

Zoroaster Nietzsche, and Emerson and to Lincoln. According to Jibran, religions advocate discipline and guidance, first through ceremonial practices and secondly through prescribed ethical conduct.

### **Some important books written by jibran khalil jibran: His nature of Love therein**

Jibran's output is wide and varied. He wrote 8 (eight) books in Arabic as well as an equal number in English. Classism, social disparity and corruption of the cities form the main theme of Jibran's short stories. He always tried his best to reform the society throughout his writings. Here, an attempt has been made to discuss on some of his books where his nature of love had been portrayed.

#### **الأجنحة المتكسرة**

#### **(THE BROKEN WINGS)**

“al-Ajniha al-Mutakassira” is an autobiographical novel authored by Jibran Khalil Jibran. The novel was first published in 1912. It is an early experimental work of Jibran which contains his own love story. The story of the book is inspired by his own painful memories for the girl of his dreams whom he met on coming to Homeland Lebanon from the Boston. The writing style of the book is too simple, spontaneous and almost lyrical, with some metaphors. In fact, the book shows his sentimentality, sweet melodies and glowing colours of youthful heart-

palpitations, together with brilliant sketches of the beautiful nature of Lebanon in different styles.

Jibran was eighteen years; fell in love at first sight with Salma Karamy. He became affectionate by her beauty. Like every young man, Jibran also remembers his first love and tries to recapture those hours. Al-Ajniha al-Mutakassira (The Broken Wings) is an outcome of Jibran's first love.

In 1908, before leaving for Paris, Jibran wrote to his friend Ameen Raihani that he was intending to publish my book, the Broken Wings in next summer season. He considers the book is the best one he had ever written.<sup>13</sup> The contents of the novel and the depth of his suffering at tragic end of his first love enabled him to pour all his feelings in this novel.<sup>14</sup> Jibran dedicated this novel to Mary Haskell in the following words:<sup>15</sup>

"إلى التي تحدد بالشمس بأجفان جامدة وتقبض على النار بأصابع غير مرتعشة وتسمع

نغمة الروح (الكلية) من وراء ضجيج العميان وصراخهم. إلى M.E.H. أرفع هذا الكتاب"

*"To her who stares at the sun with Steady eyelids; who grasp fire with unscrambling fingers; who hear the chant of the spirit universal*

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<sup>13</sup> . Kahlil, Gibran. *A Self Portrait*, ed. A. R. Ferris, Citadel Press, 1957, p. 33

<sup>14</sup> . Mahdi Ismat, 1983, *Modern Arabic Literature*, P. 150

<sup>15</sup> . Jibrān, Khalil, *al-Ajniha al-Mutakassira*, Beirut

*from beyond the dim and shouting of the blind- To M.E.H. I dedicate this book.”*

Al-Ajniha al-Mutakassira, was written on his own love story for Lebanese girl Hala Dahir, whom he met during his school days in Madrasa al-Hikma at Lebanon, the main character of the story. Remembering his passing days with her, Jibran has described his ideal of Lebanese women. Salma Karamy is the only daughter of Farris Effandi, a rich old man of Lebanon and he is very close friend of Jibran's father. When Jibran is introduced to Farris, he invites him to his house. There Jibran meets Salma and since then they fall in love with each other. But unfortunately Farris forces Salma to get married Mansour Bey Galib, the nephew of the local bishop, Bulos Galib. The choice of Bulos falls on Salma due to her father's wealth.

Bulos Galib is also an important person in their entire society. The local people use to obey his voices. In fact, Mansour is one step ahead than his uncle. He enjoys wine, girls and all evil doings. Kahlil got stuck to Salma's beauty and calmness and it was "love at first sight". At last Salma got married with Mansour Bey following the man-made laws. Afterwards, the wayward husband began to neglect Salma and used to spend his days in pursuit of sexual satisfaction. In spite of marriage, Salma could not stop herself and met Jibran secretly in a temple. After

some days the bishop suspected and he asked his servant to observe Salma closely, and their meeting become disclosed. Moreover she could not give birth any child even after five years of their marriage for which Mansour always used to hate her. Finally she gives birth to a baby boy but unfortunately both mother and child die. Jibran then describes how he fell on Salma's grave and wept bitterly. At one moment after Selma's marriage, Khalil proposes Salma to run away with him to get rid of the tortures of Mansour and Bishop. But she denies and says very significantly – "a bird with a broken wing can't fly too far".

"The Broken Wings" was welcomed as a 'a wonderful work of art', 'perhaps the most beautiful in modern Arabic' and as 'a tragedy of subtlest simplicity'<sup>16</sup>

Through this novel Jibran criticized the religious heads of the East who were unsatisfied with their wealth and struggled to make their families superior. He has compared the Christian Bishops, the Muslim Imams and Brahman Priest with sea reptiles who clutch their prey with numerous tentacles and suck their blood with several mouths in the following lines.<sup>17</sup>

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<sup>16</sup> . Khalil Jibran to Marry Haskel... may 6, 1912

<sup>17</sup> . Gibran, Kahlil. *The broken Wings*, Trans. Anthony R. Ferris. New York, Citadel Press, 1957, p- 44

إن رؤساء الدين في الشرق لا يكتفون بما يحصلون عليه نفوسهم من المجد والسؤدد بل يفعلون كل ما في وسعهم ليجعلوا انسياءهم في مقدمة الشعب ومن المستبدين به والمستدرين قواه وأمواله، إن مجد الأمير ينتقل بالارث إلى ابنه البكر بعد موته أما مجد الرئيس الديني فينتقل بالعدوى إلى الاخوة وأبناء الاخوة في حياته، وهكذا يصبح الاسقف المسيحي والامام المسلم والكاهن البرهمي كفاعي البحر التي تقبض على الفريسة بمقابض كثيرة وتمتص دماؤها بأفواه عديدة

*“The head of religion in the East are not satisfied with their wealth, but they must strive to make all members of their families’ superior and oppressors. The glory of a prince goes to his eldest son by, inheritance, but the exaltation of a religious head is contagious among his brothers and nephews. Thus the Christian bishop, the Muslim Imam and the Brahmin priest become like sea reptiles who clutch their prey with many tentacles and suck their blood with numerous mouth.”<sup>18</sup>*

Here it may also be noted that the laws of marriage was not based on love between each other, while love is the primary element for performing a marriage. In this Novel marriage has been described as a mockery whose management is in the hands of young men and parents. As he says in the Novel:<sup>19</sup>

”إنما الزيجة في أيامنا هذه تجارة مضحكة مبكية يتولى أمرها الفتيان و آباء لاصبايا، الفتيان يرجون في أكثر المواطنين والآباء يخسرون دائماً، أما الصبايا

<sup>18</sup> . Trans. As quoted by A.R. Ferris, The Broken Wings, p. 40

<sup>19</sup> . J Jibrān Khalil, al-Ajnihaa al-Mutakassira, P. 61

المنتقلات كالسلع من منزل إلى آخر فتزول بهجتهم، ونظير الأمتعة العتيقة يصير نصيبهن زوايا المنازل حيث الظلمة والفناء البطئ"

*"Marriage in our these days is a mockery and ridiculous business whose management is in the hands of young men and parents not in the hands of women. In most countries the young men succeed while the parents always lose. The women is looked upon as a commodity, purchased and delivered from one house to another. In time her beauty fades and she becomes like an old piece of furniture left in a dark corner."*

Jibran tries to display woman as a member of cultured. He has advocated the freedom of woman. According to his philosophy, women should be free like man to choose their own life partner and should not be guided and restricted by their elders. But he forgot to mention the duties of a woman. After choosing her life partner, she must bind herself completely to the duties of that partnership as heavy chains fabricated by the ages, but these chains were made by nature who made woman. Though Jibran's mind is reached the point of breaking the chains because the law of nature is above all laws. He has asked why a married woman can't meet secretly with the man she loves. Because by doing this she will betray her husband and disagree the name she has willingly accepted. At the time of marriage, a woman promises to be faithful and

therefore spiritual faithfulness is as important as physical faithfulness.

But Jibran disagree with this and in defense he says:<sup>20</sup>

أما الذين سيعيون سلمى كرامه محاولين تلويت اسهما لأنها كانت كانت تترك منزل  
زوجها الشرعي لتختلي برجل آخر فهم من السقهاء الذين يحسبون الاصحاء مجرمين وكبار  
النفوس متمردين. بل هم كالحشرات التي تدب في الظلمة وتخشى الخروج إلى نور النهار كيلا  
تدوسها أقدام العابرين"

*“Those who think evil of Salma Karamy, Because she left her husband's home and met me in the temple are the diseased and weak-minded; kind who look upon the healthy and sound as rebels. They are links insects Crawling in the dark for fear of being stepped upon by the passer-by.”*

Here Jibran describes the blossom of his love towards Salma. He talks about her exceptional beauty and virtue, his wetness and nobility of spirit. She dwells inside him as a “supreme thought, a beautiful dream, an overpowering emotion.”<sup>21</sup> For Jibran, true love is the supreme way of achieving self-realization and is in the noblest of human attainment. It becomes the spiritual sense which brings him to a heavenly inspiration.<sup>22</sup>

According to Jibran, true nature of a woman's soul is a mixture of love and sorrow, affection and sacrifice. Her virtue is not understood by

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<sup>20</sup> . Ibid, p- 102

<sup>21</sup> . Ibid, p- 52

<sup>22</sup> . Ibid, p- 20

her society. Jibran's narrator in the story also sees himself as a wounded bird, but takes a stronger stance against conventional and traditional system of the Lebanese Society. Jibran sees the women in his native land victimized by the man made laws. According to him women are treated as a commodity to be purchased. In "the Broken Wings" Jibran is not only a story teller but a torch bearer and a reformer of his blind society. He wished to correct the faults of the society.

Through this novel, Jibran's approached towards social reformations on the basis of spiritual love. He tries to expose some facts reflecting on the meaning of the human existence. Jibran also portrayed himself as a champion of women and of the values of human freedom and dignity. Although Jibran attacks priests for due to their so called religious falsehood, immorality and evil deeds, but he was not against of religion. He always emphasized his concern for individual freedom in society.

عرائس المروج  
(BRIDES OF THE VALLEY)

Jibran's another important book عرائس المروج was first published in the year 1906. It is a volume of three stories that took place in northern Lebanon. In the first two stories, the title characters were victims of society's oppressors.



مرتة البانية "Marta al-Baniya" is a story of an innocent girl whose father died and she was in the cradle; her mother also died and she did not cross tenth year of her age. Every morning she walked barefooted behind a cow to the valley. One day while she was sitting under the shadow of a tree, a horseman approached her and forcibly took her to his house in Beirut. There he satisfied himself of her body and abandoned her, with a suckling child. The cruelties of hunger led Marta to a prostitution and squalor life. As she finally lay dying, Jibran as the first person narrator, tried to ease her sense of shame.<sup>23</sup>

"أنت مظلومة يا مرتة و ظالمك هو ابن القصور، ذو المال الكثير و النفس الصغيرة. أنت مظلومة و محتقرة، و خير للإنسان أن يكون مظلوما من أن يكون ظلما و أخلق به أن يكون شهيد ضعف العزيزة الترابية من أن يكون قويا ساحقا بمقابلة زهور الحياة، مشوها بميوله محاسن العواطف....."

*"You are oppressed Marta, and he who has oppressed you is a child of the palaces, great of wealth and little of soul, you are persecuted and despised, but it were better than that a person should be oppressed than that he should be oppressor; and fitter that he should be a victim to the frailty of human instincts than that he should be powerful and crush the*

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<sup>23</sup> . Jibran Khalil Jibran, al-Majmua al-Kamila li Muallafat Jibran Khalil Jibran, p. 60

*flowers of life and disfigure the beauties of feeling with his desire.....*»<sup>24</sup>

«أي مرتا، أنت زهرة مسحوقة تحت اقدم الحيوان المختبئ في الهياكل البشرية تعزي يا

مرتا بكونك زهرة مسحوقة ولست قدما ساحقة.....»<sup>25</sup>

*“Ay, Marta, you are a flower crushed beneath the feet of the animal that is concealed in human being. Take forth Marta, in that you are the flower crushed and not the foot that has crushed it.....”*<sup>26</sup>

Marta dies in her hut. Helping her son, Jibran proceeded to the dead body. But the priest refused to pray over her remains. So, at last she was burried in a deserted field.

The nest story ‘Yuhana the Mad’ is a story of a shepherd boy named Yuhana, who led his cattles to the pastures daily. One day when his calves were in the fields, he started reading the Bible. Unfortunately his calves went to the pasture of a monastery. This made the priests of the monastery angry and they demanded payment for trespassing on religious property. Yuhana pleaded for mercy from the priests but they refused. He then desperately resorted to his Bible as the warrior draws his sword to defend himself and cried:

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<sup>24</sup> . Trans. as quoted by H.M. Nahmad, *Nymphs of the Valley*, p. 20

<sup>25</sup> . Jibrān Jibrān Khalil, *al-Majmua al-Kamila li Muallafat Jibrān Khalil Jibrān*, p.66

<sup>26</sup> . Trans. as quoted by H.M. Nahmad, *Nymphs of the Valley*, p. 21

“Thus do you make a mockery of the teaching of this Book, Oh hypocrites, and use that which is most sacred in life to spread the evils therein. In your harshness you have brought me to this place and seized hold of me as a transgressor for the sake of a little pasture land that the sun has nourished for us equally. Take then this book, look into it, and show me when Jesus was not forgiving. You are many and I am one. Do to me as you wish.”<sup>27</sup>

Yuhana’s words attacked the monks and they belabored his body with blows and kicks and locked him. Yuhana’s secret reading of the Bible and his use of it as a secret weapon, his subsequent imprisonment and the brutal beating by the sadistic monks paralleled the life of the Lebanese religious martyr Assad Shidiaq. In 1829, Shidiaq, an early convert to Protestantism and a believer in the Gospels, was captured and brutally murdered in a monastery near Besharri. Jibran, who was aware of the horror of his persecution, knew that the message of the scriptures were ignored by most of the religions orders in the towns of Lebanon. But Yuhana suffered less than his real- life model. The governor, condemning his christ- like sermons, finally pardoned him and he lived out his days as a madman beleaguered by the jeering hypocrites of his village.

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<sup>27</sup> . Trans. As quoted by *H.M. Nahmad, Nymphs of the Valley*, p. 60-62

The last story "Dust of the Ages and the Eternal Fire", dealt with reincarnation and pre-ordained love themes that had obsessed Jibran ever since he had first made Josephine laugh by saying they had known each other many years ago. In this story the hero appeared not as the usual maronite figure but first as Nathan, the son of a Phoenician priest in Baalbek and then as Ali al-Husaini, a Bedouin nomad. Nathan had been promised by his dying beloved that she would return to this world. The vow was fulfilled nineteen centuries later when, amidst the ruins of the ancient temple city, the shepherd Ali experienced haunting "Distant Remembrances" of life in Baalbek as it had been in Nathan's time before Christ. He remembered those pillars standing upright in greatness and pride. He felt the impressions of sleeping things stirring in the silences of depths. Consumed by this magical memory, Ali returned to his sleep and within a few minutes beheld a girl before him. She seemed to share his sense and their re-union was the act of one who finds an acquaintance who has been lost. Jibran's innocent and anticlimactic message was that love had conquered the onslaught of time and was finally and victoriously consummated.

الأرواح المتمردة  
(SPIRITS REBELLIOUS)

“al-Arwāḥ al-Mutamarrida” (Spirits Rebellious) is a valuable book of Jibran Khalil Jibran. The book was published in Arabic in the year 1908 containing three stories dealt with the oppressive social conditions of then Lebanon. As the title of the book indicates, it is about the spirits who rebelled against the traditions, customs and laws of the society which limits the freedom of thought and allow a small section of the society to govern the emotions of others. In this book Jibran has fashioned different fates for his rebellious heroes and heroines.

Jibran dedicated this book to an unknown person in the following word:

"إلى الروح التي عانقت روحي، إلى القلب الذي سكب اسراره في قلبي، إلى اليد الذي أوقدت شملة عواظي أرفع هذا الكتاب"

*“To the spirit that embraced my spirit, to the heart that poured out its secret into my heart, to the hands that kindles the flame of my love, I dedicate this book.”*

When the book was first published in 1908 all public became angry and got agitation and intrigue. It was burned publicly in the Beirut market place by priests and some religious people. Jibran himself was exiled. But this was at a time when Lebanon was in virtual slavery to oppressive Turkish rule. Years later his exile was remanded, and the

church embraced him without conciliation on his part. Yet the record remains as Jibran wrote it here: his profoundly felt anger and indignant protest at the vicious inequality of man and woman in marriage – the wretched failure of the principles of the law and justice – and the corrupt, thieving practices of religious administration in the Near East of his time. The book consists of four stories.

The name of the first story of this book is “وردة الهاني” *Warda al-hani* (Rose Hani). The story is totally based on spiritual love between men and women. It is a story of an unhappy lady; her name was *Warda al-hani* (in English “Rose Hani”). She was married against her will to a rich and aged man named Rasheed Bay Nu‘man. There was neither love nor spiritual affinity between the two. She tried to love him but failed and found herself imprisoned by the shackles of custom and law. They were husband and wife at the behest of the parents and because a priest pronounced a benediction over them. At last Warda left the house of Nu‘man; then society used to call her adulteress, heretic and unfaithful woman. In this story, Jibran seems to seek deliberately the undermining of the very foundations of stabilized society and to set at naught the sacredness of marriage. In fact he is not doing so, because a woman’s happiness is not in the glory and lordship of her husband. Neither it is in

his generosity nor clemency; rather in love that binds her spirit to his spirit.

The second story of the book صراخ القبور Sarakh al-Qubur (Cry of the Graves) is a Lebanese tale of the bygone days about the oppression of the weak at the hands of the strong, crushing people's liberty by tyrannous authority and of the condemning of innocent men and women by judges appointed by corrupt hands. It is a story of three human creatures who were sentenced to death by the Ameer. The first is a young man who stabbed one of the Ameer's officers with his sword. The second one is a girl- married against her will; she was found in her lover's embrace and was handed over to the police by her husband. And the third person is a middle aged feeble man who entered the monastery to steal a bushel of wheat in order to feed his five starving children. As the background of each criminal was revealed, the crimes were shown to be society's responsibility.

The third story entitled مضجع العروس (The Bridal Couch) is the shortest story in the aforesaid book. It is a story of a wedding feast that began with joy and ended in sorrow in a village of North Lebanon in the late nineteenth century. Through this story Jibran tries to focus some social problems like forced marriage, injustice of the rulers and the priests. However, it is a story of a desperate bride who slew her lover and

herself on the night of her forced marriage to a man she never loved. But even these bloody consequences were not treated as a defeat. As the dying bride challenged a frantic guest the death became synonymous with release.

The fourth and last story خليل الكافر “Khalil al-Kaafir (Khalil the Heretic)” is of a young boy who was a shepherd in a monastery, Deir Kizhaya. At the age of fifteen he was taken by the head priest to the altar where he was asked to make a vow to live a virtuous life of poverty and obedience. The monks never treated him well. They ate the most palatable food, drank the finest wine and slumbered in soft beds whereas khalil ate dry vegetables and slept on a stone slab. When khalil discovered the source of their food and luxury, his soul became intoxicated. One day he stood bravely before the monks and criticized their wrong deeds. Khalil was expelled from the convent and took refuge at the house of a widow Rachel. This news spread among the villagers and Sheikh ‘Abbas ordered his servant to arrest Khalil. The servants after arresting took him to the Sheikh’s residence where a large crowd of villagers were anxiously waiting to hear the judgment of the Sheikh. The Sheikh asked Khalil to defend himself. Then Khalil described his unfortunate situation of the monastery. There was a magic message in Khalil’s voice that forced the villager’s interest. Sheikh ‘Abbas and