

Analysis of Al-Manfaluti's Thought and Language Style in the Novel Majdulin

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ABSTRACT

This study examines the thought and linguistic style of Mustafa Lutfi al Manfaluti in the novel Majdulin with particular emphasis on the relationship between rhetorical language and psychological influence on readers. The study aims to analyze the dimensions of humanism, romanticism and social criticism reflected in al-Manfaluti's thought, while also identifying the functions of balaghah elements, especially tasybih (simile), in shaping emotional and intellectual responses among readers. A qualitative descriptive approach based on content analysis was employed using Majdulin as the primary text, supported by secondary sources related to Arabic rhetoric, modern Arabic literature and literary criticism. The findings reveal that al-Manfaluti successfully integrates classical Arabic balaghah with modern romantic prose through the extensive use of symbolic imagery, emotional narration and artistic language. The study further demonstrates that tasybih functions not merely as a rhetorical ornament, but as a psychological and aesthetic instrument that strengthens emotional engagement and social awareness. In addition, the research highlights that al-Manfaluti's writings reflect a strong humanistic orientation through critiques of social hypocrisy, injustice and moral decline within society. Although certain aspects of his writing appear overly sentimental and idealistic from a contemporary perspective, these characteristics represent an important feature of early modern Arabic romanticism. Overall, this study concludes that al Manfaluti's literary contribution lies not only in the beauty of his language but also in his ability to employ literature as a medium for emotional education, social consciousness and the cultivation of human values.

Keywords: Mustafa Lutfi al-Manfaluti, Majdulin, Arabic Romanticism, Balaghah, Tasybih,

INTRODUCTION

Arabic literature is not merely a medium of entertainment or artistic expression, but also functions as an important instrument in shaping intellectual thought, social values and humanitarian consciousness within society. In the Islamic and Arab intellectual tradition, literary works have often reflected social realities, human emotions and the intellectual developments of a particular era. The waves of modernization, the expansion of Western influence and the emergence of Islamic reform movements during the late nineteenth century brought significant transformation to the development of modern Arabic literature, particularly in terms of literary style, thematic orientation and intellectual approach (Hasan, 2012).

Within this context, Mustafa Lutfi al-Manfaluti (1876–1924) emerged as one of the most influential figures in the development of modern Arabic prose. He is recognized as a literary figure who successfully combined emotional depth, linguistic beauty and humanitarian values in his writings. His works do not merely portray romantic tendencies, but also incorporate social criticism, humanistic thought and profound reflections on human

suffering. The uniqueness of al-Manfaluti lies in his ability to employ poetic language enriched with elements of balaghah in order to establish psychological and emotional connections between the text and its readers (al Zarkali, 1999; Hasan, 2012).

The novel Majdulin represents one of the most influential works that demonstrates the distinctive nature of al-Manfaluti's intellectual thought and literary style. Although the work was adapted from the French novel *Sous les Tilleuls* by Alphonse Karr, al-Manfaluti did not merely translate the original text literally. Instead, he reconstructed and reshaped the narrative by incorporating elements of Arab culture, humanitarian values and Arabic literary language enriched with rhetorical devices such as tasybih, isti'arah and taswiir faniy. This approach transformed Majdulin from a simple adaptation into a creative literary work possessing its own intellectual and aesthetic identity within the tradition of modern Arabic literature (al Jalil, 2015; Anis, 2026).

From an intellectual perspective, al-Manfaluti is frequently associated with romanticism and humanism, both of which emphasize emotions, spiritual suffering, compassion, sacrifice and the search for the meaning of life. Nevertheless, behind his sentimental and emotional literary style, his writings also contain criticisms of social injustice, societal hypocrisy and moral decline. This demonstrates that al-Manfaluti's writings were not intended merely to evoke readers' emotions, but also functioned as a medium for spiritual education and social consciousness (Fadl, 1998; al Ghamidi, 2015).

Furthermore, one of the principal strengths of al-Manfaluti's writings lies in his use of language that produces profound psychological effects on readers. The intensive use of tasybih and artistic imagery renders the reading experience highly emotional and imaginative. Readers not only understand the intended message, but also experience the emotional atmosphere constructed through language itself. In this context, language functions not merely as a means of communication, but also as a medium capable of influencing human thought, emotion and perception of life (al Jurjani, 1998; Qutb, 2004).

Although numerous studies have examined al-Manfaluti from the perspectives of literary history and Arabic romanticism, integrated analyses that combine intellectual thought and linguistic style remain limited, particularly in relation to psychological influence and the formation of readers' consciousness. Therefore, this study aims to analyse al-Manfaluti's intellectual thought and to examine the linguistic style employed in the novel Majdulin. The study also focuses on how elements of balaghah and emotional approaches in his writing function in shaping readers' thoughts, emotions and consciousness. Through this approach, the study seeks to demonstrate that the strength of al-Manfaluti's works lies not only in the beauty of language but also in the capacity of literature to function as an instrument for shaping human values and intellectual consciousness (Mahfuz, 2001; Anis, 2026).

In general, most previous studies have concentrated primarily on literary history, romanticism and sentimentalism in al-Manfaluti's works without giving specific attention to the relationship between the structure of balaghah and the formation of psychological effects on readers. As a result, the rhetorical function of language in shaping emotional awareness and human thought has not yet been thoroughly analysed from the perspective of modern literary criticism.

RESEARCH METHODOLOGY

This study employs a qualitative descriptive approach combined with content analysis in order to examine the intellectual thought and linguistic style of al-Manfaluti in the novel Majdulin. A qualitative approach was selected because the study emphasizes the interpretation of meaning, textual understanding and in-depth examination of linguistic elements, intellectual dimensions and psychological effects embedded within literary works. In the context of literary studies, this approach is considered appropriate for understanding the relationship between language structure, emotional experience and the formation of human thought from a holistic perspective.

Content analysis was employed as the principal method for systematically identifying themes, intellectual patterns and the use of linguistic style within the text. According to Miles and Huberman (1984), content analysis in qualitative research involves processes of data collection, coding, thematic classification and interpretation of

meaning in order to understand a phenomenon comprehensively. This approach enables the researcher to examine both explicit and implicit textual content, thereby producing critical and analytical interpretations of the literary work under study.

Research Design

This study adopts a descriptive analytical qualitative research design based on textual content analysis. The design was selected because the study aims to examine elements of humanistic thought, romanticism and social criticism while simultaneously analyzing the use of balaghah in the novel Majdulin. The descriptive approach is utilized to explain the characteristics of intellectual thought and forms of language usage within the work, whereas the analytical approach is applied to interpret rhetorical functions, implicit meanings and psychological effects constructed through the linguistic style of al-Manfaluti.

In this study, content analysis is employed to identify major elements such as the use of tasybih, isti'arah, kinayah, natural symbolism and artistic imagery that are directly associated with the formation of readers' emotions and intellectual consciousness. This approach enables the text to be examined systematically and produces findings that are more organized focused and analytically grounded.

Table I Research Methodology Design

No	Research Component	Description
1	Research Approach	Qualitative
2	Research Design	Descriptive and content analysis
3	Primary Data	The novel Majdulin by al-Manfaluti
4	Secondary Data	Books, journal articles, theses and scholarly works
5	Data Collection Method	Document analysis
6	Data Analysis Method	Thematic and interpretative analysis
7	Analytical Focus	Humanistic thought, romanticism, social criticism and linguistic style
8	Theoretical Framework	Classical and modern Arabic balaghah
9	Data Validation Technique	Source triangulation and repeated review
10	Research Approach	Qualitative

Table I presents the overall research methodology employed in this study. The research adopts a qualitative approach using descriptive and content analysis methods to examine the thought, language style, and rhetorical features in the novel Majdulin by Mustafa Lutfi al-Manfaluti. The primary source of data is the novel itself, while secondary sources include books, journal articles, theses and other scholarly references related to Arabic literature, balaghah, Romanticism and literary criticism.

Data were collected through document analysis and examined using thematic and interpretative approaches to identify major themes such as humanism, Romanticism, social criticism and linguistic style. The study is grounded in the theoretical framework of classical and modern Arabic balaghah to analyse rhetorical elements, particularly tashbih in al-Manfaluti's writing. To ensure the reliability and credibility of the findings, source triangulation and repeated textual review were employed throughout the analysis process.

Sources and Data Collection

The research data are divided into two primary categories, namely primary data and secondary data. The primary data were obtained from the novel Majdulin by al-Manfaluti, which served as the principal text for analysis. The selection of this novel was based on its recognition as one of the most representative texts reflecting the intellectual identity and linguistic style of al-Manfaluti. The novel contains elements of romanticism, humanism, social criticism and intensive use of balaghah, making it particularly suitable as the primary text for examining the relationship between literary language and the formation of readers' emotions and intellectual consciousness. Majdulin was specifically selected because the work demonstrates a more intensive use of sentimental elements, natural symbolism and tasybih compared with other works by al-Manfaluti. In addition, Majdulin is regarded as

the clearest example of the integration between Western romanticism and Arabic balaghah in shaping readers' psychological experiences.

Secondary data were obtained through the examination of academic books, journal articles, theses and scholarly works related to the intellectual thought of al-Manfaluti, modern Arabic literature, theories of romanticism and Arabic rhetorical studies. Among the principal references consulted were Asrar al-Balaghah by Abd al-Qahir al-Jurjani, Minhaj al-Bulagha by Hazim al-Qartajanni and al Taswiir al Fanni fi al Qu'ran by Sayyid al-Qutb. Furthermore, previous studies related to al-Manfaluti were utilised to strengthen the processes of interpretation and data comparison.

The data collection process was conducted through documentation methods involving repeated and in-depth examination of the novel. The analysis focused on dialogues, narratives, monologues, artistic imagery and linguistic expressions related to the objectives of the study. Every excerpt containing elements of intellectual thought, linguistic style and emotional effect was systematically identified and recorded for analytical purposes.

Data Coding Process

The data obtained from the text were analyzed using thematic coding methods. At the initial stage, the researcher conducted intensive reading of the entire text in order to understand the narrative context, narrative structure and intellectual tendencies of al-Manfaluti. This process is referred to as data familiarization, which represents the preliminary stage for developing a comprehensive understanding of the textual content. In addition, the units of analysis in this study included narrative excerpts, dialogues, internal monologues and structures of tasybih directly related to the themes of romanticism, humanism and psychological influence on readers.

Following the reading process, the researcher developed preliminary codes inductively based on recurring themes and elements within the text. The inductive approach was employed because the themes were derived from the actual textual content rather than solely from the researcher's initial assumptions. Among the preliminary codes identified were romanticism, humanism, spiritual suffering, sacrifice, social criticism, natural symbolism, the use of tasybih, sentimental elements and emotional conflict.

These codes were subsequently categorized according to similarities in meaning and rhetorical function before being developed into the principal themes of the study. The coding process was conducted manually by classifying textual excerpts according to specific categories. This method enabled the researcher to examine the relationship between linguistic forms and the intellectual ideas conveyed by al-Manfaluti in a more systematic and focused manner.

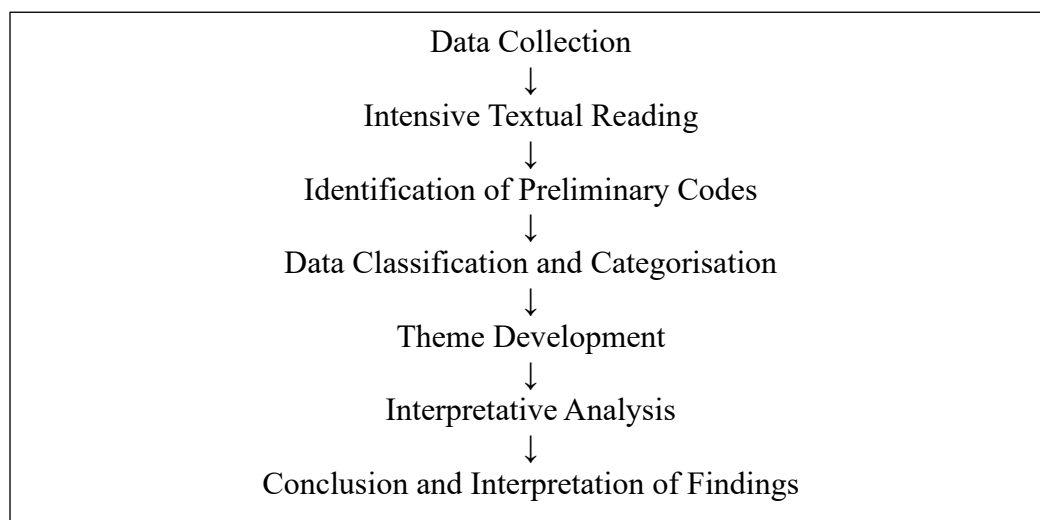


Fig. 1. Research Content Analysis Process

Fig. 1. illustrates the process of content analysis employed in this study. The process begins with data collection, followed by intensive textual reading of the novel Majdulun and related scholarly sources. Preliminary codes are

then identified based on significant ideas, rhetorical elements and thematic patterns found within the text. The identified data are subsequently classified and categorized into relevant themes such as humanism, Romanticism, social criticism and linguistic style. These themes are then examined through interpretative analysis to understand their literary, psychological, and rhetorical significance. Finally, the study concludes with the interpretation of findings, which synthesizes the major insights derived from the analysis.

Data Analysis and Theme Development

The data were analyzed using thematic and interpretative analytical approaches. Thematic analysis was employed to identify dominant patterns of intellectual thought and linguistic style in the novel Majdulin. The themes derived from the coding process were analyzed to examine the relationship between linguistic elements, meaning formation and psychological effects on readers.

In this process, the researcher examined how rhetorical elements such as tasybih, isti'arah and taswiir faniy functioned in shaping readers' emotional and imaginative responses. The analysis also focused on the use of natural imagery, symbolism and sentimental language, which constitute the major characteristics of al-Manfaluti's literary style. Each theme was critically analyzed by relating the textual findings to classical Arabic balaghah theories and approaches in modern literary criticism.

Furthermore, the interpretative approach was utilized to explain implicit meanings within the text and to evaluate the influence of humanistic and romantic thought in the works of al-Manfaluti. This approach is important for understanding how language functions not merely as a means of communication, but also as a medium capable of influencing readers' emotions, intellectual perceptions and social consciousness.

THEORETICAL FRAMEWORK OF THE STUDY

This study employs the theoretical framework of classical and modern Arabic balaghah as the foundation for textual analysis. Among the principal theories applied is the rhetorical theory of Abd al-Qahir al Jurjani in *Asrar al-Balaghah*, which emphasises the function of tasybih and linguistic imagery in constructing meaning and aesthetic effects upon readers. In addition, the concept of taswiir fanniy developed by Sayyid al-Qutb was utilized to explain how language can animate emotional imagery and psychological experiences within literary works.

The study also applies the approach of modern Arabic romanticism in order to understand al-Manfaluti's inclination towards emotional expression, spiritual suffering, idealism and appreciation of nature in his writings. The combination of balaghah and romanticism frameworks enables the study to evaluate the relationship between linguistic style, intellectual thought and psychological influence in the novel Majdulin in a more comprehensive and critical manner.

Validity and Reliability of the Study

In order to ensure the validity and reliability of the data, this study employed source triangulation methods through comparisons between the primary text and the views of previous scholars regarding the intellectual thought and linguistic style of al-Manfaluti. This approach helped minimize elements of subjectivity in the process of data interpretation while enhancing the accuracy of the analysis.

In addition, repeated reviews of the data, codes and developed themes were conducted to ensure consistency between the research objectives, textual content and interpretations presented. This step was important to ensure that the findings genuinely reflected the textual content and possessed a strong academic analytical foundation.

Limitations of the Study

This study focuses exclusively on the analysis of the novel Majdulin by al-Manfaluti and does not encompass his complete body of literary works. Therefore, the findings are not intended to represent the entirety of al-Manfaluti's intellectual thought comprehensively, but rather to concentrate on the dominant intellectual tendencies and linguistic styles reflected in the selected work. Furthermore, the study places greater emphasis

on intellectual and stylistic aspects based on the approaches of Arabic balaghah and literary criticism. Consequently, analyses of modern linguistic perspectives or empirical reader response psychology are not discussed extensively within this study.

BACKGROUND OF AL-MANFALUTI AND HIS WORKS

Brief Biography of al-Manfaluti

Mustafa Lutfi al-Manfaluti (1876–1924) was one of the leading figures in modern Arabic literature, particularly in emotional prose and Romantic writing. Born in Manfalut, Egypt, he grew up in a religious and intellectually oriented family that shaped his linguistic sensitivity and literary thought from an early age (al-Zarkali, 1999). He later studied at Al Azhar University, where he developed a strong foundation in Arabic language, rhetoric, literature and Islamic studies. His intellectual outlook was greatly influenced by Muhammad Abduh, who inspired him to regard literature as a medium for social awareness and moral reform rather than merely artistic expression (Hasan, 2012).

Al-Manfaluti was also active in journalism and essay writing, producing numerous literary works in prominent Egyptian magazines. His writing style, characterized by emotional depth, poetic language, and rich rhetorical imagery, established him as a pioneer of modern Arabic prose that successfully combined classical Arabic balaghah with modern Romanticism (al-Mawsu'ah al- 'Arabiyyah, 2011). Unlike Taha Hussein, who emphasized rational and intellectual literary approaches, al-Manfaluti focused on emotional and humanitarian dimensions in shaping readers' consciousness.

The uniqueness of al-Manfaluti's writing lies in his ability to combine classical Arabic linguistic beauty with modern emotional sensitivity. His works continue to attract scholarly attention because of their strong psychological impact and significant contribution to the development of emotional prose and humanism in modern Arabic literature (Mahfuz, 2001).

Major Works of al-Manfaluti

Al-Manfaluti produced numerous influential works that contributed significantly to the development of modern Arabic literature. Among his most notable works are *al Nazarat* and *al 'Abarat*, collections of essays and reflective writings that explore themes of humanity, social suffering and psychological conflict. These works reflect his emotional and sentimental literary approach and demonstrate how language was used to cultivate empathy and moral awareness among readers (Hasan, 2012).

In addition to his original writings, al-Manfaluti became well known for adapting Western literary works into Arabic. One of his most famous adaptations is *Majdulin*, adapted from *Sous les Tilleuls* by Alphonse Karr. He also produced works such as *al Fada'il* and *al Sha'ir*. However, his adaptations were not literal translations; rather, they involved cultural adaptation and literary reconstruction based on Arab literary taste and his own intellectual vision (al Jalil, 2015). Al-Manfaluti successfully combined elements of Western Romanticism with classical Arabic balaghah, employing *tashbih* (simile), *isti'arah* (metaphor), and artistic imagery to portray human emotion and psychological conflict. As a result, his works developed a distinct literary identity beyond conventional translation (Anis, 2026).

Among his works, *Majdulin* particularly highlights his strength in creating emotional atmosphere and psychological connection between characters and readers through sentimental language, natural imagery, and inner conflict. This achievement further demonstrates his important role in the reform of modern Arabic literature and the development of emotional prose in the early twentieth century (al Ghamidi, 2015).

Research Gap

Although numerous studies have examined Romanticism, sentimentalism, and linguistic style in al-Manfaluti's works, limited attention has been given to investigations that connect rhetorical elements, particularly *tashbih* (simile), with their psychological effects on the formation of readers' thought and consciousness. Most previous

studies have primarily focused on literary history and linguistic aesthetics without thoroughly examining the rhetorical function of language as a medium for constructing emotional experience and humanitarian awareness in Majdulín.

AL-MANFALUTI'S THOUGHT: MAJOR PERSPECTIVES

Humanism and Social Empathy

Al-Manfaluti's intellectual outlook is fundamentally rooted in humanism, placing humanity and human experience at the center of literary expression. His writings demonstrate profound concern for the suffering of the poor, the oppressed and marginalized groups within society. Unlike some writers of his era who focused primarily on rhetorical ornamentation, al-Manfaluti employed literature as a medium for conveying social sympathy and cultivating moral consciousness among readers (al Jalil, 2015).

In the novel Majdulín, the element of humanism is reflected through the conflicts experienced by the main characters who struggle between love, social responsibility, and the realities of life. The conflict between Stephen and Majdulín is not merely a sentimental love story, but a symbol of humanity's struggle to preserve moral and humanitarian values within a society burdened by social pressure and injustice. Al-Manfaluti portrays the emotional suffering of the characters with remarkable depth, enabling readers not only to understand the situations intellectually but also to experience the suffering psychologically (Anis, 2026).

Furthermore, al-Manfaluti criticizes social hypocrisy and the gap between idealism and societal reality. His criticism is conveyed subtly through narrative description and emotional symbolism rather than through direct condemnation. This approach enhances the effectiveness of his social messages because readers are influenced through emotional experience and empathy rather than through explicit moral preaching or didactic discourse. In this context, literature functions as an instrument for cultivating social and humanitarian awareness (Mahfuz, 2001).

Romanticism and Idealism

One of the most dominant characteristics of al-Manfaluti's thought is his strong inclination toward Romanticism and idealism. He viewed human beings as emotional creatures capable of attaining spiritual nobility through love, sacrifice, and appreciation of life's beauty. Consequently, his works are filled with sentimental elements, inner suffering, and the search for meaning in life, all of which are closely associated with the tradition of modern Arabic Romanticism (Fadl, 1998).

In Majdulín, women are often portrayed through symbolic imagery rich in aesthetic and emotional elements. Al-Manfaluti describes women as "the horizon from which the sun of happiness rises" and "the fresh air that grants humanity life and strength" (Anis, 2026). Such portrayals reveal his tendency to elevate love and women as sources of spiritual tranquility and the completion of the human soul. This approach corresponds closely with Romantic ideals that emphasize the beauty of emotion and individual inner experience.

Moreover, the element of idealism in al-Manfaluti's writings is also evident through his use of nature as a medium for reflecting the human soul. Nature does not merely function as a narrative background; rather, it symbolizes emotional states and the psychological conflicts of the characters. Images of the sky, light, flowers, and wind are frequently associated with hope, freedom, and inner peace. This approach demonstrates that al-Manfaluti perceived the relationship between humanity and nature as part of the broader process of understanding the meaning of life and human suffering (al Ghamidi, 2015).

Nevertheless, al-Manfaluti's Romantic tendencies are sometimes regarded as excessively idealistic and sentimental, producing emotional depictions that may appear less realistic from the perspective of modern readers. However, such an approach must be understood within the context of the development of modern Arabic literature during the early twentieth century, a period heavily influenced by European Romanticism and the Arab literary reform movement (Hasan, 2012).

Social Criticism and Justice

Despite his strong inclination toward Romanticism and sentimentalism, al-Manfaluti's works also contain a powerful dimension of social criticism. He employed literature as a medium for criticizing social injustice, the hypocrisy of elite groups, and the deterioration of moral values within society. Such criticism is not conveyed aggressively or propagandistically; instead, it is developed through symbolism, character conflict, and emotionally charged narratives that deeply affect readers.

In Majdulin, al-Manfaluti illustrates the hypocrisy of educated elites through the following passage:

"They are like writers who compose lengthy chapters praising farmers and highlighting their contributions to society, yet when a poor farmer passes before them seeking a handshake, they step backward in fear that their hands might be stained by those darkened hands" (Anis, 2026, p. 45).

This passage presents a sharp critique of elites who advocate humanitarian values merely at the rhetorical level while failing to embody them in reality. Al-Manfaluti employs the image of "darkened hands" as a symbol of social contempt toward the poor and the working class. Such criticism reflects his social sensitivity toward class inequality and injustice within society (al Jalil, 2015).

Furthermore, al-Manfaluti demonstrates that human suffering does not arise solely from material poverty, but also from the loss of moral values and empathy within society. Therefore, his works contain not only elements of entertainment and linguistic beauty, but also messages of social reform and humanitarian consciousness. In this regard, al-Manfaluti's writings may be understood as an integration of literary art, humanistic thought and social criticism that complement one another harmoniously (Mahfuz, 2001).

LANGUAGE STYLE AND RHETORICAL DEVICES IN AL-MANFALUTI'S WRITING

The Richness of Balaghah Imagery

One of the greatest strengths of Mustafa Lutfi al-Manfaluti's writing lies in his rich and effective use of balaghah imagery in constructing readers' emotional experiences. His language style functions not merely as a medium for storytelling but also as an aesthetic, psychological and intellectual instrument that establishes a profound relationship between the text and its readers. In the tradition of Arabic literature, balaghah refers to the ability of language to convey meaning beautifully, accurately, and effectively through rhetorical elements such as tashbih (simile), isti'arah (metaphor), kinayah (metonymy), and majaz (figurative expression). These rhetorical devices are systematically employed by al-Manfaluti to generate strong imaginative and emotional effects in his literary works (al Jurjani, 1998).

The use of balaghah in al-Manfaluti's works demonstrates that he did not write merely to communicate plots or ideas directly, but rather sought to construct emotional experiences that readers could genuinely "feel." In this context, language functions as a medium for symbolically and artistically portraying inner conflict, spiritual suffering, and human experience. In *Asrar al Balaghah*, Abd al Qahir al-Jurjani explains that the effectiveness of literary language depends upon the ability of an expression to portray meaning in such a way that readers feel as though they are directly witnessing the scenes being described (al-Jurjani, 1998). This principle is clearly reflected in al-Manfaluti's writing style, which frequently transforms abstract experiences such as love, sorrow, and longing into vivid and concrete imagery that can easily be visualized by readers.

From the perspective of literary psychology, the use of balaghah imagery in al-Manfaluti's works functions to establish an affective relationship between the text and the reader. Readers not only understand the conveyed message intellectually, but also undergo emotional experiences through the linguistic imagination constructed by the author. This approach renders al-Manfaluti's works highly sentimental and reflective, as readers are invited to immerse themselves emotionally in the suffering, anxiety, and hopes of the characters. In this context, the strength of language does not lie solely in the complexity of its rhetorical structure, but rather in its ability to touch the inner experiences of humanity.

Furthermore, the concept of *taswiir faniy* introduced by Sayyid al-Qutb in *al Taswiir al Fanni fi al Quran* also contributes significantly to understanding al-Manfaluti's artistic approach. Sayyid Qutb explains that effective language is language capable of transforming meaning into vivid, dynamic, and emotionally charged scenes rather than merely conveying information directly (Qutb, 2004). In al-Manfaluti's works, this approach is evident through the use of visual and symbolic imagery that renders the emotional experiences of the characters more vivid and alive. He frequently employs images of light, fire, sky, rain, and wind to portray human psychological states. These symbols are not merely decorative elements rather, they represent hope, suffering, freedom and inner conflict.

The uniqueness of al-Manfaluti's language style is also reflected in his selection of diction and sentence rhythm, which are gentle, sentimental, and melancholic. He tends to employ long, flowing sentences charged with emotional intensity in order to construct particular psychological atmospheres within the text. From a stylistic perspective, the use of such rhythmic sentence structures reflects the influence of modern Arabic Romanticism, which emphasizes human emotion and inner experience. His choice of poetic yet accessible language allows his works to remain close to general readers without sacrificing aesthetic value (Hasan, 2012).

In addition to creating emotional impact, the use of *balaghah* imagery in al-Manfaluti's works also plays a crucial role in conveying social criticism and humanistic thought. He utilizes natural symbols such as the sky, light, flowers and wind not merely as decorative linguistic devices, but as reflections of psychological conditions and societal crises. In this context, nature becomes a medium for portraying humanity's longing for freedom, tranquility and a more meaningful existence. This approach demonstrates that al-Manfaluti successfully employed *balaghah* not merely as rhetorical ornamentation, but as an instrument for simultaneously constructing emotional and intellectual experiences for readers.

Unlike Taha Hussein, who emphasized intellectual and rational approaches in writing, al-Manfaluti tended to employ emotional and sentimental methods to influence readers. This approach brought his works closer to the psychological dimension of human beings and explains why he is regarded as one of the foremost pioneers of emotional prose in modern Arabic literature (Mahfuz, 2001). Therefore, the primary strength of al-Manfaluti's language style lies not merely in the beauty of its rhetoric, but in its ability to construct profound emotional experiences and shape the way readers understand suffering, love, and the realities of human life.

The Influence of the Arabic Balaghah Tradition

Although al-Manfaluti is widely recognized as a major figure of modern Arabic Romanticism, his writing style remained deeply rooted in the tradition of classical Arabic *balaghah*. His mastery of Arabic rhetoric can be observed through his systematic use of *tashbih* (simile), *isti'arah* (metaphor), *kinayah* (metonymy) and *majaz* (figurative expression), each employed with clear semantic function. This demonstrates that the literary reform introduced by al-Manfaluti did not sever ties with classical Arabic literary traditions rather, it represented an effort to integrate classical elements with the sensitivities of modern literature.

The influence of classical Arabic *balaghah* in al-Manfaluti's writings was greatly shaped by the thought of scholars such as Abd al Qahir al-Jurjani and Hazim al-Qartajanni. Al-Jurjani emphasized that linguistic beauty does not reside in isolated words, but rather in the relationships between meanings, sentence structures, and the psychological effects generated by linguistic composition (al-Jurjani, 1998). This principle is clearly reflected in al-Manfaluti's style, which frequently constructs rhythmic and emotionally charged sentences to produce profound effects upon readers.

At the same time, Hazim al-Qartajanni in *Minhaj al-Bulagha'* explained that artistic imagery functions to bring abstract meanings closer to human sensory experience through vivid and imaginative language (al Qartajanni, 1981). This approach is extensively employed by al-Manfaluti in portraying the spiritual conditions and inner conflicts of his characters. Expressions such as "a blazing fire within the chest," "a free bird in the clouds," and "the sun of happiness" demonstrate how rhetorical elements are used to render emotional experiences more vivid and relatable for readers.

Moreover, the influence of ancient Arabic literary traditions can also be observed through al-Manfaluti's use of natural imagery. In Arabic literary traditions dating back to the Jahiliyyah period, elements of nature such as the sky, rain, wind and stars were frequently employed as symbols of human emotional experiences. Al-Manfaluti further developed this tradition by transforming nature into a medium for reflecting the soul and the inner suffering of his characters. According to al Ghamidi (2015), the use of nature in modern Arabic Romanticism functions not merely as narrative background, but as a symbol of psychological conflict and humanity's spiritual quest.

From a stylistic perspective, the influence of classical Arabic balaghah in al-Manfaluti's works is also evident through the use of rhythmic repetition, balanced sentence structures, and diction possessing distinctive musicality. The repetition of soft and flowing sentence rhythms contributes to the construction of the sentimental and melancholic atmosphere that characterizes modern Arabic Romanticism. This approach not only enhances linguistic beauty but also strengthens the psychological impact upon readers.

Despite being strongly influenced by classical traditions, al-Manfaluti successfully adapted these rhetorical elements into a modern prose style that is simpler, more emotional and more accessible to general readers. He avoided excessively complex or difficult language, instead choosing diction that is gentle, clear, and emotionally powerful. This approach explains why his works achieved broad acceptance throughout the Arab world and continue to remain relevant in modern literary studies today.

Although numerous studies have examined Romanticism and sentimentalism in al-Manfaluti's works, limited attention has been given to investigations that connect rhetorical elements with their psychological effects on the formation of readers' thought and consciousness. Therefore, the study of language style and rhetorical function in his works remains essential for understanding how literature functions not merely as an aesthetic medium, but also as an instrument for shaping emotion, social awareness, and human thought.

TASHBIH AS A PRIMARY INSTRUMENT FOR INFLUENCING THOUGHT

The Concept of Tashbih in the Tradition of Balaghah

Tashbih (simile) represents one of the most dominant and significant elements of balaghah in al-Manfaluti's writings. Within the tradition of Arabic rhetoric, tashbih refers to the process of comparing one thing to another based on shared characteristics through the use of specific comparative devices. This rhetorical element consists of four principal components: al musyabbah (the object being compared), al musyabbah bih (the object of comparison), adah al tashbih (the comparative particle), and wajh al syabah (the shared characteristic between the two objects) (Abu Anas, 2015).

In Arabic literature, tashbih is not merely an ornamental linguistic device, but functions as a medium for clarifying abstract meanings through concrete imagery that readers can visualize. Consequently, tashbih plays a significant role in shaping readers' imagination, emotional experience, and understanding of literary texts. Al-Jurjani emphasized that the strength of tashbih lies in its ability to transform abstract meaning into vivid sensory experience (al Jurjani, 1998). This approach renders literary language more influential because readers not only understand meaning intellectually, but also emotionally "experience" it through imagination.

One of the most powerful forms of tashbih in Arabic rhetorical tradition is tashbih baligh, a form of simile in which the comparative particle and the explicit point of similarity are omitted, causing the two compared elements to appear almost unified. This form is considered stronger in terms of psychological and aesthetic impact because it allows greater imaginative engagement from readers in constructing meaning. Studies on Asrar al Balaghah indicate that tashbih in Arabic rhetoric is associated not only with linguistic beauty, but also with intellectual sophistication and the imaginative sharpness of the author (Majallah al-Lahut al Islami, 2025).

Within the context of al-Manfaluti's writings, tashbih becomes a principal instrument for constructing psychological relationships between the text and the reader. He employs tashbih not merely to beautify language, but to portray spiritual suffering, inner conflict, and human emotional experience with greater depth. This approach demonstrates that the function of tashbih in his works transcends purely aesthetic concerns and instead

becomes a medium for influencing readers' perceptions, emotions, and understanding of the realities of human existence.

Tashbih in the Novel Majdulin: Analysis and Interpretation

In the novel Majdulin, al-Manfaluti employs tashbih extensively to the extent that it becomes a defining characteristic of his writing style. The use of tashbih in his works not only demonstrates rhetorical beauty, but also constructs profound psychological experiences for readers. Through tashbih, abstract experiences such as love, longing, suffering and hope are translated into more concrete and emotionally accessible forms.

One significant example of tashbih appears in the portrayal of the protagonist's spiritual experience while escaping from the realities of life:

"Until I felt as though I was gradually departing from this world into a beautiful realm of imagination, and I dissolved into it like a free bird disappearing into the depths of the clouds" (Anis, 2026, p. 42).

In this passage, the image of "a free bird disappearing into the depths of the clouds" symbolizes humanity's longing for freedom and escape from the pressures of reality. The bird represents the soul seeking liberation from suffering, while the clouds symbolize a world of imagination free from social and psychological limitations. From the perspective of literary psychology, this tashbih constructs empathy and longing within readers because the experience of emotional escape closely resembles universal human inner experiences.

Furthermore, al-Manfaluti also employs tashbih to portray decisiveness and rapid action:

"He moved through the crowd like an arrow speeding toward its target" (Anis, 2026, p. 46).

The comparison with "an arrow" conveys precision, speed, and decisiveness in a dramatic manner. From a stylistic perspective, the image of the arrow produces a sharp and rapid visual impression upon readers. Such tashbih demonstrates how al-Manfaluti uses language to create narrative tension and reinforce dramatic atmosphere within the story.

Another particularly effective example of tashbih is the use of fire imagery to portray psychological suffering:

"I felt as though a blazing fire was burning within my chest" (Anis, 2026, p. 54).

The image of fire in this passage functions not merely as visual description, but as a representation of emotional suffering that consumes the human soul from within. The use of fire as a symbol of suffering reflects al-Manfaluti's Romantic tendency to emphasize emotional intensity and inner conflict. In this context, readers do not merely understand the character's suffering rationally but also emotionally "feel" the heat and pain of that experience through linguistic imagination.

Table II Analysis of Tashbih in the Novel Majdulin

No	Example of Tashbih	Rhetorical Element	Symbolic Meaning	Psychological Effect on Readers
1	"A free bird within the depths of the clouds"	Tashbih	Spiritual freedom and escape from reality	Evokes imagination and emotional longing
2	"An arrow moving toward its target"	Tashbih	Determination and swift action	Creates dramatic tension
3	"A blazing fire within the chest"	Tashbih and isti'arah	Inner suffering and emotional conflict	Generates empathy and profound sadness

Through the use of such tashbih, al-Manfaluti successfully establishes a strong relationship between language and human emotional experience. In his works, tashbih functions not merely as a rhetorical device for

embellishing language, but also as a medium for profoundly influencing the imagination, emotions, and thoughts of readers.

The Psychological and Emotional Effects of Tashbih

Tashbih in al-Manfaluti's works performs a highly significant psychological function in shaping the reading experience. Each tashbih is carefully constructed not merely to beautify language, but also to evoke specific emotional responses such as affection, sympathy, sadness, admiration, and longing. In this context, language becomes an instrument for influencing emotions and shaping readers' perceptions of life and human suffering.

The study conducted by Anis (2026) demonstrates that the use of tashbih in Majdulin generates diverse emotional effects upon readers. Certain similes evoke feelings of melancholy and longing, while others create dramatic tension and empathy toward the suffering of the characters. This indicates that tashbih in al-Manfaluti's works possesses an active psychological function in constructing readers' emotional experiences.

Furthermore, al-Manfaluti frequently employs the technique of contrast to intensify dramatic impact. The opposition between light and darkness, freedom and bondage, as well as joy and sorrow, creates emotional tension that strengthens the psychological influence of the text upon readers. This technique reflects the influence of Romanticism, which perceives human life as an emotional struggle between hope and suffering.

Abd al Fattah Kilito explains that rhetorical imagery in emotional literature is evaluated according to its ability to evoke psychological effects and transform emotional experiences into shared experiences collectively felt by readers (Anis, 2026). In this context, the strength of al-Manfaluti's tashbih lies in its ability to transform individual experiences into collective emotional experiences that can be appreciated by readers from diverse cultural and historical backgrounds. Therefore, the use of tashbih in al-Manfaluti's works demonstrates that literary language possesses the power not only to convey meaning but also to shape emotional experience, influence thought and cultivate humanitarian consciousness within readers.

THE INFLUENCE OF ROMANTICISM AND HUMANISM IN AL-MANFALUTI'S THOUGHT

Arabic Romanticism and Al-Manfaluti

Mustafa Lutfi al-Manfaluti was among the major figures in the development of modern Arabic Romanticism, a literary movement that emphasized emotional expression, inner experience, imagination, and the relationship between humanity and nature. Unlike classical writing, which focused primarily on rhetoric and linguistic rationalism, al-Manfaluti introduced a prose style that was more emotional, sentimental and reflective within modern Arabic literature (Fadl, 1998).

Romanticism in al-Manfaluti's works can be observed through his portrayal of love as a medium for spiritual purification, nature as a reflection of human psychology, and individual conflict in confronting the realities of life. The characters in his works frequently experience emotional suffering; however, such suffering is portrayed as a process through which humanitarian values and inner consciousness are formed. The use of images such as the sky, light, birds, and flowers reflects the Romantic tendency to perceive nature as a symbol of freedom, hope and spiritual tranquility.

In the novel Majdulin, al-Manfaluti employs gentle, sentimental, and melancholic language to construct emotional impact upon readers. His use of poetic diction, long rhythmic sentences, and symbolic natural imagery demonstrates how language functions as a medium for influencing readers' imagination and psychological experience.

Although al-Manfaluti's Romanticism is emotional and idealistic in nature, his works also contain dimensions of social criticism directed toward societies that have lost humanitarian values and empathy. Consequently, Romanticism in al-Manfaluti's writings is not merely an expression of personal emotion but also functions as a medium of moral consciousness and social reform within modern Arab society.

Humanitarian Values and Reformist Thought

In addition to Romanticism, al-Manfaluti's works are deeply infused with universal humanitarian values that emphasize love, compassion, sacrifice, loyalty and the struggle to uphold social justice. These values render his works universal and capable of transcending cultural, linguistic, and religious boundaries. In this context, al-Manfaluti does not portray humanity in absolute terms of good and evil; rather, he depicts human beings as complex individuals possessing weaknesses, suffering and inner conflicts of their own (al Jalil, 2015).

In Majdulin, the principal characters are portrayed as individuals constantly struggling between emotion, social responsibility, and the realities of life. This approach renders al-Manfaluti's characters psychologically realistic, despite the strong Romantic influence within his writings. Readers are able to perceive that human suffering arises not merely from external factors, but also from inner conflict and emotional instability.

Al-Manfaluti's humanistic thought also reflects his concern for oppressed groups and lower social classes. In many of his works, the suffering of the poor and the existence of social injustice are portrayed subtly yet profoundly. He criticizes societies characterized by hypocrisy, excessive concern for social status, and the loss of compassion toward fellow human beings. Such criticism is conveyed not through harsh condemnation or propaganda but through emotional narratives that cultivate empathy within readers.

Furthermore, al-Manfaluti's thought was influenced by the Islamic reform movement in Egypt through the intellectual impact of Muhammad Abduh. This influence shaped his understanding that literature should function not merely as entertainment or aesthetic expression, but also as a medium for public education and the cultivation of social awareness. Consequently, his works frequently contain moral messages and calls for intellectual and social reform (Hasan, 2012).

In this context, al-Manfaluti perceived language and literature as the most effective instruments for influencing human thought. Unlike reformist approaches grounded in politics or rhetorical oratory, he chose an emotional and artistic method for conveying messages of social reform. Through the suffering of characters, emotional conflicts, and experiences of love, readers are guided toward understanding humanitarian values indirectly, without feeling compelled to accept a specific ideology.

This approach demonstrates that the primary strength of al-Manfaluti's thought lies not merely in the beauty of his language, but in the ability of his works to cultivate moral consciousness and social empathy within readers. Therefore, the humanism present in al-Manfaluti's works may be regarded as a synthesis of emotional experience, social awareness and efforts toward societal reform through the medium of literature.

THE FUNCTION OF UNIQUENESS AND PSYCHOLOGICAL DIMENSIONS IN AL-MANFALUTI'S WORKS

The Dimension of Uniqueness in Artistic Representation

One of the most important aspects of al-Manfaluti's writings is the function of uniqueness or artistic representation, which distinguishes his works from ordinary prose writing. This uniqueness transforms his works into more than mere vehicles for information or narrative storytelling; they become artistic experiences capable of generating emotional and psychological effects upon readers. According to al Zain (2010), artistic representation refers to the creative vision of an author in conveying humanity's inner and external experiences through imaginative and symbolic language.

Within the context of al-Manfaluti's writings, his artistic uniqueness is strongly influenced by Romantic and humanistic perspectives concerning humanity and nature. He does not portray subjects in a direct or purely literal manner; rather, he employs symbolic language and visual imagery to construct imaginative experiences within the minds of readers. This approach enables readers not only to understand the story intellectually but also to "see" and "feel" the atmosphere created through language.

One of al-Manfaluti's greatest strengths lies in his ability to create vivid visual imagery solely through words.

When he describes stars shimmering in the night sky, flowers blooming in springtime, or tears flowing down the cheeks of a character, readers are able to visualize these scenes clearly, as though witnessing them directly (Anis, 2026). This demonstrates that the language in al-Manfaluti's works possesses remarkable cinematic and imaginative power.

Moreover, the uniqueness of al-Manfaluti's artistic representation can also be observed through the integration of visual imagery with emotional experience. He frequently employs natural symbols to portray human psychological conditions. For example, light is used as a symbol of hope, rain symbolizes sorrow, and flowers represent beauty and the gentleness of human emotion. The use of such symbolism enables readers to understand the psychological states of characters indirectly through the visual and emotional experiences constructed by the author.

From a stylistic perspective, the uniqueness of al-Manfaluti's writing is also reflected in his use of long sentences, gentle linguistic rhythm, and repetitive elements that produce musicality within the text. This technique contributes to the creation of the sentimental and melancholic atmosphere that became the hallmark of his writing style. Such an approach demonstrates that the beauty of language in al-Manfaluti's works lies not merely in lexical selection but also in the rhythm and emotional flow constructed through sentence structure.

Therefore, the function of uniqueness in al-Manfaluti's works extends beyond the creation of aesthetic beauty; it also plays a vital role in constructing profound psychological and imaginative experiences for readers. This approach grants his works powerful emotional influence and ensures their continued relevance within the tradition of modern Arabic literature.

Psychological Dimensions and the Role of Nature

Al-Manfaluti's writings possess a remarkably strong psychological dimension through their ability to influence readers' emotions and thoughts by means of linguistic devices and artistic imagery. He appears to possess a profound understanding of how human beings respond to specific images, emotional conflicts and experiences of suffering. This psychological insight enabled him to produce works that touch the deepest emotional layers within readers (Anis, 2026).

In al-Manfaluti's works, the act of reading is not merely an intellectual process but also an affective experience involving empathy and emotional engagement. Readers are invited to immerse themselves in the suffering of the characters, experience their inner conflicts and feel the emotional tensions present within the narrative. From the perspective of literary psychology, this approach demonstrates that language possesses the capacity to shape emotional responses and influence human perceptions of life.

Nature plays an essential role in constructing this psychological dimension. In *Majdulin*, nature does not function merely as the background of the story, but rather as a principal medium for portraying the inner conditions of the characters. The linden tree, for instance, is not merely a physical element within the novel, but a symbol of protection, tranquility, and profound emotional memory. When the protagonist seeks shelter beneath the tree, the act symbolizes a search for emotional refuge from the pressures and suffering of life (al Ghamidi, 2015).

In addition to the linden tree, other natural elements such as the sky, sunlight, flowers, and wind are also employed to portray emotional transformations and the psychological states of the characters. A clear sky is frequently associated with hope and tranquility, whereas gloomy weather or rain symbolizes sadness and spiritual suffering. This approach demonstrates that nature in al-Manfaluti's works possesses symbolic functions closely connected to humanity's inner experiences.

From the perspective of Romanticism, the relationship between humanity and nature in al-Manfaluti's works illustrates the perception of nature as a spiritual space through which individuals seek tranquility and self-understanding. Nature is not merely an external object, but an integral part of human psychological and emotional experience. Consequently, depictions of nature in his works are often sentimental and reflective.

Overall, the psychological dimension in al-Manfaluti's works demonstrates that the strength of literature lies not merely in storytelling, but in the ability of language to construct emotional relationships between text and reader. Through the use of natural symbolism, artistic imagery, and sentimental language, al-Manfaluti successfully produced works that are not only aesthetically beautiful, but also profound in terms of psychological and humanitarian experience.

Nevertheless, from the perspective of modern feminist criticism, the portrayal of women in al-Manfaluti's works remains closely tied to the framework of patriarchal Romanticism, in which women are represented primarily as spiritual symbols for men rather than as individuals possessing independent social and intellectual autonomy.

Critical Analysis: Strengths And Limitations of Al-Manfaluti's Writing

An analysis of the works of Mustafa Lutfi al-Manfaluti demonstrates that the principal strength of his writing lies in his ability to employ language as a psychological and aesthetic medium for influencing the thoughts and emotions of readers. In this context, the use of *tashbih* (simile) and *balaghah* imagery in his works functions not merely as rhetorical ornamentation, but as a narrative instrument that shapes readers' imaginative and affective experiences. Al-Manfaluti's ability to select symbolic, emotional, and highly visualizable imagery grants his works considerable persuasive power within the tradition of modern Arabic prose.

From the perspective of Arabic *balaghah*, the *tashbih* employed by al-Manfaluti reflects a high degree of linguistic creativity because it successfully connects abstract experiences with concrete imagery closely related to human life. Many of his similes fulfill the characteristics outlined by scholars of *balaghah*, such as *gharabah*, which refers to novelty and originality of imagery; *diqqah wa tawazun*, which denotes precision and balance in the relationship between the compared elements and *al dhawq al jamali*, which refers to the aesthetic and artistic value of language (Anis, 2026). In Majdulin, images such as "a free bird in the clouds," "a fire within the chest," and "the sun of happiness" demonstrate how al-Manfaluti employed symbolic imagery to portray spiritual freedom, inner suffering, and human hope with remarkable depth.

Another prominent strength lies in al-Manfaluti's ability to establish psychological relationships between text and reader through emotional language characterized by sentimentality and reflection. In many instances, readers not only understand the conflicts of the characters intellectually, but also experience the emotional suffering and anxiety constructed through linguistic structure and artistic imagery. From the perspective of literary psychology, this approach demonstrates that language in al-Manfaluti's works possesses a strong affective function because it is capable of evoking empathy and emotional engagement with the experiences of the characters. This explains why his works continue to affect readers despite changes in social and historical contexts.

Furthermore, the strength of al-Manfaluti's writing can also be observed in his ability to combine the traditions of classical Arabic *balaghah* with the tendencies of modern Romanticism. He was not entirely bound by the complex and formal rhetorical style of classical literature instead, he adapted rhetorical elements into a language style that was softer, more accessible, and closer to the sensitivities of modern readers. This approach rendered his works more communicative without diminishing their aesthetic value. Within the broader development of modern Arabic literature, such an approach reflects al-Manfaluti's significant contribution to the transformation of Arabic prose from traditional rhetorical forms into emotional prose characterized by psychological and humanistic dimensions (Hasan, 2012).

Nevertheless, despite these strengths, al-Manfaluti's writings also contain several limitations that require critical evaluation. One of the principal weaknesses lies in his tendency to employ sentimental elements and *tashbih* excessively in certain parts of his works. The use of overly dense and overlapping imagery occasionally renders the narrative excessively emotional, thereby reducing the balance between linguistic aesthetics and narrative development. From a stylistic perspective, the continuous repetition of emotional structures and symbolic imagery may weaken dramatic impact because readers gradually become accustomed to the intensity of emotion being constructed.

Moreover, al-Manfaluti's highly idealistic Romanticism also raises several critical concerns when evaluated from the perspective of modern readers. The portrayal of women in his works is often symbolic and idealistic,

positioning women as representations of purity, gentleness, and the spiritual salvation of men. Although this approach aligns with the traditions of nineteenth and early twentieth century Romanticism, from the perspective of contemporary literary criticism it may be viewed as a form of gender stereotyping that offers limited space for more realistic and complex female identities. Female characters in al-Manfaluti's works sometimes function more as symbols of male emotion and idealism than as individuals possessing intellectual autonomy and independent consciousness.

In addition, al-Manfaluti's emotional approach in portraying human suffering is occasionally perceived as excessively melodramatic and insufficiently realistic. The emotional conflicts of his characters are frequently presented with heightened intensity, creating an atmosphere of excessive sentimentality. In certain contexts, this approach may reduce the dimension of social realism within his works because human suffering is portrayed more through the lens of personal emotion than through structural analyses of the social and economic conditions of society.

However, these limitations must be understood within the historical context of the development of modern Arabic Romanticism and al-Manfaluti's own literary orientation. According to Anis (2026), the tendencies toward idealism, sentimentalism and emotional glorification constituted part of al-Manfaluti's artistic strategy for constructing psychological effects and affective experiences within readers. In this regard, the excessive use of emotion should not be regarded solely as a technical weakness, but also as part of a romantic approach that emphasizes spiritual experience and the inner dimensions of human life.

Furthermore, al-Manfaluti's sentimental approach should also be interpreted as a reaction to the social and intellectual realities of Arab society during the early twentieth century, a period characterized by profound transformations resulting from colonialism, social decline, and the influence of Western modernization. Consequently, his works are not merely expressions of individual emotion, but also reflections of the cultural anxieties and identity struggles experienced by modern Arab society during his era.

Overall, al-Manfaluti's greatest strength lies in his ability to transform language into a medium for constructing emotional experience, imagination, and humanitarian consciousness within readers. Although his writings contain certain limitations in terms of excessive sentimentalism and idealism, his works nevertheless remain highly significant in the development of modern Arabic literature because they successfully integrate the beauty of *balaghah*, romanticism and humanistic thought into a unique and influential literary form.

CONCLUSION

This article examined the thought of Mustafa Lutfi al-Manfaluti and the relationship between language style and psychological influence in his works, particularly in the novel *Majdulin*. The findings demonstrate that al-Manfaluti's primary strength lies not only in the rhetorical beauty of his language, but also in his ability to use language as a medium for shaping emotional experience, humanitarian awareness, and readers' intellectual consciousness. The article reveals that al-Manfaluti's literary thought is founded upon three major dimensions: humanism, Romanticism, and social reformist consciousness. These dimensions are reflected through his concern for human suffering, social injustice, emotional experience, and the relationship between humanity and nature. Consequently, his works function not merely as literary entertainment, but also as reflections on human life and social reality.

This article further demonstrates that *balaghah*, particularly *tashbih*, plays a significant role in strengthening the artistic and psychological impact of al-Manfaluti's writing. Through symbolic imagery and emotional language, he successfully transforms abstract experiences such as love, suffering, longing, and hope into vivid and emotionally accessible forms that establish a strong affective relationship between the text and the reader. In addition, the study finds that the psychological influence of al-Manfaluti's works is closely connected to his use of sentimental language, gentle rhythmic structures, and natural symbolism. These elements enhance readers' emotional engagement and demonstrate the ability of literature to shape imagination, perception, and social consciousness.

Although al-Manfaluti's writings occasionally display excessive sentimentalism and idealism, these characteristics should be understood within the broader context of modern Arabic Romanticism and the literary orientation of his era. Overall, his literary legacy remains highly significant because of his successful integration of classical Arabic balaghah, modern romanticism and humanitarian values into a unique and influential literary form. His works continue to remain relevant due to their universal humanitarian themes and their enduring psychological and emotional impact upon readers.

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