Role of Jibran Khalil Jibran as a Mahjar Writer in Arabic Literature

Md. Forhad Ali
Assistant professor,
Deptt. of Arabic
Alomganj Rangamati College,
Alamganj Dhubri

The Arabic Word Al-Mahjar means migration which was the first Arab-American literary group was formed for the first time by Nesib Arida and Abdul Masih Haddad in 1915 in the history of Arabic literature and it reformed in the year 1920 by a group of Arab writers in New York under the president of Jibran Khalil Jibran who was working since 1911. After Jibran’s death in 1931 “The Pen Association” was dissolved. Jibran saw himself reach a peak as a writer in Arabic during the second decade of the 20th century and in that period Khalil Jibran became a founder President of a literary society called 'Al-Rabitah al-Qalamiyya' amongst The members of Al-Rabitah were Arab-American writers as Mikhail Naimy, Naseeb Arida, Abdul Masih Haddad, Rashid Ayyub, Abu Madi and Jibran himself. This society was to emphasized and lasting influences on the renaissance in Arab letters, both in America and the Arab wor

Mahjar literature was established at the end of nineteenth century and the beginning of the 20th century who immigrated to the north and South America. The main objectives of these writers were to preserve the Arabic language and literature in the innovative world and they emphasized the Arabic literature with release ideas. Keeping these points in their minds they associated “The Pen league” by Khalil Jibran which was newly established in 1920 in New York. The
league was the biggest literary society with a new way of thinking and the first members of the society were Mikhail Nuwaima, Ilia Abu Maji, Nasib Arida, Rashid Ayyub, Abdul Masih Haddad and Amin Ruhani. Among these Jibran was the President and Nuwaima was Secretary of the Pen league. The literary emergences of South America did not reach only the high level in prose but they concentrated on the poetic genres also

This paper has been imposed the descriptive method. I have collected both primary and secondary data on the basis of various books. Both primary and secondary sources are available in English languages in existing literature which materials depending on book form, and magazines which have been collected and analyzed. Secondary sources are available which are only in English language. I have collected and gathered these data which are more reliable sources.

When Khalil Jibran as a mahjar writer played a crucial role in the lives of 'Al-Rabitah al-Qalamiyya' poets in North America, Arabic literature was successful written in the form of novels, short stories and plays. Jibran’s talent as a poet probably the most widely known Arab author outside the Arab world, because some of the books he wrote in English such as 'The-Prophet', 'Jesus son of man', 'The wanderer' and 'Sand and foam.

Jibran introduced the first annual collection of al-Rabitah produced in 1921, and wrote extensively on literary criticism. Jibran's pervasive influence on his colleagues in al-Rabitah made them reassess their own work, and need them to liberate their own romantic expression in Arabic literature. Jibran as a mahjar undoubtedly helped his contemporaries who had always carried its seeds from whom. Jibran Khalil Jibran adopted land flowers of Eastern spirituality which
balanced American's emerging values of literature inspired by his own experience as a mahjar writer.

Jibran’s writing in the Mahjar was immediately felt throughout the Arab world particularly in the Levant. He is considering as a greatest romantic of the Levant. His early short stories which were called “Riwayat” the editor of the Mahjar newspaper, where he illustrated the sentiments of the various strata of society. He exaggerated sentiments and creating the romantic views of the suffering of the poor and the torrent of love these linked by Jibran in his writings to the lack of freedom and the various issues of political oppression including the victims practiced by men against women in society. His views about of women is generally positive compare with his opinion of men and thrown on the Christian religion establishment. His work as a Mahjar writer distinguished among those of the “Pen League” by its stylistic and emotive power these efficiencies increase the importance of the contribution for it sustained the reading public’s need. As a young man he immigrated to United States when he studied art and then he began his literary careers which were wrote both in English and Arabic. He as a romantic his romantic style touch the heart of a renaissance in Arabic literature. His “The Prophet” an early example of fiction including a series of philosophical essays.

Mary critics and men of letters pointed out to the autobiographical dimension of “Prophet” the evidence that Al-Mustafa is a mouthpiece for Jibran's own teachings. According to views of Mary Haskell's Journal, Jibran said, while in the process of writing his book Prophet that he had imprisoned certain ideals, and it is his desire to live those ideals...just writing them would seem to him false not seem to be a turning point in his life.

According to the views of orient lists his works style and many of his and at times even the structure had studied at Hikma School. His poetries are in formal
language. His writings deal with Christianity especially on the topic of spiritual love. Through his writings Christianity, Islam, Judaism and theosophy he convergences of several different influences.

Jibran published his articles and odes in this newspaper the one of the famous writer of Mahjar being the writer play right and artist who motivated other writers of the Mahjar. This Mahjar group was very interested in Arabic literature particularly in poetry. They emphasized to the common characteristics of American literature where Jibran played role in the development of Arabic romantic poetry. Jibran brought through the magazine of the Arabic speaking community in New York al- Funun which was edited by NasibArida. He played a vital role for the growth and development of the “Pen Association” as an intellectual leadership with the strong influences. Arab men of letters and the writers who meet Jibran who drawn into his contemporaries as Mikhail Nuwaima, Abdul Masih Haddad, Nasib Arida and Iliya Abu to inspired them. Jibran as a provider of ideas, inspiration and he encouraged them.

The main objective of the Pen Association were written by Mikhal Nuwaima as-

*Everything which is written in ink on paper cannot be considered as a literary Example. As well as not everyone who writes the articles and poems can be writer. The literature feeds from the land, air and light of life. The real writer is one who is sensitive, attentive, has a clear point of view to all the processes which occur in real life and the ability to express all these in the right way. This “New Spirit” which tries to save the literature from backwardness and imitation is the hope of today and the pillar for tomorrow. However it would not be right to reject the classic literature complete for the functioning of the new literacy spirit, there are the works of such authors which are used today and while be used as a valuable resources in future the imitation of this works will bring only determined to our literature. That’s why it is necessary to bring new breath and spirit.*
The objectives of this league were mainly in favor of writing modern specified not write in classical language. Their writing styles were expressing the release and emotional feelings and they created very beautiful examples of poetry. Abdul Masih Haddad was the editor of “The Traveler” this newspaper which influenced to lots of writer among this Arab World.

Jibran as a poet-Prophet image that he started to evolve into in the 1920's the romantic fusion of poet and prophet was undoubtedly his best opportunity for bringing east and west together during the century. So consider him as known in the Arab world mostly as a sensitive poet, rather a wise philosopher, because he always created his own spiritual philosophy that relates to different faiths and religious. His finest work, 'The-Prophet' for example, is written in the language of unity in diversity which carried with it themes of unity of religious and oneness of mankind.

It is said that transcends the barriers of language, religion and politics, through his contributions to magazines and journals because he advocated peace and understanding between the Arab and western world. He was more sincere and authentic and more highly gifted representative of the East today in the West. Jibran adapted himself to the demands of both worlds that could be argued that he balanced both the Eastern and Western sides of his identity. His early Arabic writings, such as 'The Broken Wings' and 'A Tear and a Smile', he perfectly blended his being an exotic Easterner with being a wounded romantic and personal experience of the divine with his romantic ideals of universal love and unification of the human race in the society.
References