasionally borrow from him” (135).

Hope

Unquestionably, one of the facets of humanism is hope. It is an essential element of this worldview because it inspires and motivates people to work toward a better future for themselves and others. To work toward social justice, equality, and a better world, humanists feel that hope is crucial. Hope colors Idris’s stories as seen in *Abu Sayed*, the impotence that Ramadan experiences have led him to detest both himself, people, and things around him. Because of his impotence, Ramadan goes through a crisis of meaning and purpose in life, which causes him to consider killing himself. Yet, the words of his mother-in-law, though, give him hope in the end. Ramadan's mother-in-law does, however, assure him that his problem will be resolved. “Oh, son of a descendant of a good family, there is a solution for every difficulty” (26). Yousif Idris is a living example of how hope can motivate us to overcome hardship and work toward a better future. This makes hope a significant component of the humanistic ideas that permeate all his writing.

Betrayal

Betraying friends is among the cruellest acts a person can commit. It is a betrayal of trust and may permanently harm a friendship. There are several ways to betray someone, including spreading rumors, lying, deceiving, cheating, stealing, breaking agreements, or even putting your friend’s life at risk. Once trust has been betrayed, it may be difficult to mend the friendship. Thus, one must consider the repercussions of her/his actions and think twice before betraying a buddy. It is crucial to remain loyal and faithful to your friends since true friends are rare and their value cannot be quantified. Keep in mind that trust is the cornerstone of all relationships and that once it is lost, it can be challenging to win again. In *Five Hours* story, Idris educates us on friends’ betrayal through the character of Ali. The friend-turned-cop is dragged into dark corners by Ali, at which point he is shot in the back and is now in danger of dying. The dying officer is heard yelling “Yes, Ali, Ali, the villain lures me into the darkness, I am his friend, his friend, the traitor” (60). The word "friend" is repeated more than

once in a sentence to highlight how crucial the relationship is and how much pain can result from a betrayal. In addition to being painful, betraying a friend is a betrayal of the friendship itself, and that kind of betrayal may be immensely damaging. The word "friend" is used several times, highlighting both the importance and worth of the relationship as well as the gravity of the betrayal. Through *Five Hours story*, Yousif Idris reveals the complicated emotional and psychological effects of betrayal. He demonstrates how it can conflict with our values and beliefs, and ultimately prompts us to wonder about the true nature of relationships and trust. In this way, it's possible to consider betrayal as a component of the humanistic ideas that permeate all his writing.

Loyalty

One of the highest ethical values, and the greatest traits is loyalty, which can only be shown by moral individuals. Since God created loyalty as a texture to resolve people's problems, whoever loses loyalty also loses her/his humanity. Loyalty entails carrying out duties toward both the living and the deceased, as well as may mean repaying favors. These examples of loyalty are all present in Idris's stories, such as the loyalty of the couple, cooperation, visiting the sick, helping the needy, advising the lost, etc. The wife's fidelity and devotion to her impotent husband are evident throughout *Abu Sayed's* story. Due to his impotence, Ramadan proposed to his wife that they must separate so that he would no longer be an oppressive presence in her life and to get rid of his embarrassment. His wife's loyalty is manifested in her touching words as follows:

What a shame, Oh Ramadan, what have you got to say? You are my life, my father, my brother, a crown over my head, and the apple of my eye. My love, without you, I am nothing. I am here to serve you. What are saying? Are you with me? My hair starts to get grey, yours turns white, and we act like children, Abu Sayed. She was merely rendered speechless by the surge of sobs that restrained her. (29)

One of the best values that individuals possess is loyalty, especially when it is based on situations or incidents that have a significant influence on the person's life. In *Certificate* story, a doctor shows his gratitude and admiration as a show of loyalty to his chemistry teacher, whose encouragement stands behind his success. "I informed him about his little words of encouragement that I received from him and

how they helped propel me forward in life. My success is due to you.” (17-18).

Thanking

A fundamental component of humanism is gratitude, which expresses our understanding of the interconnectivity of human experience and our appreciation for others' support and aid. A person should express gratitude to everyone who has helped him, whether it be monetarily, ethically, or by helping to meet his necessities. This will be accomplished by giving people who have been kind to him more and more of the same in return. If he can, he does it; if not, he expresses gratitude, and thanks him heartily. One example of thankfulness is seen in the *Certificate* story, where a prosperous doctor expresses his gratitude and admiration for his ailing chemistry teacher, whose support was a key factor in his success. “I informed him about his little words of encouragement that I received from him and how they helped propel me forward in life. My success is due to you” (pp.17-18). The patient in *Five Hours* anecdote praises the medical professionals for saving his life and requests more water. “He smiled and said: Thank you, thank you Doctor, thirsty,... I want a drink” (60).

Bravery

Insofar as it encourages people to stand up for their values and thoughts in the face of fear or misfortune, bravery can be viewed as an aspect of humanism. At its core, humanism emphasizes the potential and value of individuals and calls for people to act with compassion and integrity, which frequently calls for courage. Humanism encourages people to accept responsibility for their actions and take risks to bring about positive change in the world by embracing bravery as a value. In Yousif Idris's stories, bravery is frequently depicted as a quality that is necessary for resisting oppression and injustice. *Alhajaanih* story introduces Morsi Abu Isma'in, a courageous figure who refuses to accept the injustice and oppression the *Alhajaanih* has visited upon him and his people. Morsi was able to humiliate tyrants, robbing them of their weapons, and then restore his dignity and the stolen dignity of his society. “Morsi Abu Ismail, who drank from his mother's milk, crept into the room alone where the *Alhajaanih* sleep during the day, he went out carrying their guns” (43). Through Morsi, the story seeks to draw readers' attention to the people's power and capacity to free the nation from all the aggressive powers.

Generosity

Generosity and hospitality are always characteristic of noble people and places. It varies from person to person, and it is one of our obligations to treat the guest with respect and honor. The human values that have dominated Arab civilization since the pre-Islamic era are centered on generosity. It has been stated that a man's honor is his generosity because it bestows his possessor a high social status that makes everyone look at him with appreciation and admiration. One of the universal human values that influences the development of the Arab person's personality is generosity. So, they are seen feeding the hungry and helping the needy, until money becomes, in their view, a means to an end. In *At Night*, Idris refers to those who rush to entertain Abdulrahman Auf "They started to compete, and each one maintained that the bill of Auf 's tea would be on him" (148). Giving things is merely one aspect of generosity; it also includes inner generosity that comes from having empathy for others. In *Nazra* (Look), the main character is moved by the little maid's suffering since she is denied childhood and is shown lugging a hefty load above her head. "My astonishment did not last long as I stared at the little girl...and I immediately rushed to save the load and looked for many ways" (13).

Conclusion

In short, Yousif Idris is a renewed Egyptian writer whose humanistic way of storytelling enthralls readers and wins them over with his distinctive and imaginative writing style. His collection of stories, *Arkhas Layali*, explores the depths of human emotion, individual freedom, and sacrifice for others, illuminating the elements that are shared by all people and comply with humanist values: love, compassion, resiliency, and the desire for social justice. It serves as a reminder that we are all connected by our shared humanity and our shared experiences, hopes, and sorrows and that appreciating the human qualities of literature helps advance tolerance, teamwork, and constructive change in the societies in which we live. Idris fosters a feeling of unity and an awareness of the inherent humanity present in every person by examining the connections between people. By promoting these values, Idris offers readers a reassuring and inspiring vision, encouraging them to work toward getting these qualities manifested in their own lives and communities. He also exhibits a positive outlook on humanity since he thinks that people can alter

society for the better and that everyone has a right to basic freedoms, justice, and dignity.

Marked by a deep commitment to humanism that sets it apart, *Arkhas Layali* unquestionably establishes Idris as a humanist of the highest caliber. It is argued that Idris's *Arkhas Layali* is inspired by people rather than by himself. Hence, it's virtually accurate to say that he writes from within them rather than from within himself. One of the key elements in enhancing the human side is love. Idris's love for his homeland and people is represented on the human side and for him, home is a state of human existence that persisted in his writing. The appeal for pure love for every living thing and every human being is a manifestation of the human aspect. The same goes for generosity and charity, which are promoted because they are psychological virtues. Idris depicts people who are dealing with challenging circumstances and who are frequently marginalized by society. He invites readers to view individuals as fully developed people with their ambitions, dreams, and anxieties. He also exhorts readers to identify with their difficulties and understand the significance of treating everyone with respect and decency. Fighting for freedom and equality is a fundamentally human issue that touches on the very essence of our shared humanity. Idris explores freedom, highlighting the importance of personal liberty and choice. He also fights for the freedom of communities and individuals to live without persecution and discrimination.

Arkhas Layali brings attention to societal problems and injustices. In addressing issues like poverty, inequality, and discrimination, Idris confronts the bitter reality of the human condition. By doing this, he promotes a call for change and social progress by increasing readers' awareness of these issues and inspiring them to think deeply about the social systems that support such injustices. He demonstrates via the experiences of his characters—*Alhajaana* is a prime example—how people can overcome obstacles, face oppressive systems, and control their own destinies.

Idriss gives readers a fresh perspective on human existence and helps them realize that human relationships, love, and feelings are the cornerstone of their existence and how they connect with the outside world. By comprehending these parts of humanity, people can strengthen their bonds with one another and with themselves, as well as create societies that are thriving and healthy. Therefore, it must be spread across the community and work to consolidate it in its

intellectual and educational framework, supported by the laws sponsoring it at the official and community levels. Through his sympathetic portrayal of nuanced characters and his commitment to social justice, Idris serves as a reminder of the values of upholding human dignity and advancing equality in all spheres of our life.

Using language and artistic literary style, Youssef Idris successfully solidifies the value of humanity and enhances awareness of the importance of empathy and human interaction in human relationships. The characters express a range of emotions and sentiments, making them realistic, relatable, and worthy of empathy and contemplation. Idris's personal and societal messages are successfully and elegantly communicated in Arabic, and his straightforwardness and simplicity define his style. The characters of Youssef Idris' stories vary amazingly, as the writer can convey a vivid picture of the characters, their feelings, and ideas tangibly and realistically. The characters in Youssef Idris' *Arkhas Layali* often face difficulties, tribulations, and hardships, and the writer is distinguished by delivering these images realistically and impressively so that the reader feels sympathy for the characters and their suffering. *Arkhas Layali* is also a finely written work, distinguished by its vividly descriptive prose and its evocative picture of the Egyptian landscape and culture.

At the conclusion of this research, it can be said that *Arkhas Layali* reflects deep human aspects and urges us to contemplate our values while enhancing awareness of the importance of equality, justice, and mutual respect in society. It reminds us that everyone has his rights and that we should be advocates for human dignity and justice at all times. Once again, Youssef Idris proves that literature can be an effective tool for communication and social change, capable of awakening human consciousness and promoting the power of transformation and cooperation among people.

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