

Dr. Md. Sharique Haider
Assistant Professor
Department of English
Maharaja College

U.G. Semester-II
MIC

The Book of Job: A Philosophical drama- drama of ideas

The Book of Job is a part of the section of the old testament known as the wisdom literature. It is rightly interpreted as a philosophical drama or the drama of ideas. There is no dramatic action but only waiting for God. In fact, drama does not merely presents but also conveys and suggests. Actions are mental and psychological. Conveyed through questions and Language. The style is also narrative- rather than dramatic. Further more drama does not merely dispense with narration. The stage direction is just a narration. The narrative link in the Book of Job is in the nature of a stage direction on the nature of a prologue or epilogue. The Restoration dramatist added prologue while Shaw adds an epilogue to Pygmalion and Saint John. Hence, the claim of the Book of Job as specimen of incipient drama Cannot be dismissed on grounds of narrative intention and absence of external action.

The dramatic genre is for objectively or self effacement on The part of the dramatist. He must die into himself. He can only demonstrate and not directly intervene. If the Comment on situations and characters is undramatic Shaw is a daring Sinner in this line, yet he snatches the title of a dramatist. It goes to the credit of the author of the Book of Job that he remains anonymous. He cultivates anonymity through out the play. He lets all the characters- Job, Eliphaz, Beldad, Cophar, Satan and God-to talk among themselves. Through their agony and-wrath, critical point and counterpoint, sentimental and thought reveal their characters."and philosophy and establish their distinct stamp on the wind.

In fact the author is behind the stage and his characters are on the stage and it is through their interplay that we come to know Their career destiny. The three friends of Job take The side of God and dig at him for possible sins. yet God is angry with partisans, for torturing. His real devotee, Job, with missuggestions quite an irony of fate for them. But the author vents no spleen and preaches no direction. We infer it from the drama of events and the meanings of dialogues. Hence, there is no denying the the dramatic nature of The Book of Job.

As a matter of fact, even if we insist upon the theoretical elements of drama, "The Book of Job can be divided into a prologue, counter action, complication, Climax and denouncement. The Prologue informs about the material prosperity of Job and also his

glory as an upright man. Then follows the Satanic Counter action in two waves - Prosperity and Progeny go at first and then his flesh and bone are touched. Then follow the Complication in which the three friends and Elihu make Job react, have Infinite power and majesty.

The basic reality about the dramatic nature of the Book of Job is its being a Platonic or Shavian drama of ideas. It is a dialectical drama in which characters and situational agony are built through dialogues. There are right eighteen rounds of dialectical battle between Job and three friends. Then thunder dialogue of God. It is through these dialogue that The inside of a situation or a character is conveyed. When Job chides his wife who wants him to curse God and die, we have an example of noble faith."

Shall we receive good at the hand of God and shall we not receive evil?"

But the worst flames out when his honour is touched and when his friends link his sufferings to his sins. The drama then becomes a battle of deserved and undeserved suffering as viewpoints.