CHAPTER - IV

CHAPTER-IV

Themes and techniques of 'AL-Nabi'

The thematic styles of Khalil Jibran's writings in different aspects of Arabic Language and Literature are shown in different fields. As a contributor of poetry, novel and short story, he uses the unparallel and unique style in Arabic Literature as well as in English Literature. Such types of new generate and moderate subject matters have become colourful in his pens which are very much remarkable to carry out the Arabic Literature to the world stages.

Here an attempt has been made to discuss about Khalil Jibran's most famous novel *'Al-Nabi'* which has already been recognized as a distinguished novel among his novel works and undoubtedly it has occupied a unique position in the world.

Khalil Jibran, by birth was an Egyptian, but the wave of time compelled him to migrate to the U.S.A. where he faced bitter experiences along with his family which made him puzzling and quarrel minded, not in physically but it engraved his unfertile heart.

Thus only to recover his heart biting, he took up pen for the Literature and that is why, we have already got a colourful picture of his thinking and emotions of unfortunate condition of his nation and native land in every side like educational, economical, political etc. For subjectively these reasons he has given the birth of his great novel *'Al –Nabi'*, reformative with full of materialistic and spiritual.

'The Broken wings', the first novel from Jibran's works is only in Arabic Language. But after the publication of *'Al-Nabi'*, the first work became back on the basis of its subject matter comparatively to the Novel *'Al-Nabi'*. According to a Bengali writer Ajit Misra, translator of *'The-Prophet'*, it is true that *'The Broken Wings'* is the first Novel of Khalil Jibran in Arabic which was considered to be the best, and it was able to get the best seller position in the international market for a long time. But whenever the publication of *'Al-Nabi'* was completed, Khalil Jibran became famous as the Novelist of *'Al – Nabi'*.[217]

Most probably the writer of the above quotation has a thinking depending upon the themes of his (Jibran) both Novels *'The Broken Wings'* and *'Al-Nabi'*. Dictionarical meaning of *'Al-Nabi'* is *'The-Prophet'* and it comes completely true with its prophetic words which give comprehensiveness to the human mind after a micro study of this book.

Having a full comprehensive power, it brings out the appropriateness of the title of this book as *'Al-Nabi'* i.e. *'The Prophet'*. As regards its subject matter, a simple idea has been disclosed on the basis of the chapters of *'Al-Nabi'* one after another. In the prelude section of this book, Khalil Jibran has started his Novel with a character of great personality namely Al-Mustafa .This character is recognized as the foremost and chief for his prophetic behavior and lectures to the world, earth and Heaven.

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[217]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-77

Here, an outstanding theme shown in the opening session is as follows –

According to the author, the great soul 'Al-Mustafa' spent his meaningful twelve years in a small town 'Orphalese' which was surrounded by hills. In his place 'Al-Mustafa' spread his imagination, feelings, wisdom, love to the people, and he expressed theism in social life of 'Orphalese' with his doing, talking and guessing.

By these lines, an idea comes easily to our mind that as an immigrant of 'Orphalese' and if confidentially 'immigrant' gives the meaning of reveal and that means he is the messenger of the Almighty, who was sent to the earth to reform the uncivilized social systems of a particular place, based on all over the world.

Hence , 'twelve years' is his life time but here twelve years means an era, in which particular era, the Almighty sent him to the earth and he became able to build a civilized nation due to the powerful result of his performances and he became able to answer to their different types of questions in every stages of human life.

"Then, that is the time, when he got ready to prepare only for journey to his mother- land with glorious destiny by ship, gathering full of important persons, who were staying to felicitate him in his journey."

By this version, it would be explained that the ending part of his life when knocked him, he was trying to make himself ready as soon as possible. And by the ship and important persons the writer wants to disclose, a group of angels who were appointed to take sharing with

the particular perfect man on the eve of his departure from earth to Heaven. "whenever, he received the message from Almighty, that his life is end then he became so much grateful, although he was full of passion and emotional for his follower's loves and good relation on the motto of his going on life, he claimed to the peak of a hill and try to gaze the ship which was reserved for him to get away to his native land."

Those who were present, nearby Al-Mustafa, were exclaiming for his departure and they kept so much passion in their hearts to listen some vital words of the prophet (Al-Mustafa). Among them, Al-Mitra is an important character, pictured by Khalil Jibran in his Novel successfully. As a fortune teller lady, she comes forward to him from a temple and was so truthful and believer to him as like as the first introduced person with him at that valley. Gradually his affection received her, and so why Al- Mitra requests him to stay in between them with his advises to be a perfect human being.

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 Rasuls used to give valuable lectures to the end part of their life. As a prophet 'Al- Mustafa' tears to his followers and started to pour vital words to them the request of 'Al-Mitra'. Khalil Jibran expressed a unique faith and affection to the Almighty and messenger. As her saying:

> "Prophet of God, in quest of the uttermost, long has you searched the distances for your ship.

And now your ship has come, and you must needs go.

Deep is your longing for the land of your memories and the dwelling –place of your greater desires; and our love would not bind you nor our needs hold you.

Yet this we ask ere you leave us, that you speak to us and give us of your truth.

And we will give it unto our children, and they unto their children, and it shall not perish.

In your aloneness you have watched with our days, and in your wakefulness

You have listened to the weeping and the laughter of our sleep.

Now therefore disclose us to ourselves, and tell us all that has been shown

You of that which is between birth and death."[218]

In this saying it becomes clear that Al- Mitra and his neighbour took him as a full planned Prophet and perfect soul amongst them. Al–Mitra addressed him as 'Prophet of God in quest of the uttermost, long have you searched the distances for your ship'. And 'our love would bind you more our needs hold you. Yet this we ask are you leaved us, that you speak to us and give us of our truth. And we will give it unto our children and those unto their children and it shall not press.'

Here, we get a statement of an witness to show him about his credit full of life and a clean sheet. Now, for an answer he replied 'People of Orphalese, of what can I speak save of that which is even now moving within your soul's?' In his answer surely bloomed the real

[218]- Khalil Gibran, *The Prophet*, UBS Publisher's Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-9

prophetic sounds which makes trace to the mind of the wise. Among his surrounding, people from different stages became close to him and desired to know about their different waves of life.

There are some rehearse and objectives, which are commonly very much needed for the universal human being, those are discussed chapter wise separately ---

4:1 Themes of 'Al-Nabi'

4:1(i) Theme of his replay on 'Love.'

4:1(ii) Theme of the subject 'Marriage.'

4:1(iii) Theme of the saying on 'children.'

4:1(iv) Theme of his Lecture 'Giving'.

4:1(v) The view of Khalil Jibran on 'eating and 'Drinking'.

4:1(vi) Theme of the chapter 'Work'.

4:1(vii) 'Joy' and 'sorrow' is an essential part of life.

4:1(viii) Theme of speaking on 'houses'.

4:1(ix) Khalil Jibran has forwarded an importance of the 'cloth'.

4:1(x) Justice of Khalil Jibran on 'buying and selling'.

4:1(xi) Khalil Jibran's thinking on 'crime and punishment'.

4:1(xii) An account on subject 'Law'.

4:1(xiii) Theme of his poem of 'Freedom'.

4:1(xiv) A brief note on 'reason and passion'.

4:1(xv) Saying of Khalil Jibran on 'pain'.

4:1(xvi) Theme of Lecture on 'Self knowledge' and 'Teaching'.

4:1(xvii) Theme of the Lecture on 'friendship' and 'Talking'.

4:1(xviii) Theme of the saying on 'Time'.

4:1(xix) Theme of his Saying on 'Good' and 'Evil'.

4:1(xx) 'Prayer' in the voice of Khalil Jibran.

4:1(xxi) Philosophical comments on 'Pleasure'.

4:1(xxii)Theme of poem on 'Beauty'.

4:1(xxiii)Theme of his poetry 'Religion' and 'Death'.

4:1(xxiv)Theme of latest speeches of novel 'Al-Nabi'.

4:2 (i) Techniques applied of 'Al-Nabi'.

4:1(i)Theme of his replay on 'Love.'

When asks him Al-Mitra about love, he addressed to his surroundings as a true love for his followers in a very comfort voice, he replied.

إذا أومأ الحب إليكم فاتبعولا

وإن سلكتم الصعب وصعّدتم فى الوعر.

وإذا بسط عليكم جناحيه فأسمواله العياد،

وإن جوحكم سيفه المستور بين قوادمه.

وإذأ حدثكم فصد قولا،

وإن كان لصوته أن يعصف بأحلا مكم كما تعصفريح

الشمال بالبستان.[219]

In these lines Khalil Jibran portrait the reality and the necessity of love for human life and it belong among us with both sweet and bitter experiences. By this version he intended to inform to the human being, although love is full of melancholy and disastrous it also makes more close and twisted each other in this large world.

[219]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-68

As well as makes it as a small family boarding with every alive insects. Absolutely he said, "When love beckons to you, follow him, though his ways are hard and steep."[220]

In this way he tried to build love to spread the importance of love and build love in the very heart of every soul. As because he carries out some of its jealous points to the mind, by which they are encouraged. But in this chapter, he instructs mainly on the bitterness of love with his maximum words as he said ----

إن الحب إذ يكلل هاماتكم، له أن يعذ يكم فيصليكم.

فهو إذ يشد من عودكم، يشد بن منكم الأغصان.

وكما يرتعى إلى أعالى افاتكم ويداعب أغصانكم الغضة تميس فى ضوء الشمس،

كذلك ينزل إلى جذوركم، العالقة بالأرض فيهزها هذا.[221]

"For even as love crowns you so shall he crucify you. Even as he is for your growth so is he for your pruning." "So shall he descend to your roots and shake them in their clinging to the earth."[222]

This is a subject which always keeps the man to high at the same time it makes man destroy, like it is growth of personality and damage of humanity. According to Khalil Jibran it is like chlorophyll for the dancing green plants, which can also shake the earth of its roots. That

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[220]- Khalil Gibran, *The Complete works of Khalil Gibran*, Indiana Publishing house, 3rd Reprint: 2009, P-7

[221]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-69

[222]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-11

means it is such kind of a heart which supplies both good and bad blood.

Accordingly, love is a school in which we can purify the soul and mind. So he informed with such speeches which proved that it is the only way to the Almighty or Heaven for a man.

ويضمكم إلى أحضانه كما يضم حزمة قمح.

فيدرسكم لكى يعريكمُ.

ثم يغر بلكم فيخلصكم من القشور.

ثم يطخكم فيردكم دقيقاً أبيضا.

ثم يعجنكم لتلينوا؛

ثم يسلمكم إلى نار هيكله المقدسة؛

عل أن تصير وا الحبز المقدس لمائدة الرب القدسة.[223]

"Like sheaves of corn he gathers you unto himself.

He threshes you to make you naked.

He sifts to free you from your husks.

He grinds you to whiteness.

He kneads you until you are pliant.

And then he assigns you to his sacred fire, that you many became sacred bread of god's sacred feast."[224]

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[223]- Khalil Gibran. *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-69

Here a philosophy of optimism has been derived for the question of stability of the Almighty with his reality and graces for his believers. In this point the author opines that we are the corps, which is shifted to free from their husks only by the God gifted eternal and spiritual love, who makes man powder as well as soft and kin. Thus it may become a piece of holy bread like God's food.

That means whenever a man himself turns into a bread of the Almighty by the impression of love, then he will be a selected soul.

"Love" is the main fact to creation of the world and thus the path to the love is not as foam, it is full of tragedy but for passenger on it has a eternal peace, if that is divine.

Accordingly, if the lover (believer) on the earth seeks to spend peaceful life, in the every step of life, he is not a real and could not come over all successfully. Because the seeker of peace always lives as coward and as unproductive personality. In this case Khalil Jibran became emotional and ordered to shut down the role of false love and affection and to come out from an unpregnant world, where there is no meaning of smiling and tearing with any resound. In this occasion, he pens as--

فالحب لايُطى إلا ذالة، لايأخذ إلا من ذاته.

والحب لايملك، ولاأيملكه أحد.

فالحب حسبُه انه الحب.[225]

"Love gives naught but itself and takes naught but from itself.

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[224] - Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-11

[225]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-71

Love possesses nor would it be possessed;

For Love is sufficient unto Love"[226]

It is unmatched definition about love by Khalil Jibran which gives to love high position and that will remain forever. On love, his opinion is absolute because his saying on love seeks all but possesses nothing. Everybody wants love, but may not be possessed as because love starts with love and ends with itself.

Again he tried to improve in his definition as—

إذا أحبيت، فلا تقل : " لقد وسع قلبى الله"،

بل قل : " وسعنى قلب الله".[227]

When you love should not say, 'God is in my heart', but rather. "I am in the heart of God."[228]

A true version is derived by these two vital verses from Khalil Jibran, in which he declared the grateness of the Almighty and value of love, as his saying that God is All in All in this universe and human beings are only like insects. It is impossible to remain a large figure as a narrow one .Generally it is common saying that God remains in the heart of every soul, but in a philosophical vision truly we remain in the heart of God, having Divine love. Thematically he lectured that there is no power of man to continue their love, on the other hand if you will be a selected one then love will control you.

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[226]- Khalil Gibran, *The Prophet*, Publishers UBS Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-12

[227]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-71

[228]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-12

Again on the love affairs Khalil Jibran added a new idea to the generous of earth by his saying as ---

"فاذا أحببت، ولم يكن يد من أن تساورك رغبات، فلتكن هذه رغباتك:

أن تذوب حتى تصبح كالغدير المنساب، يغنى الليل ألحانه"[229]

"But if you love and must needs have desires, let these be your desires;

To melt and be like a running brook that sings its melody to the night."[230]

"ثم تخلد إلى النوم، وقلبُك يُسبع عمن تهوى، وشفتاك ترتجفان بأنشودة الحمد".231

"And then to sleep with a prayer for the beloved in your heart and a Song of praise upon your Lips."A soul can get rid from all disastrous and melancholies of the world of human life. It can easily aside by choosing appropriate path of love which leads to the heaven.

So Khalil Jibran picturised it very carefully in detail and gives a tip to maintain the role and systems of love besides mankind. It would be citied as –if lover (believer) becomes desirous to love then he should remember the stream which itself always flows down and sings for night.

In his advice talk the last feelings for the love is to bleed willingly and joyfully, that keeps man aware for every moment to entertain

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[229]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-72

[230]- Khalil Gibran, *The Complete Works of Khalil Gibran*, Indiana Publishing house, 3rd Reprint: 2009, P-9

[231]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-72

easily the every hostility and to become grateful to extend one day. Thus he ended his love poem with a vital tune that to sleep with a silent pray in the heart and to vibrate the lips with songs of love.

4:1(ii)Theme of chapter 'Marriage'

After completion of a valuable lecture on love, the lady monk Almitra again became jealous, and keeping a hope in her mind, she requested him to open his emotion as natural gift on 'Marriage', which is essential part of human life, from Almighty having a long and broad way to journey for social life.

In Khalil Jibran's word, Al-Mustafa who is recognized as a prophet giving the prophetic behavior to this main role of his particular Novel *'Al-Nabi'*. And Jibran has given the brilliant speeches to his mouth as ---

أجل كذلك تطلان معًا، فى سمر الله المكنون.

ولكن، هنالك لتكن فى التأمكما فسحات.

ودعا رياح السماوات ترقض بينكما."[232]

"Are you shall be together even in the silent memory of God.

But let then be spaces in your togetherness.

And let the winds of the heavens dance between you."[233]

Among his many advices on the matter of 'Marriage', most of the time he delivered the speeches on human origin facts and a

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[232]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'raif, Misr-1911, P-73
[233]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-14

philosophical idea was explained clearly His composing verse is the genuine example for it as 'you were born together, and together you shall be ever more'. Here it is a universal option. God creates alive soul for all insects of the earth within a particular point of time, likely it also fixed another particular point of time to take rest of the soul's altogether.

But only a revenge of journey to the world from eternal place of soul to face the visual pictures of life and to guess the originality and stability of the Almighty so that the restore souls, one after another comes to the earth and spend their life colorfully taking practical knowledge, depending upon "death" which comes habitually and makes the human life to disorganize their own motto. And again in their life in the mean time according to Khalil Jibran they will remain inseparable till their last point of time. It proves that they are twisted with genetic power as well as in the silent memory of the Almighty. But here Khalil Jibran preceded a strong decision in his philosophy to keep a distance between them and that is the chance to roam the Divine breeze on that wonderful livelihood.

A common citation is shown here on undivided relation for both worlds are commenced on this earth by the social name as 'Marriage'. Interestingly function makes this relation longer forever. There should be some common guidances, they are humanity, socialism and religion. And most probably it carries out in the 'Marriage' chapter of *'Al-Nabi'*.

His saying for love is obvious but he was trying to show to establish love like a chain among manhood. Therefore, many causes he applied to make it longer. Again Khalil Jibran tried to flow the sea in between two hearts of husband and wife, but that is by no means a separation among them. Truly Jibran's sea is a wave of love from which both of them will fulfill their needs. And again there also some budding will stand before them as not to use the same instrument or merchandise.

On the basis of fooding, clothing and housing, Khalil Jibran advised to take food together but in a bread, wear the same cloth but not with a single, and thus it should be maintained in all circumstances like dancing, singing, watching etc. it is also remarkable to leave one another alone in due time.

Because everyone has own right to feel, guess, imagine as well as aspect of the intention also may be different in different mind. Having this doctrine with married couple and eternal breezy air comes to them and reaches them softly.

The author cited example as "even as the strings of a lute alone though they quiver with the same music."[234]

Subsequently, for further engraved to the couple life, Khalil Jibran bears another deep and remarkable point for our ignore society. He has advised to make them surrender for each other and to make it prolonged. He added it is absolute that only in the hands of lives can contain the hearts.

" ليحب أحدكما الآخر، ولكن لاتجعلا من الحب قيدا:

[234]-Ibid. P-15

بل اجعلا دمجوا متدفقاً بين شواطئ أرواحكما.

وليملأ أحدكما كأس رفيقه، وحذاد أن تشر بامن كأس واحدة.[235]

"Give your hearts, but not into each other's keeping.

For only the hand life can contain your hearts.

And stand together yet not too near together.

For the pillars of the temple stand apart."[236]

Likely he has recognized them who stand together, with carrying a ban order that maintains a distance between them. Thus he has cited some appropriate examples which are closely relevant to the above mentioned advice. His speak is truth that the pillars of the temple stand apart and thus they keep ability to lance the heavy roof of the temple.

Thematically it means that all powerful personalities follow their heavy duties though they keep alone. Again another example of Khalil Jibran is depended upon planets. As his saying is that no one a big tree like oak and cypress and grow up under each other's shadow. That means for a unique personality, it is impossible to disclose original and personal real view because sharing with others in full time is his meant source to be multiple intentions among both.

4:1(iii) Theme of the saying on 'children'

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[235]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'raif, Misr-1911, P-73

[236]- Khalil Gibran, *The Complete Works of Khalil Gibran*, Indiana Publishing house, 3rd Reprint: 2009, P-9

After answering of Al-Mustafa for the question on'Marriage' Khalil Jibran pictures another scenery with a mother having a child in her lap is who comes forward and asks him about children.

At that position Jibran gives a valuable dialogue to the mouth of Al-Mustafa has started for the presents with much more new and important ideas on the matter of children. His first saying is that---

" ما هم بأبنائكم.

فلقد ولدهم حين الحياة إلى ذاتها.

فبكم خرجوا إلى الحياة، وليس منكم."[237]

"Your children are not your children.

They are the sons and daughters of life's longing for itself.

They come through you but not from you."[238]

In his mythism rotation of creature to the creature of the world, which is undoubtedly true but does not come to the minds of general people. Probably Khalil Jibran tried to bloom the open secret in the society. According to Khalil Jibran the children's are not for their parents, although they come from them. It is only a formality and systematization by the Almighty. Thus creator sends his recognized (selected) souls on to the earth one after another, twisted by various types of relations as older and younger, fore comer and late comer. He addressed with respect, and affection which is so necessary for alive and it is the constitutional rule of universe furnished by the Almighty. On that reason he truly declined to keep demand in the

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[237]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'raif, Misr-1911, P-75

[238]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-11

heart of parents for their children own, although the children come from as well as remain always with them. Finally, it is also absolutely correct that they are not for them.

Similarly Khalil Jibran placed another philosophical idea to the mouth of his chief character Al-Mitra. The human being can give their love to their children but it will be wrong if they think to deliver their thoughts to their children. Reasoning he cites that they (children) have their individual thoughts.

قد تمنحونهم حبكم ولكن دون أفكاركم،

فلهم أفكارهم. ولقد تأورن أجسادَهم لاأرواحهم،[239]

"You may give them your love but not your thoughts,

For they have their own thoughts."[240]

" أنحم الأقواس منها ينطاق أبنأوكم سهاماً حية.241

"You are bows which your children as living arrows are sent forth."[242]

He pointed out a Universal truth to us in his verse as their (children) souls dwell in the house of tomorrow, to which mankind cannot visit even not in their dreams. Thematically we can prove its truthfulness with the religious idea. Every soul remains in a treasury which belongs to an eternal place and that completely differ from the earth in qualities and out of human imagination.

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[239]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'raif, Misr-1911, P-75

[240]- Khalil Gibran, *The Prophet*, UBS Publishing Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-22

[241]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'raif, Misr-1911, P-76

[242]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-20

> And they (souls) one after another come to earth bearing their own visual aspects. So everyone has different motives to control themselves respectively. In general sense, by the practical knowledge of journey to the world and depart from it, gives us a knowledge of relations amongst the insects or human being of the world and they always depend one upon another, graphically it has seen a protocol.

In the philosophy of Khalil Jibran, this system comes over all which is very clear in his verses. He thematically portraits that the human beings are like the bows and their children are like arrows, which are sent forth by using of the existent bows which is settled by the Almighty.

On the basis of the philosophy, it is actual of Doctrine creatures to make them bend with His might that His arrows may go swift and far because He knows very well the mark upon the path of infinite.[243]

Citation of a meaningful hint of accurate and prolific systems of divinity to the universe just goes forward organizingly. Thus purposively the Almighty always reaches to His target, using proper motive to the concern field. The aspect of every religion is related to the modal of God for the reformations of social systems by sending of this prophet and great personality consequently and there only motto is that to "end the evil and alive the honest." To complete this course there should be some unique personalites to whom he refers this heavy duty. And they do not come ultimate, but dependently so far it

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[243]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-11

is essential to maintain generation to produce the next prolific Generation.

At the last stage of this chapter Khalil Jibran has been trying to update the moods of generals with a highly encouragement, i.e. the earth holder would remain in peace for their bending in the Archer's hand, because that is the order upon them from Him, who also loves the bow as like loves the arrow.[244]

4:1(iv) Theme of Lecture on 'Giving'.

His last lecture on children attracted surroundings and a rich man who has come forward and asked 'Al-Mustafa' about 'Giving'.

In a simple manner, he replies an appropriate opinion on this subject organisingly as his saying was --

إ نك لتعطى ا لقليل حين تعطى مما تملك

فإذا أعطيت من ذالك أعطيت حقاً.[245]

You give but little when

You give of your possessions.

It is when you give of yourself that you truly give.[246]

A great prophetic idea from 'Al-Mustafa' to the activists of the world has inspired. Verily the questions on giving are remarkable, but the actual thing is, how much are we giving? The judgment should be upon self first. And we should take the genuine path of 'giving' as

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[244]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-17

[245]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-77

[246]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-18

well as its process, and in another way he wants to place the real giving along with humanity and gloriness replacing all narrowness. He said directly that if anybody wants to be a true giver then he must give him. Here a real picture is seen, he warns the world activists to rely on the direct pointing out that 'giving' is nothing else, till it will be turned as the self givingness. On the contrary he definitely opened this view that the possession of things by human being would have been feared for later on or tomorrow and he signs up that what are the properties to be restored?

Those restoring properties are resembled with those dry-bones which have consoled under the sands by the pilgrims the following day. And there is no any hope and future for them on the engraved bones, because that particular way may be changed in their returning, and the next way will be decided by the pilgrims. In true sense, in fact as a creature (of the Almighty) we have no power to controlling of fooding, clothing, lodging and to take decisions ourselves. According to Khalil Jibran, those happenings are only for fear which are more disastrous.

For instance, Khalil Jibran has cited many real facts to our life, as he mentions-

أيست خشيةُ الظمأ، وبئرك ملأى، هوالعطش لاتروى له غُلة؟[247]

It not dread of thirst when your well is full,

The thirst is unquenchable?[248]

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[247]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-77

[248]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st *edition: 1995, Arif Road, Kolkata-70067, P-13*

In this line, his eye sight goes through the rich men who are the owner of huge properties. And they extend a minimum number a lumsum of their property.

According to Khalil Jibran, in the quality side it is not a real one, but only for their name and fame. These deeds are for their recognition in the society and thus their inner desire makes their 'giving' valueless and unbenefitable for the Day of Judgement. Again he had drawn his mind on a number of propertiless poor people who are always ready to give all, which are belonging to them. And so far they are the believer of life as well as bounty of life, and their small treasury never becomes empty.

The observation about society by Khalil Jibran is completely free from biasness and his comments are thematically a philosophical. He divided a society into two parts, one is rich and another one is poor. It is possessed by the Almighty to process all everything of his creatures, organisingly but the deviation is made by us, i.e. upper and lower, cultured and uncultured. In real sense, there is no partition in the society between rich and poor, only it can be divided on the basis of humanity and broadness.

Because sometimes the penniless people are open handed for the purpose of giving, but aristocratic or rich people are not agree to do so although they have ability.

In this regard Khalil Jibran mentioned that there are three kinds of man in a society for the matter of 'Giving'. Among them somebody gives with joy and that joy is reward for them, somebody gives with pain is baptisms for them. Leaving these two groups, another group

extends their hands without joyfulness and pain and never thinks about mindfulness of virtue. The author compares it with the fragrance of green planets of far-flung valley. That means the last number quality of people is real and original owner of mind and wealth. In this theme one thing is very clear that through the hands of such people, God speaks and He smiles behind their eyes on this earth.

The author enlightens the chapter with title and he also sketched a pen picture for some features of receiver, who accept the 'giving', he composed-

جميل أن تُعطى من يسألك.

وأجمل منه أن تعطى من لايسألك وقد أدركت عَوَزَهَ.[249]

It is well to give when asked, but it is better to give unasked through understanding;[250]

In this way it becomes visible that they should so sincere and responsible, who intend to give to turn 'giving' into a great joy and be careful , whenever he will be searching for one, who shall receive it.

As above discussion on body in this world is eternal and will remain forever. Everybody takes born with empty hand and in the time of exit nothing will be carried with them. Controversially he declared to distribute all things before death and to make giving in the own life

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[249]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-79

[250]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-28

but not for the later. He gave these arguments naturally of both arrival and departure will in the earth come less beneficial.

Again he openly disclosed a common habit of human being as-

وما أكثر ماتقول، "لتصبون نفسى إلى العطاء، ولكن لاأعطى إلا من يستحق"

وليس ذلك قول الأشجار فى بستانلك ولا القطعان فى مرعاك".[251]

You often say, "I would give, but only to the deserving".

The trees in your orchard say not so, nor the flocks in your pasture.[252]

By saying this version, the social philosophy is carrying out to the general and information of combined relation with speak able and none speakable lives. Among these two nations of the world wide society, the first one is (speakable) more powerful than another (non-speakable). For instance, men have knowledge, wisdom along with fully imaginative power, on the other hand trees and other insects do not have above cited qualities. For this they are comparable for their various qualities. But an unrespectable happening is going on with the human behaviour, as they would give but only to the deserving and it keeps man bottom to the humanity. As the trees of garden and animals of pasture do not say so because they do so only to alive and the work of with hold is the way of perish but the best creature human society always remains ignore about this common truth. In the Khalil Jibran's philosophy, there is no any particular definition of receiver and from his side an exclusive definition is derived as 'Surely he who is the worthy to receive his days and nights is worthy of all else from

[251]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-79
[252]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-20

you'. On that contrary an example from pure Hadith, here may be appropriate-

يد الولى خير مّن يد الصفلى.

And who have kept ability to drink from the ocean of life he has also must have ability to take a cup from our little stream.

ومن تكون أنت حتى يكشف الناس لك عن خبيئة صدورهم ويُلقوا

عنهم رداء الكبرياء، فترى منهم أقدارا عارية وعزّة مبذولة؟[253]

And who are that men should rend their bosom and unveil their pride, that you may see their with naked and their pride unabashed?

An authentic idea he arises, like no any mental improvement of human being is to find out who is deserving and who is not Khalil Jibran proved this with a proper option that he said only to give them who stand before in courage and confidence because we have no power to study a man eternally.

After completion of his moral talk, he pointed out the rich man who asked him about 'giving' and said-

فانظر أولا أحقيق أنت بأن تعطى، وأن تكون للعطاء أداة؟

فالحق أن الحياة هى التى تعطى الحياة، ولست أنت، يامن تظن أنك معطٍ،

سوى شاهد،[254]

'See first you yourself deserve to be a giver, and an instrument of giving.

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[253]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-191, P-79
[254]-Ibid. P-80

For in truth it is life that gives unto life while you, who deem yourself a giver, are but a witness.[255]

Here an idea may be disclosed by the role of two personalities, one is prophetic and another one is haughty, where Khalil Jibran placed a real philosophy of life, sanctioned to Al-Mustafa's dialogue, which is not cultivated only for the particular rich man but it makes fertile the whole human heritage. In this way he advised that day by the choice of the Almighty, somebody comes over all, by extending their 'giving' and he, who has been selected as a representative of the Almighty becomes able to act it. As because, he portraits that only live on gives the live. And universally it is occurred by the Almighty as well as the living beings will exist as witness.

At the last point of this chapter the author, has proclaimed all the life holder in this world particularly human beings are receiver, assume no weight of gratitude. In anybody does so, and then he places a wake upon him and upon the giver. Similarly he added here to take natural arguments easily because nature is the source of high thinking which is completely beyond to the human imaginative power. That's why it is better to rise together with the giver one his gifts as on wings by this way most probably Khalil Jibran offered an idea of God as giver and all the life earth dweller are receiver as a whole.

In fact, real is so far than Artificial in the eye of general people. Thus he mentioned a ban on debt, because all the events of the world are wish of God and God provides every giving through ourselves to us.

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[255]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-19

And the gratitude for giver will turn to doubt his generosity that has the earth for mother and God for father.

As theme of his chapter, it is not easy to disclose the exact philosophy of Khalil Jibran because it is fully purposive and imaginative. And way after a study it comes to comprehension that all happenings are going on in this world by the wish of God. So our motto should be free of hesitation and narrowness when our deeds are on passage.

4:1(v) The view of Khalil Jibran on 'eating' and 'drinking'.

'Eating' and 'drinking' are vital points of life. No one in the world can alive without maintaining them. It is true that for alive one, like the need of oxygen in breath, fooding and drinking are also most essential for him. In this manner when Khalil Jibran was asked by a keeper then he addressed the presents as well as absents also and frequently spread a bunch of motivation on the total human being. Thus he exclaimed in his saying that if the human society could live on the fragrance of the earth, like an air plant substained by the light. By this type of emotion it may be said that practice comfort the virgin path. If a man has a practice for a work then no any difficulties will come before him to do so. In this way Khalil Jibran was saying that, it may not be possible to live without taking any 'food and drinking', and he can practice with low cost things against high cost foods and drinks.

In the sense, human becomes familiar haynous behaviour to manage their food items and to quench the thirst must rob the newly born of

its mother's milk. So it should be by an act of worship. In his next step he included an important advice to the man as he said-

ولتكن مائدتكم مذمحاً يُضَحى عليه ماجامن السهل والغابة

نقياً بريئا فى سبيل ما هو فى الإنسان أنقى وأبرا.[256]

And let your board stand an altar on which the pure and the innocent of forest and plaint are sacrificed for that which is pure and still more innocent in man.[257]

Here he depends mostly on the purity of fooding and drinking articles. On his accordance along with some other great man who traced their Judgment in the matter of taking food and drinking should be pure and by doing so, fooding and drinking treasury becomes extend. Even the source of it also always ready to sacrifice their gifts to them who obey the true path to prepare it purely.

Nature will be destroyed, thus every soul will knock the last of life. But the Almighty has not taken the responsibilities of every happening frankly. He (God) always handles the occurrences. When necessary, on that reason, human beings are directed for the heavy duty of kill to remove their hungriness. In the time of kill, human should remember that by the same power, slay all alive being and, I am slain; and I too shall be consumed.

"For the law that delivered you into my hand shall deliver me into a mightier hand.

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[256]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-82
[257]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-22

"Your blood and my blood is naught but the sap that feeds the tree of heaven."[258]

Again he advised to remember in various field of life whenever we will collect fooding and drinking objects. It may be mentioned that whenever we place an apple to over teeth then it should be remember that its seeds will remain in our body and by its strength will become beneficial in time, as like the fragrance of apple will spread out to the whole society in every season.

He added about the fruit garden in autumn season. We are also a garden of grapes and our grapes shall be gathered for winepress and we shall be reserved for further like modern wine. Man are not self sufficient without the alternation of other creatures. So if today we are going on vanish someone, then tomorrow will press us and make finish. In this way, one day every man will go to under natural wave which is fixed for him.

On the contrary, at the very last stage of his speech Al-Mustafa become emotional for each cup of wine in winter season composed a song in which every passionate will sings it affectionately. That means we should become grateful to those, which are so much related to our livelyhood and remembrance of the important days of life.

4:1(vi)Theme of the chapter 'Work'.

Before thematic discussion, it is essential to focus on the literary and utmost motto of his chapter should be described attentively.

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[258]- Khalil Gibran, *The Prophet*, UBS Publishing Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-31

Here a unique talk is entertained, talked by the perfect hero of this novel, 'Al-Mustafa' the chief character of *'Al-Nabi'*, sketched by Khalil Jibran. After a thorough study, we can find out some vital advice for all human being at every stage.

When a ploughman had present in the meeting of 'Al-Mustafa' and asked him about 'work'. Thus he became to know about its merit and demerit.

Then he replied to this man with adequate argument, which is accepted by all. In this foremost word he added "you work that may keep pace with the earth and the soul of the earth".[259]

It is proved in his next speech as he said that if anybody comments against 'work', then it will be the sin of his opposition with natural season and imageless on marches, in majesty as well as unmind to submission towards the infinite.

In his talking, it comes to light that work is turning point of every moment in human life. It has co-operation with both before and after life. In this link, here may be mentioned an opinion from Shiremadvagabad Geeta where, Arjuna has exclaimed to the God in comparisons between two major path of life one is work and another one is wisdom. His saying is that if 'wisdom' is better than 'work', then why God appointed him to this dunce work! I.e. according to Arjun, 'work' is more essential than 'wisdom' to make life

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[259]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-21

prosperous and dignity. But the work should be covered by the wisdom.[260]

These two argument, one from Khalil Jibran and another from Madvagabad Geeta, help us to understand in right way about the importance of work in a life.

Now 'Al-Mustafa' gives his attention to the heart of the particular ploughman along with his surroundings by his advisatory words, for the systems of works. So he says a worker should become like a flute and the flute will give, silenced sound on the wave of time through the heart. Whenever people will adjust their songs then who can remain Dumb and soundless! As theme of these verses it comes out that work is the world based unity and uniform. It is commonly felt that is a curse and labour is misfortune. But Jibran stands with his view to the opposite with a prophetic activity, he mentioned that nothing else, just to fulfil a part of earth's furthest dream and we are appointed to do that at the mean time when the dream was born.

وحين تمضون في العمل تمارسون في الحق حبّ الحياة .

وحب الحياة من طريق العمل يتوغّل بكم إلى أدق أسرار ةالحيا.[261]

And in keeping yourself with labour you are in truth loving life,

And to love life through labour is to be intimate with life's inmost secret.[262]

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[260]-*Shree Madvagabad Geeta* edit by, Swami Bhavghanada, 5th Reprint: 2008, Kolkata-700030, P-68

[261]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-85

[262]- Khalil Gibran, *The Complete Works of Khalil Gibran*, Indiana Publishing house, 3rd Reprint: 2009, P-14

According to the author of this Novel, involving in labour is the real love for life, thus it is the web of secret relation to the inner soul for life. For any theist and real thinker, it is a true advice to make linkage to further way of life which is endless. Some selected Verses are also visible to us from the holy Quran and Hadith. Likely to Khalil Jibran, before him prophet Muhammad (SA) had already engraved his mind on this subject work and its importance. He did not stay only on his blowing talk, he himself left traces for work and labour in different fields.

Summarily we mention the view of Muhammad (SA) on this, as he said- "Teaching with work is better than teaching with mouth (advise)".

Generally a common thinking makes the human brain corrupted that the majority portion of our society feels themselves. That when they are in, then they say pain, birth of an affection and the support of flesh is a curse, which is written on their forehead. For this common thinking Khalil Jibran had made not an opposite but a positive signal in his answer, that he keeps hope that no any other way to wash away their misfortunate forehead except their sweat of hard work.

In fact it is a great lesson for us as well as for the whole world.

In the middle part of this poem Khalil Jibran pointed out to a number of persons who have told that life is darkness and in their weariness, they use to urge reputation which is followed by others. Thus it spread in our social life a virus and shakes the whole society and they forget the meaning of life.

Here truly Khalil Jibran noticed a strict Doctrine of life which carries the angelic wings comfortably to the hardship of a life.

He himself replies that-

ولعمرى أن الحياة ظللا إلا صاحبها الحافز.

وكل حافز ضرير إلا إذا اقرن بالمعرف .

وكل معرفة هباء، إلا إذا رافقها العمل ،

وكل عمل خواء ، إلا إذا امتزج بالحب ؛

فإذا امتزج عملك بالحب فقد وصلت نفسك

بنفسك، وبالناس، وبالله.[263]

And I say that life is indeed darkness save when there is urge,

And all urge is blind save when there is knowledge.

And all knowledge is vain save when there is work,

And all work is empty save when there is love;

And when you work you with love you bind yourself to yourself, and to one another, and to God.[264]

His imagination is correct, there should be a path leading to God from the earth. And that path depends upon the works of a man, organized by the Almighty properly.

He hopes, the general notice in the darkness of life and it may be removed by urge, and the urge is blind, unless knowledge. Again

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[263]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-87
[264]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-27

according to him, except work, the knowledge is fail; finally he gives a unique position to love in the field of work. On his accordance unless love, all works knowledge, urges are empty. It is advised that if the work is done with love then is for self, for others and for God also.

But he did not stay only on this point, similarly he extend his next thinking with a question like what is the work with love? Instantly, it was an effort of Khalil Jibran to extend his view point to the general people smoothly. And most probably he has arised this question to make his imagination of love open in the field of work. He added a number of answers for his self question. According to him the first view, on this point was the work with love is to weave the cloth with threads drawn from lover's heart, even as if his beloved were to wear that cloth. His second view- was that it is to build a house with affection, even as if beloved were to dwell in that house. His third view-it is like the seeding and reaps the harvest with tenderness, even as the beloved were to eat the fruit. His next view- for his question that, it is to charge all things bestowing self accordance of a labour with own spirit. Lastly he viewed that it is a knowing, all the deeds dead are standing and watching around him. All these points proved the close relation among the urge, knowledge, work, love and they are twisted each other with the attentive mind.

At the very last part of this chapter 'work', the author had narrated on the result of that work, in which there is no love that will be full of worry and harmful. On the contrary, he advised hardly that if anybody is doing something with worriness and there is no any sin of affection, it will be better to leave the work for him immediately and

go to the balcony of a temple (source of knowledge) and take alms of those who work with love.

To, fulfill this comprehension, he had cited examples as-

لأنك إذا خبزت العيش سادراً إذن تخرج خباً أمر الايسدّ من

خوع الإنسان إلا بعصه .

وإذا أنت عصرت الكرم متبرماً ، فسوف يتقاطرتبرمك فى الحمرسماً .[265]

For if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger.

And if you grudge the crushing of the grapes, your grudge distils a poison in the wine.[266]

After all there is no any benefit and never will come beneficial from the work with lake of affectation, even if anybody sings though as angels, that love not in singing, it will not harmonious and melodious to the ear of audience. Just like a wall between the audience and the sweets of day and night.

A common opinion is generally heard from the mouth of general people innocently, that is who could engrave the marble and gives shape on stone as own wish, he is better than a ploughman. Again he is better, who can decorate with fabric on a cloth and seize the rainbow to win human heart than the man who makes sandal for us.[267]

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[265]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-89
[266]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-28
[267]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-2

Here, generally a social vice and deviation is seen in these two verses, what in Jibran's mind diverted and compelled to ponder an another humanity and justice to the social life.

He strictly still on his real phenomenon that so canvassed as his less drowsiness in the noon time, etc. the signal of his firmness; he said it is the deviation made by human being not by the creator (Almighty) because naturally blowing air never deprive the small grasses in between the big oaks in distribution equally.

Finally he concluded his lecture with a scene of greatness that he alone is great who turns the voice of the wind into a song made sweeter by his own loving.

العمل حبٌ تجسم للعيون .[268]

"Work is love mad visible."[269]

4:1(vii) 'Joy' and 'sorrow' is an essential part of life.

After completion of 'Al-Mustafa's speeches, a woman has come to him and asked about 'joy and sorrow'.

Immediately Khalil Jibran pushed his feelings to the chief character 'Al-Mustafa's dialogue, in which'Al-Mustafa' vibrated his lips with some important and valuable talks. He answered the question; the joy is unmasked face of sorrow. In fact in this shortcut answers, it shows that joy and sorrow are not different but they are the opposite backs of a coin. Thus it becomes very clear after a deep study of his next view-

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[268]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-89

[269]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-28

from which well, a joyful smiling comes out, after a while from the same well, sorrowful tears will run. That means the source is same of both of them 'joy and sorrow' and they reaches human beings one after another on the wave of time. According to Khalil Jibran, sorrow makes large the deepness of humanity and the deep humanity can capture more joy. On this contrary it may be illustrated to a Quranic verse-

إنّ الله مع الصابرين.

'Almighty' remains always with him, who prefers patientness'.

Truly, he can never feel the value of joy, which never faced any calamity. So it is commonly known that the vessel full of wine was burned in the oven of potter before. But the very vessel covered the source of joy (wine). As well as, which music instrument soothes the spirit but sometimes wood of that instrument was made wheel. For result 'Al-Mustafa' cites a concrete decision as he pronounced that in the joyful moment, if we visit to the zenith of spirit the we will be informed, that is giving us joyfulness which makes us sorrowful.[270]

Thus in the same way whenever a man remains in sorrow then if he tries to ponder his heart then he may find out the reason of sorrow and joy.

In the real thinking, joy and sorrow, smile and tear are undivided limbs of human life, like love is for life.

يقول بعض الناس :(الفرح أعلى من الحزن)

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[270]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-21

ويقول اخرون : (إنما الحزن أعلى) .

والكنى أقول لكم إنهما لاينفصلان .

معاً يقبلا ن ، وإذا انفرد أحدهما بك على ،المائدة

فاذكرأن الآخر يرقد فى فراشك . [271]

Some of you say, "Joy is greater than sorrow."

And others say, "Nay, sorrow is the great."

But I say unto you, they are inseparable.

Together they come, and when one sites alone with you at your board, remember that the other is asleep upon your bed.[272]

In the above version, the same reality is discovered which already came to our comprehension that no one is great than another among joy and sorrow. In every step of our life they influence most sensitively, is one is sitting with us then another one is sleeping in our bed.

Verily, due to this we can say that we are suspended in between our joy and sorrow and we roam, when we are used by treasure keeper to measure his gold and silver. Probably Jibran included his last option to discover the supreme power of the superior Almighty. When God wishes, makes man productive or needy to the earth. On the other hand if He doesn't wish, man belongs to the empty and remains at same position and balanced.

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[271]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-91

[272]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-24

4:1(viii) Theme of speaking on 'houses'.

Continuously, Khalil Jibran progress his feelings in different aspects of human life by the tongue of 'Al-Mustafa' in his Novel *'Al-Nabi'*.

The picture of this book shows that, 'Al-Mustafa' is a prophetic personality surrounded by a number of his believer in last moment of his life. From his surroundings, one after another questioned him on their own problems.

Subsequently, a mason is always familiar with abode, house, home etc, so he came forth to 'Al-Mustafa' and asked him about it.

After lost of a few time, 'Al-Mustafa' has to his job with his saying that as a civilized nation man should build up a imaginative cottage in the man less wilderness dark jungle, before build a building within the city wall. Because a person who always to his owner. It is subject of my theism and it discloses the relation of more technical creature of the Almighty in a human body.

Here the daily coming soul is used for our breath and the wonder who ever distance and alone, in my thinking he is the Almighty, who is waiting for us forever.

In the Khalil Jibran's philosophy the sound health of a man is his real house. For instance we can mention his verses-

إن بيتك حو جسدك الأكبر .

ينموفى رحاب الشمس ، يغفوفى هدأة ،الليل

ولاتخاو رقدته من الأحلام .

أفلا يحلم بيتك لاومتى حلم ، أفلا يهجو

الملدينة إلى الخميلة أو إى قنة الجبل ؟[273]

Your house is your larger body.

It grows in the sun and sleeps in the stillness of the night;

And it is not dreamless.

Does not your house dream? And dreaming, leave the city for grove or hilltop?[274]

It is house which get in sunlight and gets sleep in the silence of night and it is not dreamless also. These are fully pessimist's argument, because the version is full of imaginative judgment. Depending upon his judgment, the author asked to the human being about the households and why we keep close the door of our house, for which protection and asked about our peace, remembrances and beauty, which gives us energy, acceptance as well as show the right path to our hardship going on life. It may be realized after a deep study of daily life, who always feels nervousness, helplessness, loneliness, because our hearts are full of diseases and they will be never cured for their faithlessness to the owner of supreme power i.e. the Almighty who truly provides us all success and protection. After taking birth, we get lost originality and perfectness only for involving fully with the dirty climates of the world.

After coming into it we become desirous of only comfort. So he asked-

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[273]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-92

[274]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-25

خبرونى ، أتعمر هذى الأشياءُ بيوتكم؟

أوأنكم لاتملكون فى رحابها إلاالنعيم ، والطمع فيه ،

تللك الصبوة الى تتسلل خفية إلى بيوتكم ،

تنتر ضيفا ، ثم تصبح مضيفاً ، فسيداً؟ [275]

Tell me; have you these in your houses?

Or have you only comfort, and the lust for comfort, that stealthily thing that enters the house a gust, and then becomes a host, and then a master?[276]

By his question he pointed out about the above mentioned subjects which are already discussed briefly. Those are the good qualities of a man and main elements to be good personalities. He tried to know are we the owner of this qualities or not? On the other hand, are we the owner of some immoral qualities? And the thirst of comfort, which enters into us secretly as a guest, owner and setup as a lord. This argument is simply supported by all that the finding of comfort finally being an aloof, a man can destroy his life. Majority person in our society follow this immoral path easily because immorality spans quickly among us.

Besides, lust of comfort stands before of a man as a ruler and it uses rule for a soul and makes his all desirous puppets. When a man prefers more lust of comfort than humanity, then he is comforted like a puppet. But human being always feels the hands of desire are as soft as silk, in back it is so hard like Iron. It provides man sweet melody in

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[275]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-93

[276]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-24

the time of sleep and it is a trick for a prosperous of a life, destroying awareness and push them to the danger.

Really the lust of comfort kills passion of soul, after doing this, it never stops and shares to the walks grinning in the funeral. In Khalil Jibran's feelings, lust of comfort is a way leading to the hell. It can collapse all the chief elements, which are needy to be perfect soul.[277]

فإنكم لن تقعوا فى الشرك ، ولن يجدى معكم ترويض .

ولن تكون بيوتكم أبداً مرساة بل ستبقى سارية .

ولن تكون غشاء برأفاً يسر جوحاً ، بل جفنا محوسا العين .[278]

Your house shall be not an anchor but a mast.

It shall not be a glistening film that covers a wound, but an eyelid

That guards the eye.[279]

Naturally, the creation of the world all are the children of space, particularly the mankind is mentioned by Khalil Jibran. He hinted they are unrestlessness in rest and nobody can trap and tempt them. So according to him there is no need of magnificence and splendor house because those houses shall neither hold human secret nor shelter their longing. By him, it just to maintain the civilization.

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[277]- Khalil Gibran, *The Prophet*, translated by, UBS Publishing Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-40

[278]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-95

[279]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-26

Logically he has selected the space as a real building whose door is the morning mist and whose windows are the songs and the silences of night. This logical house is gifted by God to us and in pessimists sense we should realize this selected house for us in so very time and it will lead us to feel about the eternity of God and about the powerlessness of world. Probably the author follows this path by composing in his last two verses-

فإن غير الحدود فيكم يقطن فى (محكلة السماء) ،

بابها ضبا ت الصباح ، ونواقذها أناشيد الليل وسكتاته.[280]

4:1(ix) Khalil Jibran has forwarded an importance of the 'cloth'.

The author gives an open secret opinion to the mouth of his dream finger 'Al- Mustafa'. Having a question from a weaver who was standing among his surroundings, he gives an appropriate answer to his question on 'cloth'.

Common people know that 'cloth' and clothing is a fundamental right of human being and it is already accepted by majority number of countries in the world. It protects many sin and vices of the nation and increases the shamefulness in the society. Now a day the western atmosphere opposes it partly and its reaction has made the sky black over the whole world. Both of these two stages of clothing give a genuine picture to the human mind.

Over all 'Al- Mustafa' extended his answer with its both merit and demerit. In his first talk, he replies that the cloth conceals maximum

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[280]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-95

beauty of a soul but it can conceal his ugliness. Besides, he added again, if a man wants independence to protect privacy, then the garment will be a harness and a cage.

Here Khalil Jibran has tried to distinct the natural and artificial. According to him, if a man performs weary only on artificial not heartily, then the weary will be introduced as problem, in another way if the weary is by heart and to find out benefits from. It, then he must become beneficial. It is Khalil Jibran's logic that if the mankind has been living with nacked as well as with an insufficient garment which provides the natural elements like sunlight and wind directly to our open body. Because according to him these natural elements are most necessary for human physique.[281]

Khalil Jibran opined that everybody in this world dislikes the garments, somebody frankly and others are internally. Who dislikes internally, he always uses some words of trick. As he mentioned they say that it is the north wind who has woven the cloths which are their wear. Most of his view about it that is the wind of north in full length correct. By the wind the philosopher (author) pointed to the power of eternity, the order of this absolute power is followed compulsorily by its creature. It is very clear in his next step where he included his philosophical passage. He said whenever the Almighty had woven the real garment for his creature then shame was its weaving Machine and the soft vein of the body has been used as thread.

In this line we can understand the real and protectable garments already sent to us in the time of over first foot print to the earth. His

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[281]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-26

faith is that, obviously his saying is acceptable to the world of true and truthfulness is the main veil or guard for human being in every step of life. After ending of His duty, if desire becomes measure, and then feels joy and burst the smiling from distance.

فلا تنسوا أن حتشام درع يقيكم من نظرات أهل الدنس .

فإذا زال الدنس فأى شئ يبقى من الاحتشام سوى أنه

قيداً ومفسدة للعقل ؟ [282]

4:1(x) Justice of Khalil Jibran on 'Buying and Selling'.

The specify moment was going on with the speeches of great man on the various steps of life. He started his next topic on 'buying and selling' about which had been asked 'Al-Mustafa' by business man. His first word he expressed about a remarkable behavior of mankind that is commonly compulsory to obey. He mentioned some rules or Doctrine should be followed by human being to make their life comfort. He said that the earth produces everything only for the human and if the human society becomes closely connected with the earth and uses the productive material in genuine way, then according to Khalil Jibran, that very person will never feel the disaster of actually in our going on life we must follow some traditions which are related to our both previous and next generation. He announced that we will get prosperous and abundance for the result of the gifts of earth. Above all, truly it is planned that all will to greed and hunger if there is lack of love and kindliness.

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[282]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha. Da'ral Ma'arif, Misr-1911, P-97

From the very first of Khalil Jibran's verse it becomes visible to encourage everybody for love and justice. Thematically we can say in these verses to accept love, fraternity and humanity. There is nothing in this world to bear this for a man in every steps of his work.

Love full work gives us good result and the work without love brings weariness. Thus he wanted to make the field of buying and selling pure and cure.

Likely, his saying was that particularly the business man also might be love full because the using of measurement may be deceitful which is verily hated by the creator. Many kinds of mankind are roaming in the world as well as in a market- place; among them some are only to sell his rich talk. They also should not deprived from true love but they should be called for a working field such as cultivation, fishing etc and should be encouraged to be bountiful.

He again bestowed his mind to show respect for every man of a society occupying different jobs as singing, dancing, and flute play etc because they are also a part of marketing as like man of every stages are undivided limbs to be a model society.

وقبل أن تغادروا السوق ، احرصوا على ألايتركها أحد صفراليدين ،

فإن روح الأرض لن يتوسد سحوها جناح الريح هادئا حى ينل أدناكم

مايكفيه . [283]

[283]-Ibid. P-99

And before you leave the market- place, see that no one has gone his way with empty hands.

For the master spirit of the earth shall not sleep peacefully upon the wind till the needs of the least of you are satisfied.[284]

Lastly, he recognized the humanity many times in these verses; he acquitted with the traditional speeches of prophet Mohammad (SA) and is accepted by Muslim world to revive the humanity. The summary of a tradition it is explained to us as member of the world, we must have taken care of our neighbours for their physical and economical condition.

With this philosophy Khalil Jibran traces his foot print and advised to the human nation to find out persons who returned empty hand and fill up with minimum kind by a legal judgment. He narrated this opinion because the Almighty never becomes satisfied till He fulfills the lumsum necessity of low grade society among us.

4:1(xi) Khalil Jibran's thinking on 'crime and punishment'.

It is like a gift of God to a part of creature who has wisdom and personality i.e. the human society. It is a habitual and universally truth that no man can live without making any mistakes or crime, may be there heynousness or not. But it follows us like our breath. Persons of the every stages of a society remain involve with a number of crimes. So it is recognized as a side of our living life. Men make the

[284]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-39

crime as well as that particular man finds out the criminal and extend the punishment to solve the problems temporarily. A portion of the society known as Judges, verily they are appointed to vanish crime by their Judgment and punishment for criminal. But according to our author like criminal, Judges are also not free from crimes.

It is enlightened by 'Al-Mustafa'; the main character of *'Al- Nabi'* asked by a city Judge, he became lust to know about the real view of crime and punishment. In this regard, Khalil Jibran gives a general idea among us. In his view 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.

As the attendant of this virus, man commits crime easily and the soul feels hardship because it is dirtiless and it never waits for a source of wrong and its destination. On this way it comes to our mind. The human body completely remains unknown of committing a crime because man is controlled by his heart or soul, which compels to stand on the two bank of a river, one is good and another one is bad.

Truly, 'Al-Mustafa' claimed the human society for their having a hateful heart to a criminal. And he forwarded a solution after taking a man for skill, he is measured for personality. In the matter of holy, no man can reach the top of a man, though another one is the holy and the righteous. In another way the wicked and the weak cannot touch the bottom which belongs to a man.

أما أنا فأقول إن التقى أو الصالح لايمكنه أن يتساهى على أرفع

مايكون فى نفسا كل منكم ،

وكذ لك الخبيث ،أوالصعيق لايمكنه أن يهبط دون ماهو فيكم أيضاً .[285]

But I say that even as the holy and the righteous cannot rise beyond the highest which is in each one of you.

So the wicked and the weak cannot fall lower than the lowest which is in you also.[286]

Truly, having the knowledge of secret desire of inner part, a criminal is compelled to commit a crime. Next to it, he advised to know self inner part in very well manner because man is both passage as well as a passenger. But the wisdom and humanity of man have a power to ensure the legal and illegal, right and wrong. In his self decision it is well decided. Thus also whenever a man gets to fall down, it is a trace to superior and inferior also. Here superior means the last generation who has a duty to clean the path or the right way to spend our life. Like this inferior means next generation who will get a lesson, how to step their foot in a right way. So we can say human beings are related from first to last. They had a relation which is running among them, and the relation will still forever.

Having this eternal relationship between the human societies, all are responsible for all. And so the author extends a controversial argument that the murdered and the robbed are also responsible to committing a murder as like as murderer and robber.

فإنك لاتستطيح أن تفزق بين العادل والظالم ،

[285]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-101
[286]- Khalil Gibran, *The Prophet*. translated by, Surut Ikasha. Cairo-2000, P-41

ولابين الخير والشرير ،

يقفان معافى وجه الشمس ، كما يتشابك الحيط

الأسود والخيط الأبيضا ، لحمة وسدى .[287]

You cannot separate the just from the unjust and the good from the wicked;

Foray they stand together before the face of the sun even as the black thread and the white are woven together.[288]

As a relative or a member of the human society every man is well acquainted with each other like the weaving of a cloth is originated with different colours and they stay together, thus a cloth takes a full shape. Like them every body of a society is honest and dishonest, lier, murderer, thief, priest, and monk. All the good and bad qualities of every person stay together and make a full grown society. But as if one of them is dropped then the society will become disable, i.e. both are natural and stable.

In his next step, he traced out about the crime of physical and mental, which are both completely opposite to each other in shape. First, he divided into two categories of crime by a man, particularly which are committed physically by a man are visible to the eye of society and punishable. And the other crimes of behavior of a man are seen but there is nothing to decide for those very mental crimes.

Among them one is punishable and other one is non punishable, mean time Judges and the leaders of a society what they will take step to

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[287] - Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-103

[288]- Khalil Gibran, *The Complete Works of Khalil Gibran*, Indiana Publishing house 3rd Reprint: 2009, P-21

stop the inner crimes which are spread in the whole society like virus but the intellectuality of Judges becomes failure.

Khalil Jibran pointed out some of those very problems for a Judge to give Judgment as-

أى حكم تصورن على من بوىئ جسده وأثمت سريرته ؟

وأى جزاء هذا الذى تنزلونه بمن ذبح جسداً ؟

وهو نفسه ذبيح السريرة ؟ [289]

What Judgment pronounces you upon him who though honest in the flesh yet is a thief in spirit?

What penalty laid you upon him who slays in the flesh yet is himself slain in the spirit?[290]

In these two verses the last verse prefers another view on mistakes. In opposite sense of the above mentioned view he added that sometimes some criminal becomes realized for his wrong. In his position, what is done by the Judges, in philosophical sight of Khalil Jibran, it is great penalty upon him whose slap in flesh yet he himself is slain in the spirit, though the physical punishment is not measured for him.

According to him generally the Judges build their just only on the basis of how one can enlighten the misdeeds of a criminal. But they are made to ponder it in well manner that it may be possible to stay back some unacceptable misdeeds which are in full of dark. Here he is trying to show the right path leads to the genuine misdeeds of a

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[289]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif, Misr-1911, P-104

[290]- Khalil Gibran, *The Prophet*, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-32

criminal, may be these are of light and dark that if the Judges keep share with their both decisions of heart as well as soul.

Actually, there is no any far difference between the human beings of a society. They are well acquainted with the good and misdeeds or bad. Today among them some are Judges and other are criminal. But after a while, rotationally the criminals becomes Judges and Judges turn into criminal. Because the systems to run the human life or the engine of human life are derived by only the owner of suprime power i.e. the Almighty. In this regard an example may be cited-

وأن حجر الزية فى المعبد ليس أسمى من أدنى حجرفى الأساس.[291]

And that the corner- stone of the temple is not higher than the lowest stone in its foundation.[292]

4:1(xii) An account on subject 'Law'.

After delivering a long speech on crime and punishment, a lawyer had become influenced by his talking and keeping desire he had made first and asked him (Al-Mustafa) to focus a ray on law. Subsequently Khalil Jibran had rung the bell of his warning to the human nation for their activities for the law. At the very outset the author has given a valuable dialogue to mouth of 'Al-Mustafa'. ' Al-Mustafa' has replied to that particular lawyer as well as the all other lawyer, that those very lawyers who always entertain in the matter of preparing a new law, but they get more entertainment in breaking that law. For instance, Khalil Jibran has sent a message to us, for an example, the

[291]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-105
[292]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-45

view of human being about law is as like as the sandy building is built by the children on the bank of a sea. They build up these with most attentiveness, bestowing a hardship. But after a while those are broken up immediately without any hesitation and remarks for their hardship. In these both deeds, build up and breakup, they feel more joyfulness and entertainment. He said in this connection that the sea also provides more sands for the first and latter frankly to share with the children in smiling motive.

Most probably by this lecture he pointed out the two sides of a human life, first one is carelessness and then simplicity. Once it introduces a positive and at the same time it introduces as negative side of a human life.

But according to him, the perfect man never deals in these activities, which are not confirmed to a genuine stable work. They always accept their life as rock and the law as chisel and they carve on the rocks by

Their chisel in their own likeness. They never think that the earth is a play house and life is not a game. Their contention is strong on their believe and decision. Thus finally they come out successfully in today and in the next day also. So he composed-

بل يرون أن الحياة صخرة وأن القانون إذميل يسوون به من الصخرة

مثال على صورتهم ؟[293]

But to whom life is a rock, and the law a chisel with which they would carve it in their own likeness?[294]

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[293]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-107

In his next point to the law, he has taken an overall study of mankind. All the human beings are not free from biasness and selfishness. One cannot accept prosperity and dignity of other and always ready to rebuke each other. For example he said that the cripple hates the dancer's and the old serpent who cannot remove his skin calls other Khalil Jibran point out to those people who are most hateful hearted. And his quality is common to the all people of the world. But nobody has skill to fulfil their needs independently although they are familiar with heinous behavior and derivation to the society. At last he concluded his dialogue with a remarkable question that the men stand opposite to the other in every steps of life and try to put off the brightness of other. But it is possible for them only for the artificial not for the natural. So he absolutely composed-

ياأبناء أورفاليس لتستطيعون أن صوت الطبل وترخوا أوتار

القيثا ، لكن من منكم له أن يأمر البلبل أن يكف عن التعر يد ؟[295]

People of Oraphalese, you can muffle the drum, and you can loosen the strings of the lyre, but who shall command the skylark not to sing?[296]

4:1(xiii) Theme of his poem of 'freedom'.

The human being is sent to the earth giving full freedom to carry their life independently. After talking birth mankind lost their real freedom

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[294]- Khalil Gibran, *The Prophet*, UBS Publishing Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-54

[295]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-108

[296]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-35

which actually gifted to them. The various atmosphere of the world inspire them in another way, and on this way the feelings of real freedom become out moded. From the ancient time the question of freedom is known to the mind of intellectuals and some time they became able to find out a number of answers that the freedom is real or not which is entertained by us.

Usually, one of the behaviors on 'Al-Mustafa' who felt nostalgia to get an acceptable answer of the world wide question from the philosophy of Khalil Jibran which role is played by 'Al-Mustafa'. As an answer 'Al-Mustafa' vibrated his lips with a wonderful talk and by such way he preceded some distinguished advices to the people, how they will feel and contribute their freedoms. He said-

لقد رأيتكم تخرون سجداً ، وتجلون حريتكم عند أبوب
المدينة وفى ركن المصطلى من بيوتكم ،
كشأء العبيد ، يذلون أنفسهم أمام الطاغية ويسبحون
جمده مع أنه جلادهم .[297]

At the city gate and by your fire side I have seen you prostrate yourself and worship your own freedom,

Even as slaves humble themselves before a tyrant and praise him though he slays them.[298]

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[297]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-108
[298]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-36

This happening is happened with a man for the lake of competency to the subject of freedom. He exclaimed, though freedom is a great presentation to us from the Almighty, but we cannot use it in proper way and thus it becomes valuable for us. He demanded that actually this is not real freedom which is entertaining; those are the heavy iron chain and tide up our hands. That means our freedom makes us stop and stand as a branded in the fulfillment of our every steps of life.

Remaining close to his opinion, if we go philosophically then we get different results from this religious opinion. It is true that many of the religion hang their notice to cultivate freedom. By the religious philosophy the freedom is not beyond frontier. The human being should entertain it remaining within a boundary, which is full of some rules and suppressions. Religion never accepts to enjoy someone's freedom making weary to others. It always advises that the mankind must enjoy their freedom without breaking others freedom.

But after a thorough study of this chapter a common idea arises which leads to a constitution of free world. According to him, the freedom under some particular rules and Doctrine is not the real freedom; in the name of freedom it gives more pain and melancholy.

So it should be free from any fearful patronage and care. For example the composed -

وإذا كان هم تود أن تخلص منه، فإنك أنت الذى اخترته

لنفسك ولم يفرضه عليك أحد .

وإذا كان خوف تود أن تبده ، فإنه يربع فى

قليك أنت ، وليس زمامه فى يد من تخاف .[299]

And if it is a care you would cast off, that care has been chosen by you rather than imposed upon you.

And if it is a fear you would dispel, the seat of that fear is in your heart and not in the hand of the feared.[300]

Verily all things move within the human being, being in constant half embrace, the desired and the dreaded, the repugnant and the cherished, the pursued and that which the mankind would escape. Lastly, he added his final argument like a good advice, as he mentioned that, thus the freedom of human being when it loses its fetters becomes itself the fetter of a greater freedom.

4:1(xiv) A brief note on 'reason and passion'.

Now discussion has been made on important chapter 'reason and passion'. It is a chapter in which Khalil Jibran has included various types of argument to disclose the relation between self passion and attitude. They all are co-related with each other and they always try to come forward victoriously showing their self empowerment. Khalil Jibran said that a soul is like a battle field upon which the reason and the Judgment arrange war against the passion and attitude. It is true that the saying of Khalil Jibran is absolutely correct because human being is always under are controlled by passion and attitude. But these passion and attitude take the fore position, if they controlled by the reason and Judgment. If reason and Judgment prefer the respective passion then it will play self role. And the role may be

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[299]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-110
[300]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-51

either on the right way or on the wrong. And if it exists on the right path then becomes able to reach the real peace of the world. In another way, if it is based on the wrong then the soul becomes impatient for more distress.

Mainly, in the battle field (by Jibran's word), if it is a really battle field and above mentioned elements are seen in a fighter then who will run fighting a common question!

For answer, we can mention that in this battle field the role of commander will be played by knowledge and education, and then ultimately the troupe of truth will win the battle. On the other hand, if the battle is to run under the command with the lack of knowledge and education then universally the troupe of devil must win the battle.

The above mentioned conversation is the main theme of whole chapter on 'reason and passion'. It is necessary to go through the chapter elaborately. First matter, the said question was asked by a priestess although the lady had known about these subjects in very well manner.

فالعقل إذا سيطر و حده بات قوة تقيدكم ؛ والعاطفة

إذا تركت وشأنها غدت لهيبا يتلظى حى تبيد .

فدع روحك تحلق بعقلك إلى أسمى العواطف ،

حى تصدح بالنغم .[301]

For reason, ruling alone is a force confining; and passion, unattended, is a flame that burns to its own destruction.

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[301]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-113

Therefore let your soul exalts your reason to the height of passion, that it may sing;[302]

It is an important and foremost advice from Khalil Jibran to the mankind. As a successful teacher he had tried to give appropriative lesson to every one's mind. The lesson of life and the lesson of civilization, by which men reach the philosophy of God, and learn to pray him, thus a man will be selected for the Heaven and Hell on the basis of his own deeds. Actually this philosophical sight is scaling both the life of this world as well as the life of other world (after death). It bears the philosophy of God to the general people who are already inspired by him, according to Khalil Jibran's philosophy, to reach the goal of a perfect man following the instructed methods. So truly he composed-

وما دمت نفسا يردد فى ملك الله ، وورقة تضطرب فى غابته ،

فعليك أنت أيضا أن تسكن فى العقل ، وأن تموج فى العاطفة .[303]

And since you are a breath in God's sphere, and a leaf in God's forest, you too should rest in reason and move in passion.[304]

4:1(xv) Saying of Khalil Jibran on 'pain'.

The main theme of this chapter is, on the subject of pain. It is known to all that life is like a crime which is circling on the way of both pain and comfort and this idea have been already discussed in the earlier chapters.

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[302]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-38

[303]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-114

[304]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-55

A life must full of sorrow, pain, joyful etc. They come to a life rotationally one after another. If anybody lusts for comfort forever and ever and he is not agree to face any disaster for a while, then the aspect of God (the cause to creation of earth) will remain incomplete because in religious view, God accepts him who become able to feel the world alone with its back, accepting all the seasons of life which *gives both pain and comfort. So his saying was true that the pain is* the breaking of the shell and closes comprehension. If we go through this verse logically then it becomes clear that the appearance of pain is only to break the shell of knowledge. Without removing the cover it would be impossible to reach the valuable material (knowledge). In this next composition, he added an advice with a natural example. As he mentioned, like the changing systems of natural season, usually we are compelled to bear acceptance for it, we should also keep acceptance, to bear the changeable position of heart with which it can resemble with the natural season.

Again he felt mostly the necessity of pain in a life to guess the world. And he had cited an appropriate example, supporting to his argument as-

إنها الدواء المربه يداوى مرضك طبيت خفى فى نفسك

فلتثقن إذن بالطبيت وتجرع دواءه فى صمت وطأنينة .[305]

It is the bitter potion by which the physician within you heals your sick self.

Therefore trust the physician and drink his remedy in silence and tranquility.[306]

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[305]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-116

According to Khalil Jibran, the pain of life is like a medicine for a diseased heart. It cures the ill mind and after treatment of heart and mind by pain, mankind becomes qualified to the hand of selector the Almighty, who is actual supervisor of the earth in every circumstance. So He knows very well, this is the appropriate medicine for the attacking diseases.

After all, we can conclude it with a wave of mind, which always touches the bank of heart with full of patentees and acceptance in every circumstances.

4:1(xvi) Theme of next Lecture on 'Self knowledge' and 'teaching'.

Both subjects are discussed separately but in view both are related because subsequently self knowledge leads to the teaching. In this Lecture Khalil Jibran traced out about the main sources of self knowledge. According to him different soul bears different idea, from which the different knowledge takes birth on the basis of their utility by the human being. As Rabi Sankar said, this is the real knowledge which comes from mediation. The real knowledge is always incomparable to a soul as well as imagination. It keeps the further way of invisible cycling of the earth by day and night, comfort and hardship. Thus he mentioned in his verses clearly, the difference between them, as -

أو تدلوا بالعصّى أو الحبال لتسبروا أغوار معرفتك

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[306]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-40

فإن الذات نجره يحد ولا يقاس.[307]

And seek not the depths of your knowledge with staff or sounding line.

For self is a sea boundless and measureless.[308]

'Teaching' is also a perfect work for the human being, coming consequently to the generation having moderation. It has been occurred by some extra ordinary knowledgeable personalities and they spread the wings of knowledge by the way of teaching. The people are being separated into two parts, first one is expert and another one is learner. But in the sense of Khalil Jibran visually they are two parts; inner body is only the member of the human society. Nobody can extend their understanding and vision to other except their narration just his ray of wisdom. Most probably it is the excel view landed by his verses, as mentioned below-

وكما أن كل واحد منكم فرد قائم بذاته فى علم الله ، كذلك يجب أن يكون كل منكم فرداً

قائمساً بذاته فى علمه بالله ، وفهمه لأسرار الأرض.[309]

And even as each one of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the earth.[310]

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[307]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-118
[308]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-59
[309]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-120
[310]- Khalil Jibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif road, Kolkata-700067, P-43

4:1(xvii)Theme of the Lecture on 'friendship' and 'talking'.

An important matter is discussed by Khalil Jibran in his book *'Al-Nabi'*. That is the eternal relationship among the creature of the Almighty which is being alive between the human nations for their wisdom. He showed different kinds of friendship and their causes. At first he defined clearly the true definition of the friendship and how we have to maintain it among us. Actually the twisting of two hearts and soul by the friendship, if thus they can feel each other and one always ready for another whenever needed, without any desire of benefit. But contain of a simple expectation in the laugh, in fact that will turn into other side and thus the lovers feel more anxieties and get valueless results. Here the two verses will give the approve, they are-

وحذار أن تجعل

للصداقة هدفاً ، غير النفاذ إلى الروح .

وأى صديقا هذا الذى تلتمسه إلا لتزجى معه أوقات الفراغ ؟[311]

And let there be no purpose in friendship save the deepening of the spirit.

For what is your friend that you should seek him with hours to kill?[312]

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[311]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-122

[312]- Khalil Gibran, *The Complete Works of Khalil Gibran*, Indiana Publishing house, 3rd Reprint: 2009, P-29

After completion of a little but great view on friendship Khalil Jibran bestowed his mind to the importance of talking. He said that talking is the only path to get relax in the time of thought because loneliness and silence give hardship to man. At that time 'Talking' is the main source to know the every meaning of life, because without knowing somebody disclose valuable stanza which is benefitable. But some others don't vibrate their lips, though they have the truth and those truths cannot produce anything and becomes unpregnant. Almost he advised to move the spirit to the lips and place the thought on tongue in the time of friends meeting in any time everywhere. It is easy to understand (guess), the heard melody comfortable than unheard because heard melody engraves the mind easily. He stated on his talk

فإن روحه تحفظ حقيقة قلبك ، كما يحفظ اللسان مذاق النبيذ يوم يُنس لونُه وتطوى كاسُه .
[313]

For his soul will keep the truth of your heart as the taste of the wine is remembered.

When the color is forgotten and the vessel is no more.[314]

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[313]- Khalıl Gıbran, *The Prophet*, Dr Sarwat Okasha, Da'ral Ma'arıf Mısr-1911, P-125
[314]- Khalıl Gibran, *The Prophet*, translated by. Surut Ikasha. Cairo-2000, P-66

4:1(xviii) Theme of the saying on 'time'.

On the matter of time Khalil Jibran replies a common view of the whole society as well as well known to the educated. He tried to make open the measurement or the value of time. But it is running with the will of the Almighty, who knows the real value of time just for feelings of man. He extends it to the earth as second, minute, day, month, and year as well as in different seasons. And human nation is familiar to waste the time easily like taking amusement by sitting on the bank of a stream.

It is true that yesterday is today's memory and tomorrow is today's dream. Applying it, in every life of the human soul, some imaginations are born newly and those imaginations point out the right path. But except a number of punctual figures, almost all human beings neglect to show honour with a progressive timetable. Khalil Jibran had compared the current of time with the current of love. So he composed as-

ولكن أيكم لاسشعر أن هذا الحب نفسه وإن أفلت من الحدود مضموم فى صدر وجوده،

لايخرج من فكرة حب إلى أخرى ولا من مسعى حب إلى آخرم .

أليس الزمن كالحب نفسه لا يقسم ولا يقاس بالحطى؟[315]

And yet who does not feel that very love, though boundless, encompassed within the centre of his being, and moving not from love thought to love thought, nor from love deeds to other love deeds?

[315]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-127

And is not time even as love is, undivided and pace less?[316]

At last, Khalil Jibran advised through his verses to the human society, not to distinguish the different seasons based on favour and they should be linked with each other as they come automatically.

4:1(xix) Theme of his saying on 'Good' and 'evil'.

Al-Mustafa has faced a question of an elder about 'good' and 'evil'. For these two words Khalil Jibran has pondered only on 'good' but not on 'evil'. In this way he disclosed mainly, the source of both 'good' and 'evil' and the choosing of them for mankind is not variable, because everybody keeps correspondence with self, as a result he will never ride on the evil. Instantly he cited that when good is hungry it wants food even in dark caves and when it is thirsty it drinks even dirty water. Again he said of less correspondence with self is also not the symptom of evil because for example, a ship without rudder may wander aimlessly among peril us Isles, yet sink not to the bottom. These examples carry out the main theme of the chapter in different way, just for a preparation it will be attempt.

Here a distinctive feature is visible on the comparison between 'good' and 'evil', while a work is good for one, but that may be 'evil' for another at the same time. For instance, the fruit cannot say to the root, 'be like me, full and ripe and ever giving of your abundance'. But for the fruit, giving is a need as receiving is a need to the root.

Continuously he added all the activities of a man and tried to prove as all are good, although it is not acceptable easily to our mind.

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[316]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition:November-2003, Kolkata, P-45

Happening every work is occurred for its merit but demerit also catches in our eyes for the lack of our philosophical knowledge. If the searching will be in a good manner then evil or demerit will change to the different qualities of the different souls.

Finally in his discussion Khalil Jibran picked up the supreme power of the Almighty who is the chief driver of all situations. That is why it is not to distinguish each other among them conditionally.

Just he said-

فإن الخيّر لايقول للعريان « أين ثوبك ؟ »

ولاللشريد « ماالذى دهم بيتك ؟ » .[317]

For the truly good ask not the naked,

"Where is your garment?" Nor the houseless,

"What has befallen your house?[318]

4:1(xx) 'Prayer' in the voice of Khalil Jibran

Both in the subject of religion and Philosophy, prayer is a word or work which is leading with both world earth and heaven. In religious view it shows the right and peaceful path for the human and we can get relief from every danger by performing the prayer. Getting this opportunity, we obey this Doctrine only in the time of fear of collapse but not in the time of joy and prosperity. Khalil Jibran attempts this to

[317]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-131
[318]- Khalil Gibran, *The Prophet*, UBS Publishers Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-78

point out in the top of this chapter and marked to perform prayer in both the situations of the human life.

On the other hand, prayer is a platform of meeting with each other which helps to enlarge the fraternity in a society. And he said that there will be no benefit if 'seeking' takes position as aim for entrance to the temple. And he pointed out, if a man enters into it to humble himself will not be lifted, like he will not be heard if his entrance to beg for the good of others.

From the above mentioned statement it becomes clear that the prayer should be free from desire and entrance into the temple should be without holding the hands that means it is enough to enter the temple invisible.

Khalil Jibran disclosed his extra ordinary philosophical thinking through composing on prayer. As answer to the priestess, he pronounced some valuable words through this chapter which are commonly necessary for all to know as he said-

وهيهات أن أعمكم كيف تصلون بكلمات تردد.

فإن الله لايستمع إلى كلما تكم إلا إذا أجراها على شفاهكم .[319]

I cannot teach you how to pray in words.

God listens not to your words save when He Himself utters them through your lips.[320]

His thinking is that the systems, punctuality and methods of pray are nothing if we can submit ourselves to the Almighty who creates us

[319]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-133
[320]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-74

and provides our needs. The system of pray is completely depended upon the morality of performance if they have knowledge about the creator and creature.

According to him, there is no more difference between the special soul and soul of general. If one gets pain, another also feels that and if one becomes a seeker ultimately, the information reaches to other. Khalil Jibran also composed-

ربنا إنا لانسألك شيئاً فإنك تعرف حاجتنا قبل أن تُولدفينا.

ولأنت حاجتنا ، ولئن زدتنا عطاءمن ذاتك أعطيتنا كل شيء» .[321]

"We cannot ask thee for aught, for thou knowest our needs before they are born in us:

"Thou art our needs; and in giving us more of thyself thou givest us all.[322]

4:1(xxi) Philosophical comments on 'pleasure'.

In this poem the poet or the novelist Khalil Jibran was pondering deeply about the condition of mankind's pleasure moment. Pleasure is only a freedom song but not freedom and does not give their fruit, except the caged taking wing. Overall in very truth pleasure is a freedom song. It is a theme of his first stanza on pleasure where he

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[321]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-134

[322]- Khalil Gibran, *The Complete Works of Khalil Gibran*, Indiana Publishing house, 3rd Reprint: 2009, P-34

included the common truth that it should be sung by heart, but one should not lose the heart in the singing.

Particularly somebody demolishes their personality easily in the time of pleasure or in the time of their entertainment. On that contrary Khalil Jibran has taken step to stop this type of activities logically. He seems that the 'too much is very bad' and generally we are not agree to give up these actions mentally.

Basically it is seen among the majority number of young generation and they feel pleasure is all for them. Thus they later on go down to the uncivilized position of the society. Instantly Khalil Jibran said that she (pleasure) has sisters and at the last number of them is more beautiful than pleasure. That means the final position of pleasure seems extremely naked and disorganized.

On the other hand, he selects some elder persons who have unique personality in this purpose and that's why they always find out a treasury when digging in the earth for roots. And some others remember pleasure with regretful like the wrong committed in darkness.

Here it is seen that the two ways to enjoy this pleasure and they are entertained by the two parts of the society. As they like to choose the better for them and the justification is that the regretful pleasure is how much qualified to hit us.

He gives a good advice to the people as –

ولشائلن نفسك الآن : كيف أميّز فى المتعة بين ماهو خير وماهو شرٍّ؟[323]

And now you in your heart, "How shall we distinguish that which is good in pleasure from that which is not good?"[324]

Optimism of Khalil Jibran lifted to the heart and it is proved that heart is the controller of human being which is never dominated by a person. He enlarged through a bright way by extending a clear instance.

He notified the relation between flower and bee both of them finds all in their relation which can blow to the mind of a poet as, -

فالزهرة فى عين النحلة ينبوعُ حياة ،

والنحلة فى عين الزهرة رسول حب ،[325]

For to the bee a flower is a fountain of life,
And to the flower a bee is a messenger of love,[326]

Like one for another in their relation but relation is situated based on their duty. They are doing just their duty and simply feel abundant pleasure and gives peace to the eyes of sensible persons. It can be cited that the harvest pleasure which is born from self duty. So Khalil Jibran advises to the human being to follow self occupation of bee and flower to entertain the real pleasure, and set it own in business.

4:1(xxii)Theme of poem 'Beauty'.

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[323]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-138
[324]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-79
[325]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-138
[326]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-51

On asking about 'beauty', Al-Mustafa has defined it clearly. His argument on the beauty was different; accordingly on the basis of time condition and person, it becomes to eye in different ways. For example Khalil Jibran cites up some exact situations of human life as in the feelings of passionate on 'beauty' is not same as the feelings of tired and restless. Likely difference also has been seen between labour, passenger and reapers. If they are asked what is 'beauty' then their answer will come in separate view. Because everybody has different problems. They find the particular points where they will get relax, those points are accepted as their peace, and they consider their finding as beauty.

Tiredness that says beauty is of soft whispering. She speaks in our spirit and the restless says she is shouting among the mountains. Like them in the summer it hits the reapers and says that she is dancing with the autumn leaves and a drift of snow in her hair. These examples give us a common idea that beauty is not a need but an ecstasy. So Khalil Jibran has given a true example-

إنما هو صورة تراها، وإن أغضت العين، وأغنية تسمعها وإن سددت الأذن.[327]

But rather an image you see though you close eyes and a song you hear though you shut your ears.[328]

And as final task, Khalil Jibran established the relationship between beauty and human being in his verse-

ولأنتم الحياة ولأنتم الحجاب.

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[327]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-141

[328]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-57

وهو الحلود يستجلى وجهه فى مرآة.

ولأنتم الحلود ولأنتم المرآة-[329]

But you are life and you are the veil.

Beauty is eternity gazing at itself in a mirror.

But you are eternity and you are the mirror.[330]

4:1(xxiii) Theme of his poetry 'Religion' and 'Death'.

After giving an account of difference steps like whenever he was asked about religion, he narrated a unique idea to this subject. If we go through this poetry then this philosophical idea will come to our mind. It is naturally related with the whole life. At the prelude of this poetry Khalil Jibran mentioned the definition of religion. It belongs to our everyday life such as our deeds, feelings etc. Probably he wanted to say, for a man every stage of his life happening are happened in a good manner or in the path of perfectness that is religion. Accordingly he said that the religious belief never becomes separated from the profession and duty of a religious man. Because religion is the wave of life which is carrying everything every moment of life. So it is not possible to make a routine in two sides one for self and another for the Almighty as well as one side is for soul and another one is for physique. In his language-

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[329]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-142

[330]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-53

ومن ذا الذى يستطيع أن ينشر أوقاته بين يديه ويقول: هذه لله وهذه لى ، هذى لروحى ولجسدى هذى ؟[331]

Who can spread his hours before him, saying,

"This for God and this for myself;

This for my soul and this other for my body?[332]

Like religion, God is also present in every space of the earth and He is roaming in the trio world i.e. Heaven, earth etc. Among the believers if someone desire to know about God, for Him, Khalil Jibran's answer is that he should search Him among the surroundings.

`The chief character namely Almitra turns her eye sight to the matter of universal death and to answer her question the great Philosopher Khalil Jibran spread his feelings and sight that the death is a happening which happens naturally and universally and its information beyond to the men, although a few keeps knowledge of it for their superiority in mythism. Khalil Jibran compares ignorant people with the owl whose eyes are blind unto the day cannot unveil the mystery of light. They remain always under veil to know about some important aspects of life.

But who is searching the spread of death; he should open his heart widely unto the body of life. As reason the poet composed-

لأن الحياة والموت واحد ، كما أن النهر والبهر والبحر واحد.[333]

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[331]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-143

[332]- Khalil Gibran, *The Prophet*, translated by, UBS Publishing Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-91

For life and death are one, even as the river and the sea are one.[334]

Again he added a scientific ideology that it is a cycling system to present young, in lieu of ancient (old) to get energetic performance or deep prayer for God forever.

4:1(xxiv) Theme of latest speeches of Novel 'al-Nabi.'

In his speeches Al-Mustafa has been in a prophetic mood, emotional sentiment with some great philosophical ideas which go through the hearts of people, citizen of Orphalese, and they realized both of their good and bad conditions of their life. Khalil Jibran delivered these speeches through the mouth of Al-Mustafa in the last part of a life just before death. Such as he started the novel with an atmosphere having Almitra as an anstrologer and the prominent personalities of Orphalese along with the general people. Nevertheless, the starting of this novel position has been linked to the ending. 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 anchoring to the bank of the sea, leading to the Orphalese city. Thus Khalil Jibran stated his imagination to his mouth covering different fields. And he was carrying the subject matter successfully to the last point of view. Likely the last scenery is also arranged like first but only it was the time of lecture ending and his journey to the other world was going to be started. The captain and the officials of the ship also completed their preparation and verification of the arrangement.

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[333]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-146

[334]- Khalil Gibran, *The Complete Works of Khalil Gibran*, Indiana Publishing house, 3rd edition: 2009, P-40

In this scenery Khalil Jibran added some valuable dialogues which have extreme morality and philosophical thoughts for the people of every stage of the world.

Now the work is proceeding to the main theme of the departing lecture acted by prophetic character of this novel 'Al-Mustafa'. Like the starting he has started his emotional speaking as he was compelled to leave them alone from his nearness and dearness. He announced that the wind bids him to leave them. Truly he said, as a creature of God we are spread out in different areas by the waves of time. By the wish of the Almighty our destinations are changed immediately with the change of an act and another act will be started with new aspects. In Khalil Jibran's feelings this rotation fills up the desire of creator as like the full-grown seeds never remain in one position hereditarily.

In the next stanza Khalil Jibran was going to disclose a common idea that is the reason of revival of Prophet Al- Mustafa in Orphalese. He should come back to them after his death. Although it is not general thinking, Al-Mustafa said openly-

فإذا ماخفتَ صوتى فى آذ انكم واضمحلّ حبى فى ذاكتكم ، قلْ رجعنّ إليكم فأكمكم

بقلب أحصب عاطفة وشفتين أكثرَ استجابة للروح.[335]

But should my voice fade in your ears, and my love vanish in your memory, then I will come again.[336]

Like a giant soul, he made them under his believes that if the traces on their hearts for him are demolished then he will take birth again for

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[335]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-150

[336]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-91

them with some new talks and ideas to seek their understanding. Again definitely he added-

ولتعلموا إذن سأعود من طوايا السكون الأعظم .[337]

Know, therefore, that from the greater silence I shall return.[338]

In Khalil Jibran pictures Al-Mustafa as a prophet as well as a messenger of God who is revealed only for reformation of the society and he was twisted with the people in every turns of human life. Most probably it is the appropriate summary to this stanza. Next to it, he pointed out that the general people are not able to perform all everything for which they are made unqualified, so they should obey the true path and kind heart for each other because the people have the qualify to think the best for their self knowledge. And Al-Mustafa or a messenger is sent to the earth just to spread the real knowledge or the knowledge of true path or the knowledge of God in religious view.

Which becomes clear from a verse-

وهل معرفة الألفاظ إلاظل للتعرفة أنتم بالفكر.[339]

And what is word knowledge but a shadow of wordless knowledge?[340]

Al-Mustafa had got more love than finding knowledge and felt comfort. Again he expressed many of his high knowledge of his life, particularly the eternal relation with the people. As he mentioned-

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[337]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-151
[338]- Khalil Gibran, *The Prophet*, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-64
[339]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-154
[340]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-96

وهأنذا قد وجدت ماهو أعظم من الحكمة.[341]

And behold I have found that which is greater than wisdom.[342]

He comments on 'presentation' and 'salary'. Instantly, in comparing to him he discloses about the vitality of shamefulness for a man. It makes the first person great and the second person grateful, in this regard he never took any salary but the matter of gift is kept aside. Accordingly he gets more from them unwillingly and he maintained the silence for which he was blamed as aloof and holds council with the trees of the forest but not with men.

For a clarification of this blame he has cited a remarkable example, like-

وكيف يحسّ المرءُ القربَ حقاً إن لم يعان البُعاد؟[343]

How can one be indeed near unless he is far?[344]

In this new stanza Khalil Jibran has taught about the qualities of a prophet, and these qualities are not clearly visible to the eye of common people or their wisdom is unable to reach the depth of a prophet. A prophet always bears lots of patience in the insurgent moment, when the general people become impatient. As because the prophet has a direct relation like a representative of God to fulfil His aspects for creation of the world. Gradually he was crawling till engraved.

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[341]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-155
[342]- Khalil Gibran, *The Complete Works of Khalil Gibran*, UBS Publishers Distributors Pvt. Ltd. Reprint: 2005, Shahdara, Delhi-110096, P-105
[343]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-159
[344]- Khalil Gibran, *The Prophet*, translated by, Surut Ikasha, Cairo-2000, P-99

Vague and fabulous are the beginning of all things, but not their end. So in general it is not sought to clear them, perhaps in due time it will turn to positive. So he opened his desire-

وتمنيت أن أكون فى ذاكرتكم بداية.[345]

And I fain would have you remember me as a beginning.[346]

Some examples are also seen here that like the air of breath makes heart bone. The stranger or invisible concepts become as a strong act and it is not like a dream.

In the last moment Khalil Jibran gives an idea of that day which is universally truth and supreme for every soul of the world. In that day everybody will be measured best on their doing and thinking as well as their good and bad will in the view of God along with his messengers. Khalil Jibran has tried to bring some features of that particular day, when the Almighty will be supreme and no other supremacy will be accepted. On this view he composed-

فلسوف تعلمون يومئذ العلل الخفية للأشياء ،

وتبار كون الظلمة كماتبار كون النور.[347]

For in that day you shall know the hidden purposes in all things,

And you shall bless darkness as you would bless light.[348]

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[345]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-160
[346]- Khalil Gibran, *The Complete Works of Khalil Gibran*, Indiana Publishing house, 3rd Reprint: 2009, P-46
[347]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-162
[348]- Khalil Gibran, *The Prophet*, translated by, A Bengali writer, Ajit Misra, 3rd edition: November-2003, Kolkata-1993, P-64

In final scene of this novel *'Al-Nabi'* Khalil Jibran has blamed an aloof picture full of emotions and tears. Here he uses some dialogue to the mouth of Al-Mustafa, lover of the Almighty as well as of some faithful people.

In the departing time Al-Mustafa became grateful to all. God appointed servants to bring him from this to that world who took patience in their waiting for him whenever he was delivering valuable speeches for human being. Gradually he shows the signal of departure and advised not to become impatient and feel loneliness because within a short time he will return to this earth to fulfill incomplete aspects of God. It is proved with a verse-

أجل ، لحظة قصيرة بل برهة أخلد فيها إلى السكينة على متن الريح ،

ثم تحمل بى امرأة أخرى.[349]

A little while, a moment of rest upon the wind,

And another woman shall bear me.[350]

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.

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[349]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P-163

[350]-Jibran Khalil Jibran, The Prophet, translated by, A Assamese writer, Arunmoni Choudhry, 1st edition: 1995, Arif Road, Kolkata-700067, P-72

4:2 (i) Techniques applied of 'Al-Nabi'

The techniques, applied by Khalil Jibran in his famous novel *'Al-Nabi'*, are discussed bellow.

1. Jibran follows an outstanding technique of writing in his Arabic and English works. He has his own way of writing in both the languages. As he thoroughly studied the books of Indians, Christian scriptures especially *Bible and Torah*, likewise he crammed the Muslim Sufis especially *Ibn al*-Faris, *Ghazali, Ibn al-Arabi* and *Halaj*. This influenced his style of writing and on the same pattern; *'Al-Nabi'* also contains the words of wisdom, short and comprehensive statements. The style of *'Al-Nabi'* is in fact that of prosaic poetry.

2. As he belongs to Christian root, therefore he is immensely impressed by the biblical style especially that of the English translation of King James Version, which is poetical in nature, while the other translations of *Bible* are literal. The impression of *Bible* is reflected in all the works of Khalil Jibran. At the same time, he seems greatly influenced by the style of Torah as well.

3. Jibran hovers over optimistic aspects of life in *'Al-Nabi'*. He is of the opinion that he can change the life. So he rebels again the destructions 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 destruction. He wished to break apart every airplane and leave the human being and his soul to fly freely in the limitless sky.[351]

4. Jibran transmitted the message that the mankind should adopt natural life and embrace simplicity. But the life he projected was an uncivilized and Bedouin (nomadic) style of living. Therefore, his views and philosophy failed to resolve the problems of the modern era and to give something to the civilized man. Yet, he visualized a fanciful world that can relieve of the pain and gloominess of sad people. The publishers have concluded whenever a man dies, his relatives get themselves relieved by reading *'Al-Nabi'*. Moreover, the youth folk tend to this book just to remember some quotations which wins heart of girls and incite their emotions. The monthly 'Sonaton', while mentioning the popularity of the book, quoted opinion of a girl which reflects the feelings of other girl folk, she says: 'How unique and fantastic is this book, it disperses cloud of gloom hovering over heart and dispenses pleasure and relaxation to the exhausted souls.[352]

5. Though *'Al-Nabi'* is not a thick book, but it portrays Jibran's experiences, emotions, anticipations, ideas, theories and philosophy. It comprises future indications, childhood

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[351]- Young Barbara, 'This Man from Lebanon' New York; Knopf, 1945, P.P- 17.22
[352]- Khalil Gibran, *The Prophet*, Dr. Sarwat Okasha, Da'ral Ma'arif Misr-1911, P- 46

tendencies, principles derived from the depth of the East and progress of the West as Jibran's artistic masterpiece.

6. Jibran presented his philosophy in poetic outfit. While deliberating 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.

7. The concept of *'Al-Nabi'* continued to evolve in the mind of the author for a long time which later turned into poetic thoughts. Then it was transformed into sainthood that accompanies a world of facts which are hard to describe. The poet chooses rare words and expressions full of meaning.

8. 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.

9. Jibran projected himself before us through *'Al-Nabi'*. His experiences end him to a result that human beings should be reformed; 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'*.

10. 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.