

# University of Sindh Jamshoro



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**TOPIC:**

*In-depth analysis of Kahlil Gibran's work  
"On Marriage" and its concept  
in view of modern society*

## *Dissertation*

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## ***Dedication***

This research is dedicated to my adoring and kind “Family, friends and my dear Teacher” Who really encouraged and helped me through out my study. Few words are not enough which can express my expression; I am widely thankful of my fellows who encouraged me in this beautiful and learning journey enriched with knowledge of English literature.

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### ***Abstract***

To assess Khalil Gibran's interpretation and incarnation on "Marriage" from his classic masterpiece "The Prophet", I've examined his psychological perspective on the subject of marriage in the light of Sigmund Freud's psychoanalysis theory. The present paper depicts how Gibran perceives the ideation of marriage and ongoing conditions of unsuccessful marriages and increment on ratio of divorce.

**Key Words (let; love; make; fill; Individuality; Partnership; Supporter; Limits/distance; Sharing; Independency; Enjoying each moment)**

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## **Chapter#1 (Introduction)**

### **1.1. Introduction**

Legally marriage is union of two people as partners in a personal relationship but the societal definition of marriage is male-female relationship designed to produce children and successfully socialize them. Marriage comes in many forms; Polygamy, polyandry, monogamous and polygene etc... It is said that changes in nature of marriage influence changes in family dynamics as well as external affairs. The definition of marriage has varied from time to time as per the cultural norms of a particular society. In the words of Khalil Gibran, 'Marriage is like a temple resting on two pillars, if they come too close to each other they will collapse'. Khalil Gibran emphasizes that with the surging love, one has to maintain the distance as to keep the relationship intact. Too much time and closeness to each other decreases the value of love.

### **1.2. Rationale for the study**

Marriage holds an essential regard in the stability of society and at the same time it is the most overlooked subject in our society.

The traditional barriers do not let this subject to be highlighted as they label it as very sensitive and personal problem.

In the light of Kahlil Gibran's poetic-prose poem "On marriage", the social standing of a society where the clouds of traditional mindsets loom is a perfect axiom for the understanding of this subject.

### **1.3. Research Methodology**

This study will be about a poetic-prose poem "On Marriage" and its concept by Kahlil Gibran in the light of Descriptive Qualitative research through textual analysis, by applying psychoanalytical Criticism Theory by Sigmund Freud, and data will be gathered from various different sources, for instance books, supervisor's guidance, Library and Internet.

### **1.4. Research Question**

- 1) What is psychological approach of Khalil Gibran on Marriage with the yardstick of Sigmund Freud's psychoanalysis theory?**
- 2) Is there an Oedipus complex behind Gibran's bachelorship?**
- 3) Why Kahlil Gibran did not marry?**
- 4) What are the Reasons behind unsuccessful marriages in our society?**

## Chapter#2 (Methodology)

### 2.1. Sigmund Freud's Psychoanalysis Theory

Sigmund Freud came up with the strong theories in science and medicine that are still being studied all over the world. Freud was a neurologist who proposed many distinctive theories in psychiatry, all based upon the method of psychoanalysis including his works on id/ego/superego/, unconscious/subconscious/conscious, free association, trauma/fantasy, dream interpretation, and sudden outcome of jokes using a method of Tongue slip. "Freud remained a determinist throughout his life, believing that all vital phenomena, including psychological phenomenon like thoughts, feelings and emotions, ideas are rigidly determined by the principle of cause and effects experienced in life.



#### **Sigmund Freud (1856 – 1939)**

Freud was an Austrian neurologist and the founder of psychoanalysis, He is regarded as one of the most influential minds of the 20th century, And also a controversial figure who created an entirely new approach in understanding of the human personality.

Sigmund Freud's family moved from Freiberg, When he was young, Moravia to Vienna where he spent most of his life. His parents taught him at home before sending him in school, later he was graduated in Summacum Laude. After studying medicine at the University of Vienna, Freud worked hard and gained respect as a physician. Through his work with most respected French neurologist Jean-Martin Charcot, Freud became fascinated with the emotional disorder known as hysteria. Later, Freud and his friend and mentor Dr. Josef Breuer introduced him to the case



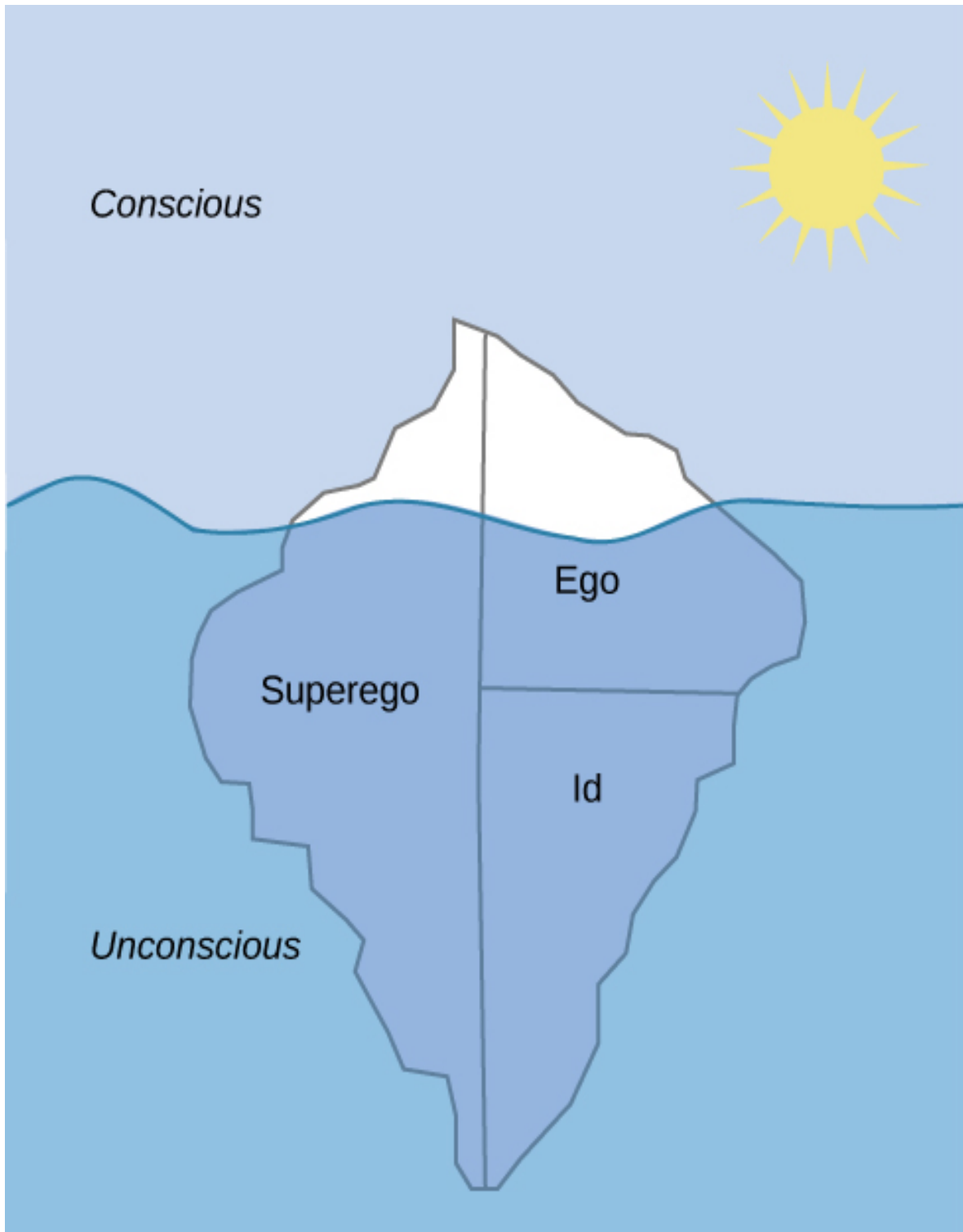
study of a female patient known as Anna; her symptoms included a nervous cough, tactile anesthesia, and paralysis. After the study of case and Over the course of her treatment, the woman recalled several traumatic experiences, which later on Freud and Breuer contributed to her illness.

The two physicians doing work as an archeologist dug the ground of her past realities and placing those incidents in front of Anna, they both concluded that there was no organic cause for Anna's difficulties, but after the graceful presentation of her ordeals, her temper mellowed down. Later on Freud and Breuer published the work *Studies in Hysteria* in 1895. It was Bertha Pappenheim herself who referred to the treatment as "the talking cure."

Later works include *The Interpretation of Dreams* (1900) and *Three Essays on the Theory of Sexuality* (1905). These works became known to world and were very famous, but Freud's theory of psychosexual stages has long been a subject of criticism and debate. While his theories are often viewed with complications, Freud's work continues to influence psychology and many other disciplines still, even to this day.

## Psychoanalysis Theory

*Diagram:*



**The psychoanalysis theory has beautifully defined by Freud consisting three different stages which are as under:**

## **Id**

The id according to Sigmund Freud is the part of the unconscious that seeks pleasure and amusement. His idea of the id explains why people act out in certain ways, when it is not in line with the ego or superego. The id is the part of the mind, which grasp all of human's most basic and primal instincts. It is the impulsive, unconscious part of the mind that is based on desire to get immediate and pleasurable satisfaction just like kids. The id does not have a hold on any form of reality or consequences. Freud understood that some people are hijacked by the id because it makes people engage in need satisfying behavior without any concern to what is right or wrong. Freud compared the id and the ego to a horse and a rider. The id (Horse) is directed, ordered and controlled by the ego (rider). This example goes to show that although the id is supposed to be controlled by the ego, they often interrelate with one another according to the drives and motifs of the id.

Freud defined the id as the part of the mind "cut off from the external world" or basically a man who posses quality of Id, he/she alienates him/herself from this world and do whatever they want to do without any fear of society's concerns and irrelevant logics. a man has a world of perception of its own. It detects with extraordinary acuteness certain changes in its interior, especially oscillations in the tension of its instinctual needs, and these changes become conscious as feelings in the pleasure-unpleasure series. It is hard to say, to be sure, by what means and with the help of what sensory terminal organs these perceptions come about. But it is an established and produced fact that self-perceptions and feelings of pleasure-unpleasure govern the passage of events in the id with force. The id obeys the uncontrollable pleasure principle".

Psychoanalysis was founded by Sigmund Freud (1856-1939). Freud believed that people could be easily cured by making conscious their unconscious thoughts, memories and motivations, thus gaining "insight". The aim of psychoanalysis therapy is to relieve repressed emotions and experiences faced throughout the life with many core issues, and i.e. make the unconscious conscious.

Psychoanalysis is commonly used to treat depression and anxiety disorders. Only with the help of having a catharsis (healing) on bad experiences can the person be helped and "cured".

## **Ego**

In order to be a realistic and to understand the facts with behaving accordance to the facts here on earth, one has to be in position of ego that is responsible for creating balance between pleasure and pain.

It is quite difficult for all desires, aims, and wants of the id to be met and the ego realizes this but continues to seek pleasure and satisfaction. Although the ego does not know the difference between right and wrong, it is awareness that not all needs can be met at a given time.

The reality principle is what the ego operates by in order to help satisfy the id's demands as well as compromising the reality. The ego is a person's "self" composed of unconscious desires. The ego takes into account ethical, moral and cultural ideals in order to balance out the desires originating in the id. Although both the id and the ego are unconscious, the ego has near contact with the perceptual system.

The ego has the function of self-preservation, which is why it has the ability to control the instinctual demands from the id. The ego is ultimately derived from bodily sensations, chiefly from those springing from the surface of the body. It may thus be regarded as a mental projection of the surface of the body, representing the superficies of the mental condition.

## **Superego**

The superego, which grows around age five or six, co-operates with the morals of society. Freud suggests that the superego is what gives permission to the mind to control its impulses that are looked down upon morally. However same morals which are already decided by the society.

The superego can be considered to be the conscience of the mind because it has the ability to distinguish between realities as well as what is right or wrong. Without the superego Freud suggests that people would behave with aggression and other immoral and unethical ways because the mind would have no way of understanding the difference between right and wrong, true and false. The superego is considered to be the "consciousness" of a person's personality and can overtake the drives from the id. Freud separates the superego into two separate categories; the ideal self and the conscious. The consciousness possesses ideals and morals that exist within society that restrict people from acting based upon their internal desires. The ideal self possesses images of how people may behave according to society's ideals. In simple way, person who posses this quality have no emotions, feelings and respect for common people but the society in which he/she is living. They may become so much artificial and fake just to make society happy.

A man with this quality every times overshadows his personality in order to look so good in the society.

## **2.2. Psychoanalytic Criticism**

Psychoanalytic criticism acquired the methods of "reading" employed by Freud and afterwards compelled many different theorists to clarify and interpret texts. It declares that a literary text which contemplates from hidden memories and emotions or dreams expresses the secret unconscious desires and stress and uneasiness of the author, that a literary work is a demonstration of the author's own obsession. One may psychoanalyze a particular personality

within a literary work, but it is often assumed that all such characters and personalities are presentation of the author's psyche. Like psychoanalysis itself, this critical attempt seeks proof of unresolved emotions, repressed desires, thoughts, psychological conflicts, iniquity; The writer's own childhood wounds, family life, sexual conflicts, neurosis, and such will be traceable within the content of any content in the literary work. But psychological data will be projected indirectly, through ideas such as "symbolism" (the repressed object represented in personification). Despite the significance regarding the author here, psychoanalytic criticism is similar to New Criticism in not concerning with "what the author intended." But what the author never aim or mean (that is, oppressed desires) is persuaded. The unconscious data has been twisted by the inspection of conscious mind.

### **2.3. Textual Analysis of Prose-Poetic Poem “Marriage” in ‘the Prophet’ by Kahlil Gibran**

Kahlil Gibran has used the approaches of personification, similes and imagery. He has stressed on independency of couples that they must not depend on each other for everything, but instead they should let there be spaces and in their togetherness. Personification has a very soft and significant link in this poem. The whole poem is based on approx 4 Stanzas, each stanza posse's amalgamation with each other. Marriage, which is eternal in the mind of God, must not be superintended in order for its mystery to be in support with what God and man have established as ideals. The usage of imagery objects like the strings of a lute, pillars of temple and trees in the forest, drawn from everyday life, has been encountered frequently throughout Almustafa's concept of marriage. With a little effort and present stage interpretation skills, following are the analysis of poem considering each stanza.

In the very beginning of the stanza Mustafa in response to query on marriage being asked he has emphasized on the facts of marriage. He says, Togetherness after marriage is eternal and immortal even when at the time of death, you both have to be together as a life partner. just like

before the birth you were created for each other, the relation, link, emotions, feeling, love, care all things will remain same even after death.

In second stanza he has averred on sustainability and what one should do and shouldn't in order to have a successful marriage relationship. He says Maintain spaces between each other, leave each other, and don't be so sensitive and conscious for each other because consciousness for each other all the time can lead to distraction and one cannot fully focus or concentrate on a particular thing. He further says with this affection of air from paradise delights. He also says that loves each other but don't go on too extreme level so you become hopeless, leave your souls just like waves of sea, let them enjoy every moment as there can be a large circle of friends and families except you.

Third stanza deals with independency, one is completely independent, he/she is responsible for his/her doings, aims and decisions. Fill each other life's blank but do not be a master of blank. You both are free to earn money by yourself, do not rely on each other but always be there in need and necessities. There is an individual existence, you can live without each other and you should in order to excel in life's larger purposes. just like strings of guitar being alone but at the same time with the help of each other they create amusing and mesmerizing music.

Fourth stanza revolves around catharsis that share your feelings, but do not ever be a master of one's feeling, thoughts, aims, choices or decisions because only life and death itself are masters of your soul because you have no control on other's life and death but the themselves are masters of it. Be together in every step of life but also maintain some distance so if one dies or go far away from you, you don't morn or regret as you are used to distance.

## **2.4. Psychoanalysis on Gibran's concept of Marriage:**

Most often, according to Sigmund Freud in (An Outline of Psychoanalysis, Vol. XXIII, 1975) narcissistic sort of choice according to Ego ideal, results in romantic love. One attributes to one's entity of love such nature and perfection which one would like to acquire. Women are more inclined to narcissistic type of choice, seeking in man narcissistic ideal they wanted to accomplish, while men tend more to analectic type of choice, looking for a mother in a woman. Gibran was more close to his mother and often puts glimpses of his mother in various interested women paintings. Women can love only such men who possess similarity from childhood. Women are, according to Sigmund Freud, egoistic and they prefer more to be loved than to love. The most egoistic women are among who are the most attractive for men, not only because egoistic women are usually smart but also because they acquire particular structure of personal elements. They are full of self appreciation, ready to protect their Ego from anything which may decrease it, which attracts persons with less amount of personal egoism. (P.89 on Narcissism, XIV, 1975.). Exactly this is what their charisma is made of. They want a companion who will give them love, care and attention. Actually, they can be happy only with a companion who is much less narcissistic than their selves and who is ready to love and admire them much more than they are able to give it back. However, there is a way for narcissistic women to overcome their self love, to separate a part of sex drive from themselves and give it to the object. It happens when they deliver a child. They are ready to love and provide whole attention to it as they used to do once with themselves because in parents, affective attitude towards their children "their personal narcissism is resuscitate and repeated". It usually happens when a young man falls in love seriously for the first time with a mature woman or a girl with an elderly man in a place of authority. Just like Gibran falls in love with elderly mature Haskell and she was at that time on a big position where she was also able to help Gibran financially.

A man, especially, aims for someone who can represent his mother's picture, which has been dominated in his mind from his childhood. Accordingly, if his mother is still alive, she may well resent this new version of herself. (Oedipus complex)."p. 151, 152, Three Essays on Theory of Sexuality, 1997" so it can be said that a little effect of oedipal complex Gibran had.



The greater the barrier to the realization of his love, the more he will imagine and value her. In some cases this is so crucial condition, that a man will reject a woman unless she belongs to another man, it can be a father/ husband. She must be unreachable and a central feeling must never be one of security. This is why a man's love dies out once all the barriers are overcome. In an adult's consciousness, a mother is regarded as sacred and ethically a pure person. Child has some wishes from his childhood when he secretly desired his mother although he could not even have her. It also projects a type of Oedipus complex. A boy hates his father and again desires his mother whose act of unfaithfulness he cannot always recognize and forgives. Everything in nature sings the songs of mother. The sun is the mother of earth and provides it its nutrition of heart, it never abandon the universe at night until it has put the earth to sleep mode. She is the source of love, sympathy, care, forgiveness and mercy, and the relationship between Kahlil Gibran and his mother was kind of similar. Talking about Marriage he says that it requires sharing and togetherness while keeping space, love, Oneness and unity. These elements are central themes which force people avoiding the egoism inside them. Marriage requires sharing and intimacy not domination. Gibran's brief argument on divinity of marriage and togetherness till death are summarized in following verses: **You were born together, and together you shall be forevermore. You shall be together when white wings of death scatter your days.** ("Text: The Marriage")

## Chapter#3 (Literature Review)



### 3.1. Gibran and his thoughts

Gibran sees the world as a planet which lacks love, peace and care. According to him the world is ethically and morally deformed; He wants to suggest and preach people how to get rid of evil and vices deeds which they found themselves after the experience of 1st war's destructive power and its conclusion. After the First World War (1914-1918) and the terrible episode of it, societies became truly influenced by the violence, psychologically as well as spiritually. The study apparently also draws on Gibran's understanding, readings, thoughts, and observation through the years. It is inspired by Biblical literature, Christianity, Sufi mysticism, Hinduism and Buddhism. But we can also observe the influence of the Romantics and Transcendentalists on him. Critics agree that *al Nabi* is somehow autobiographical poetic-prose poem. There are critics like Najjar, who claims that Gibran's idealistic symbolic message of balancing Eastern spirituality and Western thoughts were not appealing to human suffering around the world, but many critics also beliefs that "The Prophet" possesses charm to attract, transmit and absorb the knowledge from it, this book also compels its readers to think, act and share. Readers have found themselves returning to *An Nabi's* pages to reabsorb its knowledge and wisdom. Its beloved poetry is commonly read and sings at weddings and funerals throughout the world. The Chicago Evening Post Literary Reviewed that,

**Al Nabi: Truth is here truth expressed with all the music and beauty and idealism of a Syrian.**

The words of Gibran bring the beauty and the majestic rhythm of Ecclesiastes into one's ears. For Khalil Gibran had always dared neither to be an idealist in the age of cynics nor to be concerned with simple truth, where others devote themselves to cleverness.

Gibran told his nearest friend Mikhail Naimy: **"I shall be happy when men shall say about me what they said of Blake: 'he is a madman'. Madness in art is creation. Madness in poetry is wisdom. Madness in search for God is the highest form of worship"** (Naimy, 1950, p. 89).

The reflection of Gibran's ideology and thoughts in "The prophet" might be the cause of its popularity.

### **3.2. Brief Introduction of The prophet "Al nabi"**

The book introduces Gibran as a writer of prophetic vision who preaches and shares his spiritual sensitivities amongst listeners and his readers. It depicts the journey of a banished man called Al Mustafa; in the Arabic language it means the chosen one. As he prepares and tries to go back to the isle of his birth, he is wished by people to offer the Orphalese, The most obvious, Gibran himself is speaking through the mouth of Al-Mustafa preaching various commandments, disciplines, customs, and traditions. The people gather around him, and Almitra, the seeress, and many different commoners asks him to give them of his truth and show them a true face of the world and the man's spiritual insights in twenty-six poetic sermons (poems) are his gifts to them. As a wise and an experienced man of great vision, Al Mustafa teaches moral and spiritual values, the mysteries of life and timeless wisdom about the human experience i.e. House, marriage, children, work, friendship, pleasure, clothes, and death.

The Prophet has a depiction of reflection to Gibran's efforts to unite various faiths, beliefs and religions. Gibran himself revealed that An Nabi wrote him instead of him writing An Nabi. Behind Al Mustafa's global vision of a universe which could be healed by the power of love, respect and unity, there is also an underlying theme of the unity of all religions and the essential oneness of humanity and its unity amongst them. Gibran projected a universal humanist message and truths relevant to all cultures and times.

### 3.3. Key words

The most important factor in any relationship is **love**. Love has no concern with compromise at all, this is totally misconception only to run any crippled relationship. Loving one another makes one another happy all the time, less frustrated, depression less, there is no chance occurrence of anxiety. "**A successful marriage requires falling in love many times, always with the same person.**"**Mignon**" Making one another happy and accepting what and how the other is, and giving one another a free will also determines the success of any relation.

**Fulfilling** one another's wishes and aims, giving appreciation and lauds to their **individualism**, thinking and attitude, trying to make every single run on the crease with the help of **partnership**, **supporting** each other in need, precisising the **limits** and maintaining the **distance** so that they can easily live a healthier life with their absence, and the most important element, **sharing** whatever is important as sharing is caring and caring also determines the position of relationship.

With all these elements putting inside the marriage, couple can set a precedent (which unfortunately in our society is missing) they can have a better life experience, **enjoying each moment** which may have a positive and fruitful impact on upcoming children's id and upbringing, as they eventually become the productive assets of any developed society.

## Chapter#4 (Data Analysis)

### 4.1. Kahlil Gibran and his relationships

Critics and writers who wrote about Gibran and those who knew him closely, like Michael Naimy and Amin Rihani, pointed out that Gibran had intimate relationships with many women. Gibran's association with American women had an impact on his opinion about women in general and Lebanese women in particular whom he is seemed to criticize as not being open enough to the world. About this phenomenon he once wrote: **"Dinner parties every Friday at Mrs. Ford are very much delightful. At them I can do, or say whatever I wish. "Annie, p.621, 1970, Southern Printing Company."**

What women used to attract and seek intention to him were not only kindness and purity but also courage and intelligence and the love of life and its glorified pleasures, that he was unable to find and also one of the reason not marrying any woman. He described his projected "Ideal Woman" as being a mixture of Beatrice and Messalina. Beatrice being Dante's protagonist and pure love in the divine Comedy where as Messalina a Roman Empress famous for her lust and political intrigues. As for the women who were very much close to Gibran, Although Khalil Gibran had affairs with various women, but he remained a bachelor all his life. It is also believed that after returning from Paris in 1910, he proposed to Mary Elizabeth Haskell, but she refused the proposal because of their age difference. Instead they remained close friends for life. Following are the names and their relationship with Gibran

#### **Sultana Thabet:**

A young beautiful widow Gibran met in 1901 when he was back to Lebanon to study Arabic. He was only seventeen years old. They exchanged letters for fourteen months till she died at the age of 22. Her friends sent Gibran a silk scarf which belonged to her and also 17 love letters she had written to him but never sent. Gibran was deeply affected by this amazing gift enriched with

emotions and feelings. while responding he argued: **"You cannot imagine how deep was my sorrow. Why didn't she send them to me before? "Ferzli, p. 48."**

Putting this incident into account, the author concludes that relationship of Gibran with Sultana Thabet was a platonic one because Lebanese society at this time did not allow men and women to mix freely, nor even they were permitted to send letters to each other. conservative society became a reason which created hurdles between Gibran and Sultana, because he missed the emotions she was feeling for him he was unable to understand the love otherwise he may got married to her if he would have realized on the time.

#### **Emilie Michel or Micheline:**

The most attractive teacher few months older than Gibran whom he met in Boston in 1904 and he painted a picture of whom numerous times. She was the "personification of femininity" and their love relationship was shifted into a friendship when Micheline married in 1914. When Gibran was in Paris studying with Rodin, Micheline came to confront him a number of times. He never proposed to marry her but they always remained on good terms. Another impact occurred on Gibran's mind when she got married and from this point of view it can also be considered why he was unable to proposed to marry her.

#### **Mary Khoury:**

Woman Whom he met during his first years in New York. She was the one who was a reason behind his inspiration of a literary piece: Gibran disclosed what he felt for her by saying: **"Will you be satisfied with the love of a man who considers love a friend and who refuses it to be a master? Will you accept me as neither a friend who does not enslave nor wishes to be a slave? "The Enchanting Fairy, p.55."** because he did not received a positive response of his metaphorical offer of marriage, He once again remained unmarried.

### **May Ziadeh:**

After getting his book published named "Broken Wings" in 1912, Gibran started corresponding with the famous Lebanese writer May Ziadeh who was also a leader of Women's Liberation in the Arab World. Gibran and May Ziadeh also exchanged numerous letters till Gibran died but they never met personally. Biographers of May Ziadeh agree that she loved Gibran infinitely. This was clearly apparent in her passionate letters which she wrote to Gibran. When she died they found a photo of Gibran among her diary on which she had written: "This has been my unhappiness for years". As of Gibran he never wanted to get tied to a particular woman only in The "Blue Flame" The Unpublished Love Letters of Kahlil Gibran to May Ziadeh, he wrote to her once: "I know that a little love does not please you. I also know that a little love does not please me either. Neither you nor I are satisfied with little. We both want much. We both want everything. We want perfection." Longman, p.176, 1983."

From this point of view idea of not marrying any woman is also shown. Gibran considered that love after marriage can become a little day by day and that he don't want, he want much and much more being separated as he mentions in the poem,

**‘Marriage is like a temple resting on two pillars, if they come too close to each other they will collapse’. "Marriage, p. 12, The Prophet, 1923."**

## **Mary Haskell:**

The very dearest woman to Gibran whom he met in 1904. After he came back studying Arabic in Beirut, He was then become 21 years old and she was 31. She used to run a boarding school for girls in Cambridge. Mary recognized Gibran's unique literary and artistic talents from the beginning and also proposed to become his provider of financial security throughout life and He accepted that offer. Their friendship and platonic love was unknown to many until the discovery of their conformity which lasted 27 years until Gibran died in 1931.

In one of the 325 letters he wrote to her he said: "Beloved Mary, God has given me much through you. How blessed it is to be with one of God's hands. And how lucky, how more than fortunate I am to know that hand and to touch it and to take from it. It is so good to be a little willow on the bank of a great river".

According to Ferzli, Mary's care for Gibran made him feel a man with resurrection, especially after he had suffered loneliness and poverty throughout his life in a foreign land with no close companions except his sister Mariana. Moreover, the author describes Gibran's love for Mary as a amalgamation of a lover's love and of love towards a sacred mother. Mary Haskell was the only woman he proposed to marry despite the fact that he was very much opposed to the institution of marriage. She was his "angel", his "beloved", and when he wrote the following thought he was probably contemplating her memories:

"Women opened the windows of my eyes and the doors of my spirit. Had it not been for the woman-mother, the woman-sister and the woman-friend, I would have been sleeping among those who disturb the tranquility of the world with their snoring. "Ferris A, New York Bantam Books, 1970."

Some biographers assert that these two were lovers but never married because Haskell's family's objection. Other evidence and proofs from many sources also suggests that their relationship never was physically consummated. Gibran and Haskell were engaged but shortly Gibran called it off. Gibran was not intended to marry her while he had affairs with other women. Haskell later married to another man. while she continued to support Gibran financially as well as using her



influence to advance his career. Yet the age difference and class system became a reason of unmarriage. She was like a mother to him, supporter, lover, caretaker, every single quality the mother possesses, she has each and every single quality of mother and that attracts him, and though after several reasons of opposing the marriage and getting connected with knot, he proposed an offer to marry him. Before this offer could have come into the real shape, Gibran died. I think of you today, beloved friend, as I think of no other living person. And as I think of you. Life becomes better and higher and much more beautiful. I kiss your hand, dear Mary, and in kissing your hand I bless myself. "Letter on Christmas, Gibran"

Gibran told Mary Haskell of his desire to satisfy the spiritual hunger of the world as: Mary, The world is hungry, and I have seen and heard the hunger of the world.

Mary Haskell promised Gibran that "In our darkness and in our weakness we will open it, to find ourselves again and heaven and earth within ourselves. "Haskell, p.99, Man and poet, 1923."

#### **4.2. Reflection of poem in today's society**

The various unresolved conflicts between relationships and their reasons can be seen through the neglected elements enriched in the poem. Through this poem one can have the larger perspective about what to do and how to do while being in a relationship.

In our society It can be widely observed that there are various elements in any form of relationship like divorces, hatred, envy, insecurity, complexity and multiple reasons behind these impacts are dependency, skepticism, beauty and having no future planning or control on delivering babies.

### **4.2.1 Unsuccessful marriages and their reasons**

There are multiple reasons behind failures of any relationship. The most impactful reason is that a couple does, want or aims according to the society. Society is the main culprit behind the failures of any intimate relationship. Man possessing a quality of superego (due to male dominant society) suppresses women many times which can lead to stage of divorce. The lack of understanding due to superiority and inferiority, suppression of thoughts and loud expression of thoughts, emotional and rational behavior are also the major causes of unsuccessful and unhealthier relationships.

For me a successful relationship is not remaining in knot till the death with lack of understanding, but a successful relationship is considered when both the partners are happy, mature, independent and are enriched with power of understanding.

The conservative society and injustice is the root of all problems. Women have to suppress her thoughts for sex, aims, choices and wishes because of conservative thoughts and narrow mind of her husband.

Lack of family planning in which number of growth in child and unawareness of upbringing can be a disappointment and failure of a marriage.

Societal restrictions, rules, regulations, customs and so called values create hype of skepticism amongst man as well as women, which also can be a major reason behind a divorce.

Most of the time women have to rely on man financially, physically and morally which creates confusion, misunderstanding and frustration that leads to instability in their relationship.

Men use to have numerous affairs because he is free to go where ever he wants or where ever he go, nobody can ask but if a woman puts a foot outside home, she becomes accused of infinite charges like: unfaithful, untrustworthy, unchaste, unreliable or wicked. Skepticism depends on condition of brains whether they are healthy or weak, weak brains (in our society) discuss women and their problems (which are again also created by men) however, Strong and healthier brains (in developed societies) discuss women and their solutions.

### 4.2.2 Psychological impact on childhood Marriages and Engagements

In society where we live in, is completely dominated by childhood marriages and engagements without their concern or choice to it. It has been observe especially in rural areas that Childs are getting married in the name of “Give and take” just after birth, which can have a psychological impact of misunderstanding on them as well as their children’s. In young age where they do not even have known themselves, how can they probably know each other with mutual understanding? That could have a mental effect on both of them as for a successful and healthy relationship the bonding, chemistry and mutual understanding is must which can probably be missed while coming into the relationship.

The perspective of Cousin Engagements can also b found widely in our culture, suppose if Childs (without their choice) are engaged to each other by their parents just to have a more impact in brotherhood, then what is the guarantee of their successful relationship? Definitely it is not. Parents just to make themselves happy, they do not even realize how many negative impacts in future can occur. Putting this in mind it has been rightly said **“You may give them your love but not your thoughts, for they have their own thoughts. You may house their bodies but not their souls, for their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams”.** “Gibran, On Children, the Prophet”.

Seriously, though, this is very much true. Kids come with their own unique identity, and their own special part to play in this world. We can’t think by our own what potential lies within them, and we certainly can’t even imagine what their world will be like in the future afterwards. We should care for them and offer them what we can do, but we should not make them think like us or believe like us or fulfill our dreams, choices or aims. Because they will need different mechanism of thoughts and beliefs to navigate a world which definitely can’t foresee. They are living and will be going in their own time, just as we have been and we are. And they were created for their own time, not ours. so time changes with technology and new thoughts, we should better avoid making decisions of our child marriages or engagements as we cannot go into our children’s future.

## Chapter#5 (Conclusion)

### 5.1. Conclusion

Studying about Gibran's psyche and his relationships with several women but not marrying anyone can depict the answer that, Gibran did not see a woman as a sexual partner and as we realize that he considered lover as a motherly figure nature "Goddess" a source of abundant life and symbol of beauty. Which proves this point in his statement: "Every man loves two women. One that his imagination creates and another that has not been born yet". "Bashir, p. 167 an onios, 1964." However, if i analyzes thoroughly Gibran's deep attachment to his real mother and the effect this attachment had on all his relationships with women. I can analyze by demonstrating how much Gibran's paintings of other women were inspired by the face of his real mother, so that even when he painted the Virgin Mary it had his mother's features.

Putting light into the present scenario of marriage in our society controlled by culture, traditions and norms, Many people spend and invest more time and money in weddings than they do in planning the marriage. Generalizing the point, Marriage should be considered as only tag in which one officially announces to get physically involved with loud music and noise of bands. couple who truly understand each other should not have concern about this tag, as they are connected spiritually with each other by giving less attention to physical intimacy.

while unmarried man like Gibran are best at avoiding responsibilities of getting married with particular one (which may become cause of a distraction from big aim) and considering helping humanity as a big responsibility, getting involved with many for a betterment of society. it is said that "Unmarried men are best friends, best masters, best servants, but not always best subjects; for they are light to run away, and almost all fugitives are of that condition." "Bacon, Of Marriage and single life, 1597."

Mutual understanding and chemistry lays the stone of friendship at which you are eligible to share every problem. As it has been rightly said **“It is not a lack of love, but a lack of friendship that makes unhappy marriages.” "Nietzsche"**

Marriage is not a play but a promise of living life together. It is rightly said "When marrying, ask yourself this question: 'Do you believe that you will be able to converse well this person into your old age? Because eventually everything else in marriage is temporary.

A best understandable couple can be the best and a productive source of any developed society and at the same time a couple with weak bond and lack of understanding can be the destructive and can lead to an unhealthy society (considering the kids brought up in such an environment) **“I hold this to be the highest task of a bond between two people: that each should stand guard over the solitude of the other.” ("Rainer Maria Rilke, Letters to a Young Poet.")**

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