

"لا تقربوا أيها العاذلون ولا تفصلوا بين جسدنا، وإن حاولتم فالروح الحائمة

فوق رؤوسكم تقبض على أعناقكم وتخنقكم بعنف"<sup>79</sup>

"Don't nearby me O' the blamer and don't separate us the Holy Spirit is above your head, it will catch in your neck and concealed you roughly."

The story is dramatic and frightening. But Jibran remains logical with himself and with his doctrine of burning love which directs our course. Besides being sacred and divine, this love is an arrow of fire for the lover.

In the story *Khalil the Heretic*, when he became disappointed he shouted "What things are these mysterious forces that make playthings for us?"<sup>80</sup> But the extreme point of love whether in its cruelty or in its sweetness is found in the story *The Cry of the Graves*. Here three persons were summarily condemned to death by the oppressive authorities of the so called society; then the corps of each one was taken by a person who had loved him. A young man came near the harlot's corps, dressed her naked body, and dug her grave with his hands. He had loved the girl, but he was not allowed to marry her by her parents; one day while he was talking to her secretly, he was accused of rape. So, his life was in risk to express the love that had been in their hearts. A girl appeared to take the

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<sup>79</sup> . Ibid, p. 76

<sup>80</sup> . Jibran, *Spirits Rebellious* (London: Heinemann, 1964), p. 82

corps of the beheaded youth, she risked her own life to dig his grave and bury him. She confessed later that he was the young man who had delivered her from shame; she was being carried by the Amir's officer to be raped, and this young man had defended her. A woman with thin structure wearing rags climbed a tree and gnawed through the rope that held that corps of the third man. She buried his corps and planted a cross on the grave. When she was asked the reason of burying the thief, she disclosed that he was her faithful husband and father of her five children. He had farmed the monastery's land all his life and received only a loaf of bread. After being weak, he was dismissed by the monks and when he failed to bring a little food for his children, he went to the convent for a basket of flour. He was caught in the convent and then he was judged and sentenced to death. She came to show her love for her husband, who was very faithful to her and to their children. This way, the following lines of the story clearly show Jibran's philosophy of love, whether it be cruel or sweet.

"ثلاثة من أبناء آدم كانوا بالأمس على أحضان الحياة فأصبحوا اليوم في قبضة الموت. ثلاثة أسأؤوا بعرف البشر إلى الناموس فمدت الشريعة العمياء يدها وسحقتهم بقساوة. ثلاثة جعلهم الجهل مجرمين لأنهم ضعفاء فجعلتهم الشريعة أمواتاً لأنها قوية. رجل فتك برجل آخر فقال الناس هذا قاتل ظالم، وعندما فتك به الأمير قال الناس: هذا أمير عادل. ورجل حاول أن يسلب الدير فقال الناس هذا لص شرير، وعندما سلبه الأمير حياته قالوا: هذا أمير فاضل. وامرأة

خانت بعلمها فقال الناس هي زانية عاهرة. ولكن عندما سترها الأمير عارية ورجمها على رؤوس الأشهاد قالوا: هذا أمير شريف. سفك الدماء محرّم، ولكن من حلّله للأمير؟ سلب الأموال جريمة، ولكن من جعل سلب الأرواح فضيلة؟ خيانة النساء قبيحة، ولكن من صير رجم الأجساد جميلاً؟ أنقابل الشرّ بشرّاً أعظم ونقول هذه هي الشريعة؟ ونقاتل الفساد بفساد أعمّ ونهتف هذا هو الناموس؟ ونغالب الجريمة بجريمة أكبر ونصرخ هذا هو العدل؟<sup>81</sup>

*“Three human beings, who yesterday were in the lap of Life, today fell as victims to Death because they broke the rules of human society. When a man kills another man, the people say he is a murderer, but when the Amir kills him, the Amir is just. When a man robs a monastery, they say he is a thief, but when the Emir robs him of his life, the Amir is honourable. When a woman betrays her husband, they say she is an adulteress, but when the Amir makes her walk naked in the streets and stones her later, the Amir is noble. Shedding of blood is forbidden, but who made it lawful for the Amir? Stealing one's money is a crime, but taking away one's life is a noble act. Betrayal of a wife may be an ugly deed, but stoning of living souls is a beautiful sight. Shall we fight against evil with evil and say this is the Law?”*

His book *The broken Wings* was also written on spiritual love although it was an autobiography of his life. After publishing the book, his friend May Ziadeh truly congratulated him and wrote: “I share your

<sup>81</sup> . Jibrān. Jibrān Khalil, *al-Arwah al-Mutamarrida*, pp. 50-52

fundamental principle which hails the free woman. A woman must be as free as a man to choose her marriage partner according to her own preference and her intuition. Her life cannot be conditioned by the mould that her neighbors and acquaintances choose.<sup>82</sup>

Jibran loved Salma at his first sight. She also loved him. But due to the classification system of the society he was denied by her father. She was married by force to an another man named Mansour. She could not love that man, but had to stay with him obeying the custom of the society. Mansour also used to hate her having no child till five years after marriage. 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 to meet in again in an immortal union.<sup>83</sup>

In *The Prophet* when the chief character al-Mustafa (i.e. Jibran's mouthpiece) and the beloved, was at the place of leaving the city of Orphalese, the priests and the priestesses said unto him: "Much have we loved you. But speechless was our love, and with veils has it been veiled.... And ever has it been that love knows not its own depth until the hour of separation."<sup>84</sup> Jibran also states that seeking reward from loving somebody is not the virtue of love. Rather the love of neighbor requires sacrifice and understanding. That is why al-Mustafa also said: "In the

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<sup>82</sup> Najjar Alexandre, *Kahlil Gibran, op. cit.*, p. 102

<sup>83</sup> Jibran, *The Broken Wings*, p. 21

<sup>84</sup> Jibran, *The Prophet* (London: Heinemann, 1964), p. 8

stillness of night I have walked in your streets, and my spirit has entered your houses, and your heart-beats were in my heart and your breath was upon my face, and I knew you all. It is in the vast man that you are vast, and in beholding him that I behold you loved you. For what distance can love reach that are not in that vast sphere? What visions, what expectations and what presumptions can outsoar that flight? Like a giant oak tree covered with apple blossoms is the vast man in you”<sup>85</sup>

### **Women: the source of love and light**

Jibran means the possession of love by the heart of affection, compassion and sympathy. If we deal with Jibran’s concept of woman in the garden of love, it seems fitting to consider briefly the many women who influenced Jibran’s life. He recognized the women in general were very influential in different stages of his life, starting with his mother, sister and girl friend. He wrote: “I am indebted for all that I call “I” to women, ever since I was an infant. Women opened the windows of my eyes and the doors of my spirit. Had it not been for the woman-mother, the woman-sister, and the woman-friend, I would have been sleeping among those who seek the tranquility of the world with their snoring.”<sup>86</sup>

Jibran’s philosophy of love was always spiritual. Biological necessity or physical dependence is not found in his doctrine of love. He means the

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<sup>85</sup> . Ibid, p.- 101

<sup>86</sup> . Kahlil Jibran, *Self Portrait* (London: Heinemann, 1960), p. 84

psychological role that a woman plays in man's life which begins in childhood and should blossom into real love in marriage.

At his early age while in Boston, he fell in love with a wicked woman of thirty years old. She was too much senior to him also. Due to this relationship, Jibran was sent back to Lebanon by his mother to study Arabic in Beirut. During his study at *Madrassa al-Hikma* he fell in with a girl belonged to family of high status, the Dhahirs. When he approached her family, her parents denied his proposal. Then he sought the help of the priest, but he was told flatly, "Who are you to marry the daughter of the Dhahirs? You are a commoner. You are mad."<sup>87</sup> This refusal gave him the first bitterness of love.

During an exhibition of his paintings in Boston, Jibran got in touch with Mary Haskel, a school teacher in Boston. She liked his paintings very much and helped him to develop his career of painter. At last she became a guardian for Jibran's life. Mary-Jibran relationship lasted for many years. She was ten years senior to him. Finally Jibran proposed to marry her. But she refused due to their age gapes.

In Boston, he met one another American woman writer, who influenced his life. Unfortunately her name remains unknown to us.

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<sup>87</sup> Jamil Jaber, *Joubran, Siratuhu, Adabuhu, Falsafatuhu wa Rasmuhu* (Beirut: Dar el Rihinai, 1958), p. 21.

May Ziadeh, a renowned Egyptian woman writer also had a relationship with Jibran. She continued the friendship with him occasionally and giving him criticism and advices time to time. But May opposed his philosophy of marriage “marriage must be freed from man-made laws which will otherwise destroy society.”

Thus, women played a vital role in Jibran’s life. He had a very friendly co-ordination with them. He obtained psychological support from women in different time. A woman is to a nation what light is to the lamp.”<sup>88</sup> He considers woman’s position on the summit of the world. She seems to be responsible for man’s genius and success. In the history, we see many great men including statesmen were influenced by the women for whom they are remembered to in the pages of history. That is why Jibran compares woman to light.

Jibran compares his own love with the situation of Adam and Eve. He says that the first Eve led Adam out of Paradise by her own will, while Salma, his beloved made him enter willingly in to the paradise of pure love. He means that what happened to Adam-Eve happened on him also because Salma was the reason of his being forced out the Paradise of love without having disobeyed any other.<sup>89</sup>

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<sup>88</sup> . Jibran, *The Broken Wings* (London: Heinemann, 1964), p. 50

<sup>89</sup> . Jibran, *The Broken Wings*, p. x

Jibran is very insistent on the spiritual aspect of love. For him, true love never requires physical satisfaction of petting, which is frequently seen as trap for men. So, he said that one look from a woman's eye makes a man the happiest one in the world. All love songs talk about the eyes. With one look a woman can hypnotize a man and win him over. One sight from a man can have a tremendous influence on a woman, and can win her faith and affection.

**Jibran loved all:**

Jibran was not only in love with women, he loved all human being. This type of his for others was general: "I love the one among you as though he were all, and all as if you were one. He names the "giant and the pigmy, the leper and the anointed" and he goes so far as to say that he "loved the strong, though the marks of your iron hoofs are still upon my flesh." He also remembers the rich people for whom he professes love "though bitter was your journey to my mouth." For the poor he offers his heartfelt love and affection and feels guilty himself for not being able to help them in many times. He does not forget to love the poets also, whom he describes as having borrowed lute and blind fingers. He also loved the Scholars whom he describes as ever gathering rotted shrouds in potters' field.



## **CONCLUSION**

Jibran's philosophy of love has many aspects that cannot be easily concluded without emasculating his thoughts. He recognized himself as a complicated personality. And truly we see that he breaks the pain way of discussing love. According to him, Love and sufferings are co-related each other in human life. He confesses that after love invaded his heart he was unable to explain his situation as he said "When I knew love, the songs in my heart became a deep silence". He also states that love is that secret hand which appears before men sometimes as rough and sometimes as sweet. Sacred and divine are frequently reflected in Jibran's writings of love. He says: When you love you should not say- God is in my heart; rather you say- I am in the heart of God. The sacred of love is always linked with the strength and depth of one's inner feeling which is beyond human power. They make love self-nourishing.

Jibran talks about love with beauty. He never considers the physical contact for falling in love with somebody else. For him, beauty is a spiritual thing that happened between a man and a woman. He compares beauty to a truth of life that may be open or secret. Beauty, love, silence dwell together. In pure and spiritual love Silence is the only means of communication. The eyes are the window of the soul through which lovers can see the depth and power of their mutual relationship.

Jibran recognizes the necessity of woman for man's development. He said that he indebted to all women starting from mother. He met many women in his life who remained a consolation to his intellectual as well as emotional life and career. He criticizes those people who object that they cannot understand women. According to him those men use to look at women through the veil of sex and find nothing except weakness and submission.

So far as marriage is concerned, Jibran emphasizes on the importance of love. For Jibran, love is sacred and divine while it comes from Heaven directly. Love should not be governed by the priests. He urges the women to break the man-made laws and tradition at the time of their marriage. He also asks them to get married with the man whom their hearts love. He mentions many examples of women who got married by virtue of the man-made laws; they were not happy at all love was not there among their mutual relationship. He supports such type of 'unfaithful' woman, who left her husband, advocating that God never wish the man to be miserable.

Jibrān makes a characteristically eloquent appeal to all of us to see beyond the petty and often unjust laws that humans have created for one another. His spirit rebels at the chasm created between what he perceives to be the natural order of things as instigated by God and artificial and

oppressive order created by humans to attain control over one another. It is only by seeing the truth in the oppression all around us that we have any hopes of transcending it. We as humans will never be truly free until we recognize Law for what it is and until we do we will be bound under the exploitation and oppression of the few over the many.

Jibrān's doctrine gives us a message of spiritual as well as universal truth and love. In fact, he came to this earth to send the prophet hood message. For an intelligent reader, his philosophy can be helpful and even exciting, particularly in the garden of love in general with its misunderstanding, sorrow and pain as well as in its holy flame and strength which is always spiritual.

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