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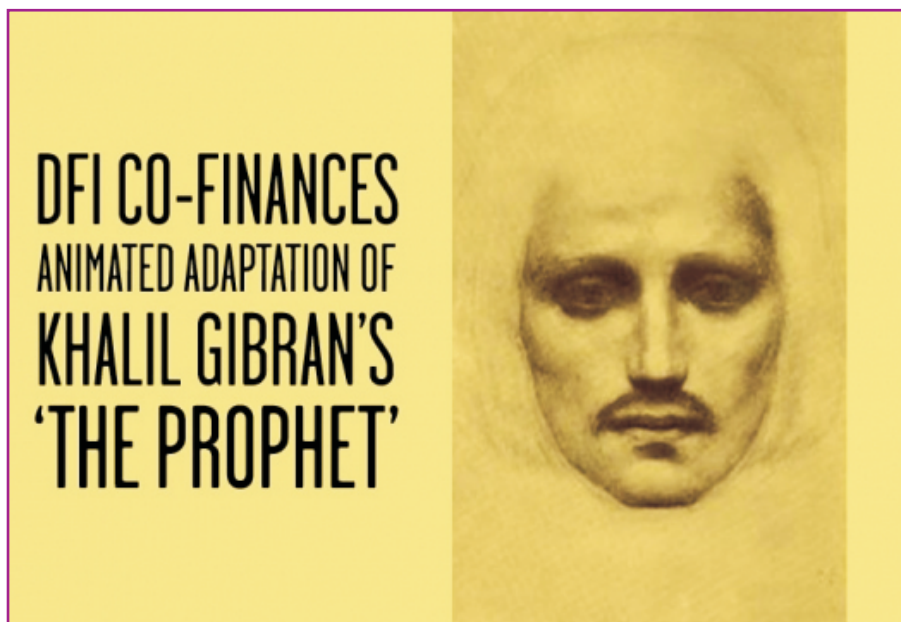
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PHILOSOPHICAL VIEWS OF JIBRAN KHALIL JIBRAN IN HIS NOVEL THE PROPHET

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ABSTRACT

Jibrán Khalil Jibrán is the most distinguished writer of the twentieth century. His masterpiece 'The prophet' (Al-Nabi) is the most widely read book of the century which was published in 1923. Jibrán expresses his feelings in different aspects of human life through the mouth of 'Al-Mustafa' in his novel 'The Prophet'. The picture of this book shows that 'Al-Mustafa' is a prophetic personality surrounded by a number of believers in the last moment of his life. From his surroundings one after another questioned he on their problems and 'Al-Mustafa' answered them. In his

works, as in his thought Jibrán Khalil Jibrán earned lasting eminence and fame as a writer who wrote his most celebrated work in the major languages of the western world.

KEYWORDS: Jibrán, the Prophet, Al-Mustafa, Al-Mitra, Philosophical, Marriage.

INTRODUCTION

Jibrán Khalil Jibrán is the most distinguished writer of twentieth century. In his work, as in his thought, Jibrán lasting eminence and fame as a writer who wrote his most celebrated works in the major languages of the western world. Jibrán's style and

philosophy is characteristic of the rest and of the Arab in particular.

The Prophet (Al-Nabi), Jibrán's masterpiece published in 1923, is the most widely read book of the century which brought him great fame. It has been recognized as a distinguished novel and has occupied a unique position among the civil societies of the world.

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 message 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 principal character of *The Prophet* is named as Al-Mustafa. This character is recognized as the foremost and chief for his prophetic behaviour and lectures for social life. According to the author, the great soul Al-Mustafa has spent his meaningful twelve years in the small town of Orphalse. Staying in his place, Al-Mustafa spread his imagination, feelings, wisdom, love to the people, and he propagated theism in social life of Orphalse with his acts, talking and gestures.

The people of Orphalse used to ask him questions on the different aspects of life based on their own views such as love, marriage, children, giving, eating and drinking, work, joy and sorrow, houses, clothes, buying and selling, crime and punishment, laws, freedom, reason, passion, pain, self-knowledge, teaching, friendship, talking, time, good and evil, prayer, pleasure, beauty, religion and death, here Al-Mustafa answers them all with sermons. All the sermons of the prophet moved towards one dimension of human social relations-love for humans and God.

Al-Mustafa during his stay of twelve years in the city of Orphalse became able to build a civilized nation on the basis of his performance and he also answered to their different types of questions in every stage of life. After complication of his effort, he got ready to set out his journey and went out of the city. When he was leaving the city, all the people came to him and requested him not to go far. But he must have to depart within the time recognized by almighty.

Those who were present near Al-Mustafa were trying to resist his departure. Among them Al-Mitra is an important character sketched by Jibran Khalil Jibran in this novel successfully. As a fortune teller lady, she comes forward to him from a temple and Al-Mustafa looks at her with great tenderness, for it was she who was first to seek him out and to believe in him.

That is a remarkable time for the earth dweller because here Jibran's Endeavour is to bring out a prophecy to the society, as some of our Nabi and Rasul used to give valuable lectures to the people till the end of their lives. Al-Mustafa started to pour vital words to the people as requested by Al-Mitra. Al-Mustafa expressed a unique faith and affection to the Almighty.

When Al-Mitra asked about love, Al-Mustafa has defined the true love in a very soothing voice. In his opinion the true essence of existence is love. Thus he ends his sermons on love with advice to go to sleep with a silent prayer in the heart and to vibrate the lips with songs of love.

As regards the institution of marriage, Al-Mustafa expressed clearly the facts of human life and philosophical ideas in it. He said about unity on between the hearts of husband and wife. He advised to make them surrender to each other and to make it prolong it. He says that the pillars of the temple stands apart and thus they keep ability to lance the heavy roof of the temple.

Jibran put a valuable dialogue on children to the mouth of Al-Mustafa. According to him the children are not for their parents, although they come from them. The human beings can give their love to their children, but it would be wrong if they think to impose their thoughts on their children. Al-Mustafa replies says that the souls one after another come to earth bearing their own aspects. So everyone has different motives to control themselves respectively.

Again Al-Mustafa portraits that the human beings are like the bows and their children are like arrows which are set forth by using of the existent bows which is settled by the Almighty.

On food and drinking, Al-Mustafa says that it is not be possible for anyone to live without taking foods and drinks and only one can practice with fungal things instead of high cost foods and drinks. In this way, for the human nation, no need becomes heinous to manage their food items. Here he depends mostly on the purity of food and drinking articles.

In response to a question about work, Al-Mustafa says that work is turning point of every moment in human life. It has co-operation with both before and after life. According to Al-Mustafa, involving in labour is the real love for life. He gives a unique position to love in the field of work. He thinks that unless there is love, all works, knowledge and urges are empty. He advised that if the work was done with love then, it was for self, for others and for God also. Al-Mustafa narrates that the result of the work in which there is no love will be full of worry and harmful.

Al-Mustafa has given some important and valuable arguments about joy and sorrow. He explains that the joy is unmasked face of sorrow. Joy and sorrow are not different but they are the opposite sides of the same coin. It is clear that from which well is a joyful smile comes out, after a while from the same well sorrowful tears will run. It means that the source is same and they reach human beings one after another on the wave of time. Whenever a man remains in sorrow then if he tries to ponder his heart then it may find out the reason of joy and sorrow. In the real thinking, joy and sorrow, smile and tear are undivided parts of human life.

On crime and punishment, Al-Mustafa draws a picture that the inner part of a man is divided into two parts-one is heart and another one is soul and they are free from any wrong. But along with them some virus is also accompanied. Due to the attendant of this virus, man commits crime easily and the soul feels hardship for its purity. The human body remains completely unknown of committing a crime, because naturally a man is controlled by his heart or soul, which compels to stand on the two conditions, one is good and another one is bad.

In his speeches Al-Mustafa has been in a prophetic mood, emotional sentiment with some great philosophical ideas which go through the hearts of the people, i.e. citizen of Orphalese, and they realized good and bad conditions of their life. Al-Mustafa delivered these speeches in the last part of his life just before his departure death. Khalil Jibran the novel with a good atmosphere of full length society having Al-Mitra as an astrologer and the prominent personality of Orphalese and the general people as attended. He took a very short time to sketch the whole life of prophetic figure Al-Mustafa, whenever Al-Mustafa was introduced, the time was his departure and he was a passenger of a ship which was already placed to near the sea coast of Orphalese city.

Thus Jibran Khalil Jibran stated his imagination to the mouth of Al-Mustafa covering different fields. And he found the subject matter successfully and skillfully. Likely the last scenery is also arranged like the first one. Here sketched the time of departure of genius Al-Mustafa leaving inhabitants of Orphalese. The captain and the officials of the ship also completed their preparations. In this scene Jibran added some valuable dialogues eloquently which have extreme morality and philosophical thoughts for the people Orphalese as well as of every country of the world.

At the very outset Al-Mustafa has started his emotional speaking as he is compelled to leave them alone from his nearness and dearness. Truly he said, as a creature of God, we are spread out in different areas by the waves of time. Our destinations are changeable by the wish of almighty like the characters of drama are acted in separate view with new aspects. Jibran feels that this rotation fills up the desire of creator as like the full-grown seeds never remain in one position decent dentally.

Jibran has pictured the main figure Al-Mustafa as a prophet as well as a messenger of Almighty who is has come to reform of the society and he is involved with the generals in every turns of their life. He pointed out that people should obey the true path and must be kind heart for each and every one and Al-Mustafa is sent to then only to spread the real knowledge or the knowledge of true path leading to the God.

Jibran has sketched out about the qualities of a prophet, through The Prophet in visible to the eye of common people or their wisdom becomes unable to reach the depth of prophetic knowledge. A prophet always bears lots of patience in the turbulent moments, when the common people become impatient; because one a simple word, they (prophet) are representative of God and eventually helps them to reform the people's sentiment with angelic messages.

In the last moment Jibran gives an idea of that a day which is universally true and supreme for every soul of the world. In that day everybody will be measured based on their doing and thinking as well as their good and bad will in the view of God along with His messengers. Jibran has tried to bring some features of that particular day, only the Almighty will remain and not the world.

In the of his departures time Al-Mustafa became grateful to all. He shows the signal of departure and advised not to become impatient and feel lonely because within a short time he will return to this earth to fulfill his mission as he is designed. Thus he started his last journey leaving his memorable traces in the mind of the people of Orphalese and a painful love for Al-Mitra, who was weeping and sound had reached to the ear of the world.

Thus Jibran completed the last stanza of his novel The Prophet. Generally, among his literary fillings, this

one has unique position for purity of them and style and particularly touched the hearts of great personalities for its psychological realities of human life.

The concept of The Prophet continued to evolve in his mind for a long time which he later turned into poetic thoughts. Then it was transformed into sainthood that accompanies a world of facts which are hard to describe. The poet chose rare words and expressions full of meaning.

The Prophet 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.

The Prophet 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.

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