



Linguistics and Literature Review (LLR)

Volume 7, Issue 1, 2021

Journal DOI: <https://doi.org/10.32350/llr>

Issue DOI: <https://doi.org/10.32350/llr.71>

ISSN: 2221-6510 (Print) 2409-109X (Online)

Journal Homepage: <http://journals.umt.edu.pk/llr/Home.aspx>

Article: **An Analysis of Universality in Khalil Gibran's *The Prophet***

Author(s): Faiz Muhammad Brohi, Ahmed Ali Brohi, Nasarullah Kabooro

Article DOI: <https://doi.org/10.32350/llr.71.03>

Article History:
Received: April 19, 2020
Revised: March 9, 2021
Accepted: March 10, 2021
Published Online: March 31, 2021

QR Code:



Citation: Faiz Muhammad Brohi, Ahmed Ali Brohi and Nasarullah Kabooro (2021). An analysis of universality in Khalil Gibran's *The Prophet*, *Linguistics and Literature Review* 7(1): 29- 42.

Copyright Information:



This article is open access and is distributed under the terms of [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)



A publication of the
Department of Linguistics and Communications Institute of Liberal Arts,
University of Management and Technology Lahore, Pakistan

An Analysis of Universality in Khalil Gibran's *The Prophet*

Faiz Muhammad Brohi
Ahmed Ali Brohi
Nasarullah Kabooro
University of Sindh- Jamshoro, Pakistan

ABSTRACT

This research article portrays the comprehensive picture of a society in which Khalil Gibran is found giving numerous principles aimed at the prevalence of harmony and peace. His book (*The Prophet*) is comprised of twenty-six different essays that lead towards a perfect society. Gibran's art of depicting Universality in *The Prophet* inspires people towards the creation of an ideal society. The themes of the book, which are universal, are not only concerned with one nation but with all nations and religions across the globe. This study highlights the issues of people along with solid solutions through given essays. The study explores, discusses, and critically analyzes multiple socio-psychological issues facing men in his/ her brief sojourn on the planet earth. The study exploits qualitative design using textual analysis based on the novel's close reading to arrive at results.

Keywords: Harmony and peace, inspirational and motivational thoughts.

Introduction

Hussein (2015) adds that sublime literature inspires all and always. It motivates readers through language and literature. Similarly, Khalil Gibran's *The Prophet* inspires all and always because of its universality. The essays of Khalil Gibran are related to all nations. Therefore, Gibran's universal topics provide a solution to almost every issue. Gibran's *The Prophet* is the bestselling book in the world. In the text, the concept of love reflects the masses; the concept of *Marriage and Children* relates to all people and informs how to develop the successful bondage between husband and wife. The essay *on children* motivates parents on how to nourish their children. The responsibility of parents is underlined emphatically. In this way, other essays of Gibran are also based on issues followed by the solutions. The beauty of the text lies in the noble diction, whereas the writer uses the universality of approach in every essay.

Gibran (1980) asserts that the essays, including the Law, Crime, and Punishment, are confirmed in the right direction. His text helps readers learn how to live well and follow the principles. The essay Crime and Punishment is based on the causes of laziness.

CONTACT Faiz Muhammad Brohi at faiz.brohi49@gmail.com,

The writer motivates readers as to how to develop and adapt sincere attitude and behavioral patterns in everyday life. The essay on Law suggests that the implementation of law depends on the sincerity of all people in a society to make it successful. Therefore, *The Prophet* is an inspirational and motivational book based on universal themes.

In 1923, Gibran published what became his most famous work: *The Prophet*, centered on the character of Al-Mustafa, a holy man set to return home after 12 years in exile. The book expounds on matters of love, sorrow, and religion spread over 26 poetic essays. The limited reviews on the book were of varied nature, but *The Prophet* quickly sold out its first edition and continued selling steadily, giving its author his first taste of widespread fame (Al-Khazraji et al. 2013). Gibran's *The Prophet* has universality in characters who reflect individual approach in daily routine to practice. The characters ask a myriad of questions from Khalil Gibran to elaborate. *The Prophet* is for the people of Orphalese (Algeria) and all countries, nations, societies, and religions (Altaaba & Hamawiya, 2019).

Guerlac (1985) adds that sublime literature is based on five sources of literature. Sublime literature consists of solid emotions and grandeur of thought that appeal to readers towards said words of the writer. The noble diction of Gibran also inspires readers on account of simple language. Besides, the composition of the writer is different from other writers due to the adroit use of figures of speech and other rich stylistic devices. Above all, Gibran's *The Prophet* gives the essence of sublimity. Therefore, the text is motivational and inspirational. The thoughts and feelings in the given essays i.e., Love, Marriage, Children, Eating and Drinking, Crime, and Law, contain pithy sentences that enchant readers.

Altaaba and Hamawiya (2019), expressing their views on the life and works of Khalil Gibran opine that he was born in Lebanon in 1883. He became famous for his mystical work, i.e., *The Prophet*, which was published in 1923. He also began writing newspaper columns and books in Arabic. He also drew attention for his prose poems. After moving to New York City, Gibran began writing books in English, including his most famous work, *The Prophet* (1923). The popularity of *The Prophet* endured well after the author's death in 1931.

At 15, Gibran returned to his home country to attend a Maronite school in Beirut, where he displayed an interest in poetry and founded a student magazine. He returned to Boston in 1901, shortly after the death of one of his sisters from tuberculosis. The following year his brother and mother passed away as well.

Purpose of the study

The purpose of the study is to analyze the concept of “Universality” in Khalil Gibran's *The Prophet* to develop in us the core human values, develop a deep understanding of fundamental and extensive issues confronting us as humans, relate the accrued understanding to our daily lives leading towards the creation of a harmonious, peaceful, productive, meaningful and joyful society for us and others in the world.

Significance of the Study

Numerous research articles on sublime literature and humanistic ideals in literary works promote noble values to inspire readers. Nicholson's translation of Rumi's *Masnevi* (1905) enlightens sublimity and universality in the literature to focus on mystical themes. Other writers have shown that literature is the result of showing humanistic approaches to promote harmony and peace (Altaaba & Hamawiya, 2019; Al-Khazraji et al., 2013; Brohi & Sangi, 2017). This study is beneficial in numerous ways. Firstly, Gibran's *The Prophet* has depicted a complete code of life in representing the society with twenty-six characters through which the writer highlights sublime and universal message to all people of the world. This study is also beneficial for world literature and undergraduate students on how to develop meaningful perspectives on life. Secondly, the present study is a significant addition to the available body of knowledge on the subject.

Research Question

How far Khalil Gibran's concept of universality in *The Prophet* adds to understanding of life, leading towards peaceful co-existence of humanity on earth?

Literature Review

Hussein (2015) asserts that the prime purpose of literature is to teach and impart pleasure. Further, he says that people read literature either to read the syllabus or read for research. From reading, people learn many things to lead life meaningfully. He also quotes Aristotle's *Poetics* in which the word *Catharsis* gives relief from worries, where external and internal conflicts catch people. Once a man goes through the catharsis, he gets healed by purgation of his excessive virulent emotions. Life is synonymous with the teaching-learning paradigm. Poetry gives pleasure and entertainment while it also implicitly teaches. It means literature is the source of pleasure and learning. Every writer portrays people and their problems and social issues. Such problems and issues generally happen to be universal in nature, depicted through characters or themes. Likewise, Khalil Gibran's (1980) *The Prophet* reflects different topics in which he depicts individual life through a universal approach.

Harvey (2002) asserts that Rumi defines life as controlled by various factors, i.e., man and society, man and religion, man and universe. To understand life, there are different aspects to know. Hence knowledge about life comes through literature. For example, Rumi's *Masnevi* depicts literature and life from which readers know different stories and get moral lessons. Further, the writer quotes a literary poem by Rumi titled *The Shepherd and Moses*. The story of the poem reveals two different lifestyles.

On the one hand, the spiritual message is hidden there; on the other hand, the life and communication of a shepherd to God are worth mentioning. Moses is *The Prophet* of God, the shepherd, the follower of Moses. Rumi teaches us that no matter what the way of praying or talking to God may be, God listens. Moses used to worship appropriately; on the other hand, the shepherd used to communicate through common sentences, i.e. 'O God come here, I want to offer you food

and milk', etc. On this, Moses was surprised to see a shepherd praying in such an inappropriate manner. Moses instructed him on the proper way of worship. Nevertheless, Moses gets a revelation that God is happy from the style of a shepherd's worship. Gibran (1980) also focuses on the action and words, deeds and intentions. If people followed spiritual literature or sublime literature, they would see the reflection of life in literature. Nicholson (2005) also adds that books are the source of learning and interpretation.

Literature reflects life. Numerous writers beautifully create literature in the form of poetry and prose. According to Thomas et al. (2007), the purpose of literature and society is the promotion of universality and sublimity. Nicholson (2005) also asserts that Rumi's Mathnawi is a complete code of life in which spiritual and sublime literature is quoted. In Mathnawi, there are past stories about nations and their rise and fall. From these stories, people know how to live well and pass life well. Literature reveals both the noble and ignoble intentions and deeds of people that have ever lived. Therefore, the readers get inspired and feel motivated. Roy (1997) also reflects in *The God of Small Things* that people realize they are divided into caste systems. Some people say they are superiors and others are inferiors and vice versa. The complex realities are portrayed in literary books that teach the lesson of humanity. Gibran's (1980) *The Prophet* also teaches readers through essays highlighting every issue with a solution. The writer depicts universality in the text that represents all nations.

Methodology

This is a non-empirical study using qualitative research method analysis based on textual analysis through close reading. Denzin and Lincoln (2011) assert that the data is collected from written material, i.e., magazines, books, and treatises in their work. In this study, the data are collected through research articles, books, and the given text (*The Prophet*) to execute the study. Creswell (1998) adds that qualitative research is non-empirical research where the data is not in numbers. Qualitative research is a multi-method in focus involving an interpretive naturalistic approach to its subject matter. It means that the qualitative researchers study things in their natural settings and attempt to sense or interpret phenomena in terms of the meaning people bring to them. The researcher has also read it in the first attempt and then reads to underline the textual lines related to the research topic to analyze universal themes from the given essays of Gibran. According to Denzin and Lincoln (2011), textual analysis and close reading bring the researcher to analyze the data accordingly. Similarly, in this study, Gibran's *The Prophet* has been analyzed through the selected textual lines related to the research topic i.e., an analysis of universal themes in Gibran's *The Prophet*.

An Analysis of Universality in Khalil Gibran's *The Prophet*

This study analyzes universal themes from Gibran's (1980) *The Prophet*. This book also highlights the humanistic approach in narration, where different topics and issues of human life are discussed by Al-Mustafa, who explains and teaches people of Orphalese. It was the time they expelled Al-Mustafa from their native place. They did not only lose their leader but also their true citizen. Al-

Mustafa went to live in search of peace and knowledge. He had waited twelve years for the right ship to take him home. From a hill above the town, he sees his ship coming into the harbor and realizes his sadness leaving the people he has come to know. The elders of the city ask him not to leave. He is asked to tell of his philosophy of life before he leaves. Al-Mustafa provides timeless spiritual wisdom on a range of subjects that are universal in approach. There are twenty-six essays relate to all nations and societies to pick and act on the wisdom behind the literature and life. Gibran's *The Prophet* discusses the following essays, i.e., Love, Marriage, Children, Giving, Eating and Drinking, Clothes, Buying and Selling, Crime and Punishment, Laws, Teaching, Time, Pleasure, Religion, Death, Beauty and Friendship. These topics reflect Christian, Muslim, Hindus, and all nations, communities, and societies. Al-Khazraji et al. (2013) consider Gibran's *The Prophet* as the sublime literature that inspires all and always. Similarly, the topics that are discussed below are unique in daily life.

The Coming of the Ship

Optimistic people never become hopeless in their lives. They know how to face hurdles in society. Gibran's (1980) *The Prophet* gives the lesson of hope in the society. Symbolically, the Coming of the Ship is the theme of hope. Brohi and Sangi (2017) express that Optimist people and nations always think better in the future and progress. Similarly, Gibran's (1980) *The Prophet* commences with the titled the Coming of the Ship. The ship of Al-Mustafa is the hope to the people of Orphalese. Thomas et al. (2007) discuss life that is the name of hope and suspense. According to them, heroic qualities are possessed by people like Al-Mustafa. Optimist people try to predict good and progress in future times. On the other hand, pessimistic people remain idle and do nothing except surrender from the competition. The writers add that these stories of optimistic people lead them towards success. They believe in hope and remain optimistic about passing a comfortable life. They also become heroes and try to find Messiah in their lives to come and give them the right direction to follow. Similarly, in Gibran's (1980) *The Prophet*, there is a hero named Al-Mustafa who leaves his native place or is compelled to leave his birthplace. Later, the people of Orphalese realize that they had lost their Messiah. In the gape of twelve years, the people of Orphalese remained pessimistic and hopeless because they did not have a hero or Messiah to lead the nation in the right direction. In this gap, Al-Mustafa lives in the mountain in search of peace. On the other hand, the people of Orphalese were restless and were searching for a leader to lead them in all walks of life. Nicholson (2005) narrates the story of Reed from Rumi's Masnevi, in which he tells the value of separation. When the Reed (a branch of a tree that is used in the flute) is cut from the original branch, it goes through the process of pain and separation. Later, the heat of the sun makes Reed a sound of grief and realization. The music of reed (flute) gives peace to the heart. Likewise, painful people can realize the music of reed. Poor people can realize poverty; lost people know the values of separation. Likewise, Gibran's *The Prophet* is the story of the separation of Al-Mustafa from the people of Orphalese who lost their native hero. This also brings hope to the people of Orphalese and the sense of realization to lose a Messiah. When Al-Mustafa was leaving them, all people in the area came into the in-crowd in which all citizens of Orphalese wanted to stay with

them because they realized that they were losing the Messiah. People cried and uttered pathetic sentences as:

“Let not the waves of the sea separate us now, and the years you have spent in our midst become a memory. You have walked among us a spirit, and your shadow has been a light upon our faces. Much have we loved you? But speechless was our love, and with veils has it been veiled” (Gibran, 1980: 08).

According to Gibran, people have realized that they have learned the lessons of life and complete code of life from their Messiah; therefore, they became guilty in front of Al-Mustafa. The research focuses on great people in societies, but people do not know their worth as Gibran focuses on. This literary work reflects lives and societies as Gibran's literature reflects the lessons of humanity. Characters, like AL-Mustafa, are the natural source of inspiration to all nations and communities. In difficult times, people lost hope and become a pessimist. Difficulties come on people; the great nations are known because of their greatness that lies in hope. Every person is Al-Mustafa in his/her life. This character does reflect not only the people of Orphalese but also all nations. People should know the worth of sincere people. The title of the text, *The Prophet*, reflects people whom the Messiah was sent and did not know their Messiah's worth.

Love

Love is the universal theme in Gibran's *The Prophet*. Nicholson (2005) elaborates on the philosophy of love that is the bond between two. He says that the love of Rumi was with God. This is called spiritual love. Further, the writer says until you cannot achieve spiritual love except humanistic love. Once the concept of love comes in nations, they would uplift the humanistic approach. Altaaba and Hamawiya (2019) express that societies are reflected in their lifestyle or cultural activities and civilization. A good society needs sincerity that comes through how to live well and die well. According to Thomas et al. (2007), spiritual love is a universal phenomenon that is found in people. They love their national heroes, parents, relatives, etc. Similarly, Gibran's *The Prophet* (1996) leads towards a good society in which he depicts the reflection of life through literature, and he adds that spiritual love brings affection to the societies where people became followers of their Messiah, and there too people live for the service of humanity. In *The Prophet*, there is a woman character Almitra who is a heroine that is considered a foreseer. She was the one who predicted about Al-Mustafa that he was the Messiah in people Orphalese. Almitra requested to Al-Mustafa to speak to us of Love as:

"Love possesses not nor would be possessed; For Love is sufficient unto love. When you love you should not say, 'God is in my heart', but rather, 'I am in the heart of God'" (Gibran, 1980: 12).

Gibran stresses true love that never requires validation from others. Spiritual love brings man to sublime ideas and makes him/her great by doing great works. Philanthropists do not demand love in return from people to whom they love and give, but they love people as a brotherly hood.

Marriage, Children, Giving, and Eating

Marriage, Children, Giving, Eating, and Work are some of the universal themes representing all nations, religious people of the world. Gibran (1996) adds that marriage is the bond between two individuals of opposite to pass life and to serve society through producing good children. In the future, children will learn from their parents. This goes from generation to generation. Altaaba and Hamawiya (2019) assert that the norms of literature are taught through literature, such as genius writers produce sublime thoughts to teach nations. Similarly, Gibran heeds a complete code of life that lies in Marriage, Children, Giving, Eating, and Work. These topics are reflected in a good and sound society to nourish people by doing great deeds. These themes are universal in approach. Gibran (1980) also leads nations in the right direction and tells them how to make them extraordinary by doing wondrous works. He inspires and motivates people through *The Prophet*.
As

“And I say that life is indeed darkness save when there is an 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 with love you bind yourself,
And to one another, and God” (Gibran, 1996: 12).

Gibran focuses on the above-mentioned characteristics in his book titled *The Prophet*. If life does not bring peace and harmony or the progressive vision in society, it will be called darkness or ignorance. He encourages people to come forward to bring awareness to society. Further, he asserts that there would be blind people who cannot see or perceive goodness if there is no pursuance of knowledge in society. However, there is the futile knowledge without sincere work that uplifts people in the right direction. In all, there must be sincere love from all walks of life.

Work, Joy, and Sorrow

Gibran portrays two types of people: one who work with love, while others are lazy and do nothing except rely on others. He highlights and inspires goodness and reduces idleness. Priestaf (2007) adds idleness is the root of all evils. He further says that a vibrant society develops through sincerity and comes with good results like awareness in all directions to motivate people. Gibran is considered a pioneer to develop an active society in all walks of life. He, too, expresses that sincere work and works with joy is the element of a great nation. Similarly, Gibran (1980) quotes the lines of being great as:

“And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the temple and take alms of those who work with joy” (Gibran, 1996: 35).

Gibran highlights genius people who work with love and joy. The satisfaction of man lies with joy that develops love through nations. Khalil Gibran's philosophy reflects one must feel the pain to

understand the joy, and you cannot be successful easily; there must be many hardships and obstacles that you must face at your level. Harvey (2002) asserts that sublime literature like Rumi's Mathnawi reflects all themes with a parable, stories which reflect people's lifestyle how to learn and teach. Gibran's (1980) *The Prophet* is like sublime literature that appeals to humanity.

The interest in work gives pleasure and joy. If people work with joy, they will get peace through the productive results of it. Holmqvist and Pluciennik (2002) add that great people produce great work with joy; they inspire and influence others through it. Similarly, Gibran (1980) has inspired people by producing a book, *The Prophet*. Laborer explains that joy is the result of hard work; the writer elaborates joy by inspiring readers through reading; readers get joy and pleasure by knowing humanity's lesson. According to Hussein (2015), books of tragedies and comedies give different sources of joy. Some people like tragedies from which they understand the seriousness of life, and others read comedies just for enjoyment. He quotes Aristotle's Poetics which gives a wider variety of subjects to read and understand literature superior to science and philosophy. In this study, inspiration is analyzed with pleasure and joy. If you work with joy, it will be the weapon of satisfaction. Similarly, Gibran's (1980) *The Prophet* is an inspiration to work with joy because sublime literature inspires all and always instills love for virtue. Likewise, Gibran's (1980) *The Prophet* inspires all and always. To this, a woman asked a question from Al-Mustafa, "Speak to our joy and sorrow". Gibran beautifully replies to her as:

"Some of you say, 'Joy is greater than sorrow',
And others say, 'Nat, sorrow is the greater'.
But I say unto you, they are inseparable.
Together they come, when one sits alone with you at your board,
Remember that the other is asleep upon your bed" (Gibran, 1996: 36-37).

Gibran brings two versions of people regarding sorrow and happiness. Happiness is the reflection of sorrows and suffering. Both are inseparable. From these lines, literature reflects the aspects of societies where the readers see their life as the mirror to their existence.

Houses and Clothes

Hussein (2015) adds that literature teaches and instructs. People read different forms of literature, i.e., poetry or prose, and they get pleasure with learning and motivate others to keep on learning. Educated people come to know the principles of worldly life through institutions. On the other hand, folk literature helps people to learn historical stories to motivate youth. Similarly, Gibran's *The Prophet* (1980) reflects different topics in which he depicts individual life to portray with sayings and instructions. Gibran's stories or topics present people and their issues and reflect past people and their activities. His teachings would allow for future generations as well. He also instructs the people of Orphalese by giving them instructions to act on. If they follow the path of Messiah i.e., Al-Mustafa, they will not go astray i.e., "And tell me people of Orphalese, what have you in these houses? And what is it you guard with fastened doors?" (39). Gibran teaches people that these houses are temporary. The world is in a state of flux. The present people would be no more in the future, and they would leave worldly things for their children. The moral lesson for

people is how did people earn and made the houses to live in? Gibran further adds, "Verily the lust for comfort murders the passion of the soul, and then walks grinning in the funeral" (40). Gibran compels people to live a peaceful life with honesty and sincerity. These houses are the result of living nations and signify their sign for future generations.

Moreover, Gibran (1980) focuses on the universal beauty that always exists. On this, the weaver inquired from Gibran to speak on clothes. Gibran said, "Your clothes conceal much of your beauty, yet they hid not the unbeautiful". Gibran focuses on inner beauty that is sublime. Apparently, clothes add your majesty, and the color of it adds freshness to your body. Besides, people should be fair and just in character, which is the beauty of an actual human. Beauty speaks itself if you are suitable by deeds whether you wear good clothes or simple. Further, the merchant compelled Gibran to speak on buying and selling. He beautifully answers, "And suffer not the barren-handed to take part in your transactions, who would sell their words for your labor" (44). Gibran preaches the lesson of brotherhood. His book *The Prophet* is the guideline to all nations and religious people to act on. Further, he says, "And if there come the singers and the dancers and the flute-players -buy of their gifts also..., and before you leave the marketplace, see that no one has gone his way with empty hands" (45). Literature is the reflection of life as Gibran reflects the lesson of humanity in the above lines. The purpose of the above-quoted lines is to preach the lesson of humanity and brotherhood.

Crime, Punishment and Law

Evil results bring evil results, besides goodness crushes evil from society. If anyone commits a blunder, he/she should be given punishment. Good society teaches the lesson of justice. Thomas et al. (2007) add that Literature guides people to act on the laws and principles of a society. Gibran (1980) also focuses on the laws and principles of society. He answers to judge by imposing a question about crime and punishment as:

"Frequently have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world?" (Gibran, 1980: 49).

Gibran focuses on justice and brotherhood. There must be equal justice for rich and poor people. He instructed a judge who was among the people of Orphalese, whose job was to bring justice and peace in the society. Al-Mustafa stands beyond a Judge's approach to instruct him on how to do justice in the court. Besides this, there, a lawyer asks the question from Al-Mustafa about laws. Dolin (2011) also narrates the importance of literature and laws, and the purpose of both is to know the principles of society. He adds that law brings people towards justice and equality in the rights of a citizen. According to Dolin (2011), literature leads towards perfection and reflects the civilization of the past people, and follows the principles of society. Gibran also (1980) focuses on the aim and purpose of law and literature that is to reflect people and their lives; whereas readers read and get inspiration from books i.e., *The Prophet* as:

"You delight in laying down laws,
Yet you delight more in breaking them" (Gibran, 1980: 53).

Gibran replies to a lawyer and instructs him to be a lawyer and do not break the laws. People make laws and break them for their benefit. There must be equal law for rich and poor. This study analyzed that people know laws and principles, but most of them do not follow them. It means they read literature and law just for the sake of killing time or enjoy reading. Gibran focuses on principles, rules, and laws. If this chain goes from one generation to another, people will follow reading law and literature and promote justice and peace. Nicholson (2005) adds a story from Rumi's Mathnawi, and there was an ugly man. He considered himself excellent among the people. When he saw his face first time in the mirror, his sense of realization broke the mirror and made himself the best. Rumi beautifully expresses action and words, deeds and intentions, and a good man's character is the actual reflection of society. Symbolically, the mirror reflects one's face and appearance. Similarly, the character of one's reflects society. Also, Gibran's *The Prophet* is a masterpiece that reflects the people of Orphalese and their lifestyle.

Freedom

Holmqvist and Plucienniks (2002) literature recommend readers to read great writers. It brings newness in the mind of the readers to promote good in society. Also, Gibran's (1980) *The Prophet* provides excellent and sound information for readers. He touches all topics with different themes where the readers get inspiration. In return, the impact of sublime work brings motivation to the service of humanity. For freedom, Gibran (1980: 56) says, "At the city gate and by your fireside I have seen you prostrate yourself and worship your freedom, even as slaves humble themselves before a tyrant and praise him though he slays them". Gibran expresses that freedom is the result of people and their struggles. People realize freedom as their fear when a nation gets freedom from a powerful nation and enjoys Independence Day. It was the result of fear of a mighty nation. For example, the slaves are bound to follow their masters; if they do not obey their masters, they would be punished. According to Gibran (1980), freedom is the inner satisfaction that realizes him/her that he/she is free from wrongdoings and is the pursuance of humanity.

Reason and Passion

From Al-Mustafa, the question about reason and passion was asked. Reason and passion are some of the universal themes. Gibran (1980: 59) quotes, "For Reason, ruling alone, is a force confining: and passion, unattended, is a flame that burns to its destruction. Therefore, let your soul exalt your reason to the height of passion that it may sing". Gibran beautifully expresses reason and passion for knowing its cause and effect. There are different directions to achieve a target, either in the right way or the wrong way. If your right direction is to achieve the aim, you need to reason for its process. In this process, your passion is required to get the task done.

Pain and Self-Knowledge

Gibran's (1989) *The Prophet* is a peacemaking work with numerous meanings to know its purpose. It is not only for one class but also for all. Philosophers get philosophical meaning from it, religious people get religious interpretations, and philanthropists get the source of inspiration to promote

the service of humanity. For pain, Gibran (61) asserts, “Your pain is the breaking of the shell that encloses your understanding”. Gibran adds that achievement is the struggle of your continuous work. For Self-Knowledge, Gibran (1980: 66) says:

“Say not, ‘I have found the truth’, but rather, ‘I have found a truth’,
Say not, ‘I have found the path of the soul’.
Say rather, ‘I have met the soul walking upon my path’,
For the soul walks upon all paths.
The soul walks not upon a line, neither does it grow like a reed.
The soul unfolds itself, like a lotus of countless petals”.

Gibran has revealed the ways of self-knowledge at different angles. People say that they know the truth; actually, they know the one part of the truth that relates to them. For another person, knowledge may be different from the previous one. Most people claim that they have found the path; and they have found the component of the path. It means a person knows about one path that is related to him/her. People talk about knowledge; they talk about one component of knowledge. For Teaching, Gibran (1980: 67) says, “No one can reveal to you aught but that which already lies half-asleep in the dawning of your knowledge”. A teacher teaches the experience of his/her life or book through which he/she gets knowledge. Gibran says that everyone is not perfect but remains in search of perfection.

Evening

The evening is the sign of the last portion of the day. Gibran has addressed his nation with universal ideas to the people of Orphalese. The research shows that the last speech of Al-Mustafa is not only the speech to people of Orphalese but all societies. Therefore, this study carries the significance of adopting universality in the world to promote harmony and peace for the welfare of humanity. Public awareness with a sermon is one of the last themes in Gibran’s *The Prophet*. In the end, Al-Mustafa sums up his speech with noted words. The address of Al-Mustafa is the address to all nations, religious people in which universality is taught to deliver his message to present and upcoming generations. Dolin's (2011) literature is the message to all people of the universe. Likewise, Gibran’s *The Prophet* is the universal message to all masses as:

“Farewell to you and the youth I have spent with you.
It was but yesterday we met in a dream.
You have sung to me in my aloneness, and I
Of your longings have built a tower in the sky.
But now our sleep has fled and our dream is over, and it is no longer drawn”
(Gibran, 1980: 113).

Gibran motivated the people of Orphalese to act on the said words of the Messiah. If you follow your Messiah or leader, you will not go astray. Inspiration doesn't come up with just said words, but it comes with sincerity, honesty, actions and deeds, and dedication as Al-Mustafa did for the

people of Orphalese. If sincerity and honesty are applied in nations, there would be safe and sound societies that promote the message of Gibran to all nations.

Miscellaneous Themes in Gibran's The Prophet

Hussein (2015) adds that literature teaches the moral lesson to all and always. Literature is an interpretation of life. Gibran's *The Prophet* has touched the sublime interpretation of themes that carry the universal meaning, i.e., teaching, friendship, talking, time, good and evil, prayer, pleasure, beauty, religion, and death. These topics have universality in one's daily life. The themes are not only related to the people of Orphalese but all nations. According to Gibran (1980), "The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness" (67). This interpretation applies to religious scholars and their teachings on how they are limited in giving the religious message.

Friendship is one of the universal themes. Gibran (1980) highlights friendship as, "For without words, in friendship, all thoughts, all desires, all expectations are born and shared, with joy that is unclaimed" (69). Gibran focuses on a true friendship that is free from expectations. It is the language of the heart. True friendship never shows the quantity of sincerity and joy it is understood and realized. If this kind of friendship is applied in the world, there would be sincerity and honesty. Hypocrisy and evil will diminish from the world in the case of true friendship. This study shows that listening is not important but acting on universal themes is more important in societies.

For talking, Gibran (1980) asserts, "And there are those who talk, and without knowledge or forethought reveal a truth which they do not understand" (71). He insists on accurate and concrete knowledge. Many people speak about topics on which they do not have the knowledge to speak. This knowledge is brought fruitless results in the world. For a time, Gibran (1980) adds, "You would adjust your conduct and even direct of course of your spirit according to the hours and seasons" (73). Time is one of the universal concerns which is vital to people. Time is limited; in the given time, people should know that time is measureless. They have to focus on their life to know how to live well and adjust themselves to society. Similarly, Gibran's message through given themes is noteworthy. If the readers of literature learn and propagate the message of Gibran to people, there would be peace and harmony in the societies. The following themes in Gibran's essays (1980: 75-93) *The Prophet*, Good and Evil, Prayer, Pleasure, Beauty, Religion, and Death, teach us inspiring lessons. These topics have universality in approach, i.e., death. Death is one of the universal topics through which Gibran has given the lesson of harmony and peace. One day death has to come to people. Similarly, good and evil and religion are also universal in meaning. From religion, people know what is good and evil. If they act according, they will uplift the lesson of humanity and brotherhood. This study helps the researchers how to promote the universal message to all masses.

Conclusion

Khalil Gibran's *The Prophet* offers the solution of the problems through essays. Every essay is based on a problem with a solution. His universality in the text portrays the solution of problems

in the 21st century. The text motivates readers in modern times as well as in the future. Gibran's *The Prophet* teaches and delights. It teaches about humanity. He has touched on the core issues related to people and their code of life to know the principles of being a true representative of humanity. The message in the book is not only for Orphalese people but for all nations. The questions in every essay highlight instruction to all people of the society in which positive and negative approaches are highlighted to nurture a good society. *The Prophet* is the gateway to almost all directions, principles, laws, and norms. Teachings of humanity are promoted due to great writers, people, characters, and Messiah-like Al-Mustafa. Al-Mustafa represents the heroic qualities that make a man sublime from all walks of life. Besides, Almitra, the heroine in the people of Orphalese predicts to be a leader of her nation. The moral lesson from hero and heroine is the leading figures to lead nations and societies. Khalil Gibran's message is not for one, a few, or many. It is for all men, at all places and in all times.

References

- Bailey, T. C., Winnie, E., Frisch, M. B., and Synder C. R. 2007. Hope and optimism as related to life satisfaction. *The Journal of Positive Psychology* 2(3): 168- 175. UK: Routledge.
- Brohi, F. M., Sangi, M. K. 2017. Twenty-first century needs harmony and peace: A case study of Rumi's Masnevi. *International Research Journal of Arts & Humanities* 45(45): 125-132.
- Creswell, J. W. 1998. *Qualitative inquiry and research design: Choosing among five traditions*. California: Sage Publications.
- Denzin, N. K., and Lincoln, Y. S. 2011. *Qualitative research*. California: Sage Publications
- Guerlac, S.1985. Longinus and the subject of the sublime. *New Literary History* 16(2): 275-189. doi: 10.2307/468747
- Harvey, A. 2002. *Teachings of Rumi*. Sambhala: South Africa edition.
- Homam, A., and Adham, H. 2019. The life and works of Khalil Gibran: A Critical Review. *ASIATIC* 13(1): 10-45.
- Kieran, D., 2011. *A critical introduction to law and literature*. Cambridge: Cambridge University Press.
- Kenneth, H., and Jaroslaw, P. 2002. *A short guide to the theory of the sublime*. 36(4): 718-736, Pennsylvania: Penn State University Press.
- Gibran, K. 1980. *The prophet*. London: William Heinemann Ltd.
- Kothari, G. 2002. *Research methodology method and techniques*. India: New Age International Publishers.
- Nicholson, R. A. 2005. *The mathnawi of Jalalu'dinn Rumi. Translations of books I & II*. Karachi, Pakistan: Darul-Ishaat.
- Al-Khazraji, N. H. F., Abdullah, M. H., Eng, W. B. 2013. Universal themes and messages in Gibran's *The prophet*. *Arab World English Journal* 1(1): 211-225.
- Hussein, P. A. 2015. Literature, pleasure, and ethics: A historic-critical investigation. *International Journal of Innovation and Scientific Research* 13(2): 644-653.

Starra, P. 2007. *The deficient subject: The problematic of idleness and solitude in Michel De Montaigne's Essais*. Department of French and Italian, Miami University, Oxford Ohio.