

Investigating the Islamic Values in Ernest Hemingway's Literary Works

"A Case Study of The Old Man and the Sea"

تقصي القيم الإسلامية في أعمال إيرنست هيمينغوي الأدبية
"دراسة حالة قصة الشيخ والبحر"

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Abstract:

This study is an attempt to investigate the Islamic values in Ernest Hemingway's literary works. It took his novella *The Old Man and the Sea* as an example for this purpose. It attained its importance as it dealt with some qualities that enable people of different religions and thoughts to live together peacefully sharing good qualities. The researcher hypothesized that some Islamic values could be seen in this story. It also intended to deliver a message that Islam is an instinctive religion that can be shared by all people. The study provided some of these values from the story linking them with those of Islam. The researcher adopted the content analysis method for achieving this work. After discussing the results, the study found that the story contained many Islamic values and that these values can be utilized to serve Islam.

The study recommended having a deep look into English literature searching for common grounds with non-Muslims as a step to call them to Islam.

Key words: values, coexist, peacefully, instinctive, communicate

الملخص:

هدفت هذه الدراسة لتقصي القيم الإسلامية في الأعمال الأدبية لإيرنست هيمنجوي. وقد أخذت روايته "الشيخ والبحر" مثالا لهذا الغرض. ونبعت أهميتها من كونها تناولت بعض القيم التي تمكن الناس بمختلف دياناتهم ومعتقداتهم من التعايش بسلام مشاركين قيما نبيلة. وقد افترض الباحث أن هناك بعض القيم الإسلامية يمكن ملاحظتها في هذه الرواية. كما عمدت الدراسة أيضا لإيصال رسالة مفادها أن الإسلام دين الفطرة الذي يمكن مشاركته بواسطة جميع البشر. وأوردت الدراسة بعض هذه القيم من الرواية وربطتها بتلك التي في الإسلام. وقد اعتمد الباحث طريقة تحليل المحتوى لإنجاز هذا العمل. ثم بعد مناقشة النتائج، توصلت الدراسة إلى أن الرواية تضمنت العديد من القيم الإسلامية وأن هذه القيم يمكن استثمارها لخدمة الإسلام. وقد أوصت الدراسة بالنظر عميقا في الأدب الإنجليزي بحثا عن أرضيات مشتركة مع غير المسلمين كخطوة لدعوتهم للإسلام. كلمات مفتاحية: قيم، يتعايش، بسلام، فطري، يتواصل.

1. Introduction

1.1. Background

Islam has always been facing aggressive campaigns in all ages. From the very beginning of the Islamic message led by Prophet Mohamed peace be upon him who has been sent to the worlds by Allah Almighty, non-Muslim extremist individuals, groups and organizations repeatedly try to fight this religion. They have their own viewpoints to do so. However, people of different beliefs and thoughts need to live together sharing similar or close values. One of these tools that may bring such people closer is "literature". Therefore, it would be wrong, according to Cook, G. (2003: 61), "to underestimate the impact and importance of literature. It reflects and constructs our individual and social identities; it embodies or criticizes the society from which it comes."⁽¹⁾ The present study tries to have a link between a non-Islamic form of literature and some Islamic values that are generally practised by Muslims. To look deeper in such a relation, the researcher has chosen "The Old Man and the Sea"; a story written by the American novelist Ernest Hemingway

(¹) *Applied Linguistics*. Oxford University Press. Oxford. UK

who tried to embody his personal experience of fishing in a stream. For Hemingway, this stream symbolized the stream of life with its complicated difficulties and challenges and how he could face them. The researcher intends to investigate the Islamic values in this story and how they can be shared by Muslims and non-Muslims.

1.2. Significance of the Study

The present paper is significant as it touches a serious issue. It is an ethical issue that enables people of different beliefs and thoughts to coexist regardless to their own religions. It is also an attempt to shed light on the way prophet Mohamed peace be upon him and his companions used to live. In this paper, the researcher hypothesized that some Islamic values can be seen in Ernest Hemingway's literary works, particularly his story entitled *The Old Man and the Sea*. This leads to the Islamic idea that Islam is an instinctive religion. It is finally an effort that can be added to the Islamic English library.

1.3. Objectives of the study

This study is intended to:

1. Prove that Islam is an instinctive religion.
2. State that some Islamic values can be practised even by non-Muslims.
3. Take part in presenting some Islamic values to non-Muslims through using an international language.
4. Send a message that Islam is revealed for the mercy of all creatures in the universe.

1.4. Literature Review

Generally, literature with all its forms really plays a very important role through which different peoples of the world can communicate. Through this tool, such peoples can share their thoughts, feelings, values and so many qualities. They may peacefully try to convince one another to adopt such qualities in their own lives. They may also meet at an agreement point where they can coexist. The present study intends to delve in this field adopting Ernest Hemingway's *The Old Man and the Sea* as a means for this goal.

Ernest Hemingway's life

It is very necessary to know writers' lives when there is a need to study their works. Ernest Hemingway, according to Jeffares, A. N. (1988) (2), was born in Oak Park, Illinois, near Chicago, USA, 1899. He was a brother for six children. His father was a doctor, a shy sensitive man and preferred an outdoor life. He taught his sons to fish and shoot. Ernest Hemingway's mother was a music teacher and a professional singer until her marriage. Late in his life, Hemingway had a deteriorating health; suffering from a heart disease and diabetes, he committed suicide in his home in Katchum, Idaho on July 2, 1961 at the age of 61 shooting himself with the revolver his father had used in the civil war.

At school, Hemingway was interested in music and drama. He wrote for the school magazine. In 1917, he was rejected to join the US army because of a minor defect in one of his eyes. Later, however, he joined the US Red Cross and went to Italy in 1918. There, he had a very hard physical and psychological experience when he was badly wounded in his body and feelings. But he could survive.

Travelling around North American and European countries, he was a newspaper reporter and short story and poetry writer. Unfortunately, he lost a lot of literary works in a train. He became a full-time writer in 1927 after he had stopped reporting and kept writing fiction. His works include: *Three Stories and Ten Poems* (1923), *In Our Time* (1924 & 1925), which is full of suffering and endurance prompting a man to be courageous, honest and kind saying that it is necessary to be tough-minded to face crises with dignity and honor, *The Torrents of Spring* and *The Sun Also Rises* (1926), *A Farewell to Arms* (1929), *To Have and Have Not* (1937), *For Whom the Bell Tolls* (1940), *The Old Man and the Sea* (1952) in addition to more other works. Hemingway was awarded Nobel Prize for literature in 1954. He was noted, according to Young, P. (2024) (3) for the intense masculinity of his writing and for his adventurous and widely publicized life.

(²) *The Old Man and the Sea, with an Introduction, a Guide, Notes and a Glossary*. Typopress. Beirut. Lebanon.

(³) *Ernest Hemingway: American writer*

Synopsis of *The Old Man and the Sea*

According to Jeffares, A. N. (ibid), an old fisherman, Santiago, had had a long period of bad luck in his fishing without having a fish for eighty-four days. A boy, called Manolin, accompanied Santiago for the first half of his unlucky period but then he was ordered by his parents not to go out with the old man again and to have another boat where he could catch many fish. Santiago loved the boy as his own son, and Manolin looked after the old man's needs. Despite his run of bad luck, the old man, according to Mathur, U. S. (1994: 74) "*had lost neither his self-confidence nor hope. He had gained humility without any loss of true pride.*" (4)

Early one morning, the old man went out alone into the Gulf Stream where it moved above the Island of Cuba. Near noon, he hooked a very large marlin which pulled his boat to the north and the east for two days and nights. However, the old man kept stronger and more enduring than the marlin till he brought it the third day to the surface and killed it with his harpoon. He kept towing it alongside his boat turning back to the shore. Unluckily, sharks came and devoured the marlin's flesh keeping only the head, the skeleton and the tail. The old man tried very hard to fight them using the tools available on his boat but in vain. The boy visited him and told him that he wanted to go fishing with him once again despite his bad luck. The boy also told him that he wanted to bring him luck and he wanted to learn much from him.

Santiago, the old man

Throughout the story, Santiago, the protagonist of the novella, appears as a humble, hopeful, charitable man with a simple faith. Although he is badly damaged by the sharks attacking his marlin, he is not spiritually defeated. He keeps enduring pains and difficulties. His belief, according to Farooqui, R. (2021: 184) "*shows him a man of strong determination. His resolution can be seen in his long struggle with the marlin. He has unlimited willpower and self-confidence that enables him to*

(⁴) *Studies in American Literature: Ernest Hemingway, The Old Man and the Sea.* Goldy Printers. Aarti Book Centre. New Delhi. India

win victory over his adversary.” (5) He is a sort of men who fight until they die having no care who kills who.

Manolin, the boy

The boy, Manolin, according to Jeffares, A. N. (ibid) has been told by his parents that the old man is unlucky, though he works at their orders on another boat he still helps the old man when he returns after another of his eighty-four days of not catching any fish. He admires and is sorry for Santiago, and he provides food for the expedition and then, when Santiago returns, he brings coffee and food and ointment for the man’s hand. Manolin’s love for Santiago is impressive: he acts as a discipline, almost as a son.

The Role of the Lions and Marlin in *The Old Man and the Sea*

Lions, according to Mathur, U. S. (ibid) symbolize for Santiago the majesty of the lords of the forest, power and pride – qualities that the old man cherishes in others as well as in himself. On the other hand, the marlin is the symbol of man’s isolation pitched against the champion of another species in his isolation. It is he who draws Santiago’s skill, courage, cunning and intelligence.

Islamic Values Touched in the Story

Later, the researcher will provide some quotations assuring the writer’s tendency towards the instinctive Islamic values. But the following paragraphs will shed light on some of these values from some Islamic references.

Believing in Allah

“Islam”, according to Mawdudi, A. (2013) (6) is an Arabic word and connotes submission, surrender, and obedience to Allah. Literally, the word “Islam” means “peace.” It is peace for a person’s body, mind and heart. It is peace for the universe as a whole if it is practised correctly. Therefore, all prophets sent by Allah Almighty are Muslims. Believing in Allah is the first fundamental that a Muslim must adopt to become a real believer. According to Surah Ar-Ra’d (13: 28) as Pickthall, M.

(5) *An Analysis of Santiago’s Character in Hemingway’s The Old Man and the Sea: A Saga of Indomitable Human Spirit*

(6) *Towards Understanding Islam*. Translated and edited by Khurshid Ahmed. The Islamic Foundation. Leicestershire. United Kingdom.

M. translated (1953: 185) “*Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest*” (7). This verse states that the heart rest realizes when a man believes in Allah. This leads to believe in His existence, Lordship and Divinity, and in His Names and Attributes. Allah gives us a strong rational evidence and definitive proof of His existence when He says in Surah At-Toor (52: 35) “*Were they created by nothing? Or were they themselves the creators?*” (8) If people speculate in this translation of the verse, they will find that they were not created without a Creator, and they did not create themselves, so their Creator must be Allah.

Rights of Animals in Islam

A sound-hearted creature is expected to feel what other creatures suffer. Islam upholds the rights of animals and orders Muslims to treat them kindly. According to the meaning translation of the Holy Quran revealed to Prophet Mohamed peace and blessings be him by Allah Almighty, in Surah Al-Ana'am (6: 38) “*There is no creature on the earth or bird that flies with its wings but that they are communities like you.*”

In the prophetic *Hadith* (saying) number 3321, according to Al-Bukhari, M. I. (2016: 1528) Abu Huraira reported: The Prophet (PBUH) said, “*A prostitute had once been forgiven. She passed by a dog panting near a well. Thirst had nearly killed him, so she took off her sock, tied it to her veil, and drew up some water. Allah forgave her for that.*” (9)

In another story, according to An-Nawawi, Y. S. (Unavailable) when Prophet Mohamed (PBUH) was sitting among his companions; suddenly a camel came towards him weeping tenderly with its eyes welling with tears. When it saw the Prophet (PBUH), it began to groan and its eyes flowed. The Prophet patted it on its hump and the base of its head until it quieted down. He asked about the owner of this camel. When he knew its owner, he asked him: “*Do you not fear Allah in respect of this beast which Allah has placed in your possession? This camel is*

(7) *The Meaning of the Glorious Koran*. The New American Library. New York and Toronto. USA

(8) *The Holy Qur'an*

(9) *Sahih Al-Bukhari*. Al-Bushra Welfare and Educational Trust. (Regd.). Karatchi. Pakistan

complaining to me that you starve it and put it to toil.” (10) Many other miraculous stories Allah Almighty carried them out for His Messenger Prophet Mohamed (PBUH) as well as teachings that can be seen in this regard, whether in the Holy Quran or the prophetic *hadiths* (sayings), showing the Islamic kind treatment towards animals.

Hard Work and Tolerance

Islam looks at the present life as a bridge for an eternal one where the best unimaginable sort of life is preserved. So, it encourages its followers to do their best for that life. Therefore, hard work and tolerance are deeply rooted in its teachings and principles. A lot of Quranic verses and prophetic *hadiths* shed light on this idea. The Quran highlights that individuals are rewarded based on their efforts as in Surah An-Najm (53: 39) “*And that there is not man except that [good] for which he strives.*” This verse underscores the value of sincere effort in all aspects of life. The same thing is seen in the life of Allah’s Messenger. According to An-Nawawi, Y. S. (ibid), Prophet Mohamed (PBUH) said: “*No food is better to man than that which he earns through his manual work.*” Similarly, tolerance can also be a type of hard work. It is very necessary for peaceful coexistence and social relations. Tolerance as a concept, according to Rabbi, F. (2012: 2) means “*respect, acceptance and appreciation of the rich diversity of the world’s cultures, forms of expression and ways of being human.*” (11) For the continuity of life, individuals may sometimes need to forgive one another. That is what Allah Almighty says in Surah Al-Araf (7: 199) “*Show forgiveness, enjoying justice and avoid the ignorant.*” No one is compelled to accept Islam. Allah orders good conduct and forbids immorality and bad conduct. Mercy is a form of good conduct that is needed to be preserved. According to An-Nawawi, Y. S. (ibid), Prophet Mohamed (PBUH) said: “*He who is not merciful to people Allah will not be merciful to him.*” These verses and *hadiths* emphasize diligence, mutual respect, and mercy, forming a comprehensive guide for personal conduct and community harmony.

(10) *Riyad-us-Salihin*

(11) *Concept of Tolerance in Islam for Promotion of Human Unity*

Sociability

The concept of Islamic sociability is that all people were created by Allah Almighty from a male (Adam) and a female (Eve). These people are asked to know one another regardless to any discrimination. The only thing that makes a person have a special relationship with Allah is through sincere faith and good morals or conducts with other people whether they are in the same religion or not. This concept is clearly expressed in the Holy Quran and the prophetic *hadiths*. Allah Almighty says in Surah Al-Hujurat (49: 13) “*People, we created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God’s eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware*”. This co-existence is promoted by justice and kindness as principal elements for every society. These values are clear in Surah An-Nahl (16: 90) “*Indeed, Allah commands you to uphold justice, to practise kindness, and to give to relatives; and He forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be mindful.*” Through these kindness and justice, people of different religion can co-exist, especially that Allah Almighty sent His messenger Prophet Mohamed (PBUH) to all mankind for their mercy as it is seen in Surah Al-Anbiyaa (21: 107) “*And We have not sent you, [O Muhammad], except as a mercy to the worlds*”. Similarly, the prophetic *hadiths* go in the same direction. According to An-Nawawi, Y. S. (ibid), Prophet Mohamed (PBUH) said: “*None of you [truly] believes until he loves for his brother that which he loves for himself*”. In another *hadith* narrated by An-Nasa'i. A. S. (Unavailable) “*The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe*”. These quotations from the Holy and the prophetic *hadiths* clearly illustrate the image of the Islamic sociability. It prompts all the peoples to live as one united society where they help one another and take care of one another.

Optimism: Islam, according to Perton, V. (2019) (12) encourages optimism and a positive outlook on life. Muslims trust in Allah’s plan even in difficult situations.

(12) *Optimism: The How and Why*. The Centre for Optimism

They also believe in the power of prayer and supplication, giving them comfort and optimism. A real Muslim has to remain steadfast in difficult times, knowing that no hardship lasts forever. This Muslim is also asked to recognize that there is no problem without a solution, as Allah says in Surah Al-Sharh (94: 5–6) “*For indeed, with hardship, there is ease. Indeed, with hardship, there is ease.*” In fact, all incidents in a Muslim’s life become a source of goodness depending on his/her optimistic attitude. According to An-Nawawi, Y. S. (ibid) Prophet Mohamed (PBUH) said: “*How amazing is the affair of the believer! There is good for him in everything and that is for no one but the believer. If good times come his way, he expresses gratitude to Allah and that is good for him, and if hardship comes his way, he endures it patiently and that is better for him.*” Therefore, it is practice that determines the follower’s state according to this issue.

Doing Charity for Others

As known earlier that Islam is a sociable religion, so it is very rational that its followers are interested in other peoples’ welfare. This act strengthens ties between these followers and their creator as well as among followers themselves and the people of other religions. In Islam, there is what is called (*Sadaqah*) which means to voluntarily give charity out of the goodness of one’s heart. It aims to help those in need or the deprived. It does not only refer to money. But it has a wider field. A *Sadaqah* can be a smile towards a stranger or removing a stone from a path. It is simply a deed that helps someone else, in any way. Due to this mercy, Allah changes His believer’s fate according to the Holy Quran in Surah Al-Baqara (2: 83) “*Treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity.*” and (13: 39) “*Allah removes what He wishes and establishes what He wishes, for He has the Mother of Books*”. Moreover, it has more rewards for a Muslim. For example, a Muslim who gives *Sadaqah*, his/her deeds remain eternal despite his/her death. Charity protects him/her from Hell Fire and ensures entering paradise. Many prophetic hadiths expressed these ideas. According to An-Nawawi, Y. S. (ibid) Prophet Mohamed (PBUH) said: “*Protect yourself from Hell-fire even by giving a piece of date as charity.*” The idea is that when a Muslim gives charity voluntarily,

it means that this Muslim obtains a sound heart and holds no harm towards others. Having a sound heart is the most required value in Islam.

Respecting Elders

Respecting elders is a fundamental value in Islam, deeply rooted in its teachings. The Quran and the Sunna emphasize honouring and respecting adults, particularly parents, relatives, and the elderly. This reverence fosters social harmony, compassion, and mutual care. The Quran commands obedience and kindness to parents, emphasizing their irreplaceable role in one's life. Allah says in Surah Luqman (31: 14): "*And We have enjoined upon man [care] for his parents.*" Prophet Mohamed (PBUH) consistently emphasized respecting elders, linking it to moral excellence and piety. He said, according to At-Tirmidhi, M. (unavailable): "*He is not one of us who does not have mercy on young children and does not recognize the rights of our elders.*" (13) So, respecting elders is an integral part of Islamic ethics. It reflects gratitude, compassion, and humility while promoting unity within families and communities. Through adherence to the Quranic teachings and the Prophetic traditions, Muslims are guided to build a society rooted in respect and kindness toward all, especially the elderly. Respecting elders is not merely cultural etiquette; it is an act of worship that draws one closer to Allah.

2. Materials and Methodology

In this paper, the researcher adopted the content analysis method to achieve the hypothesis claimed in it. The primary text of *The Old Man and the Sea* served as the dataset. Specific elements such as phrases, dialogues, and descriptive passages were identified to analyze the themes and symbolism.

Themes

1. Perseverance and Human Spirit: Santiago's unwavering resolve in catching the marlin reflects resilience. This tells that man's strength and determination can triumph over nature. He says: "*A man can be destroyed but not defeated*".
2. Isolation and Self-Reliance: Another significant theme in *The Old Man and the Sea*, according to Adams, H. (unavailable) "*is the tension between isolation and*

(13) *Jami at- Tirmidhi. Chapters on Righteousness and Maintaining Good Relations with Relatives*

connection.” (14) The old man fishes alone for 84 days without catching a single fish. This shows that in spite of a person’s broader experience of loneliness, but he/she still needs to search for connection in a vast and indifferent world. Therefore, the friendship with the young boy, Manolin, comes to fill this gap and strengthen the importance of relationships with others.

3. Victory and Defeat: When Santiago says: “*I do not care who kills who,*” it shows that he fears no fight. What strengthens this idea is his facial description that “*Everything about him was old except his eyes and they were the same colour as the sea and were cheerful and undefeated.*” Similarly, the marlin also shows qualities of pride and bravery. However, no one can escape death; both are subject to the same end due to the traditional law of fighting; kill or be killed though Santiago feels pity for the fish because he knows that it will finally die when he says: “*Fish, I love you and respect you very much. But I will kill you dead before this day ends.*”

Symbolism

Actually, *The Old Man and the Sea* is full of symbols. However, below are some messages Earnest Hemingway intended to deliver:

1. The Marlin: The giant marlin symbolizes the ultimate goal or a worthy adversary. It represents Santiago’s deep respect for nature and the struggle for personal triumph according to his words “*You are killing me, fish, but you have a right to. Never have I seen a greater, or more beautiful, or a calmer or more noble thing than you, brother.*”
2. The Sharks: The sharks that attack the marlin symbolize the destructive forces that threaten success and the inevitable decay of achievement. Despite his efforts to fend them off, Santiago reflects, “*Man is not made for defeat. A man can be destroyed but not defeated.*”. The sharks, thus, embody the harsh realities of life.
3. The Sea: The sea symbolizes the natural world and life’s dual nature; both beautiful and cruel. Santiago often regards it as “*la mar,*” which reflects his affection and reverence. However, he acknowledges its unpredictability and changes.

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4. The Lions: Santiago dreams of lions playing on the African beaches, a recurring motif that represents his lost youth, strength, and vitality. These dreams symbolize hope and the enduring human spirit, even in the face of aging and defeat.

5. The Skiff: Santiago's small skiff represents human vulnerability. Alone on the vast ocean, it is a metaphor for an individual's isolation in their struggle against external forces.

6. The Manolin-Santiago Relationship: Although not an object, their bond symbolizes mentorship, generational continuity, and mutual respect. Manolin's care for Santiago showcases humanity's compassion and support.

Using content analysis, *The Old Man and the Sea* emerges as a richly layered text where themes of perseverance, isolation, and the duality of success and failure intertwine with potent symbolism. Moreover, Hemingway's minimalist style and vivid imagery amplify these elements, creating a timeless tale of human struggle and triumph.

3. Results and Discussions

After analyzing the content of *The Old Man and the Sea*, the researcher noticed many Islamic values in this work. Some of these values can easily be touched. For example, the story clearly illustrates the writer's state towards the creator of this universe; Allah, because he repeatedly shows his belief in this creator. For example, when he is trying to catch the fish, he prays to God to take the bait: "*He'll take it,*" the old man said aloud. "*God help him to take it*". He also thanks God when the fish is travelling and not going down. "*God help him jump; I have enough line to handle him.*" The old man prays again. He asks "*God help me to have the cramp go*". Moreover, he confesses that this same God undoubtedly knows His creatures' inner feelings. This thing can be seen when the writer addresses the fish saying: "*You're feeling it now, fish. And so, God knows, am I*".

Feelings towards other creatures represent another Islamic value that can be seen in this story. The writer expresses his love when he says: "*Fish, I love you and respect you very much.*" He also asks a bird to "*take a good rest, small bird. Then go in and take your chance like any man or bird or fish.*" "*Stay at my house if you like, bird.*" He wishes "*I could feed the fish. He is my brother.*" He continues "*How do you feel, fish?*" He is sorry for the great fish that has nothing to eat. An

extraordinary feeling can be touched in his words: “*I must hold his pain where it is. Mine does not matter. I can control mine. But his pain could drive him mad.*”

When the fish is hit, it is as though he himself is hit. He feels sorry that he kills the fish. He says: “*I wish it were a dream and that I had never hooked him*”.

Hard work and endurance are related values that the story talks about so much. Everything about the old man is old except his eyes which are the same colour as the sea and are cheerful and undefeated. Throughout the story, he is comfortable but suffering, although he does not admit this suffering at all. He thinks: “*I will show him what a man can do and what a man endures.*” “*I could not fail myself and die on a fish*”. He says: “*Pain does not matter to a man.*” “*A man can be destroyed but not defeated*”. The old man puts his two hands together and feels the palms. They are not dead and he can bring the pain of life by simply opening and closing them.

Sociability is another value that can clearly be noticed in the story. The old man does not like to be alone because he always thinks that people need one another. However, when he fails to have a creature of the same species, he looks for some other creatures to socialize. He quickly gets accustomed to the environment around him. He usually has a boy with him, but he sometimes misses him. Therefore, he repeatedly says: “*I wish I had the boy; I’m being towed by a fish...*” and “*I wish I had the boy. To help me and to see this*”. He thinks that “*there are three things that are brothers: the fish and my two hands.*” The old man noticed how pleasant it is to have someone to talk to instead of speaking only to himself and to the sea.

Optimism or hopefulness is one of the most important messages that the writer wants to deliver. The real message behind a man fishing on a boat is difficulties faced by this man in the life. The writer says that a man should never despair. An old man fishing alone for eighty-four days without taking a fish is a good example for this hopefulness. The old man always tries to freshen his hope and confidence when he is able to do that. He says: “*Tomorrow is going to be a good day with this current,*” and “*Every day is a new day.*” He never thinks about the past. He addresses a fish to “*be fearless and confident.*” Furthermore, he says: “*A man is never lost at sea and it is a long island.*” and this one is of the most important messages addressing people to face difficulties courageously. Even when badly

injured, he tries to settle more comfortably to steer, and from his pain he knows he is not dead.

Favouring others is another value that is clearly illustrated in this story. While accompanying him, the old man teaches the boy to fish and the boy loves him and keeps helping him throughout the journey. He determines to catch a great fish to feed other people although they are not worthy of eating it because of their bad conduct and great dignity. At the end of the story, the boy asks the old man to give him his spear and the old man says: “*You keep it if you want it.*” The boy exchanges this favour saying: “*Rest well, old man. I will bring stuff from the drug-store for your hands.*” Again, the old man asks the boy: “*to tell Pedrico the head is his.*”

The story also gives a lesson to respect old people. This thing can be touched when the boy feels sad to see the old man come in each day with his skiff empty and he always goes down to help him carry his fishing tools. One day, the boy says: “*Then if you hook something truly big, we can come to your aid.*” He also thinks to bring what the old man needs; water, soap, winter jacket, etc. Finally, the old man comes back with a large fish and people come to see it. They shout and ask about the old man's health. The boy answers: “*Sleeping, let no one disturb him.*” The boy continues to respect the old man when he says: “*Lie down, old man, and I will bring you your clean shirt, and something to eat.*”

4. Findings

The present study found out that:

1. Ernest Hemingway's *The Old Man and the Sea* contains so many Islamic values.
2. Many good values in English literature can be utilized to serve Islam.
3. Non-Muslims may unintentionally practise some Islamic values; the thing that assures Islam as an instinctive religion.

5. Recommendations

This study recommends to:

1. Have insightful looks into English literature to criticize it and serve Islam.
2. Search for common grounds with non-Muslims as a step to call them to believe in Islam.
3. Ask non-Muslims to have to a deep look at the Islamic real teachings regardless to false practice done by some Muslims.

Summary of the Paper

This paper tried to delve deeply into one of the valuable literary works in the United States of America. It was about a story for one of the American writers who faced so many difficulties in his life. However, he tried to overcome these difficulties to survive. He reported his experience in an imaginable work for the people to make use of. As a Muslim, the researcher stopped at some values in this story and tried to compare them with those in Islam as an attempt to have common grounds for all people to coexist.

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