CHAPTER-III

3.1. Life History of Ameen Rihani

Early Life:- Ameen Rihani was born on 24th November, 1876 in Freike, Lebanon , a few miles away from north east of the country Capital, Beirut. His father Ferris Bin Anton Bin Yusuf Bin Al-Mitran Basil Al-Bajani, was a product of Roman School. His forefathers came from Ahdan, then went out to Bajjah and settled and in Ashawiyah near Freike, where he was nicknamed as Al-Rihani.[1]

His father was a Lebanese Marinate silk manufacturer, a man of best opinion, noble conduct and maintainer of his ancestors traditions. He was very much conscious and reformative person who moderated his life style.

His mother Anisah was the daughter of Jufal Ta'muh Al-Bajani, the chief of Qarnatul Al-Hamra. Anisha always spent her day to day life being a pious personality in fasting, prayer and asceticism. She felt very pleasing when the time for visiting her church comes as she always frequently attended at the functions of the church. Anisah having too much patience,

passed the whole night sleeplessly in awaiting for her husband and children.

The main reason of shifting of Rihani's family to Freike was for Love. His father was associated with his maternal uncle in the silk factory of Freike. He used to spend most of his lifetime in the factory, where he got the chance to be frequent with Anisah as girl friend. As time passed his ardent affection and desire compelled to be his life partner. After being married with Anisah, Ferris desired to be settled with his newly married bride in Al-Qarnah Al-Hamrah but his father Anton sought to stay Ashshawiyah. After long altercation between the father and the son about the settlement the Ferris, it was finalized that Ferries would be the inhabitant of Freike.[2]

In the silent and peaceful city Ameen appeared as child in the environment of Merinate religious family, when Freike was totally dominated by the Turkish Empire. Under such critical circumstances Rihani's family members piously followed the religious traditions in fear of their Love without any hesitation. Ameen was being saved from unbelievers activities and was being made habituated with their own religious preachings and teachings by his family members.

Ameen was known as cruel and intractable since his childhood. He was wandering in the jungles having barefooted and worn out clothes. He spent the whole day climbing up the trees following the nests of the birds and gathering the flowers decorating the slaughtering place of the virgins.[3] In the evening he returned being too

much tired to his residence. His mother took care of his health and dress and strived to change his evil habits even sometimes giving physical punishment to him.

Winter season was too deplorable to Ameen's family that they passed the whole nights sitting around the fire and listening the pleasing tales narrated by his grandmother. His paternal uncle Abu Mikhail presented the fascinating stories of Banu Hilal acting like original members of Banu Hilal. Ameen was too interested attentive to such imaginary fictions. So he with his family members enjoyed the amusement of winter nights laughing and joking loudly among themselves.

The father decided to give him education to this pampered child at the age of seven years and sent him to the school of Al-Shadiyaq situated under the walnut trees in a small village. The director of the school Al-Shadiyaq visited the school every Saturday bringing with him loaves to distribute among the students. Once Saturday visit Ameen refused to accept loaf from the director, as a result of which he was expelled from the school for ever.[4]

Most arrogant Ameen then got admitted into a low standard ordinary school that was established by Naoum Makargel[5] in the monastery of Mar Jarjis near Hardaq in 1886 in al Shawiah and there he was given education of Arabic, French and Mathematics for complete two years. His teacher found him most intelligent and

talented in achieving knowledge from him. So he took special care for him for which Ameen considered as malicious among his companions. [6]

During his student life in this school one day suddenly a French consul appointed for Lebanon was passing by the school to travel the area of Al-Shawiyah knowing about the consul's visit by the school the teacher students became cheerful to congratulate him. A teacher reciting a eulogy of the consul and his country welcomed him to their school where he was deeply fascinated by the approachment of a courageous student to the teachers. So the consul invited the youth to his country for fulfillment of higher education there and he promised to give all facilities free of cost for him. This occasion made Ameen very much upset and excited and he felt himself to be neglected and underestimated by his teacher. On the other hand , the teacher beat him severely on the top of his fingers as a punishment of making very much disturbance and trouble [7] As a result of which he became too much angry and determined to disgrace his teacher when he gets the chance to do it. Opportunity came to Ameen Once that very teacher ordered him to write on the blackboard the word Al-Himar Ameen. (The donkey is Ameen). But imperious Ameen decided to take revenge on the his teacher and wrote on the black board. "Al-Himar Nauom-"(The donkey is Nauom). So the other students were laughing and joking with act of Ameen. The teacher then became fuming with

range and recompensed him with severe punishment which Ameen could not forget in the whole life. [8]

This painful punishment turned his way of life to an another direction .He left the school deciding to continue his study himself alone and in the morning he used to go out with his books to a natural place of the valley till the sunset. He also spent the whole night only in study of his books and determined to confine himself in reading the necessary books or to die.

Ameen arrieved at Columbus

Poverty made Ameen very much disturbed and troubles one and Ameen was ready to migrate to any place of the world even America to surpassing any mishap coming to him. But he could not decide what he would do silk business with his father or work as a labour in the factory. At last he got the chance to be in America with his uncle Abduhu Al-Muzma when he was of twelve. [9] So he did not miss the chance and went to America pondering that he would be able to earn wealth as well as honour. Abduhu Al-Muzma made him admitted into the Madrassa Rahibat Al-Muhabbat in 1888 (the beloved school of Nuns) in Newburg [10] of New York to learn English so that he might be succeeded in the Business. Unfortunately Ameen became compelled to come back to his residence with his father, Ferris before completing one year in the school. His short residing in New York

awakened his aspiration of mind and he became capable of doing some intellectual works.

He used to spend most of his time in studying the books of renowned French and English writers and enjoyed himself the taste of school in his residence. But his poor financial condition did not allow him to pass his time in residencial study and he was mentally very much disturbed. Being compelled to search earnings he decided to fishing secretly in the narrow lands of the river and to sale the fishes in the market. So he began to purchase the obtainable selected English books by his earning of hunting fish. [11]

In those days Ameen's family was running under very much deplorable condition and they were bound to live near the public road of Washington in a dark arched roofing house into which was sunken by the overflowing water of winter season. This poor and helpless situation made the Ameen's family tired and weakened more prior to their condition. Under such circumstance Ameen was provoked to take revenge on the wealthy folk who maintained the most luxurious life style. [12] Though Ameen could not manage to make himself a regular student in the formal education, yet he continued his study by reading his favorite books of Voltaire, Rousseau and Byron in the night time only. Further he stepped in the youth and time came to him to observe himself his inner feelings. Unfortunately, he was addicted to amusement and intoxication with his companions to forget his mental anxieties and indescribable poverty.[13] The eyes of the Ameen's

family opened when he crossed the limitation of his inauspicious habits of drinking wine and gambling to late night.[14]

Once he returned home being intoxicated late in the midnight and knocked the door of the house intending to enter into the inside, but his father became very much upset knowing about Ameen's inebriety and shouted impatiently to Ameen. "Go back from where you have come" He was mentally shocked by his father's refusal for entrance. His kind hearted mother gave him shelter till the dawn neglecting her husband. Ameen passed the rest part of the night being too annoyed in grief and found no peace at all in the mind.

In the morning he went out from home pondering over his income source for livelihood and determined himself to do anything for his earning. He took a bold step in his mind to join in the dramatic world.[15] Accordingly he arrived at the theatre hall to meet the famous actor Henry Jewet in 1895 intending to act interview attracted mostly the theatre authority. Being selected as an actor Ameen got the chance to begin his dramatic life. His participation as an actor the various dramas of William Shakespeare like "Richards the third" made his popular among the audience. He traveled the different places of U.S.A. to take part in the dramatic representation and acted perfectly in various roles of drama which surprised his comrades. [16] His involvements in theatre had made him very much expensive and he started to expend his money unnecessarily that emptied his hand. Being compelled Ameen wrote a letter to his pious father asking

financial help to develop his dramatic performances. The father sent to him fifty dollar responding to his son's appeal which helped Ameen a lot in the days of his distress. The theatre of Jewet did not last long though it was displaying the different dramas in various cities of America. The theatre reached its insolvency when it staged the drama on the story of Benkot Arnold the infamous treacherous leader during the time of America freedom movement, lossing everything ambitious Ameen came back to his father's residence stayed in Washington and began there his study in law in part time. [17]

Ameen continued law study with his romance with a most beautiful Lebanese virgin of Gurzuz who fascinated him by her slim figure, unlimited modesty and beauty of body structure. This Gurzuzing beloved girl was his childhood's friend with whom Ameen played in the time of pleasure, quarreled in the time of angry mood and embraced in the ordent love. He was also deeply sunken in romance with his beautiful girl friend "Arkila" and "Al-Narbij" Ameen had always connection with Gurzuzian beloved during his young days by his love letters. [18]

In 1897 Ameen got admitted in a high school at New York for one year to prepare him for law school and he successfully came out passing the final examination in 1898 from the New York law school. Then he confined his attention to composition of short articles in simple Arabic Language as he was not well versed in Arabic. His writings in Arabic were full of mistakes and they contained no

grammatical adjustment. Most of the sentences were being corrected by the editors of the magazine "Al-Huda" for publication. In some writings he described his affection with his beautiful beloved of Lebanon. The impact of the English writers and poets was seen in his Arabic writings as Ameen directly followed those writers and poets.[19]

Ameen had a sentiment of his own for Lebanese and Syrian migrants to America and tried to depict their social life. These people were living struggling with their lives for their fundamental needs. He also tried to disclose the problems and conflicts that the migrants were facing. He did every effort to make awakened the poor Lebanese and Syrian people to be acquainted with the renaissance of modern reformers of different parts of the world. Ameen became habituated in studying daily the most important and thoughtful writings of the prominent English writers like Thomas Byron, Shakespeare, and Victor Hugo, Vallence of the time. Mainly the reformative, Scientific and historical deep thoughts of those great writers very much impressed and attracted this Lebanese youth. Ameen with keen interest read very deeply the world famous books. "Times of Burhan" by Thomas Byron, Traces of Empire" by Vollence, "Wilden" by Thoreau" "The common belief" by Rousseau "Controversy Between Science and Religion."[20] By Worabor and articles and lectures of Thomas Harscal. (1738-1822).

The poor financial position compelled Ameen's father to return back to his original home land. Ameen was also at that time effected

by some severe fever for which he was advised by the physicians to take rest in Lebanese natural atmosphere as the American busy and polluted environment became unsuitable for him.[21] He very much disappointed in such deplorable circumstances losing his dreams of earning wealth, high dignity and ambitious aspiration. In 1898 he stepped in the land of Lebanon in the first phase of choose to live in grandfather's residence at Al-Shawiya near Freike to find relaxation in peace valley of Lebanon from all of his failure and distress. [22]

After getting a little relief from his anxieties he got the chance to put his attention to his home society. A great social renaissance was occurred among the Lebanese at very beginning of twentieth century with the other parts of the Middle East. As a result of that social movement some reformative works were being done by the Lebanese people. They formed different clubs and associations to unite national integrity among the various tribes and clans to make free their motherland from the capture of the foreigners. The prominent writers of then came forward to stand for the sake of the country with their remarkable writings in Arabic. In the same year 1898 A.D. he got admitted into "Qarnah al Shahwan" a Lebanon School, where he taught others the English language and learnt himself the Arabic.[23] within a short time of two years. He began to study the important and favorite books of Arabic language like "Nahjul Balagah" "Luzumiat" "Maqamats of Al-Hamdani, Risalats of Khwarizmi, Nafhu Al-Tayyib, Kitab Al-Aghani and specially the books of Abu Al-Ala-Al-Maa'rri.

The Syrian blind poet Al-Maa'rri very deeply impressed the thought and view of young Ameen. The most prominent Abu Al-Ala-Maa'rri was not only a famous poet but also an essayist, a literary critic as well as a mathematicians, who passed on his whole life in doubt, revolution and religious devotion. He was born in 973 A. D. at Maarrutu, Numan a Syrian town situated about twenty miles, south of Aleppo on the caravan road to Damascus. He had an attack of small pox, resulting in partial and eventually in complete blindness, when he was about five years old. But this calamity, fatal as it might seem to literary ambition, was repaired if not entirely made good by his stupendous powers of memory. [24]

In 1010 A.D. he visited Baghdad, the centre of learning and intelligence and the capital of the Abbaside Caliphs, where he spent two valuable years of his life and where he became acquainted with the most of the literary men of the age, He also journeyed to Tripoli, which boasted, in those days, of many public libraries and stopping at Ladhekiyah, he lodged in a monastery where he met and befriended a very learned monk. They discussed on theology and metaphysics among themselves. These were virtually the only data extent showing the various sources of Abu-Al-Ala learning: but to one endowed with a keep perception, a powerful intellect, a prodigious memory, together with strong innate literary predictections, they seen sufficient. His career as poet and scholar dated from the time he returned from Baghdad and his home became henceforth his earthly prison. He

called himself "A double fettered captive" his solitude begin the one and his blindness the other. He adopted a vegetarian diet and ascetic practices, and passed the rest part of his long life in comparative seclusion.

"Me thinks, I am thrice imprised ask not me of news that need no felling---

By loss of sight, confinement to my house, and this vile body for my spirits dwelling .[25]

A large number of pupils that flocked to Ma'arrah to seek knowledge from him from all parts of Asia Minor, Arabic and Indian subcontinent. He dictated to his numerous disciples on every important and known subject. Most of the censors of Abu Al-Ala were either spurred to their task by bigotry or animated by jealousy and ignorance, They held him up to ridicule and opprobrium, and such epithets as herritic, atheist renegade, etc. were freely applied. In the spring of loss A.D. he died and was buried in a garden surrounding his home.

Rihani chose to translate Al-Ma'arri in particular rather than any other representatives of the great poetic tradition of Islam. Clearly he felt a strong personal affinity with this most rational and intellectual of Arab poets, but his reasons ran deeper than that Rihani himself elaborated in his preface to the Luzumiat.

"Abul-Ala, besides being a poet and scholar of the first rank, was also one of the foremost thinkers of his age. Very little is said of his teachings, his characteristics, I have read. The fact that he was a liberal thinker, a trenchant writer, free, candid, downright, independent, skeptical withal, answers for the neglect on the part of the Mohammed doctors who, when they do discuss him, try to conceal from the world what his poems unquestionable reveal. I am speaking of course, of the neglect after his death. For during his lifetime he was much honored"

"we find in the Luzumiat his dominant ideas on religion, for instance, being a superstition, wine: an unmitigated evil: virtue, its own reward :the cremation of the dead a virtue; the slaughter or even the torture of animals, a crime: doubt, a way to truth: reason, the only prophet and guide : we find those ideas clothed in various images and expressed in varied forms, but unmistakable in whatever guise we find them." [26]

Ameen entered into The Luzumiat" in depth through which he found the way to precede his life blind poet he translated his poetry into English. For his own outlook he accepted the views of Abul-Ala as a precedent when he considered as an authentic Arab advocate for rational criticism and freedom for thought and predicated him as a man of tolerance upon humanism and skepticism. Al-Rihani was the only Arab who introduced the philosophy of Abul-Ala-Al Ma'arri to

the eastern and western people through his writings as such people were acquainted with

Umar Al-Khayyam, the great Persian poet and astronomer (1048-1122 A.D.)

In the autumn of 1899 A.D. Ameen was mentally prepared to travel to America second time when he relieved from his discuss. During his stay in Lebanon he created a personal literature influenced by his practical experiences of various activities and controversities of different castes and creeds of Lebanon. He tried to depict the echoes of the hearts of common Lebanese people and the real picture of the society through this literature. He then turned to the American modern romantic life style and the French revolution during those days. To disclose his feelings he began to write in the community newspapers such as Al-Huda, Al-Islah and Al-Ayyam.

In American Ameen faced unnecessary problems which were being increase day by day in his own city New York. He thought a fundamental reformative way as a solution of such problems. There was no way without violent revolution like the French revolution to reform the society's condition. The ambitious youths of Syria and Lebanon living in New York took decision to return back their old heritage and civilization by shading own blood, if necessary. The beliefs of these youths were depending on the fanaticism and ignorance. But Ameen decided himself to struggle against these two

evils of the mankind and to reform the organization of the Marinate youths to a refined modern status. The chief of that association in New York was Al-Mira Yusuf Abu-Al Lama, and Shukri Rahim, Ameen Al-Gharib and Najib Diyab were most prominent members. They convened the annual meeting of the association in the night of a festival of the association. In the night of a festival where the distinguished Syrian and Lebanese personalities were invited to deliver their respective views on the religions. [27] Ameen also got the invitation in 1900 A. D. for expressing his option and there he delivered a fiery lecture without any hesitation against the fanaticism of the religions. But the fanatics were very much provoked and shocked by Ameen's speech. Ameen boldly mentioned in his lecture--

"Our friends the men of religions prefer uttering prayers to doing good and prefer pretension in religion to truth and honesty because they have taken religion as a means of livelihood and as a stripping stone to authority. How would the people keep their faith if they were to enter their own closest and pray to God directly. They call me a sinful, heretical rebel. I have many brothers all over the world. We have a clear goal in life, and we fear no one. Our goal is to distance people from lying and to draw them to the true living faith, to distance them from the humor of theology and draw them closer to divine truth. [28]

Some Arabs were shocked by Rihani's declaration ,in a speech delivered in 1900 that tolerance is what we need, in the school, in the

market in the eruct, and in the masque. Here Ameen the opposite of peace appears to declare a kind of war on intolerance, but he believed that peace could be realized that only by a cleansing of the stains of prejudice and parochialism. He wanted a peace among his Arab brothers built on a democratic and civil basis, not a religious one.

The madness of arising youth would be guided by the soul of Voltaire and Encyclopedia's as their wishes. After one year, published Ameen's lectures in "Al-Huda'' magazine and arrived to the middle west. They accepted the newspaper with praise and honour. Ameen became strange in his self belief and he advanced with a high hope. So he needed of manage mental equipments and scarcity of wealth. His friends Shabal Domus and Esa Al-Khouri were nourished in one way and made "Tom Bayan", Rousseau and Voltaire, in their organization.

In those days Shabal Domus published the weekly newspaper named "Al-Islah" and Esa Al-Khouri who associated for the French revolution and they completely supported the movement by hand and work. They composed, "Al-Thalathatu Al-Asimma" Ameen wrote on political freedom, religious reform and freedom of thought : "A treatise on the French Revolution,'' "The Triple Alliance of the Animal Kingdom'', illustrated with eight symbolic caricature drawn by Rihani thought, was confiscated and burned on its release and Rihani was excommunicated and " The Muleteer and the Monk. [29]

He studied the following books during 1901 to 1903.

- The teaching of Arabic language, Ibn Khaldun, Hadaratul Islam, Nahjul Balagah, Hariri, Durrar Wal Gurar, Trikh-E-Miser by Zaiden and Complete Torah.
- Physiology, Zoology, Botany, Psychology and the books prescribed below:-

Darwin's	-----	Origin of spacing and descent of man.
Huxley's	-----	Man's place in nature
Allen's	-----	Life of Darwin.
Spencer's	-----	Data of Ethics
Henri George	-----	Program and poverty.
Voltaire	-----	Louis xiv
Victor Hugo	-----	Marceau Chios's .[30]

Carlyle was the author who first instilled Rihani a desire to Know more about Muhammad after reading Carlyle's essay on the prophet in Heroes and Hero-Worship. He said:-

"كان كرليل اول من عاد بي من وراء البحار الى بلاد العرب
،اجل ،وقد يستغرب قولي اني عرفت بواسطة الكاتب
الانكيزي الكبير، سيد العرب الاكبر النبي محمدا۔
فاحسست لاول مرة بشي من الحب للعرب
وصرت اميل الى الاستزادة من الاخبارهم۔"

31

Ameen spent his long time for the translating works of the Quadratic poetry. He wrote, revised, shaped and published in 1903.Selected poems of Omer-Al-Khayyam "Luzum Mala-Yaljim" "Saqt Ul-Zand" "Dual-Saqt" etc. Ameen rendered Rubaiyyat of Abul Ala Al Ma'arri, into English verse under the title of The Quatrains. He translated two lines into four, poetry to poetry in accurate meaning.

"وناز ان نفخت بها اضائت ولكن انت تنفخ في رماد
لقد اسمعت لو ناديت حيا ولكن لا حياة لمن تنادي۔"

32

Fan thou the fire then behold the light

Fan thou but ashes and bemoan by sight

Call thou the living and the will respond

But whom thou cal lest are as dead as Night.

Ameen's translating works were speeded away into the middle east countries and United State like his fame of "The Triple Alliance" and "Luzumiat" These were published in "Bookman" "Forum"Al-Huda 'Miratul Gurb', Al-Islah" and from Ameen's creative poetry Nafhat min Lnlih published in "Al-Manar" newspaper then republished in his "Al- Rihaniyat:

يا ايتها الساكنة قعر ذالك النهر القصى

يا ايتها الراقدة تحت الامواج الغربية

لا تجزعى ولا تخافى

انت اميرة اللوء لوء،والوء لوء هناك يلاقيك مرحبا

Translation: Oh thou who dwell in the bottom of the distant river.

And under foreign waves you slumber,

Do not be frightened or timorous,

For the princes of gems, with all its pearls,

Ameen visited Egypt for the first time in 1904, introduced with Abbes Khidwi Hilmi and his writers, poets and political leaders discussed on the condition of eastern Arab socially, politically, spiritually and the way of solution. In 1905 Ameen published Myrtle and Myrrh'a collection of poetry in Boston and also published the first

Arab free verse poem in Egyptian magazine "Al-Hilal". He returned to Lebanon where he lived for 5 years during which he worked for the liberation of the country from the Ottoman (Turkish) rule. Ameen returned to his valley associating with his literary club to renew his works attentively thinking the natural ups and downs. However, he was in Freike, the tranquility was not giving him happy. He was busy in deep thinking of natural birds and flowers, separate from the mankind. He declared that period, ——

"سنة صفقة فيها الحياة وازدهت، فانعكس في الروح نورها

ونورت في النفس زهورها، وردد القلب صدى اصوات

الوادي واغاريده"

33

Ameen placed a high position in Syria and Lebanon after advancement of his reputation in the field of literature. So the affection of the religious and follower nourishing their opposition. They pastured in his weakness and searched a light of truth. In that period Japan wrote Russia to help them saving from the Turkey. In Egypt Md. Abduhu, Mustafa Kamil and the reformer students of Afghani in Beirut, Damascus, Bagdad and in Quds the freedom movements were continuing for the independence of these countries. Ameen composed treatise and stories calling his nations to light the freedom, right, knowledge and justice. In "Assaumah" there was a group of litterateurs, thinkers namely Daud Mujais, Qustantin Yenni, Jorje Bag, Bortu Bowli, Boshera Al-Khouri, Iskandar Ajar, Mustafa Al-Gilaeeni, Abdur Rahman Salam, Ilias Khalil Shaded, Philices Ferris, Md. Kurd Ali and Shibli Al-Mallat etc.[34] They wrote reformer ally in their magazine and the first step of Ameen in the reformative writings in Lebanon.

Ameen selected a simple and elegant American life in Freike. He wrote about isolated life of mankind after the long diversion. In the small city his friends met him very often but after the winter his companions were separated from him. In these days Ameen thought deeply about on trees, animals of forest like snake, fox, hyena and deer as he said

"السير في شوارع المدن الكبرى يذكر الانسان بالانسان

و اما السير في الوادي او الغاب فيذكر السائر بالخالق

العظيم- الاول يدعو الى العمل و الاخر الى التفكير و التفكير

و التأمل-"

35

Ameen's isolation of heart was not continued for a long time. He changed his dream into the social sense and awakened the rising educated generation mentioning their causes of decrease of the civilization. He said,

"و ما ذا تبتغون من ناسك مفتون يتغزل بالعوسج و الطيون؟

ثم اعطاها مما عنده فحمل على حصونهم الاجتماعية

و السية و الدينية و حسب ان الحصون تتساقط الواحد بعد

الاخر كأنها من كرتون و الشعراء الحاضرون بتصفيقهم انهم

مسرورون يستقبلها و ما صدقوا فيما الشعروه و ما انتسب فيها

حسب-"

36

It was the first lecture of Ameen in Beirut in the house of Shams at Bar in American church in the last year of Abdul Hamid. The eastern people congratulated him for his speech on "Free from superstitious darkness" trust on deaf power and to free heart from the binding of blindness" Ameen defunctioned the real freedom, exaggeration solving the problems and to justify the matter. When Ameen was called for the movement he used to busy in writing the short stories in English, poems and dramatic novel and also the stories in Arabic language.

In 1907, Ameen visited Egypt for the second time to meet his brother Yusuf Al-Rihani, who was businessman; he spent one month as his rest in Egypt. After the declaration of constitutional government in 1908 in Beirut he established an organization for the development of literature in Beirut.[37] Then he started his English Novel "The Book of Khalid" and the drama of Abdul Hamid in Arabic. He set out for Tiberius for treatment of his disease according to the advice of Dr. Siddique and published the first part of Al-Rihaniyat (The Rihani Essays) in Lebanon, earned him the title of "Philosopher of Freike'' in 1910. Ameen travelled in naval way to three Pole Lebanon, Paris and New York. Stopping off in Paris on his way back to New York, he met Khalil Gibran for the first time, who was the author of ''The Prophet'' one of the bestselling books of the 20th century.Gibran looked upon Rihani rather like an elder brother,in their correspondence he referred to him as "Al-Muallim," meaning

"teacher" .Along with Gibran's friends, the Sculptor Yusuf Al-Henayik, the two men discussed an ambitious plan for an opera house in Beirut, to be crowned by twin domes symbolizing the reconciliation between Christianity and Islam. Although this project never materialized the affinity of vision between Rihani and Gibran formed the basis of an enduring friendship when they came together again in America, Like Gibran, Rihani was an artist of no small accomplishment, with a special talent for sketches and caricatures. However, as a young man he developed neuritis which forced him writing, though that too gave him pain. It was on Rihani's advice that Gibran moved and they founded "The pen Bond'' a literary society for Arab émigrés.

Ameen determined to travel some friends Siddique Mohammad Kurd Ali and visited Najd in Syria, but his friend Siddique flee away from Syria afraid of poverty. [38] In 1911, Ameen published his Novel The book of Khalid, the first English Novel published by an Arab writer. It was later considered to be the 20th century pioneering work of Arab-American literature. Ameen returned to his motherland Freike lonely and started his study, the books of Rinan, "Hayat Yasuw" "Shaqiqati Henrit" In that year he invited the famous poem "Mi" to the Freike and discussed about the modern poetry and the natural beauty of Lebanon. In his vesting way into Paris Ameen stayed in his old dwelling place of his beloved Gurjujian girl where he shed tears for his sweetheart. In 1913, Rihani and Najeeb Diab represented the

emigrant Lebanese at the first Arab Congress in Paris, the first of many such ambassadorial activities undertaken by Rihani.

IN THE FIRST WORLD WAR

In 1914, the world political system was overcasted, so Ameen feared for his native people and wrote awakening for the safety of their life forsaking from the tyranny of Turkey. In 1915 he met Bertha Case, an American artist, originated from Scotland, Stayed in California, She invited him. Ameen fascinated on her beauty and efficacy. During the period of love he composed his first novel "Zambaqah Al-Gaur". In the running world war his heart was sympathized for his family, caste and creed, so he did fasting and fettering hands invited the people for fasting Ameen passed the first day of fasting, [39] he became weak and lean, he declared.

أقد عضك الجوع يا هذا, فدنوت من اخوك في الوطن؟

"Hello! You are hungry! Then you go to your brother in motherland."

Afterwards Ameen joined in Cinema stayed in a Hotel "Al- Fann" in New York.

In 1916 Ameen Married Bertha Case in New York when the cruel killing of Europe was increased published two magazine" Bookman" and " Forum" and he strengthened their literary movement inviting the Lebanese literature meeting with Khairullah and Shukri Ganim joined with west American literature organization.[40] In his

traveling one place to another place he transferred from French to Spain with his wife for the honour of Arab national monuments in Ashville, Granada and Cordova etc. but returned at last to their residence in New York for the events of World War. [41] Ameen travelled again to Mexico City where his brother Yusuf lost his business where he wrote, lectured and mobilized the Lebanese and Syrian Community to join the Allies forces in World War I. He became the Chairman of the "Syria Mount Lebanon League of Liberation" encourages Lebanese and Syrians to join the Allies against Turkey.

In the restless life Ameen created a Novel in English, "Johan" and "Kharij Al-Hareem" (Out of the Harem) in Arabic language in 1917 discussing the movement of Lenin theology in Russia and also studied the ideology and associated with Rabita-Al-Qalamiya (Pen league) in New York and published his magazine "As Saeeh". In 1918 when declared peace in Washington and the American English thinkers were associated to solve the problems of Eastern and Western people. Ameen met the chief future theory Jorge Walls and part with then for the independence of the countries. So, the chief took a step indicating in their writings as "Syrian Muslim". [42]

In that morning Ameen joined the "Authors club" in New York as the only member from the Middle East. He started publishing in the American journals "Asia and Travel." Ameen wrote on Wells discussing the Personality, character ideology on the modern world

and Egypt wells based on his opinion in his book known as " The shape of things to come" when Ameen returned from Europe to New York published "The decent of Bolshevism in 1920. [43]

The relation between Ameen and Gibran was mentioned for several years both were reformative writes of the modern Arabic world in America with same eastern soul believer in materialistic world. They wrote poetry "The lord of the Universe'' and sold poems in 25 Dollar. According to some nearest men of them, due to disparity Ameen did not take part in pen-league of New York. He continued his writing in 1921 published, "The path of Vision" and "A chant of Mystic" these two books made Ameen famous in the English world.

Ameen deeply studied the books discussed on Arab and its cities, like "Qalb-Al-Bilad Al-Arabia" was Sharqiaha by William Balgraph, "Siyahatu Fi Al-Bilad Al-Arab" by John Burkhart and "Al-Tajwal Fi-Al Billad Al-Arabiah" by Charles Dewty etc, and he wanted to travel Arab world. So he wrote a letter to his friend Al-Hussain of Constantinople. Hussain invited him not only for Constantinople but for all Arab world. Ameen visited the Arab countries thinking the cultural heritage of his forefathers. He described in his book Al-Qawmiyats"

امة تجلس في اظلمارها على الارض، و تأكل الثمر، و تشرب الماء العكر، و في تتحدث في الشمم و الاباء، و في الصدق و الوفاء،و في الكرم و الشجاعة و في الحرية التي هي عندها الكنز الأكبر

44

Rihani reached the valley of Nile in 27th January, 1992 and Arabian Peninsula then went to Cairo, Egypt, where he attended celebration in his honour for 15 days taken place, the largest of which was a celebration at the pyramids where 5000 people attended. He visited the king of Hejaz; the king congratulated him with his two arms, Hussain, Rihani and the king of Hejaz discussed on the problems of Arabs and the way of solution of the peninsula. In 18th April of 1922 they reached Sana, the capital of Yemen after that Baghdad, Bahrain, Najd, Riad and Kuwait and met the Kings and rulers of these countries. It is mentionable thing is that in the road of Baghdad Ameen stayed one week in Mumbai, India, he wrote about the country, in his book.

الهنـدوس ، كبـارهم و صغارهم ،اغنيأهم و فقرأهم ،ركالهم
و نسـأهـم ،يـكبسـون الثيـاب البيـضاء المنصنوعة من القطن
المزروع في الهند ،المغزول في الهند، المسوج في الهند-

45

Ameen visited most of the western Arabian countries; he met the administrators, militaries and scholars from the Persian Gulf to the Red sea. In 1923, he returned to his motherland Freike after ten years of long terms. The contemporary writers were congratulating him for his returning. Ameen recited a poem in a celebration in his honour in Beirut.

في منعطف الوادي حيث اناخ .وقلبه يحدث بالرحيل ،

سلم الغزال عليه ،ورحب السنونو به، واستبشر الصنوبر بايابه

وبادر الى البيت

فاذا هو كالطلل وحشة وسكونا ـ

فها الشوك قد امتد الى اسفكه الباب

وها العنكب قد نيت خلال الاحجار في الجدران

بيت ابكم اصم لا كوة مفتوحة فيه

تسمع الصوت، ولا شق في الباب يحيى الراجع المشتاق

46

Translation in English :

"By the verge of the Valley I rested,

As of departure my heart me told.

The gorse sheered me, the swallow welcomed me,

And the pine trees considered my return a good men,

I was certain this was their homeland"

"The house like ruins was calm and deserted,

Thorn grew everywhere—

It spread under the threshold of the door Grass grew everywhere –

It sprouted from among the stones of the walls.

It was a deaf and dumb house with no orifice voice in allowing.

And no open gate the eager returnee greeting.

Ameen spent his daily life with his mother praying, reciting the important letters and historical analysis bank named "Muluk-Al-Arab" (Kings of the Arab). He also published the two parts of "Al-Rihaniyat'' The popularity of the books were spread away to the non-Arab western countries and translated into another language.[47] In 1924 A.D. Ameen went back to Hejaz on the request of King Hussein to mediate peace between himself and King Abdul Aziz Saud. He returned to the Freike in 1925 for requesting of his contemporary great persons and prepared, "Najd Al-Hadith "(The history of modern Najd) in 1927 and "An-Nukbat" in 1928.

He returned to his favorite land New York, rested in London and published "Ibn-Saud of Arabia" his people and his land and reached United States by an invitation from the Foreign policy Association to give lecture at American Universities. In 1929, Ameen was granted a special interview to discuss the case of Palestine with

Britain's Prime Minister, Sir Ramsay Mac Donald, during the latter visit to New York.

In spite of the Palestine movement Ameen did not forget his Lebanese and American friends. In the Autumn season of 1931 when Khalil Gibran was under treatment and died in "Sun fanciest" hospital in New York, Ameen reached there, reciting a poem occasioned by the death of the Lebanon- American literary figure, Khalil Gibran, Rihani's close friend. And he said

من ظلال الصنوبر الذى سيغمر ضريحة فى الهمريكة سيحمل

النسيم قبلات عطرة، صباح مساء، الى ضريحة فى ظلال الارز

"Then from the pine that will shade my grave.

The breeze will carry my fragrant kisses to your cave,

Which the cedar will forever shade."

In 1932, London publishers announced Rihani's travel books as best selleing and Max Eastman, American writer and philosopher, visited Rihani for one week at his home in Freike. In 1933, he published "Antum-Al-Shouara"(Ye Poets) and gave his famous speech "Amidst Two Epochs" Which caused him to be expelled from his native Lebanon by France's High Commissioner. Ameen left the country for Baghdad as a guest to king Ghazi of Iraq. He returned to Lebanon after a media campaign and charges published abroad by

Lebanese and Arab press against the decision of the French authorities to expel him from Lebanon in 1934. In this year Ameen published "Faisal the First" and "Wafa Uz-Zaman (Loyal Time) in memory of the millennium celebration of the Persian poet, Firdausi.

Ameen published "Qalb-Al-Iraq" (The Heart of Iraq) in 1935 and he was not progress in his writings for the propitiation into Baghdad. So he gave attention to the events of Palestine by his technical expressing capacity and deep thinking writing for the sake of Arab nation in all over the world. Ameen believed of strong propaganda for Arab and especially for the Palestine in the Middle America, cause were. [48] (1) To protest against the Zionism which was harming the Arab mostly and deformed the reputation of Arab nation. (2) To encourage the desiring American in the protection from the events of Arabs (3) To high the dignity of Syrian Lebanese and Palestinian people in the United States. When the state's welfare foundation called him for preaching his lecture in 1936, he responded the invitation and reached U.S.A. and started his preaching particularly in California, Washington and Warrington. Ameen discussed on the Arab civilization and its influences in the universe and the value of Alf Leila Wa-Leila as he mentioned the political improvement in Arab state and the difficulties on the way of development and advised with the solution for the Arab nation. He called the nation for Unity and integrity as he said in the style of the

American and the Jews maker both and ridiculer again he indicated the Jewish boastfully saying for their wealth in 1937,

وتكررت الصولات "الصهيونية" فانكسرت

رماح، وتجددت رماح،

ورفعت للعرب فوق معاقل الجهل والظلم، فوق حصون

الصيارفة،

وفوق منابر والجامعات والاندية، السياسية والثقافية

49

Ameen visited the U.S. and Canada on a second lecture Tour at the request of the institute of international Education. In that same year one morning Ameen did his daily work in his library his brother informed him,

اسرع يا امين ان امي تنازع

That his mother, Anisah, dies in 1937 and in 1938, Ameen invited May Ziade, the well Known Lebanese writer, who had been emotionally distraught to leave Beirut and spent the summer at the Rihani Village of Freike. It was mentionable that Ameen met her at first in 1922 and loved her but he forgets her love and got Bertha case. So may beggar her tradition with the nearness of Khalil Gibran but unfortunately the death of Khalil Gibran in 1931, his mental condition was not quite. In 1939, Ameen travelled to the United States for a

third lecture tour at the invitation of W. Colston Leigh Inc of New York. On his returning he visited king Al-Khalifa Al-Hasan of Morocco to discuss Morocco's political situation and the Arab rulers, Al-Khalifa Al-Hasan granted him the "Maghreb Sash" he visited general France in Madrid and discussed with him the Arab- Spanish relationship and the independence of Morrocco. He returned to Lebanon in 1939 in the winter season and published "Al-Maghreb Al-Aqsa (The far Maghreb). In the moments of World War II he listened the thunder bolt of the War and he memorized the events passed in the World War I. So he started his writings being worried grieved and travelled most of the cities of Lebanon on foot and riding even he wrote "Qalb Lubnan" (The Heart of Lebanon) as his Heart was hanging with the Lebanon. In the 15th day of August 1940, he removed on a cycle after 40 years, suddenly fell down from the cycle[50] which resulted in infections, injuries from multiple fracturals of the skull. So he was sent to the Robiz Hospital of Beirut. In the time of death struggle the memory of passed pressed on his minds: father, uncle, New York, New Burk, Theatre, Naum, May Ziade, Bertha, the Valley, mother, his association, Freike and Lebanon and his soul filed away from his body in 1.P.M. in the morning of 13th September,1940. Ameen was buried near his mother. He left his traces more than fifty books in English and Arabic simultaneously. It is the third phase of Ameen's life ended by his death. The news of his death was broadcasted to many parts of the world. Representatives of Arab

Kings and rulers and of Foreign diplomatic missions attended the funeral ceremony. He was laid to rest in the Rihani family Mausoleum in Freike. Ameen did not leave anything wealth for his ancestors except his library. Maroon Ubuod said

مات الريحاني عن لاشيء من الثروة الا ١٥٠ ليرة لبنانية في بنك

اسكندر حداد. و ١٢ منها في بنك دي روما. و خمس ذهبات في جيبه

51

Ameen left his recommendation for mankind was that ---

اوصي اليكم اخواني في الانسانية البيض و الصفر و السود

على السواء شرقا و غعبا ـ

(١) ان حق الشعوب في تقرير مصيرها لحق مقدس

فأوصيكم بالجهاد في سبيله اينما كان ـ

(٢) ان الامة الصغيرة وهي على حق لأظلم من الأمة

الكبيرة وهي على باطل ـ

(٣) الامة القوية الحرة لا تستحق حريتها و قوتها ما زال

في العالم امم مستضعفة مقيدة ـ

(٤) لا تبلغ الأنسانية اعلى درجات الرقي ما زال نصفها

مستعبدا ـ و اعلموا ان الاستعباد الاقتصادي في البلدان التي

لا تزال تحت مسيطرة الأجانب ـ اوصيكم بمحاربة

الاستعمر أينما كان و كيفما كان ـ

52

(٥) ان الوحدة العربية المؤسسة على القومية لا على الدين

53

هي وحدة مقدسة فأصيكم بها ـ

3.2 National thinking and humanist vision of Ameen Rihani

انى لبنانى متطوع فى خدمة الامة العربية و كلنا منها ـو

انى عربى متطوع فى خدمة الانسانية و كلنا منها ـ،،

فاذا قال لبنانى هذا القول ،افلا يقول كـ

السورى و الفلسطينى و العراقى؟

قل:ا ـ انى فلسطينى متطوع فى خدمة الامة العربية و كلنا

منها ـو اعمل بها تقول

قل:ـانى سورى متطوع فى خدمة الامة العربية و كلنا منها

ـو اعمل بها تقول

54

I am a Lebanese, volunteering for the service of the Arab nation, and we are all part of it. Moreover, I am an Arab volunteering for the service of humanity, and we are all part of it. Thus of a Lebanese says this statement, would not a Syrian, a Palestinian, or an Iraqi say it?

Say: volunteering for the service of the Arab nation, and we are all part of it and apply what you say,

Say: I am a Syrian, volunteering for the service of the Arab nation, and we are all part of it and apply what you say, Rihani's nationalist discourse has been explored little beyond the support it may or may not give to the sectarian formation of early Arab nationalism. This study emphasizes how crucial is the actual encoding

of a nationalist discourse. That is to say, considerations of audience, and the precise employment of codes determinations to a considerable degree, the enunciation of such a discourse, in addition to the political landscape of the period in which it operates.

Ameen Rihani repeatedly called upon his compatriots to follow his "tri-centric" voice. Summarizing a life commitment to the Arab homeland and culture and to world society, to "universal humanity." He commended his humanism and "dialectical identity" to his Arab contemporaries. His "universal humanity" is like humanism in the Hegelian sense.[55]

Rihani insisted on embracing this identity to counter his feeling of unprotected as a Christian Lebanese in the Arab world and to avoid the loss of well defined as an Arab citizen of the world. Rihani's loyalty to the smaller circle, born of love of Lebanon, his homeland, in on way contradicted his obedience to the greater Arab land and his dedication to serve his people and all mankind. He lived in a world and a time not unlike ever one divided between dominant and dominated, powerful and weak. And as in today's world, some saw the division as demarcating polarities of "civilized" and "uncivilized" and perhaps 'good' and "evil." Rihani happened to belong to both the Arab world and the West. His pride in his Leban-Arabness did not weaken during times of crisis facing his people, his tri-Centrism became more assertive, and his determination to serve the Arab cause as a humanist (from his position as an Arab-American) grew even stronger. He believed that one could not be a humanist without being

oneself first. For "No matter how much we let ourselves go in the absolute love of humanity, we cannot forget, if we are fair, the love of our own country''(Al-Watan).[56]

Rihani adopted this humanist outlook as a positive response to his trans-culture and often painful formation in two different worlds: East and West. His life and intellectual career, both as writer and activist, reflect his tireless endeavor to balance his East-West belonging in a dynamic association that aimed at bringing both and for the sake of humanity. His vision of a "humanist" Arab nationalism is the intellectual out come and political frame work of such endeavor.

I use "humanist" here in two senses: "universal" and " rational".'Rihani wished to see the Arabs contribute to human civilization and play a role on the world stage; he was committed to seeing a new Arab society established on rational, universal principles of human progress, such as freedom, justice and equality.

Rihani was scarcely twelve years old when he migrated to New York, where he discovered not only the huge gap between the rich and the poor but also the wide division between East and West.[57] The south escape from the city's internal materialism, which dominated every aspect of life, in its cultural diversity. Through on exceptionally vigorous and wide ranging Programme of self education in Arab and western literatures. Rihani was the first Syrian Lebanese immigrant to force his own way in the world of intellectuals, country to the expectations of his family and the prevailing norms of his follow

emigrants. His early published writings in Arab (1898), which convey his rebellion, also reflect his inner struggle with the tension of two cultures, expressed in the conflict he experienced between writing in English, his adopted language, and in Arabic, his native tongue[58]. The initial contact with the west proved to be crucial in shaping Rihani's intellectual development and personal identity. His keener for self-education, and Western sources obliged him to come to terms with the cultural conflict between two different worlds.

From early in his career, as he traversed the worlds of East and West, Rihani simultaneously cultivated on active commitment to the cause of his people and an increasing openness towards, and participation in western literary and cultural life. His interaction with the Arabic community in New York and Arab societies in Lebanon, Syria and Arabia alerted him to the issues of Arab wardress, ignorance, and religious fanaticism.[59] His national thinking concerns co-existed with universal concerns, including the global impact of the western's intellectual culture and its materialism. Due to this national universal commitment that he become known as Fayasufal Al-Freike (the philosopher of Freike), in his lifetime and after his death.[60] Rihani deeply involved with the aspects of western culture, not only through his wide ranging reading but also through his own writing in English.

His comprehensive reading in Arabic had deepened his appreciation of the Arabic heritage. He felt exceptionally 'proved' of the Arab philosopher poet Abu Al-Ala'Al-Ma'arri, the Lucrative of

Islam, the Voltaire of the East. So he decided to become a translator in the West.[61] The Quatrins of Abu-al Ala was not only Rihani's first published work in English (New York. 1903) but also as a leading representative and interpreter of Eastern culture in the west. The book of Khalid, is the foundation of a new trend within the Lebanese-American culture, which was the first book ever authored in English by an Arab. It was also Rihani's best expression of his aspirations to universal citizenship desist seem to have given Rihani the comport he was seeking. This in turn nurtured his senses of a separate Arab identity, as contrasted with the West. The reclaiming of this identity happened when he was in New York, despite – or perhaps because of his mutual action with the western culture. In an autobiographical statement in Muluk-Al-Arab, Rihani discussed his cultural metamorphosis from a Marinate in the Lebanese Mountain to an Arab nationalist advancing the interest of the Pan Arab movement. Rihani's painful experience in the west seems to have contributed to this progress and development. His readings of western literature on the Arab and Arabia introduced him to the Arab glories and urged him to cross the Arabian frontiers. Ameen rediscovered the cultural identity which was the most important motive behind his decision to further search for his Arab roots in the land of his ancestors. On February 25, 1922, he set forth for the first time in his lifetime, on the soil of the Arabian Peninsula, thus starting what was to become the most important travel of his life. Rihani had visited and evidenced its

temporary abating at the call of the Arab kings as "a significant sign of Arab unity." Throughout his journeys he enjoyed a special status as a "dear" visitor amongst his own people, in spite of his Christian religion.[62] The trust engendered by his sincerely felt Arab identity and the bonds of language and culture proved stronger than religion barriers. His genuine interest of the Arab cause gained him the confidence of Arab rulers and helped him play an important role in creating some common understanding among them. On the other hand, as the product of two civilizations, Eastern and Western, he nevertheless stood apart as a traveler in Arabia. Being an Arab coming from the west on what he considered as an Arab national mission afforded him enough confidence to criticize, when he deemed it necessary, certain aspects of underdevelopment and backwardness in Arab life.[63]And while he proudly described the glory of Arabia and its people, he fairly criticized them and called upon them to unite and adopt modern means of progress in order to face the challenges of the modern world.

Rihani's travels reinforced the Arab dimension of his identity, but not in isolation from the other two dimensions, the Lebanese and the humanist. His belief that the Arab homeland was the heart of the world[64] had now been established. The Arab cause, including the liberation of Lebanon and Syria and the question of Palestine, became the axis of his national universal pre-occupations. But it was from his position as a humanist that they became a prominent advocate of the

Arab national movement and the first Arab ever to publicly defend the Arab rights in Palestine in the international arena, to a[65] posture that retains its relevance in today's war-torn Holy Land. When Rihani undertook his lecture tour in America and Canada (1926-1939) to counteract Zionist propaganda and defend the Arab Palestine cause, he did this as a true believer in justice and freedom as basic human rights one who believed, as a humanist, "I have said that peace in the Near East depends upon peace in Palestine. I go further and say, without the least desire to be sensational, that the peace of the world depends in a measure upon peace in the Holy Land. Let them consider further more their claims to Palestine. I concede before considering these claims myself, that the constructive work of the Zionist in Palestine during the past fifteen years, is admirable, and that the average Zionist today is more advanced and more energetic and more enterprising than the average Arab. But this does not prove their case."[66]

Rihani's political activism helped crystallize his version of pan-Arabism, a cherished idea in the modern Arab world, since the beginning of the twentieth century. As early as 1909 he had provided the first territorial definition of the "Arab homeland"(Al-Watan) as encompassing geographical Syria, Mesopotamia, and the Arabian Peninsula.[67] This was perhaps the first unambiguous political (as distinct from cultural or linguistic) definition of the idea of Arab nationalism. However, unlike some other Arab intellectuals, Rihani

did not develop this idea into an elaborate theory. Nevertheless, he was a clearly discernible vision of Arab nationalism, drawn from his own experiences and his perception of the reality of Arab societies of his time. In the 1920s,

Rihani came to believe that Arab nationalism would to be the Salvation of the Arabs and that unity would be their means of redressing the injustices of colonialism and persistent western expansionism. Because of his realism and approach, his concept of unity work out with changing social and political environment. His Arab nationalism based on Syria or Lebanese unity and unity of Arab into a "Pan-Arabist" calling for a broader cultural, geographical, and political unity among all tribes of Arab. Rihani's broad vision surrounded a united Peninsula, Iraq and geographical Syria including Lebanon and Palestine. Despite his awareness of the Arab cultural identity of Egypt and the Morocco, like many Arab nationalist of his generation, Rihani excluded both region of the political map of the Arab unity[68] of course; Rihani shared many ideas with his contemporary Arab nationalist. He considered that geography, history, language of culture as essential elements of Arab nationalism. Rihani was a historian with a dialectical knowledge of Arab history. He was a loyal nationalist but he did not have a romantic attitude towards the past. He did not overestimate the Arab national past in relation to that of humanity as a whole. On contrary, Rihani was perhaps the first modern Arab intellectual to deal critically while learning from its

positive aspect.[69] He always affirmed his pride in the Arab contribution to world civilization and he pressured that he Arabs were entitled to their share of the glory of this civilization just as the Europeans. But he believed that the Arabs could be able to achieve progress with today's science and that only by combining the positive values of their cultural heritage with the positive values of western civilization. There was two key elements of cultural dynamism were spiritual inspiration from the past and material advancement in a scientifically enlightened future that would create a new society. A nation could complete with the powers of the west and play an effective role on the world stage. Rihani's deep estimate and pride in the Arabic cultural heritage led him to view it, religion aside, as a binding force for the whole Arab Peninsula.[70] According to him, language takes priority over religion. Naturally, Arabic was the first expression of his Arab identity. Of course, Rihani acknowledge the Islamic dimension in Arabic culture, which he insisted, was upheld by Muslims as well as Christians. But he distinguished between Arabism and Islam and asserted the priority of Arabism; as he put in 1938. "The Arabs were before Islam and before Christianity, and they will remain after Islam and after Christianity. The Christians as well as the Muslim should know that Arabism (Al-Uruba) is before everything and above everything."[71] Rihani was one of the pioneers of the modern secular Arab nationalist discourse. While not completely rejecting the relation between Islam and Arabness, he always insisted

that Arabism was distinct and went beyond Islam to embrace all Arabs Muslim and non-Muslim, even those who love outside the geographical borders of the Arab homeland, as he did.

In common with other nationalist, Rihani highlighted the Arab, "the noble characteristics" which contributed to his nation's glory. He considered such noble qualities of pride, dignity, self-respect, faithfulness, sincerity, courage, generosity, hospitality, velar, love of glory, and above all, loves of freedom as distinctive traits of the Arab nation. It was these "immortal" qualities that brought him back from America and attracted him to the life in the desert. With a romantic turn of phrase, Rihani admits, "they tied (his) heart to that of the Arab in a thread of heir, stronger than any other tie".[72] However, Rihani did not fail to observe that the noble trains may not be found in the soul of every Arab every where.[73] He also notes that the Arabs have their failings too whether Bedouin or urban, the Arab, in the opinion, can be "swift and violent in his reaction, jealous of his freedom: he is self-centered... a respecter of authority only when authority has something to give besides orders". His comments suggest influence of the western orient list tradition, particularly as reflected in earlier western travelers. But is more likely, that Rihani is presenting his own candid observations and analysis, in the manner of earlier loyal Arab scholars such as Ibn Khaldun. Al through proud of his Arab blood in a period when purity of blood was still considered important in both Eastern and Western thought, Rihani did not see race, or ethnicity, as an

essential element of Arab identity. Instead, he identified common interest (Al-Maslaha), political and economic, as the most important and perhaps the strongest of all nation bonds. Liberation from foreign occupation and domination was for him the highest political national interest, which, more than any blood or cultural ties would determine the people's will and desire to live together as one nation. He for example, argued that the people in Lebanon and Syria shared a common interest in getting rid of the mandate and joining the Arab unity, whether they were of pure Arab blood or not. Since, according to him, they were Arabs by choice and preference, they were willing to unite with the Arabs of the peninsula. Rihani here highlighted the performance of will and aspiration in determining Arab identity and choosing unity, a remarkable novelty in the Arab nationalist discourse.[74]

Dwelling on such centripetal factors, Rihani saw the Arab as a nation that must become a state. In 1939, on the eve of World War II, he realized that the establishment of one Arab state under one ruler, i.e. Pan Arab unity, was impossible. But he anticipated the establishment of an Arab confederation, following the pattern of the United State of America, more or less. This would comprise the permanent establishment regional, in real existence, in the north of the Peninsula as a first step towards Arab unity. He thought that the people in Lebanon, Syria and Palestine would welcome the unions with Arab if the two powerful countries, France and Britain were in

control were to withdraw from the region to make such a confederation possible. Rihani doubted, however, that France and Britain would sincerely welcome such type of progress of the nation. And he was almost sure that because of their fear of Ibn Saud, who, in Rihani's opinion, was destined to lead the Pan-Arab movement. Rihani's concept of Arab unity was not isolated from his ideas of social, political and intellectual development, he offered a practical plan to establish and organize such a unified entity. He impleted the development of just and civil political institutions, a solid infrastructure; school-colleges, hospitals, water wells, facilities for oil and mineral extraction, modern means of communication and transportation, and productive human resources.[75] Ameen Rihani was a pioneer of democracy and human rights in the modern Arab natioanalistdiscourse. He insisted on democratic civil government, secular national education, economic development, liberation from foreign sale and domination and at length, completes unity with other Arab countries.

These conditions are essentially related to his ideas of progress, democracy, justice and freedom, which Rihani emphasized as basic human rights that are indispensable for the building of the new Arab nation. Despite his criticism of the abuse of democracy in the west, Rihani still believed that constitutional Parliamentary civil rule, based on people's freedom and participation regardless of religious

differences. It was the best means of building the new Arab nation. He realizes that Arabia needed a civil government which was elected democratically or by constitution. But he supported a constitutional monarchy talking in consideration Arabia's tradition of religious autocracy and culture. Rihani believed that a monarch a wise, just and paternal leader-suited Arabia more than a "republican government" modeled a western democracy. The people in Arabia had developed a strong emotion for monarchy and pay homage for the ruler's paternal authority. Moreover, Arabia at the time laced the educational means to cause a sudden change in its political culture.[76] Hence we find a distinctly pragmatic accent in Rihani rational humanist project it was not only a form of reflection about Arab unity and the reform of Arab society, but it was also an active endeavor towards the realization of those goals, a practice based on universal principles of human progress. Rihani was concerned about foreign occupation and its divisive impact on the Arab nation. To overcome its state of fragmentation, he believed the Arab nation needed a national spirit that would integrate all its fragmented elements into one unit. This national spirit (Al-Ruh Al-Qaumiyah) is Arabism (Al-Uruba), which is primarily the consciousness of the essential qualities of the Arab nation.

He said

العروبة روح قومية عالمية شاملة تحمل صاحبها على التعاون والتضامن مع اخوانه ليكون لهم جميعا وطن قوي عزيزا نستقل بضمن لهم السلامة والخير والهناء،ويدفع عنهم تعدي الأجانب .....هذه هي العروبة في اسمى معانيها، وفي اقصى اهدافها..... وانها احلال القومية الواحدة الكبرى محل القوميات الصغير الضائعة_

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Arabism of course, is not identical with any religion or ethnicity because "Arab is before everything and above everything". Arabism, Rihani argues, is not simple an intellectual or a political ideology. It is an all embracing spirit which induces one to co-operate and uniteone's brothers in order to have a strong sovereign country which provides them all with security and happiness.This was Arabism that south to transcend the small and lost nationalism, the sectarian and regional nationalism, in one big nationalism that would subsume and overcome the fragmentation and differentiation between majorities and minorities.

In Rihani's Arabism "The Christians and the Muslim, Druze and Alawite, are one and equal" [78] Rihani viewed sectarianism as one of the major obstacles to Arab unity and progress. He believed that unity would remain impossible unless the narrow sectarian identity was replaced with Arabism as a broader national identity. And he

argued in favour of secular pan-Arab nationalism to counteract all the sectarian and regional nationalism. He insisted that in a secular Arab national state under a government established on rational "solid civil bases", not on religious hegemony, all citizens would be equal in rights and duties. The fear of minorities would be unjustifiable, and European would no longer have a pretext to interfere in the international affairs of the nation. In secular Arab nationalism Rihani found a solution to the minority problem in the Arab world, which has preoccupied many Arab intellectual since the mid-nineteenth century.[79] For this unity was based on ethnicity, parts of the Arab world be excluded, particularly in the north, where the original blood identity was lost under the influences of invasions. And by including religious, Rihani sought to create a refuge for religions minorities, a society where they could exercise their rights freely and no equal footing with other citizens. Herein was Rihani's solution to the dilemma faced by Christian Arab like himself. A narrow Christian Lebanese patriotism, for example, would encircle the Christians in a small country hostile to its Muslim surroundings. And as Christians in a Muslim state, the Lebanese would feel estranged from an expressly Muslim political order. Thus he saw secular Arab nationalism as the only way to give Christians and other minorities an identity as citizens in a policy that accords equal rights and opportunity to all. This kind of emphasis on freedom and quality as basic human rights, as the foundation of unity, is the distinctive note in his vision of a humanist

Arab nationalism. He believed that this form of nationalism, this all-embracing nonreligious national solidarity (Asahiyya), would lead the Arab nation in the batter of civilization and liberation because "Arabism is the greatest patriotic power, the unbeatable power which Europeans will respect."[80] Ameen Rihani wrote on the small Arab nation striving for freedom, justice and world peace, a coherent outlook on the subject can inferred from his various writings, like every civilized nation. It may be a "small nation" i.e. not a great power, but its rich cultural heritage, its great contribution to world civilization and its sacrifice for the sake of right and freedom, especially during world war.1 So the place of Arab civilization was on equal terms with the other greatest nations of the world. He believed that the Arab nation should adhere to progressive aims and methods. Its national secular education should expand to embrace the modern science and philosophy because only such a broadened pedagogy would develop the "New Arab nationalism" into 'universal' nationalism. In this dynamic vision he expected the Arab nation to borrow certain western values in particular modernization, the Arab nation would not only survive, but its progress would counterbalance western expansionism. [81] Rihani insisted, the Arab nation would have

a positive relationship with both Eastern and Western nations, a relationship between equals without any superiority. The Arab nation is a peaceful nation but would not accept foreign domination over any of its countries. Its foreign relations would be based on co-operation and common understanding, and strengthened with multilateral treaties of commerce and friendship. He fought continuously against political oppression and social injustice by the western powers upon the Arabs, especially in Lebanon, Syria and Palestine. Rihani personally wrote in 1931 and addressed to his people and to his companions and brothers in humanity. In this article he declared, "people's right to self determination are sacred. I enjoin in you to struggle for its sake (Usikum Bil Jihad Fi Sabilihe), wherever, it was." He warned that a powerful free nation does not deserve its freedom and power as long as there are still destitute, oppressed nations in the world." "Fight against mandatory government and oppressive government" he wrote. By urging jihad upon his people, Rihani certainly didn't declare a "Holy war" against the west, the sense in which some so-called. "Middle East experts" interpret the world jihad today. Rihani certainly favoured the spiritual struggle (Al-Jihad Al-Rumi) and peaceful resistance (Al-Muqauama Al-Silmiyya),

including "revolt, boycott, and going on strike," he even welcomed imprisonment and punishment for the sake of right and freedom before the declaration of Universal Human Rights in 1948.[82]

Ameen Rihani defines the Arab renaissance (Al-Nahda Al-Arabiya) in three words: Unity, peace and education. These concepts are interdependent: one could not be achieved without the other and without inter Arab and Arab west co-operation. Rihani argued that the Arab nation should first unite and continuously work towards this aim, thought, education and by instilling the spirit of universalism among the people. He did not hesitate to criticize the Arabs in order to stimulate their progress and unity. Rihani's concept of Arab unity was a realistic Programme for a real society which was meant to be a democracy, just society, but not necessarily a complete imitation of western democracies. Ameen aimed at building a modern Arab society in harmony with the world society. He was confident that the spirit of modern Arabism portended on opening to modern scientific inquiry and democratic forms of government. Rihani believed that with self-confidence in its inherent moral values, the Arab nation would reach the "Patriotic national" and the "universal human" summits.[83]

3.3 Rihani's Vision of Globalization

Globalization has transformed world politics by replacing states as central etc as by my read of other groups and organizations whose importance differs. It is not a new phenomenon. We find models for it in the past in both traditional and economic colonialism. However, the incredible complicity of this phenomenon today and the intricate interplay between its variable gives weight to their society's initiative in examining this topic from a new angle. I also anticipate that these discussion will extend beyond the treatment of the Arab pars perceive on globalization, to produce possible solution for containing with the national problems generated by globalization, now and in light of the future potential of the Arab world.

Arab Americans occupy a unique position in the context of globalization. They are living at the hub of the rapid changes that are taking place in the world today and, at the sometime they maintain a deep emotional attachment to their countries of origin. This attachment, moreover, has been entranced by the very product of globalization. I refer, above all, to the advanced communications technology which was functioned, on the hand, to transfer the forces of globalization to the rest of the world and on the other, to strengthen the bonds of language, culture, customs and tradition between Arab Americans and their original homelands. Dr. Husbey Darvas observes,

"Our sense of who are depended on and is the consequence of the belonging to a society and participating in it culture.[84] Rihani realized the big gap and difference between the East and the west. From this point of view, Rihani was a pioneer of globalization movement. He did not expect that the East world completely follow the economic, culture of technological imperative of the West. Views of Rihani on globalization were as a marriage between the culture of east and the west and resulted to an offspring of cultural hybrid.

Ameen Rihani loved the East and his attraction towards West was also not less than the East. As much as he travelled between East and west, his outlook towards culture was positive and impression was that the culture of one area may be benefited from other area. Rihani's early concept of globalization was born of his ideal of complying the two cultures into a "Universal" one that would embody the best of both. In his "ode to Brooklyn Bridge" Rihani asks the slips sailing in New York harbor:

"احملي الى الشرق شيأ من نشاط الغرب وعودى الى الغرب بشئ من يقاعد الشرق احملي الى الهند بالة من مكة الامريكان العملية وعودى الى نيويورك ببضعة اكياس من بذور الفلسفة الهندية"

85

Take to the East some of the West activity and return to the West with some of the East's idleness. Take to India a bale of

practical American Wisdom and return back to New York with a few seed bags of Indian philosophy.

Moreover, in the book of Khalid, he writes "I am a citizen of two worlds – a citizen of the universe..... I am equally devoted both to the material and the spiritual.[86] Rihani dreamed of a utopian city that would someday rise in Asia. It would be the greatest city. He said,

"المدينة العظمى هى التى يسود فيها العلم والحرية والاخاء والوفاء هى التى تنتصر فيها القوى الروحية على القوية المالية،القوى العقلية على القوى المادية-"

87

The great city where science, spirit, freedom, harmony and loyalty reign. It is where spiritual and mental powers overcome material powers. As its leader Ameen Rihani envisioned that someday Arabic would awaken from its distress, revive its post glory and reclaim its loud and ultimately establish the Arab empire. This way, the West would become the navigator of change. Western and Eastern cultur would co-exist because he believed that one is incomplete without the other.

" Give me, American thy hand, and thou, too, Asia, Thou land of organization, where light and spirit first arose, disdain not the gifts which the nation of the west bring thee, and thou land of organization and power, where science and freedom reign supreme, disdain not the

bounties of the sunrise and remember Europe, remember Asia that foreign culture is as necessary to the spirit of a nation as is foreign commerce to its industries, Else wise, thy materialism, Europe, or thy spiritualism, Asia, no matter how deep the foundation, how broad superstructure these off , is vulgar, narrow, mean-is nothing, in a word, but limited."[88]

In this respect, Rihani was a pioneer from the late nineteenth century to the middle of the twentieth, during which time immigrants reacted to their immigration either by "ethnic isolation"-ethnic minorities living in ghettos and adhering to their traditions and language- or by "ethnic denial" denying their heritage completely and assimilation western values. Until World War II Arab immigrants did not try to revive their identity and developed Arab-American identity though retaining their integrity chosen various aspects of another culture lies at the base – Ameen Rihani's call for university.

Eliminator of economic, political and ideological barriers between nation as the contemporary models of globalization. Thus vision of integration faces fierce opposition across the world. One section means globalization as western hegemony through infiltrating European and American languages. art, culture, music and literature. Globalization also gives scope to the west for economic prosperity with the help of raw materials and inexpensive and abundant labour of the third world. Flooding the third world countries with the abundance of consumerism products like food, clothes, toys and machinery of

multinational companies of the West, produced with the raw material of the East, flourish their economy. Rihani highlighted this aspect in his book Al-Rihaniyat, Vol-1

"ما هو اساس تمدن اهل الغرب اذا لم يكن التجارة والاستثمار-فمن اجل التجارة ينفخون روح حضارتهم في الشرق.....فمن اجل التجارة يشهرون الحروب على الشعوب الضعفية ثم يظهرون امامها بمظهر الصداقة والمحبة والاحسان .....فالتمدن عندهم هو التموّل والسلام-"

89

(What are the pitters of the western culture if not commerce and monopolization for the sake of commerce, the civilization in the East. For the sake of commerce, they wage wars against the weak people and then show them their friendly, loving and charitable face for them, Civilization is wealth.)

It therefore clear that, although profitable to the West, globalization spells cultural one economic subjugation to many in Third world nations. Impressed by western civilization, power, and sophistication, Third world people are continuously forsaking their values and replacing them with a western code of behaviour in an effort to appear unto-date and acceptable to the west.

Many Easterners depend on the English language to carry out their business activities, and their children are daily bombarded by western magazines, music, games, movies and TV Programs. Realizing as early as 1918 the threat of this unbalanced cultural

exchange. Rihani warned, "In their eagerness to imbibe the spirit of the times or to harness for their benefit both it currents and counter – currents, the Orientals are in danger of losing the most precious heritage of their civilization and their culture."[90]

Many westerns worry about the unequal economic relationships that they fear will be reinforced by globalization. Their governments depend on foreign companies to extract their national resources, their merchants and tradesmen are no much for the giants multinational corporations that food their markets with products.[91] Rihani saw that the East was easy for the highly developed West and feared that a meeting between the two poets would result in the hegemony of the latter over the former. As AKI Keyrouz points out in his article.

"The something happened when the Arabs were fighting for their freedom from Ottoman rule. The Arabs had sought the help of the Europeans to overthrow the Turks, but when the Arabs emerged victory, they realize that they had simple traded masters. Due to the Arab land strategic location and their rich endowment in important natural resources such as petroleum, the Europeans sought to maintain imperial mastery of these lands on the presupposition of their inhabitants. They divided the land into several Arab states and introduced the mandate system, which implemented a dejure preparation of the Arabs for sovereignty and self-government as a pretext for a de fact seizure of the region's natural resources.[92]

When Rihani went back to Lebanon, he set out to bridge the great gap between the East and the West by reforming his nation. He looked at his beloved East and saw it immersed in fear, ignorance, injustice, indolence, and disunity. People were content with their circumstances, taking life one day at a time, resigned to their fate, never attempting to improve their conditions, satisfied with their past glories. He was shocked by the underdevelopment of the East and disgusted with the old conventions and futile dogmas. The great discrepancy between life in the United States and the East spurred his rebellion against disunity and ignorance.

Observing the Syrians were divided into factions and sects, Rihani attacked the sectarianism of the clergy.He said

"اليس في وسع المرء ان يعيش في هذا العالم دون ان تطبع روحه بطابع الملة وتصبغة الطائفة ـ الا يقدر ان يكتسب ثقة اخوانه البشر دون ان يعلن تشيعه ويفاخر بتعصبه ويكابر بغرته الدينية مثلا او السياسية ـ الا ان يحب فئة من الناس دون ان يبغض سواها ـ"

93

Is it not possible for one to live in this world without having his soul stamped by the stamp of a creed and dyed with the dye of a sect? Cannot he acquire the trust of his brothers without declaring his partiality, boasting his fanaticism and showing off his religious or political Zeal for instance! Cannot he love one group without hating another?

Rihani called for separating religion from the state. He sought to free politicians from the control of religious leaders to enable policies to serve national rather than sectarian interest. In "Extremism and Reform" Rihani worded,

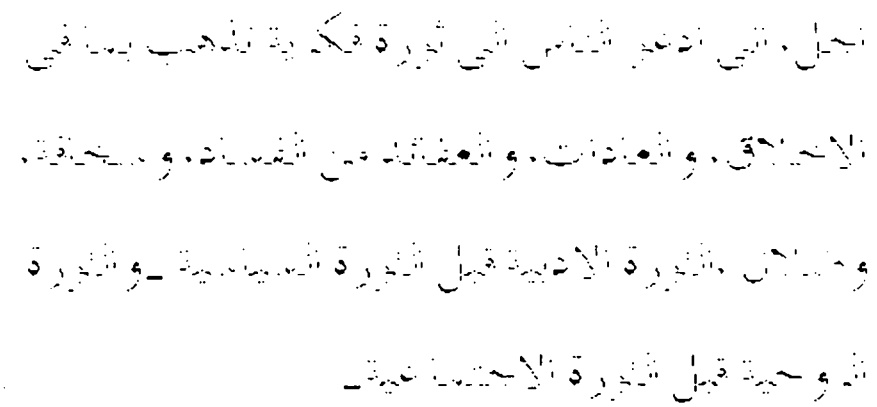
"اذا كنتم لا تنسون مذاهبكم لتتحدوا اتحادا حقيقيا وتتضمنوا في سبيل الوطن، فانكم كلكم بفضل تلك المذاهب، فريسة اطماع الأجانب بل كلكم سائرون الى العبودية السياسية الاقتصادية التي هي في الامم شر الاعبوديات."[94]

"If you do not forget your sects in order to truly unite for the sake of the nation, then thanks to these sects, you are all a prey to the ambition of foreigners. Rather you are all marching towards political and economic slavery, which is the worst type of slavery with respect to nation."

In fact, Rihani's call for the separation of religion from the state is echoed today by many Lebanese politicians and intellectual who, after seventeen years of civil war, have come to realize that a secular government is the country's only chance to enjoy national unity and sovereignty, a prerequisite for participating in the global agenda.

After this first step of attacking sectarianism and seeking to separate religion from the state, Rihani's second step for reforming his people was to replace ignorance with education. He had no doubt that the Orientals would progress towards nationalism once they realized the benefits of education. Using the method of explanation and

persuasion, Rihani called for an intellectual uprising, a peaceful revolution in which the Eastern world view would achieve purity with the Wests.



[95]

"Yes I am calling for an intellectual revolution that sweeps away the corruption, absurdity and error which prevail in morals, customs, traditions and doctrines. A moral revolution before the political revolution. A spiritual revolution before the social revolution"

Rihani urged his people to improve their conditions by seeking education and knowledge. For Rihani that meant shifting through the old heritage and selecting the valuable qualities of the East while discarding the old conventions and futile dogmas. He nevertheless believed that knowledge alone would be insufficient, for it can furnish people with power but not the moral under guarding of the true patriot Morals, he held, can be gained only through "true upbringing", which is based on principles such as courage, justice and freedom.[96]

Faced with globalization, contemporary Arabs would do well to study Rihani's example. They should neither suffer ethnic domination nor engage in ethnic isolation. They should embark on a process of self-discovery and revival of their roots so as to harness the forces of globalization to their benefit. Armed with a deep sense of identity, Arabs can receive the endless tide of new ideas unleashed by globalization with open hearts and educated minds; they can shift through the foreign baggage, deleting the harmful and retaining the useful, just as their predecessor Ameen Rihani did more than a century ago.

3.4. VIEW ON PEACE OF AMEEN RIHANI

Ameen Rihani is sometimes referred to as an early figure in the Arab nationalist movement, usually in the context of discussion of the sectarian origins of the first Arab nationalists. The time may be ripe, however, for a wider assessment of Rihani's political writings. This chapter takes an aspect of his peace thought-such an approach appears to this writer to be a positive concomitant in the cultural realm to late twentieth-century moves round towards reconciliation and peace in the world political order.

The goal of achieving peace is as elusive as it is enduring. According to the Quran, [97] even the first two brothers born into this world were not able to maintain peace between each other. Kipling famously remarked, "East is east and West is west, and never the twain shall meet." As if to say that it is impossible to maintain peace in the world, Ameen Rihani issued the country challenge. East and West should meet and combine the best in their cultures.[98] long before the birth of the United Nations. Rihani had already anticipated the sentiments expressed in the human right charter. His views concerning the foundation of genuine peace were remarkable similar to those of Eleanor Roosevelt, who described the aims of the Universal Declaration of Human Rights (UDHR) as follows. "The peace which the Universal Declaration of Human Rights seeks goes beyond a no-war situation. It is the real happiness – means happiness with

nature, self and good, the two conditions for peace are freedom and justice, Peace is a career made by warm hearts: it is a practice manifested in human brotherhood."[99]

Rihani would have regarded such agreements as the peace of submission, not of mutual consensus. What Rihani tried to uphold was a fair peace, one where human rights are considered sacred for all of the parties. Rihani's life was not one of comfort and ease. He took on the forces of power the clergy, the rich and the rulers, especially those among them who were lacking in compassion. Often his criticism was harsh; his policy of collision was a reaction to their flagrant misbehaviour, a way to proclaim his indignation. Without hesitation *he introduced himself as a peacemaker. He said*

"لا المجد ولا الشهرة امنيتي القصوى، لا السيادة ولا العظمة، لا المال ولا الثروة - انما امنيتي الجوهرية هي ان اكون بسيطًا في اعمالي صادقا في اقوالي، مستقيما في مبادئي ورأي، طبيعيا فيتصرفي و سلوكي، حرا في ما احب وما اكره- عكي ان اقتبل ما يقابلني من الصعوبات في مسالك الحياة جاد ثابتا صابرا متجلدا باشا على ان اناهض الفساد والضلال في الناس - على ان اعيش مستقيما صادقا مسالما - هذه هي سنتي والذين ان مسلكوا ذات المسالك اذا شاؤوا او ان يتخذوا سنة توافقهم"

100

"Neither glory nor fame are my ultimate goal, neither money nor fortune, but my basic goal is to be simple in my words, straight in my Principles and ideas, natural in my behaviour and actions, free in what I love or hate. I have to face what confronts me of difficulties on the roads of life seriously, firmly, patiently, forbearingly, smilingly. I have to oppose corruption and ignorance of people; I have to live straight, truthfully and peacefully. This is my line of conduct, and it is for others to follow or have their own."

Rihani further charged his brothers in the world to believe and work justice. The right of people in self-determination is sacred work for it. The small nation in the right is greater than the big nation in the wrong. The strong, free nation does not deserve its freedom and strength as long as there are weak enslaved nations in the world. Humanity cannot reach ultimate progress and compassions long as its people are enslaved. Peaceful negative resistance for weak nations is legitimate. The Arab unity based on nationalism and not religion is a sacred unity, encourage it. There is no powerful, comprehensive unity except in a civil democratic government based on justice and equality, with all the attendant rights and responsibilities." [101] The preceding quotations convey Rihani's vision of peace a quest to achieve reconciliations with the forces to which he had thrown the gauntlet, beginning with the clergy. Ameen believed that peacemakers should believe in the principles of love, equality and the right to live a decent life. He himself went through many trains hurdles, hoping to become

a writer, he wanted to be master both Arabic and English, correcting the mistakes impressions each had of the other, His chief goal was to help his people, especially those who like himself, were immigrants. He disdained sectarianism, which he considered the worst enemy of peace. He wrote

Sectarian interests don't serve public national interests.

Sectarianism is another synonym for selfishness.

It is a kind of national treason.

It is the weakness of sects in the strength of a nation.[102]

His motto إقل كلمتك وامشى [103] (say your word and go your way), spurred him to speak and write honestly and directly. He stuck to and stood by justice; he proclaimed, "Principles will never change unless they are tampered with by man. Therefore replace the principle ahead of the man. There is one thing I am certain of, and that is my thoughts shall never change though I have to live like a slave and act like one."[104]

Rihani mostly sided with the undergo: the suffering, the mistreated, and the poor. He was ready to risk his neck for the wretched of the earth. He wrote,

The employees fight the employee. That's..... How the monopolizing companies kill children and infants to achieve their goals ..... This free, independent republic is said to be overwhelmed with justice and equality. However, how many men are there who turn up their nose to the people, underestimate their

representatives, despise the press, and disrespect politicians ..... How many men are there who do not care where people feel warm or cold, whether they live or die? [105] With bitter irony he wrote, "How marvelous is this modern Civilization which brings us these super miracles."

Ameen believed that kingdoms might fall because of the people's poverty and the republics might fall because of the individuals' fortunes. He condemned the lack of just governance in the world, the lack of compassion among the wealthy. He doubted that peace could prevail in the face of such injustices.

The future city of his habitation should be ruled by truth, where government is for the people, not the people for the government. The man who should inhabit it is healthy, understanding, and cultured in body, mind and spirit, he should train himself for hardships, depend on nobody, respects peoples learning, intelligence, and goodness, not compromise the truth, and live for himself, God and humanity".[106] In seeking true peace Rihani went as far as encouraging insubordination:

"Is it not the right of lover of truth and freedom to dram his sword against his government if he finds her unjustly fighting to kill the independence of a weak nation and loot its freedom? Did not Thoreau refuse to pay taxes in objecting to his government's attitude, and was he not placed in jail? His friend Emerson asked him, why are you in jail? "Thoreau answered, why are you outside the jail?"[107]

When Rihani came back from Baghdad after a short exile imposed by the France Mandate in reaction to his speech "Between Two Regimes" (the ottoman and the French), his friends sent him notes of congratulation. He answered, "I thank you, dear patriots citizens, who congratulate me for the honour, the Mandatory government has bestowed upon me and wish for you the same and more for the good of our country. [108] He was especially disappointed with the injustice practices by his own people. In 1919 he wrote the following to the brother Joe.

Oh, I'm thoroughly disgusted, disheartened I, who have preached religious toleration for fifteen years among the Syrians and thought that it had taken hold among the enlightened element at least, see that they are today just as bad, as rotten, as bigoted, as ignorant, as selfish, as narrow, and as prejudiced as they were before you had I were born. And I lay it all on the damned priest and the missionaries and the Indians..... All of them accursed.[109]

Rihani always dreamed of visiting his beloved Arabs, a project beset with many fears, discouragements and dangers. He would not be deterred, even by his wife. Ameen set out for the Arabian Peninsula for the first time in 1922, visiting king Hussein of Hejaz first. There he met his old friend Constantine Yanni, an officer in the Hejaz army whom he had asked to accompany him after obtaining the king's permission. They both then moved to Yamane under Imam Yahiya.

The three fold purpose of his trip was "to see the Country, to write about it and to be of same service to its people and their cause."[110]

His awful experience on this journey did not discourage him but rather depend his love and dedication to his fellow Arabs. In the letter of introduction king Hussein sent to the Imam, Rihani's name was omitted, thus engendering suspicion, wariness, and disrespect. When Rihani asked the Ziade (Yamani)

ـ: نو اذا جا كم الاجنبي ؟

ـ: نو الله ناجح ـ

ـ: نو اذا صاح مشكرا ؟

ـ: اذا عرفناه ـ فو الله ناجح ـ

ـ: نو ما يخ ذن تشعرني وهي عربي مثلكم ؟

ـ: اذا كان مسيحيا فهو والافرنجي سواء عند اهل اليمن ـ

[111]

Before he met the Imam, he had met the Imam's sons the Ameens, to whom he had to explain whether he was a Hasani or Hussaini. With much tact he evaded a direct answer; then when he at last met the Imam, he had to admit that he was a Christian but never the less a true Arab.

"Although a Syrian by birth and an American by naturalization, I am in my blood an Arab; and through Christianity is the religion of my inheritance, I am also of the faith of the great poets and philosophers of Arabia."[112] After this episode, Ameen Rihani and his companion Constantine Yanni were introduced thus: This is Ameen and this is Constantine, two Christians from Lebanon. [113] During that same meeting the Imam received a note after which he dismissed the two Lebanese with a wave of the hand: they felt as if they had been kicked out.

Both Ameen and Constantine realized that they were captives of the Imam. Nothing could happen without his permission. The clouds of suspicion then seemed to lift as they had descended, and Rihani and his friend were honored by a visit from the Imam, who peppered them with many questions about politics, society and government. Rihani reassured the Imam, Saying. "I am a self appointed missionary of civilization, and Constantine is here with me not as a captain in the Hejaz army but as a Rafiq (Friend)," he mentioned again the three fold purpose of his travels Rihani told him.

A Yamani Hejazi alliance will be of great help in resolving to your own satisfaction, the Hudaida problem. Substitute diplomacy for the sword; therefore, and conclude a treaty of alliance with the Hejaz. Your people need protection from the cold and from ignorance and from poverty, then need clothes, they need schools, they need modern means of transportation and trade, and these will come only through

peace and the broadening of the human mind. I do not want to see any war between the East and the West; of course I want to see Arabia as mistress in her own house, which will only be possible if the rulers and chiefs stop fighting against one another and unite in a common cause, the cause of nation integrity and international peace and goodwill. For the solution of all your political problems you have hither applied almost exclusively the sword, try peace once, give peace a chance.[114]

Ameen Rihani wrote on peace for the world. He affected by the ugly Palestinians-Israeli Conflict, which was major concern in his writings. Rihani saw the actual problems as political Zionism's goal of establishing a Jewish national home in Palestine. The outside settlers privileged their ethnic and religious identity for their political policy. Thus they made the environment poisonous. The historically peaceful and fruitful co-existence of Arabs and Jews in the region Rihani expressed his free views openly in the East and West, especially in the last thirty years of his life. His Perspective was well known to political Zionists in the United States. In one of several lectures compiled in the late of Palestine, Rihani Framed the problem in the following terms:

"Palestine ..... groans under the heavy yoke, the double yoke of the Mandate and the Balfour Declaration . ..... It is indeed an Arab country. It is one with all the other parts of Arabia- one in language, in race, in customs and traditions in religion (except a few

non-Muslim minorities)..... This has been so far more than 1,300 years....."

"On one of the banners of the Nobi Mousse Procession which I witnessed once in Jerusalem, were these words "The Native Jews are our Brother." But the Jews of political Zionism who come into the country from Central and Eastern Europe are the vanguards of a dream of conquest ..... To make Palestine as Jewish as America and American is the dream of Weizman ..... So long as there are groans of fear and suspicion, the resistance, the opposition, the violence, and the strikes will continue. But Balfour Declaration, no matter how it is interpreted or enforced, will always be the cause of agitation and disturbance in the holy land".[115]

Peace in the Near East depends on peace in Palestine; and peace in Palestine depends upon the settlement, the just and permanent settlement of this Zionist question —

I go further and say, without the least desire to be sensational, that the peace of the world depends in a measure upon peace in every soil he reached and had a vision for the solution of our social, political and religious problems. He firmly believed that a vigor our hybrid of the culture of East and West is the best medicine for all the social and political maladies afflicting the human race. He believed that the West should go back to God and that the East should lift some of its burdens of God. "I am, I say it in all humility, of both worlds. And I am—I say it with pride afflicted with both worlds, with the broader, liberalism, the humanitarianism of the advanced thinkers of the world."[116]

NOTES

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