

Comparative Feminist Study of Nizar Qabbani " Kitab AL- Hob" "The Book of Love and Gibran Kahlil Gibran on Love Poem

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Abstract

Many critics and researchers mention the women in Nizar - Qabbani and Gibran Kahlil Gibran in their works but unfortunately few or there are no studies that compare and contrast between their ideas and thoughts. It is important to analyze the works of writers from two different traditions. The contrast and comparison between these two factors provide a basis for a better understanding of each. It enhances knowledge about the influence of a literary work on a cultural time, as well as the influence of past era on the literature of that time. It is a comparative study that investigates the poem of love by Nizar (1990) and on love poem by Gibran (1923) from the second waves perspective feminist in 1960s second waves emerged it is opposed all Violence against women is no longer tolerated. Bringing to light women's subjugation in the home, and the use of sexuality as a tool for male domination .This study shows how the two poets from different traditions carrying the same principle (women's inferiority). The aims of analyzing the two work of Nizar - Qabbani and Gibran Kahlil Gibran which they are from two different nationalities. So the comparison and the comparison between the two give away for better understanding each. The goal of this study is to demonstrate how the two poems circulate their arguments about women's status in patriarchal society in a comparable way, as well as to offer worldwide perception into those two poets and to demonstrate how depicting girls as a sexual item or satisfaction more broadly way treating a person as a commodity or an object without regard for his or her character or dignity.

Keywords: Feminism (second wave), Comparative literature, women oppression, and objectified

Introduction

Gibran Kahlil Gibran (1883-1931) was a Lebanese-American poet and artist whose English poem "On Love" (1923) is considered a classic (Kahlil, 1923 p2) Nizar Qabbani (1923-1998), Born in Syria, on the other hand, he wrote numerous poems and was an artist and poet before his death in London in 1998. His love book "Kitabal Hob" (1990) was written in Arabic to explain how kind people are. Female poet and love poet (Qabbani, 1990, 10). Many critics and researchers mention in their works the women in Nizar - Qabbani and Gibran Kahlil Gibran but however, there is no investigation want to compare and contrast between them. Studying the writings of those authors from two very different cultures and cultures is valuable. The two are directly compared to provide such a framework for a deeper knowledge of each. It helps us make sense of the impact of a work of literature on such a historical period, as well as the impact of a historical era just on poetry of the time. Huda mentions that Gibran wanted to help make sense of his world by understanding it. He did want to give everyone equality either man or women (Thabet, 2016, p 4,50) and Houssein in his article mention that Nizar Qabbani Through his writings, he spent his life fighting for the liberation and empowerment of Arab women, and in his article he regarded Nizar Qabbani as a female poet (Ben lazreg, H., 2017, p20).

It is a comparative study that investigates the book of love by Nizar (1990) and on love poem by Gibran (1923) from the second waves perspective feminist in 1960s second waves emerged it is opposed all abolition of violence against women bringing to lit the suppression that women suffered in the household, the abuse of intercourse as medium for male

supremacy. Simone de Beauvoir she believes in equality one is not born one is become women and the women's body weakness is a decisive factor in establishing her inferiority (Beauvoir, 1949, p102).

Luce Irigaray also claimed that the Camera eye is male: feminine characters, not male characters, are the object of the Camera's gaze and are frequently seductive as if a male eye is observing the women, as if the universal moviegoer's point of view is male. (Irigaray, 1977, p198). So this study especially focuses on the oppression of the women in Nizar- Qabbani and Gibran Kahlil Gibran poems. Therefore, to describe the way in which the man looks to the women as an object and describes her as model. The two poets treated the women in their poetry as if she was one of the man's personal possession because of her inferiority. This study shows how the two poets from different traditions and culture carrying the same principle (women's inferiority) Gibran Kahlil Gibran in his poem (on love) describes the women as like sheaves of corn he assembles her unto himself (Kahlil, 1964, 54) on the other way Nizar Qabbani in his poem (the book of love) describes a woman as object he said My goal was to take everything off (Qabbani, 1970, 87)

The aims of analyzing the poem of Gibran Kahlil Gibran "the on love " poem and the poem of Nizar- Qabbani " the Book of love " from two different nationalities. So the comparison and contrast between the two give away for better understanding each. The purpose of the study to show how in the similar way in which two poems circulate their arguments regarding women's status in patriarchal society furthermore to give international insight about those two poets and to show how the two poets from different nationality and culture but they have the same way in depicting women as sexual pleasure or object Irigary, L (1977). Feminism is an accumulation of movement patterns and philosophies aimed at trying to defend, constructing, and protecting equal political, economic, and sociocultural rights for women. Its mission is to produce gender equity in education and work. The overarching idea of this progression is to assert for and support women's rights and equality and the women's physical weakness is a decisive factor in establishing her (Tyson, 2006, p96).

Traditional gender roles portray males as patriarchal, strong, and protective, while portraying women as emotional (irrational), weak, nurturing, and submissive. As a result, patriarchy is defined as sexist, promoting the view that women are intrinsically inferior to men. Because it is founded on biological disparities between sexes that are deemed part of our unaltered identity as men and women, this belief in women's inborn inferiority is referred to as biological essentialism. (Tyson, 2006, p 85) However, one means of moving away from a women and men are fundamentally perspective was to underline the depths of women's oppression, which was elaborated from the perspective of the Second waves, which concentrated on the differences between women and men. Concentrate on the oppression of the same. Second-wave feminism's principal concern, then, is to oppose gender inequality and masculine hegemony. (Davis, et al., 2006, pp. 2-3). Women's oppression the term oppression, according to Cambridge Advance Dictionary, refers to the state in which "people are governed in an unfair and cruel way and prevented from having opportunities and freedom". Women's oppression, denotes the injustice manner in which women are treated in society. Bouten, J. (1922)

Objectifies a term which according to the feminist theory the female characters, not male is the object gazed on by the Camera and often eroticized as if a male eye was viewing them as if the point of view of the universal moviegoer were male (Tyson, 2006, 85).

Gibran Kahlil Gibran "context as text determinant "

Gibran Kahlil Gibran was a Lebanese- American artist. He born in Arabic country Lebanon and then he went to America so as a result he lived in two different societies but we can recognize the eastern thought in his poem. Gibran Kahlil Gibran attained permanent eminence and popularity as a writer in two entirely distinct cultures, and represents the intersection of the two worlds in his work and philosophy. He became one of the most widely read authors in his adopted language, and he was a liberating force in Arabic writing. As an oriental who wrote his most famous work in the western world's major language. However, he was more influenced by eastern ideas, which he reflected in his poetry (Bushrui, Jenkins, 1998, p7).

The interpretation of the "on love poem" by Gibran (1923)

In the analysis of the on love poem from Feminists point of view they have done an incredible job of explaining how rape culture operates and the role it plays in making women vulnerable to sexual violence at the hands of men and how the men sexually objectify women

" Like sheaves of corn he gathers you unto himself

He threshes you to make you naked

He sifts you to free you from your husks

He grinds you to whiteness

He kneads you until you are pliant" (Kahlil, 1923 p2)

"Like sheaves of corn, he gathers you unto himself," he writes in this line of Gibran Kahlil Gibran's poem on love analysis, "so here he describes the women as sheaves of corn (which is a part of the plant) it is an object no more than this in this way he can be with her whatever he wants and she has to give him whatever he wants." In order to develop her body, he threshes you. As a result, the poet personifies herself by portraying only her sexual organs as unhappy, both inside and outside her body, and then says, "He sifts you to free you from your husks," and then "He grinds you to whiteness."

"He kneads you till you're pliant," thus the men are the men, and the women are the women, as she expressed to him in one way or another, so the term woman has the same connotations as the word other. A woman is not a self-contained entity. She is the other half of a man. She is not a man; she is an alien in a man's world; she is not a fully formed human being in the same way that a man is (Tyson, 2006, p 96). The findings of the research of Gibran's poetry on love indicate how the poet carried the same concept of his culture in his poem (women's inferiority) and mirrored it in his writing.

Nizar- Qabbani's social life "context as text determinant "

Nizar-Qabbani (1923-1998) an artist and poet he lived in two different societies (western and eastern has said that Qabbani has spent a lifetime fighting for women's liberation and empowerment (Ben lozreg, 2017, p20). His constant attempts to overthrow the oppressive patriarchy of women have brought him enemies and friends in the Arab world. In the 1960s and 1970s, many traditional and conservative voices of Arab universities and the media were considered, and he quickly gained a bad reputation among the younger generation of the 1960s.

In one of his earlier poems, Qabbani briskly incites women to revolt against an Orient that sees in them feats in bed (Mansour, 2004, p 2), but others, such as Ezzedin (1977, p10) and Mokhtar (1993, p23), assert that Qabbani, especially in his poem, objectifies women and presents them erotically to an Arab youth imbued for sex, and Qabbani's poems he (Mansour, 2004, p 14). As a result, society influenced him in some way, and he reflected these thoughts in his writing, particularly in his poem "The Book of Love."

To examine " the book of love" by Nizar- Qabbani Nizar-Qabbani

in his poem he described the women in many different methods he objectified the women in many different ways and treats her like an object or (something) and the man looks to her furthermore the way in which they described the women as nothings. The two poets treat women as one of man's personal possession because of her inferiority. In the other word patriarchal societies believed that the women are born to be passive while the men are born to be active because it is natural for the sexes to be different in this way. Thus, if a woman is not passive, she is not really a woman of course, it follows that women are naturally submissive to men, that are natural leaders and so forth (Tyson, 2006, p100).

" Strip tease from a long time ago –miracles did not happen in the earth

Strip tease Strip tease your body shut up – and I know all the language

in ancient times, your Titty or bosom was seeking the peace like a pigeon

how in one day and one night your bosom become like doomsday please but

your red nails in my neck I only want you to be like question mark“(Qabbani, 1990, pp 10-45)

In some of these words, Nizar explains that a woman's body is more important and that when she undresses it will be like a miracle. "Nizar rests like a pigeon." It depicts the body and thus justifies all its beauty. She now describes her breasts as a pigeon that symbolizes peace. "Please put your red nails on my neck," says the narrator. All of these quotations imply that a woman is in a man's ownership, and that a woman is constantly lovely and too red with herself. It demonstrates the importance of nail care, that there is a reason for choosing this color (this color represents sexual desire), emphasizing the fact that woman is a woman.

Conclusion

Comparative signifies It is an area of literary studies that examines literatures from many nations, cultures, times, and maybe languages. They have decided that studying many national literatures is vital in order to become aware of the magnificent multi-formats of European and even world letters while also seeing their oneness and unity beyond appearances (Jost, 1974, p9). It is a comparative study that looks at Nizar-book Qabbani's of love (1990) and Gibran's love poem (1923) from a feminist second wave perspective. So the result reveals that the two poets share and show the same idea, despite the fact that Gibran Kahlil Gibran was a Lebanese-American artist who was born in the Arabic country of Lebanon and then moved to America, resulting in him living in two societies, but we can recognize the eastern thought in his poem. On the other hand, Nizar-Qabbani was also an artist and poet who was born in Syria and later moved to London until his death. so as a result he lived also in two different societies but he was under the influence of the eastern society so we can see this in his poems the result presented here may facilitate improvements in the way the two poems discussing the women in general and of course her body in specific way so the patriarchal society they lived in effected in their way so this study enlighten how the two poet from different societies having the same way or approaching the same ideas so it is a comparative study to see the oneness and the unity beyond all the appearance (unity with diversity) Suggestions for further work More research and experimentation on Gibran is needed. Despite the fact that Kahlil Gibran's poem "The Love Poem" was written in English and Nizar - Qabbani's poem The Book of Love was written in Arabic, both poems have the same message. The identical experimental setup could be used in a number of future studies. It would be fascinating to assess the impact of this paper and contribute significantly to it.

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