Chapter 4

Themes and objectives of ‘al Ajniha al Mutakassira’
4.1 Introduction

Literature is the mirror of society. Novel is one of the genres which portray the society. Jibran Khalil Jibran wrote a number of novels.

Al Ajniha al Mutakassira is a novel written in Arabic in 1912. It is noteworthy here that though Khalil Jibran wrote a number of books in English but he started his writing career in Arabic language. Nubthah fi Fan al Musiqa (1905) was his first Arabic writing. Though he portraits philosophy of life and nature in major part of his writings, yet he touches lots of other themes in both of his English and Arabic writings.

Before going to describe about the themes and objectives of the novel ‘al Ajniha al Mutakassira’, it is essential to have the detailed description of the characters of the novel. So the main characters of the novel are highlighted below:

4.2 Characters

Character is “the mental and moral qualities distinctive to an individual or a person in a novel, play, or film.”

In literary terminology, the word character means “the collective mental or moral qualities of a person or thing.”

The character is the name of a literary genre; it is a short, and usually witty, sketch in prose of a distinctive type of person. The genre was inaugurated by Theophrastus, a Greek author of the second century B.C., who wrote a lively book entitled Characters.

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1. https://www.google.co.in/webhp?source=search_app&q=definition+of+character, date: 30/03/2014
Characters are the persons represented in a dramatic or narrative work, who are interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities by inferences from what the persons say and their distinctive ways of saying it—the dialogue—and from what they do—the action. The grounds in the characters' temperament, desires, and moral nature for their speech and actions are called their motivation. A character may remain essentially "stable," or unchanged in outlook and disposition, from beginning to end of a work, or may undergo a radical change, either through a gradual process of development or as the result of a crisis. Whether a character remains stable or changes, the reader of a traditional and realistic work expects "consistency"—the character should not suddenly break off and act in a way not plausibly grounded in his or her temperament as we have already come to know it.  

The characters in any literary writing may be depicted as- (1) Stable (Firm) and (2) Changing (Developing). A Stable Character is that person who is depicted as unchanging in his/her dealing, outlook and disposition from beginning to the very end. On the other hand, the character that undergoes a radical change either through a gradual development or as a result or pressure of circumstance is called Changing Character.

The main characters of this novel are Jibran Khalil Jibran, Selma Karamy, Farris Effandi Karamy, Mansour Bey Galib, Bulos Galib, Selma's mother and Jibran's friend. These characters are highlighted below:

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4.2.1 Khalil Jibran, The author

In this novel the author is the narrator. He is a teenager of eighteen years of age. He fills the effect of love to a woman called Selma Karamy as naturally. To give his first love experience and Selma Karamy's beauty he says:

Love opened my eyes with its magic rays and touched my spirit for the first time with its fiery fingers, and Selma Karamy was the first woman who awakened my spirit with her beauty and led me into the garden of high affection, where days pass like dreams and nights like weddings.\(^5\)

The author worships her beauty and he feels that she sings the poetry of his real life. The young author feels that

In every young man's life there is a "Selma" who appears to him suddenly while in the spring of life and transforms his solitude into happy moments and fills the silence of his nights with music.\(^6\)

He, having deep feelings of love, tries to understand the meaning of nature through love. His life remains like a coma, empty like that of Adam's in Paradise. She is like the column of light. In his solitary young age, she is like the Eve who fills his heart with secrets and wonder.

One day, in the month of Nisan, he goes to visit a friend in neighboring Beirut, the glamorous city. There he first meets Farris Effandi Karamy who is the friend of Author's father. This man is about sixty five years of age and to explain his relationship to his father as a friend he says, "You are the son of a very dear friend of mine and I am happy to see that friend in your person."\(^7\)

\(^6\) Ibid, p. 36
\(^7\) Ibid, p. 75
Much affected by his words the author spends an hour hearing the old man's passing time with the father of the author. After this first meet, the author goes to his home frequently by this old man's desire. The friend of the author tells him about this old man that he is a very kind and wealthy person in Beirut and he spends his time without harming anyone. This man has a daughter namely Selma Karamy who obeys her father in spite of her pride and intelligence and this is the secret which lurks in the life of father and daughter. The author is informed by his friend that an evil bishop will take her away for his hatefulness and corrupted nephew. This news shocks the author deeply and to keep his promise, in a few days, he hires a carriage for the house of Farris Effandi. It is a solitary house in the midst of a beautiful garden. He is welcomed by Farris Effandi and sat by the author happily and asks enquires him about the author's life, future and education. The author answers his questions in a voice full of ambition and zeal. During this time "a beautiful young woman, dressed in a gorgeous white silk gown, appeared from behind the velvet curtains of the door"\(^8\) and walks to the author. She is introduced to the author by her father as, "this is my daughter Selma."\(^9\)

Then the author is introduced to the beautiful young woman by her father as, "Fate has brought back to me a dear old friend of mine in the person of his son."\(^10\) This is the first meeting of the author to this girl. He feels that by her coming into the room she brings with her a heavenly spirit worthy of mute respect. The author is attracted by her free frank style of behavior. She says to the author:

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\(^8\) Jibran Khalil Jibran, *Al Ajniha al Mutakassira*, Muassasah, Bahsun, Beirut, Lebanon, p. 49.

\(^9\) Ibid, p.75.

\(^10\) Ibid.
Many a times my father has repeated to me the stories of his youth and of the old days he and your father spent together. If your father spoke to you in the same way, then this meeting is not the first one between us.¹¹

This young beautiful Selma is very sentimental and she sees everything through the eyes of the spirit. The author and Selma Karamy's father was busy in their talk but she was silent after the first dialogue. With a thoughtful mind she tries to understand the reading of first and last chapters of life drama observing the author and her father. She sits by the window looking on with sorrowful eyes and without speaking.

After this first meeting the author feels a sensation in his heart. He tries to solve of his own questions and emotions. He inquires himself as:

Did my spirit and Selma's reach out to each other that day when we met, and did that yearning make me see her as the most beautiful woman under the sun? Or was I intoxicated with the wine of youth which made me fancy that which never existed?

Did my youth blind my natural eyes and make me imagine the brightness of her eyes, the sweetness of her mouth, and the grace of her figure? Or was it that her brightness, sweetness, and grace opened my eyes and showed me the happiness and sorrow of love?¹²

The author leaves the house with these unanswerable questions. During his leaving the house, Selma's father reminds the author that since he knows his way to that house, he should come often and feel that he is coming to his father's house and to consider Farris Effandi Karamy as a father and his daughter Selma as a sister. The author continues to visit the home of Farris Effandi and meets Selma in their beautiful garden. Every visit gives the author a new meaning to her beauty and a new insight into her sweet spirit. With the deep and thoughtful observations the author becomes able to study her as a book whose pages he would understand and whose praises he could sing but which he could never finished. The

¹¹ Jibrān Khalīl Jibrān, Al Ajniha al Mutakassira, Muassasah, Bāhsun, Beirut, Lebanon, p. 50.
¹² Ibid, p. 52.
more the author studies her the more he feels her real beauty. During this period, one day Selma Karamy's father invites the author at his home to dinner. The author accepts his invitation so that his chance to see Selma will be fulfilled. He feels the visit with her as the divine and spiritual bread. The author goes to the dinner and sits by her silently and reverently. She is in a deep silence. Then the author enjoys the dinner with Selma and her father. During eating, the author imagines that a drama of life is being performed between the three persons. The author imagines as:

an old man who loved his daughter and cared for her happiness, a young woman of twenty looking into the future with anxiety, and a young man, dreaming and worrying, who had tasted neither the wine of life nor its vinegar, and trying to reach the height of love and knowledge but unable to lift himself up.  

At the end of the eating he feels the presence of a man at the door who wishes to see Farris Effandi. He is the messenger of the Bishop. The man enters into the room with the permission of Selma's father. The messenger informs Farris that Bishop wishes to discuss important business with him. Selma's father's face clouds and his smile disappears because he knew what is going to be happen. Then he goes to Bishop's house leaving Selma in the company, of the author. From his going to till his returning the author and Selma find a precious prolong time to share each other of their hearts. They are both silent each waiting for the other to speak. Silence illuminates their souls. Whispers to their hearts and brings them together. Then Selma expresses her love towards the author sitting under the tree in their garden in the moon light. The sentence, "If darkness hides the trees and flowers from our eyes, it will not hide love from our hearts" which Selma uttered that night arrests the author.

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13 Jibril Khalil Jibril, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 60.
between his past and his future. That word awakens him from the slumber of youth and solitude and sets him on the stage where life and death play their parts.

The conversation between the author and Selma Karamy continues for a long time. Each of the two expresses their true love to each other. But Selma expresses deep doubt whether their love will be supported by the society or not. Then the author says:

People will not believe our story because they do not know what love is the only flower that grows and blossoms without the aid of seasons, but was it Nisan that brought us together for the first time, and is it this hour that has arrested us in the Holy of Holies of life? Is it not the hand of God that brought our souls close together before birth and made us prisoners of each other for all the days and nights?¹⁵

When Farris Effandi came back and slowly walks towards them dismounting from the carriage, in the mean time they already spend an hour in the night and agrees for each other's love. Selma's father announces the news of her marriage with Bishop's nephew in front of the author which will be executed very soon. Selma understands the trap of Bishop. She understands that Bishop has demanded her from her father and has prepared a cage for that bird with broken wings. Her father seems to become soundless about his will in this regard. The author, witnessing this happening, feels deep shock in his heart as if waves of perplexity beat upon him like a tempest upon autumn leaves. Selma's father consoles the author in his departing and requests him to visit that old man after Selma's depart. As the author leave the house of Farris Effandi Karamy, Selma's voice still rings in his ears, her beauty follows him like a wraith and her father's tears dries slowly on his hand. Later on, the author becomes able to know as:

¹⁵ Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 68.
The main purpose for sending after Farris Effandi and bringing him in the Bishops' private carriage was the betrothal of Selma to the Bishop's nephew, Mansour Bey Galib. Selma was the only child of the wealthy Farris Effandi, and the Bishop's choice fell on Selma, not on account of her beauty and noble spirit, but on account of her father's money which would guarantee Mansour Bey a good and prosperous fortune and make him an important man.\(^{16}\)

The author also reveals the reason as:

\textit{Farris Effandi perforce granted the Bishop's request, obeying his will unwillingly, because Farris Effandi knew the Bishop's nephew very well, knew that he was dangerous, full of hate, wickedness, and corruption.}\(^{17}\)

The days of the author passes like ghosts and disappeared like clouds and soon nothing was left for him but sorrowful memory of Selma. In this way a week passes and at last without resisting the pulse he goes to Selma's home where he finds Selma neither moved nor spoke. Selma becomes changed during this period. Her eyes, face, lips, nick everything become changed automatically after hearing the marriage appointment with the Bishop's nephew, Mansour Bey Galib. Then Selma invites Jibran to the talk of her future life. In a long speech of anxiety she doubts whether her upcoming life will be happy or not. Jibran is informed as:

\textit{tonight the two families will set the marriage date but till then Jibran, the author's spirit quivering around her as a thirsty bird flickers above a spring of water guarded by a hungry serpent}\(^{18}\)

She emphasizes about the effect of his spiritual love in every debatable speech to Jibran. She laments to the luck of her own. During the long sorrowful and emotional dialogues Jibran seems to accept whatever she wishes. To console Selma he says:

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\(^{16}\) Jibran Khalil Jibran, \textit{Al Ajnîha al Mutakassira, Muassasah,} Bâhsun, Beirut, Lebanon, pp 73-74
\(^{17}\) Ibid, pp.74-75
\(^{18}\) Ibid, pp.79-80
Jibran accepts the deepness of her spiritual love in his heart that claims that during his youth; love will be his teacher, in middle age; his help, and in old age; his delight. Love will stay with him to the end of his life and after the death the hand of God will unite them again. Selma prays for help to the God for a long time for her future life. Jibran becomes unable to console her in this problematic emotional situation. Neither of the two wishes to listen to the other because their heart threads have become weak and breathing would have broken them. Accepting the fortune of Selma's future life, Jibran leaves her and reaches to his room memorizing the last sentence of Selma's, "Oh, Lord God, have mercy on me and mend my broken wings!"  

Many a season departs. During this time Selma and Mansour Bey Galib were married leaving her father in his solitary home. Jibran's sighs of affection becomes a constant prayer for the happiness of Selma and her husband and peace for her father. But Jibran's prayers are in vain because Selma's misery did not come to an end. Mansour Bey Galib uses her and neglects her father. One day, Jibran goes to Farris Effardi's home hearing his illness and finds him lying on his bed weak and pale. Jibran is informed by Selma's father that she is in the other room and he requests him to bring her to sit by the side of her father's bed. Jibran finds her weeping in the adjacent room. Jibran's presence makes Selma astonished because she cannot believe that he may come again. Jibran consoles her again about the past occurrence and says:

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20 Ibid., p. 92.
Cheer up, Selma, wipe away your tears and remove the sorrow from your face. Rise, and let us sit by the bed of your father, because his life depends on your life, and your smile is his only cure.\textsuperscript{21}

Jibran and Selma come to her father's bed. Farris Effandi shares a long experience of life with her and memorizes her mother's quality in her. Then he puts his hand under his pillow and pulls out a small picture of Selma's mother and shows it to Selma. Selma feels the absence of her mother. So she kisses it repeatedly until she collapses by her father's bed. Then Jibran witnesses a long argument between the father and the daughter about life's prospect. At midnight he dies leaving Selma in deep tears, sighs and helpless situations. Selma's husband gets possession of her wealth and she lives a life of prisoner- a life of grief and misery. Jibran uses to go to an unknown old small temple in the midst of the gardens and hills which connect the city of Beirut with Lebanon. There he meets Selma once every month secretly. Jibran expresses about their spending of time in that temple as:

\begin{quote}
We met secretly in the old temple, remembering the old days, discussing our present, fearing our future, and gradually bringing out the hidden secrets in the depths of our hearts and complaining to each other of our misery and suffering, trying to console ourselves with imaginary hopes and sorrowful dreams.\textsuperscript{22}
\end{quote}

The Bishop becomes suspicious on Selma. He notices that once a month she leaves her husband's home. So, one day in the later part of June, Jibran is informed in the old temple by Selma that she does not fear of the Bishop but she fears of Jibran to be fallen into his trap and becomes his prey. But Jibran tries to make her understand that no obstacle can separate from losing each other. He proposes her to leave Lebanon and all its slavery and to go another country where they will find a new life full of happiness and understanding. She rejects the proposal as

\textsuperscript{21} Jibran Khalil Jibran, \textit{Al Ajniha al Mutakassira, Muassasah, Bahsun}, Beirut, Lebanon, p. 100.  
\textsuperscript{22} Ibid, p. 114.
she knows that the bird with broken wings cannot fly in the spacious sky. She is swallowing almost the full up of life's bitterness. She says:

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وتضحية سعادتي يقرنك لكي تبني أنت شريفاً يعرف الناس بعيداً عن غدرهم واضطهادهم.
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(It is the sacrifice of my happiness so that you may remain virtuous and honorable in the eyes of the people and be far away from their treachery and persecution...)

She leaves the temple giving farewell to Jibran forever and sacrificing love for him. Jibran is compelled to accept it.

Selma remains childless for five years. At last though she gives to birth to a child, but he dies after a few hours. It adds shocks to her existing agony of life. After some time, she also dies freeing herself from bondage. She was buried where her father was buried and upon her breast her child was buried by the grave digger. Jibran's every will, desire and inspiration dies by Selma's death. He drops down on Selma's grave and weeps for what he has lost.

4.2.2 Selma Karamy

In the novel 'al Ajniha al Mutakassira' Selma Karamy is the major female character. She is the main propaganist character along with the author Jibran Khalil Jibran. She is the daughter of Farris Effandi, a good old man with noble heart. She has both the external and internal qualities. She is beautiful, affectionate, and intelligent. Though she has these qualities she obeys her father. She loses her mother when she was three years of age and brings up by her father. Her character, intelligence and beauty are similar to her mother even her manner of speaking and gestures are also like her mother. A gentle girl of Lebanon lives happily with her father in a solitary house in the midst of a beautiful garden where

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23 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 126.
24 The main character in a story, often portrayed in a good or heroic type.
the scent of roses, gardenia and jasmine filled the air. "Selma is very sentimental. She sees everything through the eyes of the spirit."

She has bodily and spiritually beauty. To mention the beauty of Selma Jibran says:

In her white silk dress, Selma was slender as a ray of moonlight coming through the window. She walked gracefully and rhythmically. Her voice was low and sweet; words fell from her lips like drops of dew falling from the petals of flowers when they are disturbed by the wind.

But Selma's face! No words can describe its expression, reflecting first great internal suffering, then heavenly exaltation.

The beauty of Selma's face was not classic; it was like a dream of revelation which cannot be measured or bound or copied by the brush of a painter or the chisel of a sculptor. Selma's beauty was not in her golden hair, but in the virtue of purity which surrounded it; not in her large eyes, but in the light which emanated from them; not in her red lips, but in the sweetness of her words; not in her ivory neck, but in its slight bow to the front. Nor was it in her perfect figure, but in the nobility of her spirit, burning like a white torch between earth and sky. Her beauty was like a gift of poetry. But poets care unhappy people, for, no matter how high their spirits reach, they will still be enclosed in an envelope of tears.

Selma was deeply thoughtful rather than talkative, and her silence was a kind of music that carried one to a world of dreams and made him listen to the throbbing of his heart, and see the ghosts of his thoughts and feelings standing before him, looking him in the eyes.

These are the qualities by which she attracts the narrator of the novel, Khalil Jibran. She first sees or meets Jibran when he visits her father at their home for the first time by her father's request. In this period Jibran is a teenager. He, who is nineteen years of age, is the son of Selma's father Farris Effandi Karamy's friend. He sees the personality in his friend's son. When Selma, a beautiful young woman, dressed in a gorgeous white silk gown, appears from behind the velvet curtains of the

25 jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 50.
26 Ibid, pp.55-56.
door and walks toward Jibran, she is introduced by her father as, "This is my daughter Selma."²⁷

And Jibran is introduced to Selma by her father as, "Fate has brought back to me a dear old friend of mine in the person of his son."²⁸

Selma treats him at first as a brother and slowly she begins to share everything with him which is life oriented. She feels the impact of love for Jibran. Every visit gives Jibran a new meaning to her beauty and a new insight into her sweet spirit. The spiritual love or first sight love just starts to begin, and then one day an unwanted matter happens when Jibran goes to dinner at Selma's home by her father's invitation. Jibran, Selma and her father were enjoying the dinner's item; suddenly Selma's father is informed by one of the maids about the presence of Bishop's messenger. Selma's father allows the man to get in the room and from the messenger he comes to know that the Bishop wants to meet him for his important business. All of a sudden the face of Selma's father clouds and his smile disappears. The same is the condition for both Jibran and Selma because she knows about the character and the trap of the Bishop. Yet, to please her father she nods her head for her permission to confirm her father's going to meet the Bishop. When her father goes with the messenger of the Bishop's private carriage, leaving Jibran to give company to Selma till his arrival, they find a great opportunity to express each other and to know each other well. Selma proposes Jibran to go outside the room. She quietly says, "Let us go to the garden and sit under the trees and watch the moon come up behind the mountains."²⁹

²⁷ Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 49.
²⁸ Ibid.
²⁹ Ibid, p. 62
To assure the love towards Jibran she says, "If darkness hides the trees and flowers from our eyes, it will not hide love from our hearts."\(^{30}\)

This word arrests Jibran between his past and future. He accepts Selma's wish. Though she becomes happy after his reply, she doubts whether their love will remain or not. She says:

\[\text{Who would believe our story -- who would believe that in this hour we have surmounted the obstacles of doubt? Who would believe that the month of Nisan which brought us together for the first time, is the month that halted us in the Holy of Holies of life?}\(^{31}\)

They sink in the ocean of spiritual love for an hour. At the end of that melodious our Selma's father returns from Bishop's home and unexpectedly announces the marriage appointment of Selma with Mansour Bey Galib, the Bishop's nephew. Selma shocked deeply by this announcement and finds it difficult to digest this engagement because she knows that being a wife of Mansour Bey Galib is to be imprisoned in a cage like the bird with broken wings. She will find no freedom in Galib's house. She will be used as a commodity to fulfill her husband's will and desire. Moreover, she knows that the Bishop will not give preference "of her beauty and noble spirit, but on account of her father's money which would guarantee Mansour Bey Galib a good and prosperous fortune and make him an important man."\(^{32}\) She also knows the character of Galib who is dangerous, full of hate and corrupted.

A week passes in deep tension, Selma's eyes becomes sunken and glazes with sorrow and pain. Her face becomes faded and colorless. Her neck bends forward as if she is unable to support the burden of grief in her head. To discuss her horrible future with Mansour Bey Galib, she invites Jibran who comes on the weekend for the attraction of her


\(^{31}\) Ibid, pp. 67-68.

\(^{32}\) Ibid, p. 50.
spiritual love. She informs him that her father has left the house to see her future companion who will remain till her death. On that very night two families will set their marriage date. She wishes that their spiritual love should be continued till the end of the world. Giving the answer of Jibran's doubt on their love she says:

\[33\] إن ظما الروح أعظم في ارتداء المادة، وخوف النفس أحب من طمانية الجسد...

(The thirst of soul is sweeter than the wine of material things and the fear of spirit is dearer than the security of the body.)

She finds herself compel to marry Mansour Bey Galib because in their society the Bishop has the right to choose whatever he wishes. Moreover, her father is a humble and noble person. She does not want to hurt her father. So she has no alternative way to escape from this horrible matter. Though she has a deep love towards Jibran she cannot come forward for Jibran’s love. Accepting her fortune she says to Jibran as:

\[34\] أنا واقفة الآن في باب حياة جديدة لا أعرف عنها شيئاً. أنا مثل عمياء تلمع بعينها الجدران مخافة السقوط. أنا جارية أرسلني منوشي إلى ساحة النجايس فأتناشي رجل من بين الرجال. أنا لا أحب هذا الرجل لأنني أجعله، وأنا تعلم أن الموضوعة والجهالة لا تلقان، ولكنني سوف أتعلم محبته. سوف أطبعه وأخدمه وأجعله سعيدا. سوف أتعلم كل ما تقدر المرأة الصعبة أن تهب الرجل القوي.

(I am standing today at the door of a new life which I know nothing about. I am like a blind man who feels his way so that he will not fall. My father’s wealth has placed me in the slave market, and this man has bought me. I neither know nor love him, but I shall learn to love him, and I shall obey him, serve him, and make him happy. I shall give him all that a weak woman can give a strong man.)

She consoles Jibran so that he may live according to his will because he is a man, not a woman. He has the freedom, right which she has not. In a long conversation she confirms the acceptance of her

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33 Jibran Kha'il Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 81.
34 Ibid.
spiritual love to Jibran which will remain in her heart till her death. She wants his love like an inspiration of her life till the end. She raises lots of uncertain questions to Jibran. She says:

*Will you remember me after this tempest has sunk the ship of our love? Will you hear the whispering of my wings in the silence of the night? Will you hear my spirit fluttering over you? Will you listen to my sighs?*

Jibran replies that he will be whatever she wants him to be. Her heart and mind will not allow her to be separated from Jibran. She weeps after knowing that Jibran is the true lover for her. In every dialogue he expresses his deep love for her. He would have the real partner of her life. So, losing that golden opportunity she regrets and prays to God with the signs of sorrow, oppression, hopelessness, and pain. She prays lots of objections to the God. She says:

ماذا فعلت المرأة يا رب فاستحققت عضيكم؟ ماذا أنت من النذور لبيعتها ستظلك إلى آخر الدهور؟ هل اقتربت جرباً لا نهاية لطاعته ليكون عقابك لها في غير نهاية؟ أنت قريبا يا رب وهي ضعيفة فلمذا تضيعها بالأوجاع؟ أنت عظيم و هي تدب حت ولعشك فلمذا تسحقها نقديك؟ أنت عاصفة شديدة و هي كالذمار أمام وجهك فلمذا تترقب عليها كلوها؟ أنت جبار و هي بائسة فلمذا تحاربها؟ أنت صمير عليم و هي تانية عملاء فلمذا تتركها؟ أنت توجهها بالمحتة تشتيتها؟ بسم الله ترقبها إلى الهارية و هي جاهزة لا تريد أنت ترقبها و كيف تدفعها؟ في فيها تنفح نسمة الحياة وفي قلها تزور الروح. على سبيل المثال تسرع راهة ترقبها بفرح و ارشفت السامانها بالكتابة فارسًا في وسطها. في حذراتها تبت نفسه الفرح ثم تتعلق شقيتها بالحزن و تربط لسانها بالكتابة. بنساطك المخفية تنطلق بأذى أوجاعها و بناصبتك الشاهيرة ترسم حالات الأوجاع حول منزلتها. في مضجعك تخفي الراحة و السلام و ينادب مضجعك تلبين مايكون من محتلك و مشيمك و بمشيمك تقلب محتلك للأحسى مجاعة مهلكة. بشريتته تزور روحها من حذ فصول و بغماتك تجعل بحدها بعلIncre dipضف و الهوان. أنت تستقبلي الحياة تكأس الموت و الموت بكأس الحياة أنت تظهرها بدون رسم و بدون شيء تلبيه. أنت تلبي عليها من خير الرجل ثم تلبي على الرجل من خيبات صدرها. أنت يا رب قد قلحت عيني بالمحبة و بالمحبة أعشيتي أنت فلتني تتبنيك و بيناك القوية صفحتني. أنت زرتني في قلبي وردة بضاءة و حول هذه الوردة أتبت الأشواق و الحساس.

(Oh, Lord, what has a woman done that hath offended Thee? What sin has she committed to deserve such a punishment? For what crime has she been awarded everlasting castigation? Oh, Lord, Thou art strong, and I am weak Why hast Thou made me suffer pain? Thou art great and almighty, while I am nothing but a tiny creature crawling before Thy throne Why hast Thou crushed me with Thy foot? Thou art a raging tempest, and I am like dust, why, my Lord, hast Thou flung me upon the cold earth? Thou art powerful, and I am helpless, why art Thou fighting me? Thou art considerate, and I am prudent, why art Thou destroying me? Thou hast created woman with love, and why, with love, dost Thou ruin her? With Thy right hand dost Thou lift her, and with Thy left hand dost Thou strike her into the abyss, and she knows not why. In her mouth Thou blowest the breath of Life, and in her heart Thou sowerest the seeds of death Thou dost show her the path of happiness, but Thou leadest her in the road of misery, in her mouth Thou dost place a song of happiness, but then Thou dost close her lips with sorrow and dost fetter her tongue with agony. With Thy mysterious fingers dost Thou dress her wounds, and with Thine hands Thou drawest the dread of pain round her pleasures In her bed Thou hidest pleasure and peace, but beside it Thou dost erect obstacles and fear Thou dost excite her affection through Thy will, and from her affection does shame emanate. By Thy will Thou showest her the beauty of creation, but her love for beauty becomes a terrible famine Thou dost make her drink life in the cup of death, and death in the cup of life Thou purifiest her with tears, and in tears her life streams away Oh, Lord, Thou hast opened my eyes with love, and with love Thou hast blinded me Thou hast kissed me with Thy lips and struck me with Thy strong hand Thou hast planted in my heart a white rose, but around the rose a barrier of thorns Thou hast tied my present with the spirit of a young man whom I love, but my life with the body of an unknown man So help me, my Lord, to be strong in this deadly struggle and assist me to be truthful and virtuous until death Thy will be done Oh, Lord God)

Moreover, she prays to God to have mercy on her and to mind her broken wings. Ultimately, she accepts Mansour Bey Galib as her husband and lives together in a beautiful house at Ras Beirut leaving her father alone in his solitary home. Though Mansour marries her, he becomes dissatisfied and rapacious to her. She is neglected by her husband. Her husband spends the days in pursuit of sexual satisfaction with other

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36 Jibran Khalil Jibran, *Al Ajniha al Mutakassira*, Muassasah, Bahsun, Beirut, Lebanon, pp. 87-89
women. It is intolerable for Selma because she expects good married relationship from her husband. Her love for him remains all in vain. So, Selma's misery becomes an internal disease that nothing but death can cure. In this painful period, one day her father becomes ill in his lonely home. She comes to her father's home. She finds her father in a dying moment the man who for her pleasure unable to do anything. Heavy burden makes him embedded. For her affectionate love to her father she weeps in the adjacent room lying on a divan. Hearing the illness of Selma's father, Jibran also goes there and by this old man's request he consoles Selma and brings her to the old man's room where she listens from her father about his life long memories regarding herself, her mother and his father. Then she is showed the picture of her mother. For her deep affection to her mother, she kisses it and laments for her mother because she was deprived of her mother's all important love and care taking. She kisses the picture repeatedly. Then her father urges her that she should have that qualities and tolerance which her mother had. She laments for her lot and laments for Jibran who would be an ideal person for her life. Her father urges her to keep silence because he wants to leave this deceitful world peacefully. Her father urges Jibran to become her guidance in her helpless situations and not to mourn over his death. After freeing himself from the world of slavery he dies in front of them. Selma finds herself chocked without shedding tears, sighs and movements. In this way she loses her last shelter and guide. Selma becomes fully a prisoner for life in the prison of her husband, Mansour Bey Galib- a life of grief, agony and misery.

From her husband's house she uses to meet Jibran secretly once every month in an unknown temple in the midst of gardens and hills which connects the city of Beirut with Lebanon. They share their golden
hours filled with pain, happiness, sorrow, hope and misery and they complain each other of their misery and suffering. They try to console themselves with imaginary hopes and sorrowful dreams. In these meetings Selma finds comfort, inspiration and happiness. But the Bishop suspects over her leaving from her husband’s house once every month. Though her husband does not care about her, the Bishop is always suspicious in her going out from the mansion. Due to her sacrifice of love for Jibran she does not want him to be trapped in the Bishop's trick. So, in a long logical debate, consoling her lover Jibran, she bids him farewell and chooses life of sacrifice for herself. Kneeling before the picture of Christ in that temple she says:

(Oh, Christ, I have chosen Thy Cross and deserted Ishtar's world of pleasure and happiness; I have worn the wreath of thorns and discarded the wreath of laurel and washed myself with blood and tears instead of perfume and scent; I have drunk vinegar and gall from a cup which was meant for wine and nectar; accept me, my Lord, among Thy followers and lead me toward Galilee with those who have chosen Thee, contended with their sufferings and delighted with their sorrows.)

Then Selma goes back to her dark cave urging Jibran not to sympathize with her and not to feel sorry for her.

A child is a desirable thing for a woman. In Selma's life a child is badly needed, because already she is shelter less of life. She is deprived of maternity for five years. Her husband's desire of having a child to carry on his name and reputation made him hate Selma. So, she kneels down on her knees every night before Heaven and asks God for a child in whom

she would find comfort and consolation. At last, she gives birth to a baby boy at dawn, a departing guest. By giving birth to a child she has the feelings of maternity. But beyond Selma’s thinking, the doctor announces her child dead. By losing her child she becomes inpatient and wants to embrace him. After embracing the dead child, addressing the dead infant she says:

قد جاءت لنا الدنيا يا ولدي. جئت لنتدلني على الطرية المؤدية إلى الساحل. هنا أنا يا ولدي فسر أمامي لنذهب من هذا الكفف المظلم.

(You have come to take me away, my child; you have come to show me the way that leads to the coast. Here I am, my child; lead me and let us leave this dark cave.)

The celebration for the new guest converts into a funeral but her husband Mansour Bey Galib never utters a word or sheds a drop of tear for his baby boy who rescues his mother from her pitiless husband. She is buried upon her father and the child is buried upon her breast.

4.2.3 Farris Effandi Karamy

Farris Effandi Karamy is the father of Selma Karamy, in the novel 'al Ajniha al Mutakassira'. He is a dignified man of about sixty five years old. Though he is a wealthy man, he is kind. Jibran's friend describes his simplicity as:

I do not know any other man in Beirut whose wealth has made him kind and whose kindness has made him wealthy. He is one of the few who come to this world and leave it without harming any one, but people of that kind are usually miserable and oppressed because they are not clever enough to save themselves from the crookedness of others.

He is a good old man of Lebanon with a noble heart. He invites Jibran to his home from when he is introduced by Jibran's friend whose home is at some distance from Lebanon, the glamorous city. After

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38 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 136.
39 Ibid., p. 45.
knowing Jibran, Farris Effandi Karamy observes his friend's personality in him. He says, "You are the son of a very dear friend of mine and I am happy to see that friend in your person."\(^{40}\)

He shares his memorable and glorious past memories with Jibran which he spent with Jibran's father twenty years ago. He likes Jibran so much that he invites him to his house for frequent visits. After a few days, when Jibran goes to their house, Effandi without any hesitation introduces his daughter Selma to him and introduces Jibran to his daughter as, "Fate has brought back to me a dear old friend of mine in the person of his son."\(^{41}\)

This old man finds a companion in the form of Jibran. Later on, Jibran becomes a regular visitor to his house for the spiritual love of Selma and her father's old age companion. He and his daughter Selma lives happily in that house. But, all of a sudden, their happy lives twist into tragedy. In their society there is a religious Bishop namely Bulos Galib, who is all in all. Whatever he wishes he could do. No one could go or oppose Bishop. The Bishop knows that he has a twenty years old daughter. To capture or to become the owner of Effandi's wealth, he desires to take her for his nephew, Mansour Bey. To fulfill this purpose Effandi is invited to the Bishop house. He leaves Jibran and his daughter Selma at the dinner party arranged in his house. The Bishop does not invite him at that night over the problems of the poor or the widows and orphans. But the main purpose is that he demanded Selma for his nephew. Hearing the demand he becomes in a state of deep silence and tears fells down from his eyes. Yet he has no alternative way to reject this harmful proposal. So, becoming helpless, he obeys the Bishop's request

\(^{40}\) Jibran Khalil Jibran, *Al Ajniha al Mutakassira, Muassasah*, Bahsun, Beirut, Lebanon, p. 44.

\(^{41}\) Ibid, p. 49.
unwillingly. He knows the Bishop's nephew very well. If he will deny the request, the Bishop's nephew will spoil Selma's reputation by blemishing her as he is a dangerous man having full of hate, wickedness and corruption. Finalizing the marriage appointment he returns to his house where Jibran and Selma were sharing deep spiritual love to each other in the garden. Dismounting from the carriage and bending forward slightly he walks slowly towards Jibran and Selma. With falling tears and trembled lips with sorrowful smile he announces the marriage engagement of Selma. No parents want to give their daughter being forced by the power. Farris Effandi knows that he has taken the wrong decision for his daughter Selma. A gentleman does not want to give his daughter to a wicked man. Though he does not announce her husband's name, Selma realizes about the trick and trap of the Bishop. But her lamenting goes in vain. In a deep sigh, Farris Effandi grants his will for her daughter and apologizes to Jibran for ruining his evening after inviting at the dinner. After a weak, one of the nights he and the Bishop's family set the marriage date. At last, he scarifies his daughter Selma to Mansour Bey Galib and they live together in a beautiful house at Ras Beirut. He finds himself alone in his house. The old man who accompanies Selma till her marriage is now alone. Selma's unhappy marriage life adds more agony to his simple heart. He knows that he is being neglected by Selma's husband and prays for his death so that he could inherit the wealth.

These deep anxiety and pains make Farris Effandi ill and compels him to lay on his bed. He becomes weak mentally and physically and becomes pale. Jibran experiences his feelings when he goes to visit him. He narrates the condition of Farris as:
Fanis Effandi was lying on his bed, weak and pale. His eyes were sunken and looked like two deep, dark valleys haunted by the ghosts of pain. The smile which had always enlivened his face was choked with pain and agony; and the bones of his gentle hands looked like naked branches trembling before the tempest.  

Selma could not be able to bear this emotional problematic situation. So she was weeping in the adjacent room lying on a divan. When Jibran goes there to meet him he orders him to comfort Selma and to bring her to sit by the side of his bed. After seeing Selma his heart mourns understanding his daughter’s plight. In a radiant face, he shares lots of things in his dying moment. He comforts Selma as:

I have lived long enough, and I have enjoyed the fruits of life’s seasons. I have experienced all its phases with equanimity. I lost your mother when you were three years of age, and she left you as a precious treasure in my lap. I watched you grow, and your face reproduced your mother’s features as stars reflected in a calm pool of water. Your character, intelligence, and beauty are your mother’s, even your manner of speaking and gestures. You have been my only consolation in this life because you were the image of your mother in every deed and word. Now, I grow old, and my only resting place is between the soft wings of death. Be comforted, my beloved daughter, because I have lived long enough to see you as a woman. Be happy because I shall live in you after my death. My departure today would be no different from my going tomorrow or the day after, for our days is perishing like the leaves of autumn. The hour of my days are perishing like the leaves of autumn. The hour of my death approaches rapidly, and my soul is desirous of being united with your mother’s.

Then he shows her the picture of his wife that is Selma’s mother in a gold frame and shares about the duty, devotion expectation and ambition of her mother towards him and towards his daughter Selma. When Selma objects of her fortune comparing his duty and her husband’s duty with their wives and tries to make him understand that Jibran would have been everything for her life. He requests her saying as:

42 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 98.
Let me go peacefully, my child. I have broken the bars of this cage; let me fly and do not stop me, for your mother is calling me. The sky is clear and the sea is calm and the boat is ready to sail; do not delay its voyage. Let my body rest with those who are resting; let my dream end and my soul awaken with the dawn; let your soul embrace mine and give me the kiss of hope; let no drops of sorrow or bitterness fall upon my body lest the flowers and grass refuse their nourishment. Do not shed tears of misery upon my hand, for they may grow thorns upon my grave. Do not draw lines of agony upon my forehead, for the wind may pass and read them and refuse to carry the dust of my bones to the green prairies... I love you, my child, while I lived, and I shall love you when I am dead, and my soul shall always watch over you and protect you.

Then he appeals Jibran to make her happy repeating her pleasant tales and singing the songs of life. At the last moment of his struggle with death, he whispers rolling his eyes as:

(Do not call the physician, for he might extend my sentence in this prison by his medicine. The days of slavery are gone, and my soul seeks the freedom of the skies. And do not call the priest to my bedside, because his incantations would not save me if I were sinner, nor would it rush me to Heaven if I were innocent. The will of humanity cannot

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change the will of God as an astrologer cannot change the course of the starts. But after
my death let the doctors and priests do what they please, for my ship will continue
sailing until it reaches its destination.)

Farris Effandi Karamy dies at the midnight leaving his daughter Selma like a prisoner of life - a life of grief and misery.

4.2.4 Mansour Bey Galib

Mansour Bey Galib is a co-antagonist or villain character in the novel 'al Ajniha al Mutakassira' He is the nephew of a Christian religious Bishop, Bulos Galib. This Lebanese man has the credit to destroy or spoil a gentle and beautiful girl's life namely Selma Karamy. His uncle Bulos Galib, being the head of the religion, tries to make all members of his family superiors and oppressors. By dint of his uncle's devil desire, he marries Selma Karamy. The prime aim of that marriage is just to capture or become owner of the wealth of her father, Farris Effandi Karamy. This wealth will guarantee him a good and prosperous fortune and make him an important man.

Selma sacrificing her first love with Jibran, marries him leaving her father alone in the home. Though he is known to his father-in-law and his wife for the bad qualities like danger, full of hate, wickedness and corruption even he takes the chance to deceive his wife. After the marriage he increases Selma's misery and neglects his father- in-law because he is a dissatisfied and rapacious man. He does everything publicly. He spends his days in pursuit of sexual satisfaction. By means of his uncle's prestige and influence, Mansour Bey makes it his business to secure political plums for those who could offer a sufficient bribe. He is described as:
Mansour Bey, was a swindler who walked proudly in daylight. However, the people of Oriental nations place trust in such as they--wolves and butchers who ruin their country through covetousness and crush their neighbours with an iron hand.46

After marrying Selma he continuously ignore Selma even their spiritual relationship. He fulfills his sexual desires with the girls when poverty has driven into the houses of ill fame, selling their bodies for bread, kneaded with blood and tears. After the death of his father-in-law he possesses his wealth and makes his wife, Selma, an oppressed prisoner of life. She is compelled to remain as a slave. Even Mansour Bey Galib remains fully ignorant that his wife uses to meet her earlier lover Jibran secretly once every month in an unknown temple. He remains engaged whatever he desires for. In this way they spend five years of married life without any child. So, he considers his childless wife, Selma, as an enemy. Even he detests her and deserts her and wishes her death. Though after a continuous pray to God in every night, Selma becomes able to give birth a new baby child, he expresses no happiness to his child. His only happiness is that he remains busy with a drinking cup. When their new born baby dies, everyone becomes shocked and sheds tears but he sheds no tear, even does not utter a single word over his death.

Then his wife follows the same way. She dies bearing so much misery and oppression from him. The new baby rescues his wife from his pitiless live. After the death of both his son and wife, he behaves so normally that it does not look like he loses them in one day. This is nothing to be minded because by the help of his uncle, the Bishop, he will marry again tomorrow to a wealthier and stronger woman. He is responsible for a tragic end of Selma and his child due to his carelessness intentions, pitiless heart, oppressive mood and inhuman behavior.

46 Jibran Khalil Jibrân, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, pp. 96-97.
4.2.5 Bulos Galib

He is main antagonist or villain character in the novel ‘al Ajniha al Mutakassisa’. He, by the help of his nephew, Mansour Bey Galib, destroys the lives of Selma, her father and even the writer Khalil Jibran. He is a religious Bishop in a Christian society of Lebanon. Applying his religious power as a Bishop, he dreams Selma as his nephew’s wife and to capture the wealth of Selma’s father, Farris Effandi Karamy. Farris Effandi Karamy and his daughter Selma are kind hearted and wealthy and they are not clever enough to save themselves from the crookedness of others. Bulous Galib is one of the crooked men. He knows the secret of Farris Effandi that he is a good old man with noble heart, but he lacks will power. He also knows that the daughter of Effandi, Selma, obeys him in spite of her pride and intelligence. Through externally Bulos Galib seems to be a good man but internally he is a wicked man. Jibran portrays his character as:

... an evil man who is a bishop and whose wickedness hides in the shadow of his Gospel. He makes the people believe that he is kind and noble. He is the head of religion in this land of the religions. The people obey and worship him. He leads them like a flock of lambs to the slaughter house.

After knowing the weakness of Selma's father, he sends a messenger to their house to meet him. Like an order, Selma's father comes to his house leaving the dinner party with his daughter and Selma's spiritual lover Jibran. When Effandi meets him, he demands Selma's hand for his nephew, Mansour Bey Galib. He compels him to grant his request. Through unwillingly Selma's father obeys his demand, but Bulos wins the trick. Jibran reveals the reason of Farris Effandi’s refusal of the request as:

— The person or force that works against the hero of the story.
— Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 46.

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Moreover, this type of wicked men will ruin the reputation of that family and that woman by the dirt of lips and tongues. After a few months, he finalizes the marriage date for Selma and his nephew with her father. The qualities of the Bishop are mentioned as:

*The Bishop got everything he wanted secretly, under the protection of his ecclesiastical robe and the golden cross which he wore on his chest, while his nephew did everything publicly. The Bishop went to church in the morning and spent the rest of the day pilfering from the widows, orphans, and simple minded people. But Mansour Bey spent his days in pursuit of sexual satisfaction. On Sunday, Bishop Bulos Galib preached his Gospel, but during weekdays he never practiced what he preached, occupying himself with political intrigues of the locality. And, by means of his uncle’s prestige and influence, Mansour Bey made it his business to secure political plums for those who could offer a sufficient bribe. Bishop Bulos was a thief who hid himself under the cover of night.*

To give the common description of the religious head of all religions, Jibran adds:

*(Thus the Christian bishop and the Moslem imam and the Brahman priest become like sea reptiles who clutch their prey with many tentacles and suck their blood with numerous mouths.)*

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50 Ibid, p. 96.
51 Ibid, p. 74.
This Bishop, Bulos Galib, indirectly helps to destroy Selma and her father and adds fuel to increase the sufferings of Selma from her marriage life. He enslaves her in the house of his nephew. Unable to bearing the shock Selma's father becomes ill in his lonely house and at last he dies. The Bishop waits for that chance. By his power, his nephew possesses his father-in-law's wealth. Though his nephew does not care about his wife Selma, but the Bishop secretly notices Selma. Being a suspicious mind, he wants to stop Selma from leaving his nephew's house. She uses to leave her husband's house once every month to meet her earlier lover Jibran to less her misery sharing with him. So, he informs all his servants and guards to watch her close. He takes away that secret chance also. Knowing this fact, Selma becomes compel to sacrifice these meetings forever to save her lover being trapped by the Bishop. For Bulos Galib's own desire and willingness, she loses her father, her ideal lover and becomes slaves of life and becomes the the dark prisoner in the prison of her husband, Mansour Bey Galib. He primarily or directly involves himself to take away Selma's freedom and indirectly involves himself to the death of Selma and his father by his oppressions as well as his nephew's. Before her death, Selma spends five years of unhappy marriage life. Though she gives birth a baby boy for their heir and to wipe off the agony of a childless wife, he after a few moments opening his eyes for the first and last time in the morning. To free herself from this slavery, she also follows the path of her child. Though they are cruel internally but to show the society publicity, the Bishop and the priests keep on singing and chanting over the death of the two in a day. The people honor, respect and sympathize so deeply that Jibran describes this scene as:
Then, the people, individually, approached the Bishop and his nephew and offered their respects to them with sweet words of sympathy, but I stood lonely aside without a soul to console me, as if Selma and her child meant nothing to me.\textsuperscript{52}

Bulos Galib will not mind the deaths because he will marry his nephew again tomorrow to a wealthier and stronger which will guarantee his nephew's good and prosperous fortune and make him an important man in the Christian religious society.

\textbf{4.2.6 Selma's mother}

Selma's mother and Farris Effandi's wife is a \textit{flashback character}\textsuperscript{53}. Before becoming the witness of her husband and daughter's tragic ends she dies. Her name is not mentioned in this novel. Leaving her daughter Selma three years old and her husband over sixty years of age, she departs from this world of slavery. Selma is the reflection of her mother. Her character, intelligence, beauty, and manner of speaking are to Selma. She nurses Selma when she loses her father. Due to her tolerance and patience, she does not cry at her father's death. What a woman wants from her ideal husband after her parent's death, in this regard Jibran gives a vivid description. He gives the description what Selma's mother said after losing her father. She says:

\textit{Farris, my father is dead now and you are my only consolation in this world. The heart's affections are divided like the branches of the cedar tree; if the tree loses one strong branch, it will suffer but it does not die. It will pour all its vitality into the next branch so that it will grow and fill the empty place.}\textsuperscript{54}

Her speech is a symbol of inspiration of her husband. Selma's father tries to console his daughter to adopt the same quality in her life. Selma's father shares this speech with Selma in his dying moments just to

\textsuperscript{52} Jibran Khalil Jibran, \textit{Al Ajniha al Mutakassira}, Muassasah, Bhsun, Beirut, Lebanon, p. 138.

\textsuperscript{53} A \textit{flashback} is a narrative technique that allows a writer to present past events during current events, in order to provide background for the current narration.

\textsuperscript{54} \textit{Al Ajniha al Mutakassira}, loc.cit.
make her understand that she is also going to lose her father and she will have to live as her mother wishes to live after her father's death. Selma's mother's small picture was decorated in a gold frame and was shown to Selma by her father for the first and last time in those dying moments.

4.2.7 Jibran's friend

Jibran's friend's name is not mentioned in this novel. But he has the credit to introduce Jibran with Farris Effandi Karamy, Selma's father as well as their personality. This friend of Jibran lives at some distance from Beirut, the glamorous city. When Jibran meets him one day in the month of Nisan, at his home, he introduced Jibran with Selma's father. Selma's father admires Jibran for having the qualities like his father. This introduction helps Jibran to visit Effandi's home and after that he becomes a regular visitor. So, he becomes able to know their family closely and become the witness of all the happenings to that family. Before going to visit Effandi's home by his invitation Jibran wishes to know more about this man. Then Jibran's friend shares to Jibran in this way:

*I do not know any other man in Beirut whose wealth has made him kind and whose kindness has made him wealthy. He is one of the few who come to this world and leave it without harming any one, but people of that kind are usually miserable and oppressed because they are not clever enough to save themselves from the crookedness of others. Farris Effandi has one daughter whose character is similar to his and whose beauty and gracefulness are beyond description, and she will also be miserable because her father's wealth is placing her already at the edge of a horrible precipice.*

Jibran's friend is well aware of the society. He knows the people of that society closely. He knows the characters of Farris Effandi, the Bishop and Mansour Bey Galib very well. Though he cannot interfere the society's happenings, but it hurts him. Like a philosopher, he imagines the

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future happening of Selma and her father's lives by the oppression of the
Bishop. In a sad moment he says:

Farris Effandi is a good old man with a noble heart, but he lacks willpower. People lead
him like a blind man. His daughter obeys him in spite of her pride and intelligence, and
this is the secret which lurks in the life of father and daughter. This secret was
discovered by an evil man who is a bishop and whose wickedness hides in the shadow of
his Gospel. He makes the people believe that he is kind and noble. He is the head of
religion in this land of the religions. The people obey and worship him. He leads them
like a flock of lambs to the slaughter house. This bishop has a nephew who is full of
hatefulness and corruption. The day will come sooner or later when he will place his
nephew on his right and Farris Effandi's daughter on this left, and, holding with his evil
hand the wreath of matrimony over their heads, will tie a pure virgin to a filthy
degenerate, placing the heart of the day in the bosom of the night. 56

With the passing of time his prophecies becomes true.

4.3 Themes of 'al Ajniha al Mutakassira'

Theme is "an idea that recurs in or pervades a work of art or
literature"57 or "the main subject that is being discussed or described in
a piece of writing, a movie, etc."58

In contemporary literary studies, a theme is the central topic a text
treats. Themes can be divided into two categories: a work's thematic
concept is what readers "think the work is about" and its thematic
statement being "what the work says about the subject". The most
common contemporary understanding of theme is an idea or concept that
is central to a story, which can often be summed in a single word (e.g.
love, death, betrayal). 59

56 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bhsun, Beirut, Lebanon, pp. 46-47.
57 http://www.google.co.in/webhp?source=search_app&hl=en&q=theme&ie=UTF-8&oe=UTF-8&aq=t&aqi=t&num=10&start=0&qs=SGJ&tbs=qdr:m.
58 http://www.merriam-webster.com/dictionary/theme. date: 31/03/2014
A novel’s theme is the main idea that the writer expresses. Theme can also be defined as the underlying meaning of the story. The theme of a novel is more than its subject matter, because an author’s technique can play as strong a role in developing a theme as the actions of the characters do.

There are two types of themes that appear in literary works i.e. major and minor. A major theme is an idea that a writer repeats in his work, making it the most significant idea in a literary work. A minor theme, on the other hand, refers to an idea that appears in a work briefly and gives way to another minor theme.60

Jibran Khalil Jibran expresses many major themes in the novel ‘al Ajniha al Mutakassira’. In feminism point of view he expresses some major themes like women's position in the society, dominant role of the religious heads, love and sacrifice, convention and rebellion, harm of patriarchy, liberal feminism and Marxist or Socialist feminism. These major themes are highlighted below:

4.3.1 Women's Position in the Society

The novel 'al Ajniha al Mutakassira' is a novel where we can feel the position and status of the then oriental society of North Lebanon. The society is forcefully managed by the religious laws and order. Religious bishops had the power to impose laws to the general people. They did or ordered whatever they wished. General people had not the freedom to express their views against these bishops. The position of women in that society was even pitiful. A woman was like a commodity. Whenever wished they were used and thrown. Marriage of these women was like a mockery. In this society Selma Karamy is the symbol of the women. Like

60 http://literarydevices.net/theme/, date: 31/03/2014
nature's other creatures, she grows in such a family where she finds everything normal. She is gentle and free from the ugly and dirty minds. But when she crosses her teenage and reaches to twenty a Christian religious bishop namely Bulos Galib, makes a trap to destroy her beautiful and innocent life. Being a woman in that society, she is not allowed to select her ideal life partner whom she loves till her death. This Christian religious bishop selects Selma Karamy for his nephew, Mansour Bey Galib. Selma knows very well about the character of both uncle and nephew. Both show themselves as an honest and religious person towards the common people but under the veil of their faces, they are ill-charactered. Bulos Galib being a head of the religion should have the duty over the problems of the poor or the widows or the orphans, but he is like a sea reptile who clutches his prey with many tentacles and sucks the blood of the general people with his mouth. His nephew, Mansour Bey Galib is one step advanced in comparison with his uncle. He is a dangerous man, full of hate, wickedness and corruption. He remains busy with those poor girls whom poverty has driven into the house of ill fame; those girls who sell their bodies for bread, kneaded with blood and tears. So those head of the religious people externally polite and honest and pious in the day, but internally dirty minded in the night.

Though common people know the characters of them, but they are unable to revolt. Selma Karamy and her father Farris Effandi Karamy are among those general people who sacrifice their freedom in the society of religion. Selma's father becomes compel to give his daughter to a man who does not care at all his wife. Selma and her father were living comfortably in the locality of North Beirut.
Suddenly an evening, a messenger of the bishop comes to Farris Effandi's house and takes him with him to the Bishop for the latter’s private business. Unexpectedly, the bishop demands Selma's hand for his nephew. Even knowing everything he becomes unable to refuse or oppose the marriage proposal. Jibran rightly mentions the reason. He says:

و لكن أيّة مسيحي يقدر أن يقاوم أسقفي في سوريا وتبقى محسوبًا بين المؤمنين؟ أيّ رجل يخرج عن طاعة رئيس دينه في الشرق ويظلّ كريماً بين الناس؟ أنعائد العين سهماً ولا رفقة أو تناضل البند سيفًا ولا تقطع.

(In Lebanon, no Christian could oppose his bishop and remain in good standing. No man could disobey his religious head and keep his reputation. The eye could not resist a spear without being pierced, and the hand could not grasp a sword without being cut off.)

Selma's father probably thinks another point which the novelist describes as:

Suppose that Farris Effandi had resisted the Bishop and refused his wish; then Selma’s reputation would have been ruined and her name would have been blemished by the dirt of lips and tongues. In the opinion of the fox, high bunches of grapes that can’t be reached are sour.

So, unwillingly he accepts the proposal. This proposal causes much damage in the life of Selma even it causes the tragic demise of that unlucky girl. Even knowing the fact that her life is going to destroy, she obeys the decision made by her father. She sacrifices her first love in this process who could be an ideal life partner of her because she finds in him whatever she wants. Knowing the trap made by the Bishop and his nephew she feels that her desire and freedom is being cut off. She compares her life with a bird of broken wings. A bird of broken wings cannot fly to the sky. Likewise, she will not have the woman's right after

63 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 75.
64 Ibid.
the marriage. Being helpless by the situation, she accepts Mansour Bey Galib as her husband and tries to pour out for him whatever is in her heart. She laments as

I neither know nor love him, but I shall learn to love him, and I shall obey him, serve him, and make him happy. I shall give him all that a weak woman can give a strong man. 63

Even pouring all this spiritual love for her husband she remains deprived of the love of her husband. Her husband neglects her and her father. He prays only for her father's death so that he could inherit the wealth left by her father. This is a deep misery for Selma as well as internal disease for her. The novelist understands the agony of this girl. He says:

(In the city of Beirut, Selma Karamy was the symbol of the future Oriental woman, but, like many who lie ahead of their time, she became the victim of the present; and like a flower snatched from its stem and carried away by the current of a river, she walked in the miserable procession of the defeated.)

Before going to the house of her husband, when she hears about the engagement of her marriage from her father she chocks so much that she inquires her father, "Where are you sending me?" 65 She also laments:

(I understand. I understand everything. The Bishop has demanded me from you and has prepared a cage for this bird with broken wings. Is this your will, Father?)

63 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 81.
64 Ibid, p.94.
65 Ibid, p.70.
66 Ibid.
She has the quality to feel deeply though she is less talkative. Being the symbol of oriental woman she had to put upon her neck the heavy yoke of her husband and she had to live as a slave, enduring the harshness of her husband's mother.

Selma loses her father after her marriage. Her father dies becoming unable to bear the unexpected agony in the life of her daughter. How a father remain calm in the situation like Selma's life. By her father's death she becomes orphan completely as she loses her beautiful mother when she was three years old. So she needs a company and a real guide to run her life. She remains deprived of in this case. Her husband had the primary duty to console her. Being a woman she expects his help in this situation in vain. So she meets her earlier lover Jibran in a secret temple secretly to share her horrible life and to lessen the agony of her life. Jibrän always gives her consolation till her father's death. She had to sacrifice these meetings also because the Bishop suspects her that once a month she uses to leave her husband's house. So he informs all his servants and guards to watch her closely. The Bishop cannot understand the mental situation of Selma. They only know about their happiness though it was a duty to make her happy.

Selma is used as a commodity by her husband and the bishop. She was unable to give birth a child for five years. So her husband considers her as an enemy. Materially, the heart of her husband is like an earth and hard like steel and greedy like a grave. He has not the quality or temperament to bear his childless wife as his wife. At last, though she gives birth a baby boy, he departs like a temporary guest. For all these happenings from realization of her first love to the life after her marriage,
she takes shelter to the God as she laments, "Oh, Lord God, have mercy on me and mend my broken wings!"\(^{67}\)

But her God does not mend her broke wings. What is her fault? Being an innocent girl she has to bear all the burdens even after her deep love for her husband. So, she appeals and complains to God saying:

\(\text{ماذا فعلت المرأة بما رب فاستحققت فضلك؟ ماذا أنتم من الذنوب لتشعرها سخطك إلى آخر الدور}\\\text{هل اقترفت جرماً لا نهاية لفظاعته ليكون عقابك لها غير نهاية؟ أنتم عليمون و هي تدَّب حول عرشك فلماذا تسحقها بدميك؟ أنتم عاصفة شديدة و هي كالغبار أمام وجهك فلماذا تضربها على الثور؟ أنتم جتارون و هي بابضة فلمماذا تجاربها؟ أنتم بصير عليم و هي تائهة عمياء فلماذا نذلها؟ أنتم توجها بمحبة كفيك بالمحبة تفنيها؟ يعيبك ترفعها إلى الهاوية و هي جافة لا تدري ترعيها و كيف تدفعها في مهما تفح نسمة الحياة و في قلها تزمع بزور الموت. على سبيل السعادة تميزها راحة ثم تبثت الشقاء فارساً ليصطادها.}\(^{68}\)

(Oh, Lord, what has a woman done that hath offended Thee? What sin has she committed to deserve such a punishment? For what crime has she been awarded everlasting castigation? Oh, Lord, Thou art strong, and I am weak. Why hast Thou made me suffer pain? Thou art great and almighty, while I am nothing but a tiny creature crawling before Thy throne. Why hast Thou crushed me with Thy foot? Thou art a raging tempest, and I am like dust; why, my Lord, hast Thou flung me upon the cold earth? Thou art powerful, and I am helpless; why art Thou fighting me? Thou art considerate, and I am prudent; why art Thou destroying me? Thou hast created woman with love, and why, with love, dost Thou ruin her? With Thy right hand dost Thou lift her, and with Thy left hand dost Thou strike her into the abyss, and she knows not why. In her mouth Thou blowest the breath of Life, and in her heart Thou sowest the seeds of death. Thou dost show her the path of happiness, but Thou leadest her in the road of misery.)

Selma's prayer goes in vain because hearing an inner desire of an oppressed woman; her God does not pour happiness to her life or does not give punishment to the culprits like her husband and the Bishop. Nor the society realizes her misery and agony. The only cure of this disease of Selma was to sacrifice her life in the hand of death. She does the same to

\(^{68}\) Ibid, pp. 87-88.
free herself from this man made society especially controlled by the Christian religious heads.

4.3.2 Dominant role of the religions heads

After the complete reading of the novel ‘al Ajniha al Mutakassira’, it may be observed that the Christian religious heads have the dominant role in the society. The novelist, Jibran, gives a vivid example of the Christian religious bishops in North Lebanon with the help of the tragic ending of Farris Effandi Karamy and his daughter Selma Karamy. He shows how a simple and happy life turns into a tragic one by the inhuman oppression over this family directly or indirectly. The societies of Lebanon fear the bishops and show respect to escape from their individual harm. Farris Effandi and his daughter Selma live in one of these societies. In that society lives the Christian religious bishop, Bulos Galib and his nephew, Mansour Bey Galib. Selma's father is so gentle and polite that he is like an example of kindness and wealthy. Once Jibran's friend praises this man as:

I do not know any other man in Beirut whose wealth has made him kind and whose kindness has made him wealthy. He is one of the few who come to this world and leave it without harming any one.

He also mentions that Selma’s father is a good old man with a noble heart. His daughter Selma also has the good qualities like her father. Her character is similar to him and her beauty and gracefulness are beyond description. She obeys her father in spite of her pride and intelligence. She sees everything through the eyes of the spirit. On the other hand, the characters of both Bulos Galib and Mansour Bey Galib are completely opposite to Selma and her father. The novelist compares their ill characters as:

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69 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 45.

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Mansour Bey’s character was similar to his uncle’s; the only difference between the two was that the Bishop got everything he wanted secretly, under the protection of his ecclesiastical robe and the golden cross which he wore on his chest, while his nephew did everything publicly. The Bishop went to church in the morning and spent the rest of the day pilfering from the widows, orphans, and simple-minded people. But Mansour Bey spent his days in pursuit of sexual satisfaction. On Sunday, Bishop Bulos Galib preached his Gospel; but during weekdays he never practiced what he preached, occupying himself with political intrigues of the locality. And, by means of his uncle’s prestige and influence, Mansour Bey made it his business to secure political plums for those who could offer a sufficient bribe.

Bishop Bulos was a thief who hid himself under the cover of night, while his nephew, Mansour Bey, was a swindler who walked proudly in daylight. However, the people of Oriental nations place trust in such as they--wolves and butchers who ruin their country through covetousness and crush their neighbours with an iron hand.  

Both uncle and nephew express these ill characters in the name of religion. The two are responsible for the tragic demise of Farris Effandi Karamy and his daughter Selma Karamy. Another bad character of this Bishop is that he is very much greedy in nature. His ill look falls upon the wealth of Selma's father. He always thinks about his own benefits not for the general people of that society. Farris Effandi’s wealth brings to their family destruction. Though he is kind he is not clever as well as his daughter. Jibran's friend says, “People of that kind are usually miserable and oppressed because they are not clever enough to save themselves from the crookedness of others.” He also admits about Selma as, “She will also be miserable because her father’s wealth is placing her already at the edge of a horrible precipice.”

Selma's father has not the will power. So, common people lead him like a blind man. The secret that Selma obeys him is discovered by that

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71 Ibid, p.45.
72 Ibid, p.46.
evil religious Bishop. So, he plans to capture Selma's father at first. Then with the helpless situation of the father, he makes a trap for Selma Karamy. His main will is not to marry Selma for his nephew, but the main purpose is to become the owner of the wealth of her father. To execute the plan, the Bishop calls Farris Effandi to his house and demands Selma's hand. Selma's father unwillingly grants the proposal which leads her into a dark cave of life. One day Selma goes to her husband's house and she is neglected by her husband. He turns Selma, a pure virgin to a filthy degenerate. This wicked man only waits for the death of his father-in-law so that he can inherit the wealth. Understanding the situation of her daughter Selma, Farris Effandi slowly becomes ill in his solitary home. At last, he dies leaving Selma into a life of prison.

Bulos Galib, as their plan, captures the wealth left by Selma's father. By their inhuman deed, she becomes orphan completely. After the death of her father, though Selma wants to pour her heart's affection for her husband, but he neglects her as usual. She is one of those who are the victims of their parent's wealth and bridegroom's cupidity. Had it not been for her father's wealth, she would not be the target of the Christian religious Bishop and would still be living happily. She is not the victim for her father's wealth only but also she is victimized for her incapability to give birth a child. This fault is not her own. She remains for her husband's love but her husband does not care totally and remains busy with the prostitutes whom poverty has driven into the houses of ill fame.

Mansour Bey Galib considers his childless wife as an enemy though their religion does not teach it. At last, just to make them happy and to get the taste of maternity, she gives birth a baby boy who becomes a temporary guest in her life. Giving birth that child she also dies to escape herself from the dark prison of life. This heartless man never
utters a word or sheds a tear. He behaves as if he has not lost his wife and child in one day. The Bishop also reacts as if nothing happens to him. Their plan comes to an end with their dominance of being a head of the Christian religious power imposed on Selma's life. These religious reptiles will not stop to impose their misuse of power to the other women like Selma as the novelist says, "His uncle, the Bishop, will marry him again tomorrow to a wealthier and stronger woman."73

Spoiling others life is just a mockery and game for them. Selma and her father are the witness of the power of religious bishop in the general Christian society of North Lebanon.

4.3.3 Love and sacrifice

Love and sacrifice is one of the themes in the novel ‘al ajniha al Mutakassira’. The novelist, Jibran Khalil Jibran and the main female character Selma Karamy share first love experience to each other and pay the price with sacrificing their love. The love between them is completely the spiritual one. Khalil Jibran feels the spiritual love for the first time when he was eighteen years old. On the other hand, Selma Karamy feels it when she was twenty years of age. Their love continues from the first meeting of Jibran with Selma till her marriage life. Even after her marriage life they meet each other in a temple secretly once a month to quench their spiritual love. Jibran is attracted by the beauty of Selma. She has bodily and spiritually beauty. In her white sick dress, she is slender as a ray of moonlight coming through the window. She walks gracefully and rhythmically. Her voice is low and suit. Her beauty is not in her golden hair, but in the virtue and purity; not in her large eyes, but in the light which emanated from them; not in her red lips, but in the sweetness of

73 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 138.
her words; not in her ivory neck, but in its slight bow to the front. Nor is it her perfect figure, but in the nobility of her spirit. Jibran says about the definition of love as, “Real beauty lies in the spiritual accord that is called love which can exist between a man and a woman.”

When the novelist, Jibran observes these qualities in Selma, he falls in love when he first meets Selma in her house. Though Selma is sentimental but she observes everything through the eyes of the spirit. She is deeply thoughtful rather than talkative. She understands the weakness of Jibran but does not express her love to him. During the several meetings between them they mingle each other and become free frank. Brotherly-sisterly relationship turns into the step of love affairs. One night when Selma's father goes to the Bishop's house leaving them alone in the home, she first expresses her feelings of love to him. They understand each other's heart's feelings. In this regard Jibran says:

*Love is the offspring of spiritual affinity and unless that affinity is created in a moment, it will not be created in years or even generations.*

They surmount the obstacles of the doubt of love. When they express their deep love and want to become each other's ideal life partner, then the sacrifice of their love comes into action. Farris Effandi Karamy returns from the Bishop's house carrying sad news for them. He finalizes his daughter's marriage engagement with the Bishop's nephew, Mansour Bey Galib. All of a sudden, Selma chocks by this announcement of her father and Jibran finds this news undigested for him. As Selma obeys her father in every aspect, she agrees her father's announcement at last sacrificing her first love for Jibran. It hurts Jibran also as it is also his first love feelings. He regrets as:

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75 Ibid., pp. 66-67.
Every young man remembers his first love and tries to recapture that strange hour, the memory of which changes his deepest feeling and makes him so happy in spite of all the bitterness of its mystery.

Separation is very painful. Sacrifice is the other name of true love. They love each other so much that only sacrifice can enlighten their true and spiritual love in the world of separation. Losing his first love for Selma, Jibran loses everything and lives like a prisoner of love. He appeals to his young friends, who will be near by the tomb of Selma, and appeals them to say nearby her tomb that

*Here, all the hopes of Jibran, who is living as prisoner of love beyond the seas, were buried. On this spot he lost his happiness, drained his tears, and forgot his smile.*

He recalls the bars and shackles of his jail of love. He remembers those moments as the era of silent sorrow. Love provides him only tears. All the beauties of love wound his spirit imprisoned in the darkness of youth. That sorrow is caused by an inward ailment which made him love solitude. Not only Jibran had to sacrifice his love but Selma also had to sacrifice her love. She marries Mansour Bey Galib but becomes disappointed because her husband is not an ideal husband at all. He is a characterless nephew of a religious bishop. He neglects her spiritual love and gives no care to her. So, to lessen the agony and misery she meets her earlier lover. They share each other's compliments. This secret is discovered by the suspicion of her husband's uncle Bulos Galib, the Christian religious Bishop. She does not want her earlier lover to be captive by the same trap lays by this Bishop. So, she sacrifices her love sacrificing their secret meetings in the temple. She says:

آنا لا أخف علي نفسى من القرآن لأن الغريق لا يخشى الليل، ولكنني أخف عليك و أنت حز كنور الشمس أن تفع مثلى في اشراكه فيقبض عليك بأظافرك شديد بانثابه. آنا لا أخف من

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76 Jibran Khalil Jibran, *Al Ajniha al Mutakassira*, Muassasah, Bahsun, Beirut, Lebanon, p 35
77 Ibid, p 37
She sacrifices the proposal of her lover to leave Lebanon from the slavery and ignorance. She replies that she is not strong enough for life’s pleasure and sweetness because she is like a bird with broken wings. She also expresses that love only teaches her to protect her lover even from herself. That love stops her from following her lover to the farthest land. She sacrifices herself and her first love for the sake of her lover, Jibran. It seems that sacrifice is an easy task for her. Love and sacrifice is a lesson to be adopted in the novel ‘al Ajniha al Muakassira’.

4.3.4 Convention and Rebellion

In the novel ‘al Ajniha al Mutakassira’, the novelist, Jibran Khalil Jibran describes two factors- convention and rebellion. Rather he describes in this novel rebellion against convention or tradition. In North Lebanon traditions were imposed on the general people by the name of religion. The heads of the religions are the bishops. It is a convention or a tradition in those societies to obey the Christian religious heads like the bishops. Though naturally all are equal in this world but the religious heads make a tradition that they are superior to the general public. No one becomes able to resist this tradition. Convention is just like a spear. Anyone who will try to resist, he will be pierced. The convention is like a sword. If anyone tries to grasp it he will be cut-off. It is a convention for the religious heads to solve the problems of the poor or the widows and

orphans. But in the name of tradition they only impose heavy burden to the general people. Religious heads like Bishop Bulos Galib and his nephew, Mansour Bey Galib, misuse the power imposing it as a tradition. Though it is a Christian religious convention to preach the Gospel on Sunday, but the religious bishop like Bulos Galib who preaches his Gospel only, but during weekdays he never practices what he preaches. He does everything secretly under the protection of his ecclesiastical robe and the golden cross which he wears on his chest. His nephew does every bad deed under the protection of his uncle. So it is normally accepted that against these inhuman conventions, a revolution is necessary to save the society. By the characters of Selma Karamy and the novelist Jibran this revolution starts. Though Jibran loses his first love and Selma also scarifies her love, it is again Selma Karamy who sacrifices her life and begins the shouting of the revolution against the convention. Her pitiful, helpless and tragic demise is always considered as the symbol of revolution against the traditions made by the religious heads. By this convention Selma’s father Farris Effandi has to bow his head in front of Bulos Galib. He could have oppose or resist it, but he would have to sacrifice his fame as well as the fame of his daughter. The convention is like slavery as Selma's father says in his dying moment, “The days of slavery are gone, and my soul seeks the freedom of the skies.”

Only a death can free him from these conventions made by the religions heads. To console Selma, Jibran once says that he who does not rebel against oppression is doing himself injustice. Here oppression means the religious convention imposed upon anyone. Moreover he says:

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79 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 108.
The clear indication of rebellion by Jibran can be observed in these lines. Convention is imposed in one side, on the other side rebellion is growing to break the convention or tradition. Though Selma knows the path to escape from the customs, she does not do that. She is weak to rebel against the old custom. She says:

...all these thoughts which illuminate a woman's heart and make her rebel against old customs and live in the shadow of freedom and justice, made me believe that I am weak and that our love is limited and feeble, unable to stand before the sun's face.

The first love of Selma and Jibran remain unfulfilled as she is unable to rebel against the old convention of North Lebanon made for the benefits of the Christian religious heads.

4.3.5 Harm of Patriarchy

The concept of patriarchy is widely used by feminists as both a description of the social position of women and as a theoretical explanation for the social position of women. The terms 'sex' and 'sexuality' are perhaps more problematic. The term 'patriarchy' was initially used in the social sciences by Max Weber to describe a form of household in which the eldest man dominated all other family members. The concept was developed by feminists to discuss the domination of women in all aspects of society but the family still has a key role of play as the central patriarchal institution.

80 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahlun, Beirut, Lebanon, p. 123.
81 Ibid, p. 125.
In the novel ‘al Ajniha al Mutakassira’, the theme of patriarchy can be observed. If we consider the Christian religious heads are the heads of the society of North Lebanon then in that society, Selma's family is oppressed by this patriarchy concept. As Selma is the symbol of the Oriental Woman, every woman is dominated in this patriarchal society. The only difference between Bulos Galib, Mansour Bey Galib etc. and Selma's is that Bubs Galib and Mansour Bey are male and Selma is female. The question arises on sex. Sex is an activity, a classification of a person, a desire, a description of anatomy, and a source of pleasure and fantasy. Selma Karamy loses everything-her first love, her freedom, husband's affection and mothering because she is born in such a society where males are the dominants. The religious Bishops show the patriarchal power to the society, especially, on the woman like Selma Karamy because they are male. This is not a cultured society at all. God has created human being with equal power and status. He has not created human beings as men and women to rule over or to be ruled. Selma Karamy, the symbol of Oriental Women, is the victim in this patriarchal society. She had to marry forcefully to Mansour Bey Galib though she knows that her husband is ill characterized. If men and women would have equal freedom, power and status would Mansour Bey Galib be able to marry Selma Karamy. She is dominated in the name of patriarchy. She has no right to choose her ideal life partner though she loves Jibran deeply from her core of the heart. Having sex is not the ultimate goal of a person. A person always wants to share his/her own feelings to live happily and comfortably. Selma is that kind of woman who shares the feelings of her heart to her lover Jibran and raises many unsolvable questions to the male dominated society. She dreams of life where she and her husband will be of equal freedom. They will share each other’s feelings maintaining their own freedom. But in reality she marries such a
husband who does not care her and ignores her completely. Her husband makes her life as a prisoner. Her freedom is completely rejected by her husband. Like a bird with the broken wings she lives with her husband. All becomes possible because her husband and the uncle of her husband are the religious heads of the society. They dominate whatever they wish. They convert a pure virgin like Selma Karamy to filthy degenerate fellow. Jibran states her position in the society as:

"I neither know nor love him, but I shall learn to love him, and I shall obey him, serve him, and make him happy. I shall give him all that a weak woman can give a strong man."

In this sentence two points are very much clear. The first point is that she has the knowledge of patriarchal society. From her experiences she knows that she will have to love her husband forcefully. She will have to serve him even unwillingly. She will have to make him happy in

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82 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 75.
83 Ibid, p.82.
every aspect. These qualities cannot be earned forcefully but can be
earned by one's own deep willing. Whether her husband will love her or
nor but she will have to love him. Whether her husband will serve her or
not but she will have to serve him. Whether her husband will make her
happy or not but she will have to make him happy. This is because of she
is a wife in general and a woman or female in particular. So she will have
to do it. This is the harm of patriarchal society. The second point of this
sentence is that she knows that she is a weak woman and her future
husband is a strongman. She is weak in every aspect like in the concept of
freedom, will, power, status whereas her husband is strong in every
aspect like freedom, power, will desire, ambition etc. The debate is that
why she becomes weak and her husband becomes strong. If all are equal
in the eye of God, then why the society makes this classification. The
answer is that male dominates the female. It is possible because of the
concept of patriarchy. She expresses Jibran's position in the society. He is
a male not a female. He is a man not a woman. So society gives him the
power to think of his own way. She says to Jibran:

(You can think, talk, and act freely; you can write your name on the face of life because
you are a man.)

She objects to her fortune and misery to God. A long prayer
discovers her silent rebellion against the patriarchal society. Though she
knows that men have made the classification, yet she questions God to
get her answer. She knows that she has done nothing wrong. She is living
without harming anyone. Then why she has become the victim of that
society. She laments as:

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84 Jibrán Khalíl Jíbrán, Al Ajniha al Mutakassira, Muassasah, Bahsún, Beirút, Lebanon, p. 81.
Selma realizes that she is a woman. It is her fault, her sin and her punishment in the patriarchal society. After her marriage to Mansour Bey Galib, she finds herself uncomfortable with him. Jibran reveals this position of a woman. Selma being a woman faces the same problem. Jibran narrates a woman after her marriage as:

(Not the Arabic text as the transcription is not clear)

She is neglected by her husband and Selma's hopes and prayers go in vain and turn into sadness. Her husband spends his days in pursuit of sexual satisfaction with other poor women. Weak Selma's life is snatched by this agony. It is a presumption that a woman is to a nation as light is to a lamp. She has not kind of status at all even she is deprived of her existence as a woman. She has to sacrifice her life. Marrying Mansour Bey Galib, she becomes a prisoner for life- a life of grief and misery. She sacrifices all aspects in the patriarchal society. Selma understands better the relationship between husband and wife. She knows a woman's place in society and the spiritual diseases and corruption which threatened marriage life but she has no alternative to alter her fate because she is a woman dominated by men made society, the patriarchal society. So she is

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85 Jibran Khalil Jibran, Al Ajnha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p 87
86 Ibid, p.93
unable to free herself from slavery. Though Jibran tries to make her a rebel against this system but she denies doing that as she replies the reason as:

(Heaven placed in my hand a cup, full of vinegar and gall; I forced myself to drink it in order to know the full bitterness at the bottom until nothing was left save a few drops, which I shall drink patiently. I am not worthy of a new life of love and peace; I am not strong enough for life's pleasure and sweetness, because a bird with broken wings cannot fly in the spacious sky. The eyes that are accustomed to the dim light of a candle are not strong enough to stare at the sun.)

Selma is treated as an enemy by her husband because she was unable to give him a child from five years of their marriage life. Her husband treats her as this is her fault alone. Without giving condolence to her like an ideal husband he even considers her an enemy. To become a mother is any woman's hope and desire. She herself suffers the necessity of that moment. Moreover, the wish is not her own. Unless God blesses her, she cannot give birth any child. Her husband does not understand this truth. Without any hesitation he imposes the fault upon her and it is because of in every time a woman is seen low and mean in patriarchal society. So in this novel the theme of harm of patriarchy is observed.

87 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsoun, Beirut, Lebanon, p. 124.
4.4 Liberal Feminism

Liberal feminism views liberation of women as the freedom to determine their own social role and to compete with men on terms that are as equal as possible. Every individual is engaged in constant competition with every other in order to maximize her or his own self-interest, and the function of the state is to ensure that such competition is fair. It does this by enforcing equality of opportunity. The liberal does not believe that it is necessary to change the whole social structure in order to affect women's liberation. Individual woman may liberate themselves long before their status is attained by others. It seeks to copy the liberal principles of justice, liberty and equity to women, without questioning male power.

The theme of liberal feminism can be observed in the novel ‘al Ajniha al Mutakassira’ written by Jibran Khalil Jibran. Here the novelist has been able to show the lack of justice, liberty and equality to woman. Selma Karamy, a young twenty years beautiful and innocent woman in North Lebanon, is the symbol of the Oriental Women and she suffers the quality of justice, liberty and equality in that society. She is deprived of her justice. Justice is for all. Law and constitution are made for the human beings to be benefitted from them. Men and women are equal in their right and justice. But Selma Karamy is unable to receive her justice. Against her will, she has to accept the marriage proposal offered by Bulos Galib, a Christian religious Bishop in their society, for his nephew Mansour Bey Galib. She has to bow her head in front of Bulos Galib. He shows his power of a religious Christian bishop without doing any justice to this innocent girl, Selma Karamy. Her father, Farris Effandi Karamy, even, has to bow his head by this injustice of the bishop. Selma Karamy has no liberty at all. She is as like the commodity of the house of her
husband. Whenever, he wishes he uses, whenever no need she is thrown away like the old furniture into a dark corner of the house. She has no liberty to choose an ideal life partner whom she loves much. Her misery is her liberty. After knowing the bad characters of her husband and the uncle of her husband she is unable to divorce her husband. If she would have liberty then, certainly, she would divorce this type of husband. If she would have liberty, she would live an ideal life in that society. As Selma is the symbol of the Oriental Women of the then North Lebanese society, it is very clear that woman like Selma has no social liberty. She faces the equality problem also.

Though, by nature, human beings are equal in the society-either it is man or woman or male or female. But in the society where woman like Selma Karamy lives, patriarchal society does not consider woman as equal to them. Though bodily and mentally Selma is strong in that society but in the case of right, power, will and freedom she is not considered equal of a man. She is considered a weak person. What a society this is! Religious heads like the bishops can do according to their will because they have religious power, but woman like Selma cannot show her power. Even, she does not receive the status of equality. For that reason, she laments that she is an oppressed woman, her wings of hope is broken, she lives in the dark prison of life. She tries to reduce her misery in the prayers to God objecting him but her God remains unmoved. Selma’s beautiful life before her marriage turns into in life of complete misery in that society losing all her justice, liberty and equality for a woman to survive.
4.5 Marxist or Socialist Feminism

This type of feminism improves intellectual understanding of relations between class and sex. It points out that women are often looked at and treated as property of man. As such, a woman's position is reduced to that of a commodity meant to be used and disposed. It advocates the economic independence of women. It regards the class system of capitalism as the only one cause of women's oppression. According to it, women's oppression is deeply embedded in existing social and economic structures. Socialist feminism is not against male domination alone, but against systems of exploitation which disempower women, it means both against patriarchy and capitalism.

The theme of harm of excessive wealth can be observed in the novel ‘al Ajniha al Mutakassira’. Selma's father Farris Effandi Karamy has the excessive wealth. We have seen that this wealth becomes the curse in her life. In her society, she with her father was living happily. When she reaches the age of twenty a greedy eye notices her. A greedy man as well as a Christian religious bishop, Bulos Galib notices her father's wealth. To capture this wealth he makes a trick and lays a trap for that. As he is the most powerful man in that society, he does according to his wish. Becoming greedy he gives a proposal to Selma's father to marry her for his nephew Mansour Bey Galib, a wicked man in nature. Her father had no power to oppose this proposal. So, unwillingly he grants it and Selma has to marry with this bishop's nephew, Mansour Bey. After marrying her, he neglects her father and desires for his death so that he could inherit of the wealth left by this gentleman. Their aim was not to marry Selma as their wife but to capture the wealth. So for her father's wealth, Selma has to sacrifice her life even accepts the death. Selma laments as:
My father's wealth has placed me in the slave market and this man (Mansour Bey Galib) has bought me.

This wealth is the curse of her life. Her oppression begins for this wealth and ends taking her life away. When Selma's father dies in his solitary home the Bishop and his nephew capture the wealth as pre planned and Selma becomes a dark prisoner in the prison of oppression. The novelist justifiably says:

*The Almighty Dinar which the people worship becomes a demon which punishes the spirit and deadens the heart. Selma Karamy was one of those who were victims of their parents' wealth and bridegroom's cupidity. Had it not been for her father's wealth, Selma would still be living happily.*

4.6 Objectives of ‘al Ajniha al Mutakassira’

Objective is “*something that one's efforts or actions are intended to attain or accomplish the purpose, the goal or the target.*”

Objectives are “*the basic tools that underlie all planning and strategic activities. They serve as the basis for creating policy and evaluating performance. A specific result that a person or system aims to achieve within a time frame and with available resources. In general, objectives are more specific and easier to measure than goals.*”

Jibran Khalil Jibran aims many objectives in the novel ‘al Ajniha al Mutakassira’. In feminism point of view there a various objectives in the novel. The major objectives in feminism point of view are abolition of the lawless dominance of Christian religious heads, emphasis on women's rights, and imposition of the superior and eternal law for the human

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89 Ibid, pp. 75-76.
90 http://dictionary.reference.com/browse/objective, date: 31/03/2014
91 http://www.businessdictionary.com/definition/objective.html, date: 31/03/2014
society and abolition of gender discrimination. These major objectives are highlighted below:

4.6.1 Abolition of the lawless dominance of Christian religious heads

The prime objective of the novel ‘al Ajniha al Mutakassira’ is the abolition of the lawless dominance of Christian religious heads. Jibran Khalil Jibran, the novelist, has described the complete destruction of the lives of Selma Karamy, Farris Effandi Karami and Khalil Jibran by the lawless dominance of the Christian religious heads in Lebanon. Selma and Jibran did not able to express the freedom of love in that society due to the tyranny of the Christian religious heads. Bishop Bulos Galib and his nephew Mansour Bey Galib converted Selma’s life from a simple living to the life of a prisoner because no one had the ability to stand against their dominance. Jibran mentions the reason of the Bishop’s lawless dominance as:

He makes the people believe that he is kind and noble. He is the head of religion in this land of the religions. The people obey and worship him. He leads them like a flock of lambs to the slaughter house. The common people obeyed the Bishop’s every demand and blindly worshipped him as the head of the religion. As a result, he did whatever he wished in life. Bishop Bulos Galib and his nephew Mansour Bey Galib had that kind of religious power that “the people of Oriental nations place trust in such as they—wolves and butchers who ruin their country through covetousness and crush their neighbours with an iron hand”.

This was the common matter all over Lebanon. If someone tried to protest this he did not able to remain in good standing and reputation. His eyes were pierced and his hands were cut off. Jibran describes the power of the Christian religious heads towards common people in Lebanon as:

92 Jibran Khalil Jibran, *Al Ajniha al Mutakassira*, Muassasah, Bahsun, Beirut, Lebanon, p. 96-97
In Lebanon, no Christian could oppose his bishop and remain in good standing. No man could disobey his religious head and keep his reputation. The eye could not resist a spear without being pierced, and the hand could not grasp a sword without being cut off.

Selma Karamy was living a humble life with his father Farris Effandi Karamy. Her father was a wealthy and kind hearted man. He did not harm anyone in his society. As he had no will power, people lead him like a blind man. Selma also had the same characteristics. Though she had pride and intelligence, she obeyed her father in everything. Jibran mentions the lack the qualities for both Selma and her father as:

people of that kind are usually miserable and oppressed because they are not clever enough to save themselves from the crookedness of others.

Bishop Bulos Galib discovered the secret of the simplicity and foolishness of both father and daughter. So, he dreamt Selma for his nephew Mansour Bey Galib. One evening he sent a messenger to Farris Effandi’s house to come him with the messenger. Selma's father, leaving Selma and Jibran on the dinner party, came to Bishop's house and unwillingly accepted the demand of his daughter's marriage proposal to Mansour Bey Galib. Selma's father knew that Mansour did everything publicly. He spent his days in pursuit of sexual satisfaction. He was a swindler who walked proudly in day-light. He was full of hatefulness and corruption. Knowing all the bad qualities of Mansour Bey Galib, Farris had no alternative except the acceptance of the marriage appointment. Selma's father knew the power of the Christian religious Bishops. Jibran discovered the reason of Selma's marriage engagement to Bishop's nephew as:

93 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 75.
94 Ibid, p.45.
Suppose that Farris Effandi had resisted the Bishop and refused his wish; then Selma's reputation would have been ruined and her name would have been blemished by the dirt of lips and tongues. In the opinion of the fox, high bunches of grapes that can't be reached are sour.  

So, being solution less, Farris became compelled to give her daughter to Mansour Bey Galib. After marriage, Selma was living a life of a prisoner continuously till the end of her death. She had no right and freedom at all in her husband's house. She was treated like a humiliated slave in the oriental society. Her unbearable sufferings caused her immature death. This pathetic result happened only due to the lawless dominance of the Christian religious heads.

In Christian societies one's wealth passed to his successor. Selma Karamy was the only daughter of Farris Effandi. So, she will be the inheritor of her father's wealth after her father's death. As mentioned earlier that Christian religious heads like the Bishops had the excessive power over the common people, Bishop Bulos Galib made a trick to capture the wealth of Farris Effandi. So, he proposed to marry Selma for his nephew only to obtain her father's wealth for his nephew. Jibran mentions the cause of the Bishop's cleverness as:

*The Bishop's choice fell on Selma, not on account of her beauty and noble spirit, but on account of her father's money which would guarantee Mansour Bey a good and prosperous fortune and make him an important man.*

So, though Mansour Bey Galib married Selma but his only intention was to capture the wealth of his father-in-law. When Selma's father died witnessing the sorrowful life of his daughter, Mansour possessed the wealth left by Farris and began to ignore the need of his wife, Selma completely. He did not care about her and he did not know how she spent her time. But he kept himself busy with those poor girls.

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96 Ibid, pp.73-74.
whom poverty has driven into the house of ill fame to sell their bodies for bread.

Bishop and his nephew were spending the days with merriment but Selma was spending her days in slavery. She laments for her own destruction as:

\[
\text{(My father's wealth has placed me in the slave market, and this man (Mansour Bey Galib) has brought me.)}
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Jibran mentions the harm of parent's wealth for their children in general and for Selma's family in particular as:

In some countries, the parent's wealth is a source of misery for the children. The wide strong box which the father and mother together have used for the safety of their wealth becomes a narrow, dark prison for the souls of their heirs. The Almighty Dinar which the people worship becomes a demon which punished the spirit and deadens the heart. Selma Karamy was one of those who were the victims of their parents' wealth and bridegrooms' cupidity. Had it not been for her father's wealth, Selma would still be living happily. 98

Selma's wealth passed to her husband automatically after their marriage. She had neither the right to possess her own wealth nor her husband respected her. In case of possession of the wealth, Selma lost her every right and opportunity to live happily in the Christian religious society. Bulos Galib and his nephew spoiled Selma's worth life for a mere purpose. She accepted her fortune without any revolt because she knew that her effort will be in vain to the lawless dominance of the Christian religious heads in her society. At last being helpless to his condition Selma prayed to God where she expressed the dominance of the Christian religious heads. She says:

97 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 81.
98 Ibid., pp. 75-76.
(Oh, Christ, I have chosen Thy Cross and deserted Ishtar's world of pleasure and happiness; I have worn the wreath of thorns and discarded the wreath of laurel and washed myself with blood and tears instead of perfume and scent.)

Selma declined to flee with Jibran to another country to enlighten their love because already she had chosen the life of sacrifice for their love. She accepted the dark prison for her life dominated by the Christian religious heads in her society in Lebanon. She says:

(Heaven placed in my hand a cup, full of vinegar and gall; I forced myself to drink it in order to know the full bitterness at the bottom until nothing was left save a few drops, which I shall drink patiently. I am not worthy of a new life of love and peace; I am not strong enough for life's pleasure and sweetness, because a bird with broken wings cannot fly in the spacious sky. The eyes that are accustomed to the dim light of a candle are not strong enough to stare at the sun.)

Selma's every dream was snatched away by the lawless dominance of the Christian religious heads. Selma was not the only victim for the Bishops but their dominance, probably, caused the death of her father Farris. He was a simple hearted man. He did not understand the cupidity of the Christian religious heads in the society. Though he gave his daughter to Mansour but he realized the future happening of his daughter. Selma's unhappy married life made him shocked but he did not able to rebel against the dominance of the Christian religious heads. He had no
alternative except to accept his daughter's misfortune. Jibran reveals his deep agony of their dominance in his dying moments as:

(The days of slavery are gone, and my soul seeks the freedom of the skies. And do not call the priest to my bedside, because his incantations would not save me if I were a sinner, nor would it rush me to Heaven if I were innocent.)

He considered his earthly days as the days of slavery due to the lawless dominance of the Christian religious heads.

Jibran witnessed the demise of both Selma and Farris Effandi closely as he was the regular visitor to their house. He observed the dominance of the Christian religious heads like the Bishops in the society. Their lawless dominance kept him away from fulfilling his love with Selma. Though he and Selma loved each other deeply but neither Selma nor Jibran became able to express their love publicly. When Bishop Bulos Galib compelled Farris to give his daughter to Mansour, at that time Jibran was unable to protest Bishop's demand. After her marriage, they met secretly in a secret temple once every month. When he offered the proposal to Selma to flee with him to another country, his proposal was rejected by her because either it was too late or she wanted to save her lover from the trick of the religious heads. Jibran's love remained unsuccessful till the end. They sacrificed their love in front of the mighty power of the Christian religious heads.

All these tragic happenings occurred due to the lawless dominance of the Christian religious heads. Through this novel the novelist Jibran urges for the abolition of the lawless dominance of the Christian religious heads like the Bishops in Lebanon.

101 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 108.
4.6.2 Emphasis on Women's rights

Jibran Khalil Jibran has expressed the objective of emphasis of women's power in the novel 'al Ajniha al Mutakassira'. In this novel Selma Karamy's pathetic character reveals many issues about the women's rights. In Lebanon, Selma lived happily with her father in a beautiful house till the arrival of Bishop Bulos Galib's messenger to her house. When her father returned home from Bishop's house, she understood everything. She discovered the secret trap of the Bishop.

Jibran mentions her pitiful condition as:

\[\text{The Bishop has demanded me from you and has prepared a cage for this bird with broken wings.}\]

She though understood everything but could not able to protest against the proposal of her marriage because she was a woman in that society. The Christian religious heads subdued women according to their will and demand. When Bishop was demanding Selma's hand for his nephew Mansour Bey Galib she fell in deep love with Jibran. They expressed love to each other and understood their deep feelings of love. Everything was going in their favour till the entrance of Bishop Bulos Galib to the matter. He snatched away Selma's freedom of love and her rights as a woman.

Selma's pathetic life started by the sacrifice of her love for Jibran and ended by the sacrifice of her early immature death. Selma was compelled to marry Mansour Bey Galib even after knowing the fact that her husband is a wicked person. She had no option left to select her husband according to her wish. She, a young woman of twenty, had to sacrifice her own life for other's enjoyment. Being a woman she had to

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bear the burden of her husband's harsh attitude. Jibran mentions the duty of a common oriental woman citing the condition of Selma as:

(She symbolized the oriental woman who never leaves her parents' home until she puts upon her neck the heavy yoke of her husband, who never leaves her loving mother's arms until she must live as a slave, enduring the harshness of her husband's mother.)

Here, it is very much clear that the oriental woman suffered from her own rights. She accepted her life as a slave in that society. This condition arose, probably, for the dominance of men to women. There was not any kind of women's rights and liberty. This was the common scenario in the Middle East countries especially in Lebanon. Selma discussed many issues relating women's rights secretly with Jibran in the temple after her marriage. Jibran mentions Selma's thinking about women's rights as:

_During the course of conversation Selma spoke of woman's place in society, the imprint that the past generation had left on her character, the relationship between husband and wife, and the spiritual diseases and corruption which threatened married life._

Actually, Selma shared her own condition with Jibran. She had the vast knowledge regarding the system of society for the treatment of women. She suffered from her own identity as a woman. She lamented for her misfortune as a woman to Jibran comparing the differences between man and woman. She says to Jibran:

_Sow تفكر بحرية و بحرية تتكلم و تفعل. سوف تكتب اسمك على وجه الحياة لأنك رجل._

(You can think, talk, and act freely; you can write your name on the face of life because you are a man.)

She could not think, talk and act freely because she was a woman.

To born being a woman is like a curse for the woman. The male treat

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103 Jibran Khalil Jibran, _Al Ajniha al Mulakassira_, Muassasah, Bahsun, Beirut, Lebanon, p. 79.
104 Ibid, p. 115.
105 Ibid, p. 81.
them as a commodity because they do not try to understand the reality of woman. Women are treated as a tool for the sexual satisfaction of men. They do not try to understand a woman from the inner qualities. Emphasizing the need of the actual understanding of women for men Selma urges as:

....they have not understood the hidden secrets of her heart, because they look upon her from behind the sexual veil and see nothing but externals; they look upon her through the magnifying glass of hatefulness and find nothing except weakness and submission.  

Society is based on both men and women. To build a nation women's participation is essential. Jibran compares a woman to a nation as a light to a lamp. He says, "A woman is to a nation as light is to a lamp. Will not the light be dim if the oil in the lamp is low?"  

But in reality women had no equal rights of men in the oriental nations. Selma Karamy was the victim of her parent's wealth. Through she was the successor of her father's wealth, but after the death of her father while she was in her marriage life she lost her wealth. The wealth automatically went to her husband. She had no right to her own wealth. She lived in that society where men were enjoying rights while women were kept away from the equal rights. The wealth came into her life as a curse. Her wealth pulled her away from a happy life. Selma laments that her father's wealth had placed her in the slave market and Mansour Bey Galib had bought her. In another occasion she says to Jibran as, "......you can live as a master because your father's wealth will not place you in the slave market to be bought and sold."

So, the deep wearies of Selma Karamy discovered the need of women's rights in the society. If there would have women's rights in the society, than Selma would not have become the victim in the hands of

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106 Jibran Khalil Jibran, Al Ajmiha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 115.
Bishop Bulos Galib and his nephew Mansour Bey Galib. Her father would live a happy life. Jibran would become able to get his lover.

The patriarchal society did not notice her pathetic situation. So, she objected to God for her misfortune in life. Being disappointed, oppressed and helpless in life she laments to God as:

ماذا فعلت المرأة يا رب فاستحقت غضبك؟ ماذا أنت من الذنوب ليتبعها سخطك إلي
آخر الدهر؟ هل اقترفت جرماً لا نهاية لقعت عليه ليكون عذابك لها بغير نهاية؟

(Oh, Lord, what has a woman done that hath offended Thee? What sin has she committed to deserve such a punishment? For what crime has she been awarded everlasting castigation?)

In the case of marriage women had no choice of their own. The holy marriage was considered like a mockery. Though Selma Karamy was physically and spiritually beautiful and intelligent, but these qualities had no value to Mansour Bey Galib. His only intention was to capture the wealth of Selma’s father by marrying her. Jibran narrates the position of a woman as:

أما الصبيان المنتقلات كالشمع نت منزل إلى نت منزل بعد وراءهم، ويظهر الأسئلة عنها يصير
نصيبيهن زوايا المنزل حيث الأظلمة والغيباء الطبيعة.

(The woman 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.)

Selma Karamy suffered from the actual love of her husband. After marriage, a woman desires that kind of person who always makes her happy giving the equal rights. But her husband Mansour Bey Galib was opposite to this quality. He neglected her after the marriage. He did not care her. Moreover, he did not know how his wife was spending the time lonely at his house. But he was busy with the prostitutes for his enjoyment. Even in this condition she could not able to divorce her

110 Ibid, p. 93.
husband because she had no right for it. Selma's marriage life continued for five years without any child. Though she was not a barren woman, but her husband considered her as an enemy. She digested the rough behaviour of her husband because she had no rights to leave his house. She was living a life of misery. She compared her husband's house with a dark cave and Bulos Galib and Mansour as horrible ghosts. Knowing that her misfortune will not be ended she lamented to Christ as:

(Oh, Christ, I have chosen Thy Cross and deserted Ishtar's world of pleasure and happiness; I have worn the wreath of thorns and discarded the wreath of laurel and washed myself with blood and tears instead of perfume and scent; I have drunk vinegar and gall from a cup which was meant for wine and nectar; accept me, my Lord, among Thy followers and lead me toward Galilee with those who have chosen Thee, contended with their sufferings and delighted with their sorrows.)

At last struggling with the life of slavery for five years she died giving birth a baby child who died just after his birth.

Though the novel is based on the tragic love of Jibran for Selma but Selma's character unfolds many unspoken truth of women's rights. Jibran emphasizes on women's rights through the character of Selma because he was a supporter of women's rights in the oriental nations of Lebanon.

4.6.3 Imposition of the superior and eternal law for the human society

Jibran Khalil Jibran urges the need of imposition of the superior and eternal law for human society to abolish the differences between sexes and classes. In the novel ‘al Ajniha al Mutakassisa’ he has shown the harm of class divisions and gender discrimination through the

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characters of Selma Karamy, Farris Effandi Karamy, Bishop Bulos Galib, Mansour Bey Galib and Khalil Jibran. The Christian religious heads like the Bishops were misinterpreting the teachings of the holy book for their own advantages. As a result, Farris Effandi lost his daughter Selma Karamy. Jibran lost his love and Selma sacrificed her life living a life of slavery as well as life of a prisoner. If there would have been the superior and eternal law for the human society, these souls would have been living according to their own freedom. Jibran has observed the situation of the people of the oriental society through his own involvement for the love affair with Selma. He discovers that there are class differences and sex differences in the societies. Christian religious heads were enjoying the respected and luxurious lives whereas the common people were sacrificing happiness due to the dominance of the Christian religious heads. He also observed that women were treated as a commodity for the religious heads in the society. The nephew of Bishop Bulos Galib, remained busy with the helpless prostitutes ignoring his wife completely in his house.

Selma's father Farris Effandi lived a unhappy life due to his daughter's sufferings caused by Bulos Galib and his nephew. Her mental sufferings increased his tension. He made himself free by his death from the life of slavery.

All these happened due to the lack of superior and eternal law for human being. In superior and eternal law everyone is equal and has the equal right and freedom. Though human civilization is very ancient but it has not become able to solve the problems of the human being. Jibran mentions the need of the superior and eternal laws depicting the defecting nature of the human being as:
Human being should live the spiritual lives and should avoid unnecessary luxuries. The aim of the soul is to the God but forgetting the actual aim of life people prefers the luxuries of life. Surprisingly, the religious heads prefers the worldly lives. Bishop Bulos Galib is one of them. He makes the people believe that he is kind and noble but he got everything secretly under the protection of his ecclesiastical robe and golden cross which he wore on his chest. His intention was only to take the advantage from the common people. Actually he was not only a thief but also a greedy person. He preached his Gospel to the common people on Sunday, but during the week days he himself never practiced what he preached. But he should have humble and kind. Dreaming for a prosperous fortune of his nephew he spoiled the life of Selma Karamy. Knowing the fact that Selma's wealthy father was a simple minded man, he compelled him to give his daughter to his nephew Mansour. This trick of the Bishop compelled Selma to a life of sufferings and misfortunes. This matter, probably, caused the early immature death of Selma. If the Bishop would believe in superior and natural law for human society, he would not like to ruin Selma's family.

In this world, it seems that everyone is busy only for his own purpose. The heads of the religion in the East are busy to oppress the common people for their own purposes. They misinterpret the religious books. They use the religion as a weapon to be benefitted for their own purposes. Jibran had the experience of the religious heads of Christian, Hindu and Muslim and felt the deficiency of the actual religious teachings in the East. Jibran mentions the role of the religious heads and the rulers in the East to the common people as:

The heads of religion in the East are not satisfied with their own munificence, but they must strive to make all members of their families superiors 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 and the Moslem imam and the Brahman priest become like sea reptiles who clutch their prey with many tentacles and suck their blood with numerous mouths.

Due to the scarcity of superior and eternal laws for human being Selma sacrifices her life for the Christian religious heads. Spiritual progress is very much essential for human being and it should be a rule for them. The religious heads of the religions should preach the real teaching and superior and eternal laws for the common people. After that, it will be possible to form a worldwide society of human being where there will have no sex differences and gender discriminations.

4.6.4 Abolition of gender discrimination

Jibran Khalil Jibran emphasizes the need of abolition of gender discrimination in his novel 'al Ajniha al Mutakassira'. Jibran noticed that women were deprived of their freedom. Being a woman Selma lived a life of slavery in her society in Lebanon. She had no right to choose her husband according to her will. She had no right to protest the harsh behaviour of her husband Mansour. Though her husband ignored her

113 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 74.
completely and remained busy with the poor prostitutes, she had no right to divorce him.

Selma Karamy lamented for the gender discrimination in the society. With the passing of time though the civilization is going advanced day by day but the condition of women is remaining same. In every period women are ignored from their rights. Jibran mentions the status and position of women through the ages as:

ان المدنية الحاضرة قد أنت مدارك المرأة قليلًا ولكنها أكثرت أوجاعها بتعليم مطابع الرجل.
كانت المرأة بالأس خادمة ضعيفة فصارت اليوم سيدة تعمة كانت بالأس عمياء تسير في نور
النهار فأصبحت مبصرة تسير في ظلامة الليل. كانت جملة بجهلها فاضحة ببساطتها فوريا بضعها
فصارت قبيحة بوقتها سطحية بمداركها بعيدة عن لبقل بمعارفها.

(Modern civilization has made woman a little wiser, but it has increased her suffering because of man's covetousness. The woman of yesterday was a happy wife, but the woman of today is a miserable mistress. In the past she walked blindly in the light, but now she walks open-eyed in the dark. She was beautiful in her ignorance, virtuous in her simplicity, and strong in her weakness. Today she has become ugly in her ingenuity, superficial and heartless in her knowledge.)

Women were oppressed in many ways. The priests of the religion as well as the rulers are oppressing them. Selma Karamy, the miserable woman with a broken heart, was oppressed by the Christian religious Bishop Bulos Galib and his nephew as well her husband Mansour Bey Galib. Selma was unable to free herself from slavery because of the gender discrimination. Though she imagined the real freedom and personal independence for her life in the last stage of her life, she was not able to fulfill her dream because she was a helpless weak woman. Though she imagined to rebel against old customs for her freedom and justice but she believed that she was weak. Gender discrimination made her weak. Jibran mentions the status of the oriental woman in the society as, "......

114 Jibran Khalil Jibran, Al Ajniha al Mutakassira, Muassasah, Bahsun, Beirut, Lebanon, p. 93.
she puts upon her neck the heavy yoke of her husband, who never leaves her loving mother's arms until she must live as a slave ... "

Being a woman she sacrificed her love. Though she loved Jibran but she did not become able to express it because her right will be rejected by the Christian patriarchal society. Moreover, they will like to blame her by the dirt of lips and tongues. Therefore, she chose a life of humiliated slave in the procession of miserable oriental woman.

A better society, a better nation or even a better civilization can be hoped through the abolition of gender discrimination. Jibran's novel 'al Ajniha al Mutakassira' teaches us about the need of the abolition of gender discriminations in all societies of the world.

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