Conclusion
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This thesis has attempted to examine two poets William Blake and Kahlil Gibran with the intention of reading and comparing them and finding common threads of thought between them. Blake and Gibran lived in different countries, grew in different cultures and traditions and this study was undertaken to compare the two in order to see how they had strong affinities in terms of their social rebellion, social reform, spirituality, mysticism, romanticism and also in their style of writing to some extent. In the introductory chapter it was stated that there are ample similarities between these particular romantic-mystics and symbolic poets to validate the creation of a new, better defined area of interdisciplinary research. This thesis has attempted to apply the tools of comparison and analysis. It was not found necessary to apply theory whether classical or modern to the works of the two writers because the area under discussion does not demand that. To examine their work according to usual methods of literary criticism is insufficient. This thesis has attempted to create a more specified research, using a traditional method of analyses by comparison. The primary texts of the two writers have been read in detail and then compared with each other for their content as well as the form. It has been found that the philosophy, thoughts, insights and visions of William Blake and Kahlil Gibran are distinctly similar in varied ways. As for as their style of writing is concerned, it has been found that they have marked differences with the exception to Gibran’s style which is very simple and lucid resembling Blake’s *Songs of Innocence and Experience*. The innovations in form which Blake did in his prophetic works mark him as a very strong and sublime poet and distinguish him from the Lebanese American, Kahlil Gibran.
Through five chapters of comparative analysis this thesis has explored the similarities between Blake and Gibran and has attempted to identify them as important romantic poets within their own literatures, sharing some key characteristics. It was found that substantial similarities exist between the two poets despite enormous differences in terms of historical time, culture, country and education. It is necessary to point out that for Blake and Gibran, the greatest literary work is that which is inspired by pure imagination but at the same time they talked profusely about the social issues of their times. They were not disturbed by current literary traditions or expectations of readers because they were completely conscious of their inability to communicate spiritual gnosis through the conventional means. The characteristics which were found common in the two writers are: an intense, inner spiritual focus because of which they rebelled against doctrinal religion and orthodox church; criticism of human rationality and utilization of literacy symbolism; a recurrent focus on the subjects like imagination, intuition, perception and their call for spiritual revival, love of innocence, nature, beauty, and childhood; their staunch rebellion against the tyranny of state and all other social institutions; their strong support for women and a strong dislike of patriarchy.

In the course of the five chapters of this thesis Blake and Gibran have been compared and their essential common characteristics have been explored. This thesis is a journey from the poetry into the poetics of two writers. It was found that Gibran was not a mere imitation of Blake. He found the support and affirmation for his early principles and beliefs in Blake’s works and developed them in his own unique way. The method of approach was fundamentally an individual one. First, Gibran’s and Blake’s writings were read separately in their own contexts and then compared with
each other. This research employed a biographical approach and also focused on the close readings of the writings of original texts of the two writers.

The thesis is divided into five chapters excluding introduction and conclusion. Blake and Gibran were not compared in all the chapters but the main chapters thoroughly compared the works of the two writers. Their social, political, and economic context, their vision and worldview have been evaluated in comparison with each other.

In chapter I of the thesis Blake and the context against which he wrote have been discussed at length. The chapter discusses the inception of romanticism in England and claims that Blake was its chief originator. Some poems from *Poetical sketches* and *Songs of Innocence and Experience* have been discussed in detail in order to understand the romantic themes employed by Blake. Examples from some of his other later works have also been given.

Chapter II deals with Gibran, his life, his writings and his chief preoccupations as a writer. It traces Gibran's evolution as a writer and the foreign influences he absorbed after migrating to the US. This chapter focuses on Gibran's contribution to Arab romanticism and the main romantic features of his writings and finally claims that he was the pioneer of Romantic Movement in Arabic art and letters. It talks about how he introduced western romanticism into Arabic Literature. He developed a new form called the prose poem. He was interested in imagination, nature, childhood, love, beauty, liberty etc. like English romantics. The chapter also discusses his social rebellion, mysticism, social reform, love of nature, imagination, solitude, instinct and intuition and his immense contribution to Arabic literature and the innovations he brought into it.
Chapter III compares mystical thoughts which run through the works of Blake and Gibran. It talks about their difference as well as similarities as mystics rooted in different traditions. This chapter traces their development and evolution as mystics and studies influences which helped them to evolve. The chapter establishes that the essence of their mystical thought is same even though there are some minute differences of approach. It starts with the definition of mysticism and talks in detail about how a mystic perceives himself or herself vis-a-vis reality. Different mystics choose different paths to reach the same reality in order to experience divine consciousness, enlightenment and oneness with the Supreme Being. The chapter also discusses in detail the different schools of mysticism such as the Christian mysticism, the Islamic Sufism, Kabala, Gnosticism etc. It talks about how mystics have chosen poetry as a vehicle to convey their message because it is not easy to pass gnosis in any other medium. It tries to connect romanticism and mysticism. It talks about Blake’s mystic status and how he used himself as the instrument of the divine. It mentions how Blake focused his life on the purpose of revealing higher truths. His spiritual life was more important to him than his creative life. He was a visionary mystic. He was a poet mystic. It talks about how Blake influenced poets who came after him like Yeats but he greatly influenced Gibran. Gibran like Blake was a poet mystic. Then the similarities in Blake’s and Gibran’s thoughts have been explored. Though Gibran was not a mystic proper but at moments he seems to be a mystic of higher order. How both used the gift of poetry to put through their gnosis. Blake’s search for spiritual truth has been related by analyzing his poems and mystical thoughts focusing on the poems from *Songs of Innocence and Experience*. Lines from *The Marriage of Heaven and Hell* have also been quoted. In the same way Gibran’s prose poems have been analyzed for their mystical content. *The Prophet* has been
analyzed in detail. Each of Gibran’s work can be read and interpreted in the light of Blake’s mystic thought.

Chapter IV is a comparative study of Blake’s and Gibran’s ideas of social rebellion, social protest and social reform. It deals at length with Blake’s and Gibran’s development as social critics. They both abhorred injustice of all kinds. They stood for the poor and the weak. They were severe critics of the Orthodox Church and the tyrant state. Blake and Gibran, though born in different countries and contexts, had strong affinities with each other. This chapter discusses in detail how Gibran came under the influence of Blake’s revolutionary vision, and how he, like Blake abhorred stale social customs and stood in rebellion against the institutions of state and church. Both stood for women’s emancipation and liberation. The religious beliefs of both Blake and Gibran were at odds with the common people as well as with religious authorities. Some important passages from the works of both writers have been analyzed in detail for their revolutionary and rebellious content and compared with each other in order to see the similarities as well as the impact of Blake on Gibran. It shows that Blake and Gibran were actively involved in the political development of their times. The chapter gives a detailed analysis and comparison of Blake’s *Vision of Daughters of Albion* and Gibran’s *Broken Wings* and how they both stood for the rights of woman and criticize false morals of the society. A detailed study of *Marriage of Heaven and Hell* and Gibran’s ‘John the Mad Man’ and ‘Cry of the Graves’ has been made. Blake’s *America, a Prophecy* and Gibran’s ‘My Countrymen’; Blake’s *Tiriel* and Gibran’s ‘Kahlil, the Heretic’ have also been compared and analyzed. Some poems from *Songs of Innocence and Experience* have been compared with Gibran’s “Decayed Teeth”, “Slavery”, and “Narcotics and Dissecting Knives”.
Chapter V of this thesis discusses the style, use of prosody, symbols and myths employed by these two writers. It talks at length about Blake’s use of myths and symbols. This chapter talks about Gibran’s use of symbols and his deft use of language. However, it has been found that there are not many similarities in their style or use of myths and symbols. Gibran’s works can be compared to Blake’s songs in their style but there is no comparison when it comes to the Blake’s prophetic works. It talks in detail about the relation of myths and symbols to poetry in general and romantic poetry in particular. Blake invented his own mythology and used fresh symbols. The chapter talks in detail about the mythic world and symbolic characters created by Blake and it nuances and subtleties. Blake had to take recourse to these myths and symbols because it was not possible otherwise to present his gnosis. Then some poems from *Songs of Experience* have been analyzed stylistically for their grammar, prosody, metaphors, structure etc. Gibran style and use of symbols was also discussed in detail. It was said that though Blake and Gibran had many similarities in terms of subject matter and themes of their works but their styles didn’t match except for Blake’s earlier works especially *Songs of Innocence and Experience* have the simplicity of diction and melody which we find throughout in Gibran’s writing. The influence of Blake, Bible and Nietzsche on Gibran’s style has been discussed in detail. Gibran contribution to Arabic literature in terms of style has been highlighted. Then some passages from *The Prophet* have been analyzed stylistically.

This thesis is a small foundational study which may be built upon. There is a possibility of further research and in order to contribute to the expansive interdisciplinary field of mystic and rebellious poetry, Gibran and Blake can be compared to some other writers like Faiz Ahmad Faiz, Shelley, Emerson, Tagore, Rumi, Kabir, Basho, Osho etc.
The present study of Blake and Gibran is itself a representation of a small corpus of work in comparative and interdisciplinary literature: much more research can be carried out in the interdisciplinary field of mysticism and poetry of rebellion.

The result of this thesis indicates that a certain amount of time and academic consideration might be given for the development of research into the relationship between the literatures of the west and the east in order to promote mutual understanding, peace and harmony because literature, to a great extent, encompasses all the facets of social, political, economic, cultural, ethical and spiritual fabric of the society. That will also help in appreciating and understanding literatures across cultures without any prior consideration for language and nationality.