CONCLUSION

Khalil Jibran holds a unique position as the leading representative of Arab American literature. His literary achievements as well as artistic talents are appreciated all over the world and remain representatives of his legacy. Jibran is a romantic but visionary, a madman but Wiseman, a revolutionary but peacemaker. He constantly expressed his love of freedom, of nature, of humanity. His doctrine is of the brotherhood of man, and of justice and universal love. His writings stay beautiful and timeless. They are as insightful and relevant in our present time as when Jibran first drafted them. Jibran particularly moved his readers with ‘The- Prophet’, the words of which eloquently carry deep truths of our human existence. ‘The Prophet’, which Jibran considered as his greatest achievement, remains widely popular; another Bible for millions of people around the world, and hence fulfilling Jibran’s desire to be a ‘Poet-Prophet’.

Khalil Jibran (1883-1931), the greatest novelist, Poet and artist and the immigrant writer from Lebanon to U.S.A of 19th century. He was the founder President of ‘The Pen-Association’ (al Rabitat- al-Qalamiyyah) in 1920. After the collapse of al-Funun of Mahjar literature, the writer decided to organize themselves in to a group to preserve themselves as a literary movement. And this led to the birth of ‘The Pen-Association’ (Al-Rabitah al Qalamiyah), from where Jibran began to write in different aspects of his feelings with the help of Journals. He was a hard working fellow in the fields of paintings, drawings, artistic prose and creative writings in Arabic Literature. Jibran’s scholastic contributions in short story, Poetry art and novels are still remarkable. His philosophical approach to humanism and feminism has influence on most of his writings .In his writings he applied philosophical ideas deeply, for which his fame is worldwide. One of his greatest works viz ‘Al-Nabi’ (The-Prophet) is written about philosophical exchange in life, death, happiness, sorrowness,
anger and others. The recherché will especially consider ‘Al- Nabi’ (The-Prophet) for the proposed study.

There are some prominent writer and philosopher in the world and for their thoughts and ideas they were recognized as contemporary personalities to Jibran in the field of Art and literature. Khalil Jibran was inspired by the famous German philosopher Friedrich Nietzsche (1844-1900). Jibran was impressed by his personality, his philosophy and especially his rebellion against the religious traditions and values. He was also influenced by his crystal and lively style of writing as he was fascinated by the Nietzsche’s and teaching. The energetic and vital style of Nietzsche’s writing impressed him to a degree that he repented his past writings.

Rilke, Tagore and Jibran wrote a great deal of poetry and prose. Tagore and Jibran were also painters but ultimately it is as poets that all the three excelled. A comparison is, however, possible not because they happen to belong to the same historical period or were bilingual poets, but because their respective universes of discourse show a striking structural similarities in spite of belonging to very different traditions. In the history of ideas a meeting of the minds of thinkers is possible despite being located in different geographical, cultural and even historical spaces.

Again Khalil Jibran, Ameen Rihani and Mikhail Nuaima are like-minded Lebanese intellectuals who fostered a new sense of identity among their Arab readers and revitalized Arabic literature in both form and content. They belong to a generation of Arab exiles who constituted the first record of an Arab American literary voice in the early years of the 20th century. All three started as western modernizers who borrowed a great deal from western culture, but remained faithful to their origins. They enriched the literary field in the U. S. with works from their native Arab East and were dedicated to an intercultural reconciliation, an East-west understanding.
An oriental who wrote his most celebrated work in the major language of the Western World. Jibrán’s style and philosophy is characteristic of the East in general and of the Arab in particular. His constant inspiration was his own heritage, which coloured his English and exercised in an escapable hold over his mind, its insistence being upon the wholeness of visionary experience and the perpetual availability of another realm of being. In all his work he expressed the deep felt desire of men and women for a kind of spiritual life that readers the material world meaningful and imbues it with dignity.

His world went beyond the evocation of the mysterious East but endeavored to communicate the necessity of reconciliation between Christianity and Islam, spirituality and materialism, East and West. Jibrán in his work and his life refuted kip-lings often-Quoted line, written in 1889, ‘Oh East is East, and West is West, and never the twin shall meet.’

In ‘The prophet’ east and west meet in a mystic union unparalleled in Modern literature. Inspired by the vision of Blake, the bible, Buddhism, Hinduism, the Romantics, popular American schools of thought, Ralph Waldo Emerson, Walt Whitman, Friedrich Nietzsche, Ameen Rihani and Christian and Sufi mysticism, the prophet provoked the critic Claude Bragdon to write of its “extraordinary dramatic power, deep erudition, lighting like intuition, lyrical lift and metrical mastery with which massage is presented, and the beauty, beauty, beauty, which permeates the entire pattern, with which everything he touches seems fairly to drip, as it were.”

The objectives of this thesis mainly depend on this poetic novel ‘Al-Nabi’. In the last two chapters it will be discussed largely about its theme and style as well as analytical study also will be there.

First published in 1912, ‘The Broken Wings’ (Al-Ajnîyah al-Mutakassirah) is one of Khalil Jibrán’s early experimental cum philosophical works through which he sought to reform the Arabic literature and culture. The story, however, illustrates Jibrán’s attempts at approaching universal truths. He reflects on the meaning of the
human existence and portrays himself as a champion of women and of the values of human freedom and dignity. For Shahid, Jibran’s works that speak of woman have a ring of modernity about them as they deal with issues that are still burning and being addressed in our times.

Another famous philosophical work of Jibran Khalil is ‘A Tear and a Smile’ (Dam’ al wa Ibtisamah), first published in 1914. It is an anthology of his youthful, writings in the Arabic-speaking ‘Émigré’ newspaper Al-Mohajer (The immigrant) Jibran’s column, ‘Tears and Laughter’, attracted a wide attention from his readers both in the Arab world and among the Arab literati in America.

In 1896, Jibran’s drawings first caught the eye of an art teacher, Florence Pierce. The news of his music fame moved quickly and within the short time the young artist found himself entering the world of the colourful avant-garde photographer, publisher and philanthropist Fred Holland Day.

In Paris, Jibran also met Robin who introduced him to the art and poetry of William Blake. He immediately felt a kinship with the visionary Englishman and the benign shadow of Blake was to fall on virtually all of his English writings as well as many of his Arabic works.

In the themes and techniques of ‘Al-Nabi’ (The-prophet), the masterpiece of Jibran devised the same method in this book which was implied by Nietzsche in his book ‘Thus spake Zarathustra’. Jibran imitated him not only in letters but spirit. So, as Nietzsche chose Zarathustra to express his views and thoughts. Similarly Jibran projected Al-Mustafa as character to convey his views and trends. Moreover, as Nietzsche got the words wisdom and intellect spoken by Zarathustra, I the same manner Jibran spoke with the mediation of Al-Mustafa. Both expressed the words of wisdom and admonition in response to the questions posed by the audience. Both the characters (al-Mustafa and Zarathustra) were foreigners who dispensed wisdom
and philosophy away from their home among other people and then they went back to their Island.

At the moment of his departure, he wishes to offer the people gifts but possesses nothing. The people gather round, each asks a question of the heart, and the wise man offers his wisdom as gift. The questions asked by the people span the basic topics of love, marriage, children, giving, work, eating and drinking, joy and sorrow, houses, clothes, buying and selling, crime and punishment, laws, freedom, reason and passion, pain, self-knowledge, teaching, friendship, talking, time, good and evil, prayer, pleasure, beauty, religion, and death. The answers to these questions are a compendium of wisdom and insight gained after long and deep thought. Though ‘Al-Nabi’ is a small one, but it portrays Jibran’s experiences, emotions, anticipations, ideas, theories and philosophy. It comprises future indications, childhood tendencies, principles derived from the depth of the East and progress of the west as Jibran’s artistic masterpiece. Jibran presented his philosophy in poetic outfit. While delivering his philosophy it gives an idea that it is old as well as modern simultaneously. The basic elements of his philosophy are found in the works of the old and modern philosophers.

Jibran projected himself before us through ‘Al-Nabi’. His experiences led him to a result that human beings should be performed; therefore he drew the picture a perfect human being. This work of Jibran should be seen in this perspective. He says that he not only expressed his ideas and views through ‘Al-Nabi’ rather he wished to get them translated into practice and daily life. This message was conveyed by Jibran in ‘Al-Nabi’.

Jibran follows an outstanding technique of writing in his Arabic and English works. As he belongs to Christian root, therefore he is impressed by the biblical style and at the same time, seems greatly influenced by the style of Torah as well.
Jibran hovers over optimistic aspects of life in ‘Al-Nabi’. He is of the opinion that he can change the life. So he rebels against the destruction caused by the western system of life. Barbara Young says, he hated the resources of the western civilization which instead of building a good society, cause distraction. He wished to break apart every airplane and leave the human being and his soul to fly freely in the limitless sky.

Jibran discovered the follies of the human selves through experiences and thought that humanity needs an instructor to understand the secrets and mysteries of the universe. Then he thought about himself that he knows the secrets of the universe and he should convey these secrets as instructor to others. So, he demonstrated himself as instructor by the mediation of ‘Al-Nabi’ before the world.

The analytical study of Jibran’s masterpiece ‘Al-Nabi’ which consists of 106 pages with Al-Mustafa as its main character. Al-Mustafa had waited twelve years in the city of Orphalese for his ship that was to return to his home town. And in the twelfth year, on the seventh day of September, Al-Mustafa climbs a hill without the city walls and looks seaward: and he beheld his ship coming with the mist. This makes the gates of his heart flung open and his joy flies far over the sea. So he closes his eyes and prays in the silence of his soul. As he descends from the mountain, a sadness came upon him, and he thought in heart for a while. As long as he reaches the ground, the ship also touches the seashore. He sees the seamen of his home city and speaks to them and informs them about his preparations to return to his home. He sees some men and women in the way at a distance who were returning to the city after finishing their work in farms. All speak about the ship’s arrival.

When Al-Mustafa reached to ground, people rushed to see him. The elders of the city stood forth and said: “Go not yet away from us. A noontide have you been in our twilight, and your youth has given us dreams to dream, suffer not yet our eyes to hunger for your face.”
Afterwards, the priests and priestesses beseeched him: “Let not waves of the sea separate us now, and the years you have spent in our midst become a memory.” Some people requested him not to go back, but Al-Mustafa kept his head hanging quietly, while the people around him had tears in their eyes. Then, he along with the people moved to spacious field in front of the temple.

A priestess gets out from a corner of the temple; she is the woman who first of all people professed to follow Al-Mustafa. She said: ‘O Prophet!’ Your ship has arrived and your return is definite. You yearn to return to your city, our love cannot stop you from going, neither our needs can force you to stay here. But, we request you to intimate us the truth which you treasure, so that we can transfer the same to our generations, as well as to inform us of the secrets and wisdom you own.

In this way, the questions asked by the people of different occupation span the basic topics of love, marriage, children, giving, work, eating and drinking, joy and sorrow, houses, clothes, buying and selling, crime and punishment, laws, freedom, reason and passion, pain, self-knowledge, teaching, friendship, talking, time, good and evil, prayer, pleasure, beauty, religion, and death. The answers to these questions are a compendium of wisdom and insight gained after long and deep thought.

At last, Al-Mitra a genius of Orphalese asked him about death which he replied. Now it was evening and the sun was going to set. Al-Mitra paid thanks to Al-Mustafa and regarded the day, the place and the soul of Al-Mustafa as holy and sacred. Then, Al-Mustafa got down from the steps of the temple and the people followed him. He boarded the ship and addressed the audience and clarified that his journey was unavoidable. When he finished his speech, the seamen lifted the anchor and the ship sailed to the east.

Jibran presented Al-Mustafa in ‘Al-Nabi’ as an educator whose personality is composed of influence, perceptivity, insight and
spiritual transparency and who is as mysterious as a prophet. Jibran discovered the follies of the human selves through experiences and thought that humanity needs an instructor to understand the secrets and mysteries of the universe. Then he thought about himself that he knows the secrets of the universe and he should convey these secrets as instructor to others. So, he demonstrated himself as instructor by the mediation of ‘Al-Mustafa’ before the world.

Jibran transmitted the message that the mankind should adopt natural life and embrace simplicity. Jibran hovers over optimistic aspects of life in The Prophet. He is of the opinion that he can change the life. He visualized a fanciful world that can relieve off the pain and gloominess of sad people.

‘Al-Nabi’ is a metaphor for the mystery of life: we come into the world and go back to where we came from. As the prophet readies himself to board his ship, it is clear that his words refer not to his journey across the seas but to the world he came from before he was born. His life now seems to him like a short dream.

The book suggests that we should be glad of the experience of coming into the world, even if it seems full of pain, because after death we will see that life had a pattern and a purpose, and that what seems to us now as 'good' and 'bad' will be appreciated without judgment as good for our souls.

‘Al-Nabi’ also teaches that the separation we feel from other people and all forms of life while on earth is not real. We are merely expressions of a greater unity now forgotten.