

## Religions Viewpoints of Khalil Jubran (Khalil Gibran): A Critical Review

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### Abstract

Jubran Khalil Jubran was one of the thousands Lebanese youth who emigrated with his family to the United States because of inappropriate social, political and financial situations. Using his great potentialities, he became one of the most influential figures of the world in thinking, literary, and art dimensions.

This study attempts to investigate 1) the influential and challenging character of Khalil Jubran in the Arab world, Europe, and America; 2) the challenging religious and literary viewpoints presented by Khalil Jubran; 3) his distinguished and unique viewpoints about ontology, religion, human, and society; 4) having freedom of religious expression with a specific and non-imitative style; 5) management and guidance of the Northern Mahjar academy; 6) great realization of humanistic and moral attitudes in his works; 7) deep contemplation in human mental and behavioral states and materializing them in different works of poetry, prose and essay; and 8) lack of religious and sectarian prejudice. Although he was born to a catholic family, his personality reflected Christianity thinking, Islam, and Buddhism; and great figures such as Jesus, Imam Ali, Buddha, Abolala Moeri, William Blake, William Wordsworth, Coleridge, Nietzsche, famous European and American novelist provided him with highly valuable experiences. A lot of his viewpoints are consistent with Islamic views. A few inconsistencies are, however, observed in relation to transpiration of the soul or transmutation, a global single or common religion, contradiction between propagating religious unity and advocacy of legitimacy of multiplicity in thinking and morality; giving love to all humans even to the cruel and murderers! and frangibility and instability of religious beliefs because of integration of the origin of his thought, which will be investigated and criticized in this study.

**Key words:** religious viewpoints, Jubran Khalil Jubran, romantic, freedom of religion, individualistic religion

### Introduction

There are some studies which investigate Jubran Khalil Jubran's artistic and literary viewpoints such as 1) Jubran Khalil Jubran, his life, his death, his literature and his art by Mikeal Naeeme; 2) this Man of Lebanon by Barbara Young; 3) Jubran's biography by Yousef Al Havik; 4) Jubran Khalil Jubran, Man and Poet, by Bashrooi translated by Mehrdad Entezari; 5) Jubran Khalil Jubran in "Synthetic

Analytic studies" by Ghazi Foad Brox; and 6) the place of Jubran in modern Literature by Philip Hitti. However, none of these studies has investigated and criticized Jubran's religious thought. The present study attempts to examine Jubran's religious viewpoints, and then, assess and criticize them. It does not just protest, criticize or reject the views; rather, it will consider both advantages and disadvantages. It should be mentioned that Jubran's viewpoints, as a thinker and romantic literate, are acceptable to the American non-inspirational (non-spiritual) society and the secular, broad minded class of Lebanese. However, from the perspective of Islamic thought, there are some problems with Jubran's views and there is a severe need for impartial, scientific analysis of his works in order to make use of them in Iranian Islamic society. Despite his high mental, artistic and literary potentials and his unique style, his honesty for discovering reality and admission of acute challenges for restraining his self and his attempts for reforming the situation of the society, it should be accepted that he is not an innocent prophet. Therefore, although we appreciate his glorious thinking, in this study we attempt to critically examine his works.

In this exploratory study, we make use of descriptive, historical, and causal-inferential methods. The data used in this study includes Jubran's works as well as those of the reliable scholars who have studied Jubran's works.

### **Jubran's religious aspect**

Jubran's religious character is very vague. This vagueness is due to his diversity of opinion towards religion. Some critics have called him pagan and unbeliever while others consider him a strong believer in God and even elevate him as a prophet. However, as it can be inferred from investigation of his works, Jubran believed in unity and uniformity of all religions. From his perspective, all religions are rooted in the existence of God as the creator of the whole universe. In other words, he believed that all religions follow the same goal although they all different in name and form.

Besides confirming the existence of different religions and avoiding discrepancies, Jubran believed in freedom from the limitations and barriers made by human beings. Due to his romantic perspective in literature and art, Jubran believed that the criterion is the "person" himself not different religions such as Christianity or Islam. Besides, he had a humanistic attitude as well. This made him prefer the literate human to religious rules, regulations and prohibitions.

From this perspective, implicitly human is substituted for God, wisdom is substituted for prophets, and behavioral tastes are substituted for rules and prohibitions.

In a nutshell, besides respecting all religions and making use of prophet's ideas and thoughts and despite the fact that he was born as an orthodox, Jubran formally obeyed no religion and he never has dogmatic views towards any religion. Although he was familiar with Christian, Buddhist, Islamic and even mystic thoughts, he never claimed to be a follower of any religion. He followed his own thoughts and behavior that were not in complete conformity with any of the thoughts mentioned above. Freedom from religious limitations was his idiosyncratic feature. He believed God created human beings free and bestowed them wisdom and emotions and then, they elevated themselves with acquiring knowledge while religions make barriers and prevent the prosperity of human talents by their conventions and prohibitions.

### **Jubran's spiritual and thinking development**

Jubran's spiritual and thinking development occurred in three phases: the first phase in which his revolutionary stories were formed. In this phase, he was similar to revolutionary and utopian romantics (Jafari, 1378, p. 172) and he wrote "Disobedient spirits" and "Broken wings". His thinking, literary and social revolution against political feudalism, and social religious conventions also occurred in this phase. He was highly influenced by Lebanon conditions and performed academic activities about Lebanese figures.

In the second phase, he was influenced by Nietzsche. In other words, this was Jubran's Zoroastrian phase which led to his writing of "The hurricane", "The pitman", and "Caravans" which criticized a lot of values ruling over human civilization and man-made rules. Criticizing human civilization, preferring to live in the jungle, stipulation about existential issues, which in fact was a revolutionary and plutonic stipulation, all occurred in this phase. In one of his works, he talks about a lion in prison and says, "The jungle which has animals with aromatic tails and smooth horns is dangerous. This jungle not only violates the rules of "the best survival", but conversely, it dictates the survival of the more tricksters and the more fraudulent (Jubran, Al Awasif, 1949, p. 374) and addresses the imprisoned lion, "Look at all those surrounding you! Among them, some are as fearful as a rabbit; as tricky as a fox; and as malignant as a snake. However, no one among them is as naive as a rabbit, as insightful as a fox, and as wise as a snake. (cf. p. 375).

In the third phase, Jubran has surpassed his radical phase and he gradually became more balanced. He discontinued radical viewpoints and looked at the world issues with wisdom. In this phase, he wrote the book "Prophet" which was influenced by Jesus. In this book, in addition to Christianity thinking, we can observe traces of Buddhism. In this book, Jubran's viewpoints about different world and human

issues have been presented. In fact, it manifests his thoughts about these issues in a very nice and literary way. This important work had been translated into at least twenty languages and millions of it have been sold.

### **Jubran, Christianity, and Jesus Christ**

Jubran was born to a poor family in Baharri, Lebanon in 1883. His father was a farmer. His father was a heavy drinker.

His mother called Kamele was a dignified, pious woman. Her first husband died while they had a son called Petros. Then, she married Khalil Jubran and they had three children called Jubran, Maria and Soltane.

Jubran went to school like other boys of the country and he showed his interest to painting and individual freedom even in childhood. When he was 12, he emigrated to the North America with his family (Alfakhori, 1986, p.219- 220). Before the emigration, he lived in an Orthodox family. He witnessed a lot of severe quarrels among Catholic, Orthodox and Protestant groups and this issue bothered him a lot. Although he believed in Christianity, he did not have dogmatic views and he did not perform the religious rituals of his sect. In the article "*the address of the Golden meeting*" in relation to the Osmani's misunderstanding and misbehavior, he addresses Muslims without any prejudice and says:

"O, Muslims! Here a word from a Christian, who has filled half of his heart with Jesus, and the other half with Muhammad. If nobody among you assists Islam to combat his internal enemy (Osmani), the East will be in the hands of the west (Europeans) (Foad Brox, 1981, p. 248).

Despite his religious affiliation, he attacked political Christianity and inspired the writers and artists for his liberal views (Entezari, 1382, p. 26). In his view, Jesus Christ is one of the most important and pivotal figures of all the times and a symbol of humanity. His salient role is evident even today and we permanently find the secret of love, desire, pain, beauty, feeling of love and truth in his character (Eentezari, 1382, p 25, 26).

In his overindulgence stage or in his revolutionary utopia, Jubran uses Jesus' words and makes use of his character to achieve his goals when he attacks social values, traditions, and religions. "Jesus humiliated the hypocritical and exaggerated in their reprehension. His anger was like a thunder on them, and his voice was like a boom in his ears which shake their hearts" (Khalil Jubran, the comprehensive works, Yasoo Ibn Al Ensan, 1928, p. 239).

It seems that "Majnoon" or "insane" in the book "Majnoon" is the Jesus Christ. In the book "Majnoon", in an article entitled "How did I get insane?", Jubran talks about the insanity before the birth of Jesus

and eradicating the barriers and masks (Khalil Jubran, the comprehensive works, Al majnoon, 1918, p.9). Regarding violation of human rules, Jubran says; "Nobody violates human rules except the insane and the genius and these two are the nearest people to the heart of God (Khalil Jubran, comprehensive works, Raml and Zabd, 1926, p. 173).

To sum up, Jubran was a Christian, but not the Christianity of Jesus; rather, a kind of self-created Christianity made by integration of his different thoughts, personal and romantic experience. Maybe, it was the secret of his unbiasedness too.

### **Jubran and mysticism (Sufism)**

The dictionary meaning of mysticism is "*becoming sufi*", "*wearing woolen garments*", "*being a follower of the right way*" and "*becoming a follower of dervishes*" (Moein, 1382, vol.1, p. 1093). Mysticism is a religious, moral and philosophical way of life based on piety in this world, tendency to spirituality, contemplation, bondage, avoiding luxury, and so on. It includes spiritual and mental abstinence in order to achieve the far-fetched goal of union with God's essence. (Masood, 1986, vol. 1, p. 405- 406). The difference between Sufism and gnosis is that gnosis is finding the reality through discovery and intuition while Sufism is a way of scientific Movement towards God; it is evolution emanated from gnosis.

Gnosis is a more general concept which includes Sufism and other sectarians. This means that a person may be gnostic but not sufist or a sufist but not gnostic. Some people consider gnosis as the scientific and abstract aspect of Sufism, and consider Sufism as the practical or concrete aspect of gnosis (Moein, 1382, vol.2, p.2292)

Jubran's actual life was very far from such kind of Sufism. He did not believe in refraining himself from mundane blessings like having a wife, a house, and suitable welfare in his life. Jubran's Sufism was more a reaction to his failure in love, living out of his home land, losing four of his family members, being influenced by Christianity and Buddhism and his own personal states.

He was very eager to live in nature, mountains, jungles and coexist with the symbols of natural life. This tendency may have roots in:

- 1) His desire to come back to the beautiful and original nature of his homeland, his migration and the memory of his childhood and adolescence;
- 2) Calenture for his home land and being far from it and separation from relatives and friends,
- 3) Having a romantic attitude; adoring the nature is one of the characteristics of romantic people, and
- 4) Hatred of human-made civilization and its cultural, social and personal consequences and challenges.

Despite his isolation from people and avoiding mixing with people and following stipulation and lucubration, he did not achieve his desired purposes. He did not perform what he said. Like a Muslim Gnostic, he acts in accordance with his own beliefs and viewpoints.

Maybe the reason of Jubran's failure in self-refinement and great stipulation for finding the realities of ontology and theology, despite his ample efforts, is that he attempted to find the truth just by making use of his own emotions and intellect without reliance on God's afflatus, while it is impossible to do so. All human efforts in this relation have failed since the beginning of the creation. If intellect was enough for discovering the truth, the mission of the prophets and God's summon and the pivotal role of afflatus for humans was nonsense.

The difference between Jubran's words and deeds was clear in his life, so that he told Mary Huskle; "the difference between a prophet and a poet is that a prophet lives in the same way that teaches others to live but the poet does not live in the same way that teaches others. It is possible for a poet to talk about love wholeheartedly while he is not a lover" (Entezari, p. 341).

In order to confirm this statement, Jubran tells that people attribute some characteristics to me which I do not possess them; they call me a prophet while they will not believe in my soul even if I become a predictor (Entezari, p. 341).

In this relation, there are three kinds of knowledge of people:

1) Knowing others in the way that God knows them, 2) Knowing others in the way that other people know them; 3) Knowing people in the way that they know themselves. (Eghad, 1982, p. 27).

To sum up, Jubran's Sufism was not based on mysticism in Christianity or any other religions but it was an integration of mysticism in Christianity, Buddhism, Islam, and the moral thoughts of romantic literates as well as his own personal achievements. As a romantic literate, he knew the pivot of human relation; so he behaved in accordance with the kind of mysticism that he himself believed in, not the one which was accepted by the sufists of other religions. Influence of buddism and islam on him

### **Jubran, freedom in thinking and love**

Freedom is one of the pivots of Romantic school. This liberal school was a natural response to the classical school which emphasized following the abstract rules in the realms of philosophy, art, and literature with emphasis on intellectual abilities. Victor Hugo and his friends introduced Romanism "as the school of freedom of art and character" (Hoseini, 1366, p. 90).

Due to personal characteristics and family situation, Lebanon's economic and political situation, different Christian sectarians and the

feeling of depression away from his homeland, Jubran was completely ready to accept romantic thoughts. Although he was a Christian, he did not follow it in practice and he believed that the real perfection of humans is rooted in their freedom from all limitations even the rules, conventions and values of the religions. He believed that piety is the requirement of human life but he accepted a kind of religion which is free from all limitations, human obstacles and religious regulations. Like other romantics, he believed that if the thinker, literate, or artist becomes limited or refrained by some factors, he or she cannot make use of all his capabilities and potentials and his/her tendency for movement does not bring forth.

"Which human behavior is suitable for you if you do not break the yoke of imprisonment?" (Jubran, *Comprehensive works, The prophet*, 1923, p.111). In reproving the worship for fear or slavery, Jubran says: "the pupil asks the teacher about praying and he answers: "you pray when you are in a problematic situation; but, it is much better to pray when you are abounded with happiness and blessing (cf. p. 125). He considers a lot of people as slaves, limited by obstacles and says: "My old friends, my heart beats with your imprisoned hearts. I wish you could be free like me and accompany me and my friends" (Khalil Jubran, *Comprehensive works, Yasoo` Ibn Ensan*, 1928, p.307).

In addition, he is in favor of a religion which makes man free from the constraints of those who enslave humans and behave them like sheep! (Khalil Jubran, *Almavakeb*, 1949, p. 353). In this way, the best people are like the sheep that follow the vice of their shepherd and those who do not follow, will die. In the ballad *Almavakeb*, which means "caravans", he makes a comparison between living in a city or in the nature and jungle. The old man is the symbol of hatred of conventions, customs and regulations of urban society and a happy young man who is blissful, happy, and free is the symbol of living in the nature. The verses of the above-mentioned ballad sometimes show the words of the old man bored of living in a city and sometimes show the words of the young man who is the symbol of freedom, pantheism, unity, love, sympathy and union of all creatures in the nature. What the old man states reveals criticizing thought, conventions and values ruling over the social community of humans. On the other hand, what the young man states reveals happiness and planning for the Jubrani's Utopia. The old man says that "Religion is like a farm in which just the people who are in need plant the seeds. Among these people, some are hopeful to God's blesses and the other foolish group are afraid of the glowing fire. So, if there were no the Hereafter punishment and reward, people did not worship God. Religion is only their trade; if they care for it, they will benefit from it and if they don't care for it, they will lose. For demonstrating this situation, Jubran says from the

viewpoint of the young man who lives in the nature, "In the jungle, there is no religion and no ugly blasphemy". In addition to rejecting the conventions and regulations ruling over people's lives, Jubran proposes his acceptable model. This model has been stated long before by Imam Ali (peace be upon him) who says, "Some people worship God for something that they want; that is the way the tradesmen worship. Some worship God because they are afraid, and that is the way the slaves worship. And some worship God to thank him for all blesses; that is the way that free men worship" (Mohammadi and Dashti, 1417, p. 859).

In the same vein, even before Imam Ali, the holy Quran in Zomar, 39, states, "we sent Quran for you, you worship God sincerely". In order to reform the thought patterns and reform the society, Jubran and other romantics attacked the higher order landholders, Christian scholars and conservatives and invited people to return to their innate life free from urban civilization (Gharib, p. 64).

Jubran was boycotted by Catholics in some stages of his life. His books and his friend's (Amin Al Reihani) books were in the black list and were burnt, and they were accused of being heretic and pagan. "Catholics believed that Jubran and Reihani's books disagree with what Christianity teaches and is in opposition with the spirit of catholic religion" (Naoori, 1959, p.112).

Despite irrational, out-dated conventions of some of Christian churches, he favored an innate faith, an experience extracted from stipulation, intuition and romantic faith, which are all remarkable for a romantic poet. Love and affection are the fundamental components of Jubran's thought. He greatly loved the living, human beings, creatures and nature as the symbols of purity of existence. Linkage and interest in humane and moral values and believing in the necessity of extending love and affection to all human layers were among his characteristics. He longed for absolute welfare for all humans and we can say that his religion was love and affection. He was replete with affection and he believed that the major reason of quarrels amongst religions and sectarians, and cruelty toward other humans is lack of affection among human beings. Without any biases, he loved the Gnostics of all religions who believed in love.

He admires Ibn Farez and says, "Ibn Farez had a pure spirit like the ray of the sun, a heart as shiny as fire, and thought as pure as a river" (Khalil Jubran, Comprehensive works, Badae and Taraef ,1949, p.565)

This tendency toward affection and a religion integrated with affection was observed among the close friends of Jubran as well. "If the barriers of love among humans are removed, it will be ready for humans to reach the climax of morality. Human being did not settle on



the Earth except for ascending to the Heaven” (Naeemeh Dorroob, 1990, p. 5). It is the pivotal message of holy Quran when it talks about the ultimate goal of the creation of human being, his moral and existential well-being. This issue is observed throughout Jubran's poems.

Love has different kinds and some kinds of it are like a plant in the dessert which does not bear any fruit. If love is conducted by physical drives, this love is destroyed. Humans, especially poets, do not always feel in the same way. Sometimes, Jubran is regretful of showing his affection and says "O, Arabs! I love you and this love harmed me and you. O, Arabs! I hate you because you hate magnificence and glory. I'm your enemy! because you are the enemy of God but you don't know" (Khalil Jabran, Comprehensive works, Alawasef, 1949, p. 391-392).

In criticizing social behavior and man-made regulations, Jubran Says, " I'm like the human heart, imprisoned by materiality, and murdered by man-made regulations in the middle of the beautiful nature, in the beach of rivers; I'm imprisoned by the rules that human has made for the poets (Khalil Jubran, Dama Va Ebtesamaton (Tears and laughs)(1949, p. 126).

Analysis of Jubran's character, schools, and people influencing him, indentifying Jubran's thinking and religious foundations and relative knowledge of different dimensions of his character can help us understand his religious viewpoints, the quality of the religion that he believes in, and the factors affecting the developments of religions personality in him. Identifying the personality of people is a very difficult and complicated job which is achieved by asking his/her close friends, his/her works, and the viewpoints of others like scholars and psychologists about him. This is a relative knowledge. There are some secrets in every body's life which can never be unveiled because that person wants to keep them secret. Jubran's personality has been universally studied because he was concerned with humans' general issues and the values that all people agree upon them. This issue should not cover the weak points in Jubran's personality. Michael Naeemeh, Jubran's advisor and close friend says, "When I returned to Lebanon from American, I saw that Jubran has turned into a fiction even in his own country. He was not the Jubran whom I've known for 15 years and I was aware of his dreams and pains. I knew his strong and weak points and I've observed his severe fight against his self and the material world. I was a partner of him in his tendencies and thoughts" (Naeemeh, Khalil Jubran, 1934, p. 8).

Jubran was single even till he died and throughout his life, he fought against his internal drives and tried to discover the unknown aspects of ontology, human being, religion, literature and art; and he criticized

the society. Despite all these fundamental facts, he suffered from some weak points. For instance, he did not accept other's criticism and also he had emotional bounds with some maidens, which sound as pure love. Based on his pious mother's advice, he always felt that angels are watching what he did but the reality was that sometimes he bypassed pure love. A lot of his love did not have moral and humane consequences. It should be mentioned that his love to May ziade, the Arab poet, and the twenty- year corresponding letters between them was an exception. Maybe, this exception was due to the fact that they only showed their love through letters and the distance between them was as far as seven-thousand miles, and they never meet each other face to face. Such a deep and pure love caused that each of them searched for God in the heart of the other (Al kezabri Va Beshrooi, 1984, p.12). The reality was that this relationship between them was deep and exalted; it surpassed a simple friendship and turned to a bond between their hearts (Al Fakhoori, 1986, p. 252)

Jubran's father was a heavy drinker and smoker and indifferent to his family's problems. This caused a lot of traumas for Jubran in his adolescence. Although his wise and pious mother amended these harms, migration to the United States; losing his mother, sister, and brother; and a pessimistic feeling towards future when he found the mirage of a happy life in the United States harmed the young poet's sensitive spirit.

Besides being a literary man, Jubran was a competent artist and remarkable musician. He created more than five hundred great paintings. Mrs. Mary Huscle was the heir of these paintings as Jubran mentioned this in his will in order to thank her because she had greatly supported Jubran financially when he entered the United States and also she provided the expense of Jubran's studies in Fine Arts College in France. Jubran loved music and considered it as the language of hearts (Khalil Jubran, comprehensive works, Al Musighi, 1949, p. 33). Jubran's overflowing literary and art talent had roots in his genetic and family conditions, stipulation in world realities, his remarkable cultural and world knowledge and his powerful imagination. He claimed that ninety percent of his character and tendencies was formed through his inspirations of his mother (Entezari, p.109). Christianity, Islam, Buddhism as well as American and European romantic characters direct his beliefs. For instance, Jubran's pessimistic thinking in a phase of his life was the result of his readings of Abolala Moeri's thinking, and his relative narcissism and pride and considering himself as a prophet in his book, "Prophet" for guiding human beings was the result of the fact that he was influenced by Nietzsche.

To sum up, although Jubran Khalil Jubran was very competent in literature, art, and way of thinking, and although he made world masterpieces and was a very powerful poet and honest artist-who inspired literary men, scholars, and researchers to a great extent- he is neither a prophet nor a model of how to live for the Muslims who possess the highly valuable heritage of holy Quran and the holy prophet Mohammad.

### **Conclusion**

The following points can be concluded from this study:

1. Jubran is a scholar, painter, artist, social thinker in the realm of religious thinking whose way of presenting ideas in the religious domain is innovative though questionable and controversial.
2. Jubran was an orthodox but he did not follow the rituals of this religion. He was inspired by Christianity and Jesus Christ in thinking but he hated the superstitious beliefs of monks and clergymen and he also hated the quarrels among the three sectarians of Christianity and he followed none of them.
3. Jubran was inspired by Islam, Islamic Gnostics such as Ibn Farez, Buddhism, Nietzsche, William Blake, Calridge, Words worth, European and American Romantic literary men, artists, and philosophers as well as Abolala Moeri in creating his religious, artistic, and literary thoughts.
4. What can be inferred from Jubran's works is that although he was Christian and was inspired by different schools of thought and characters, he believed in a single universal religion or religious unity. The pivots of religion in Jubran's viewpoint are neither prophets nor holy books but human beings. Freedom of all constraints and conventions is the feature of Jubran's unique religious attitude. He believes in a romantic, democratic and human centered religion. Jubran's religious thinking can be criticized in the following ways:
5. Accepting religion implies following the rules and conventions of God's afflatus as stated by prophets. If the religion is based on the person's willingness and recognition and is self-centered, it is no longer a religion because religion means following God and prophets.
6. If the criterion of religion, what is right and what is wrong, is based on people's views without relying on afflatus, this opposes to the mission of prophets, their prophecy, and acknowledging the frameworks accepted by that religion.
7. If the individual is the center of the religion and the criterion for determining its limits, each person can claim a religion unique to himself/ herself, and in case they do not accept the criteria set by prophets, there would be many claims for criteria of assessing the rightness or wrongness. In addition, gradually, with increase in

number of such individualistic and self-centered religions, there would be severe quarrels among people.

8. The idea of "reincarnation" in Jubran's view is related to man's immortality. However, this view has been rejected from the perspective of Islamic thought and human wisdom. Islamic philosophers like Molla Sadra explicitly talk about the independency of human soul and its possession by only one person. From the wisdom perspective, God has created all people complete and there is no defect or shortage in creation for which God wants to reincarnate the soul in another person's body! Furthermore, soul is independent and is the symbol of human's personality, belief, deeds, and responsibility. Therefore, insisting on "reincarnation" cannot be justified by wisdom.

9. Although Jubran invites people to a common, unitary, romantic, and individual religion – he is pluralistic with regard to social and moral behavior. He confirms pluralism with regard to social and moral behavior. He confirms any kind of behavior including oppression and justice, rightness and wrongness in light of his pluralistic views and he does not blame the person and emphasizes the group and social responsibility of crimes such as oppression or murder. Considering the thinking and behavior independence of people and their legal responsibilities in all legal systems of the world, it can be said that such ideas may be meaningful in a romantic, imaginary world, and in the realm of fiction and poetry with the purpose of propagating human affection. However, there is no justification for this kind of thinking from the religious, legal, and rational perspective.

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