CHAPTER-IV

Ameen’s Modern Arabic Prose

4.1 Writing style of Ameen Rihani

Between 1899 and 1940, Ameen moved back and forth between Lebanon and the states, leaving behind a bulk of literary works in various disciplines such as history, Philosophy, literature Poetry, and social criticism. He wrote near about thirty Arabic books on different subjects in various manners. Ameen’s subjects covered range from modern American Painting to Russian ballet. He was a true champion of Arab interests both economic and Political, recording his experiences in his books which became the most authoritative account of the Arabian Peninsula to date, and which have never been surpassed in accuracy of interpretive vision. As the first modern traveler in Arabic literature, he revived a venerable tradition of travel works established by Ibn Jubayr. Ibn Batuta and others, and in English he proved a worthy successor to men like TE Lawrence, Burton, Doughty and Thesiger.

Butrus Al-Bastani expressed Rihani’s skilful writing

فناً شريفًا مِن أختُبِب ادْبَارُنَا المعاصرين وانشطُهُم إلى التَّأليف، ومَهْمَهُ يَكْنِي مِن تَساهْله في اللُّغة والتَّركيِب، فَقَان

لهِ السَّمَوَاءُ شُيُقَّا جَنَابًا، وعلى الأحْصَبُ في السِّحر و

الوَحْصَفِ وِالتَّصوِير.
Arab critics not concentrated on the literature of Ameen Rihani. Most of them criticized sharply the obvious eccentric characters of his writing in generally because his subjection was especially to interpret the European manners. There was no doubt that sometimes his writing was started as it translated words from foreign languages. It imagined that Rihani researched occasionally in other than mother tongue which was not astonished matter for the writer. His early writings were written in English language, however his finally creations were progressed in language and improved than his former writings which indicated his continuous trying and successfulness in perfect writings. But the ancient critics showed some defects in his books. They described after observing his textual and language weakness according to their habits. As for example, one of the Arab critics said that he had got hundred and one mistakes in a story of the famous story writer Jurji Zaidan. So, the critics examined Rihani’s literature where they brought out thousands of lacks. But this external criticize is not harmful to both the prominent writer.
It would not be refused the existence of them from the surface of distinguished players of modern Arabic literature. Russian Critical Kratchkovsky said about Rihani’s literature-

It was picked out from the comments of great thinkers; Rihani’s literature had two sides also. Firstly the weakness of starting life, developed after returning from the migrants, grammatical mistake and Arabic writing style changed into its Correctness. The second portion of Ameen’s writing was the creation of thin, smooth and vibrant with
life to the elegance attractive beautiful style especially in the kind of ridicule, praise and art.

Rihani’s writing style was the personality of mankind or the style of a man. Every writer had his own style of writing. The writing style of Taha Hussain was different from Hykal, the writing style of Shafiq Jabri was perfect from Muhammad Kurd Ali, like the two, Aqqad’s style was not similar with Mazni, Zayyat’s writings style was not like Ahmed Ameen. Like so on the style of Ameen Rihani was perfect from Khalil Gibran and Mikhail Nuaima.

Rihani had experienced of various fields of literature practicing different mind of thinking. He mostly reflected his steps especially in some sides like as his reforming in social story writing without following the subject rule in the field. Rihani continued his academic printing; print of admonition and indication on his story “Out of the Harim” and “The Lily of the Vallies”. He not only attended to drama ‘The Gratitude of Time’ but also wrote travel books even it became masterpiece of art. Ameen wrote ‘Muluk Al-Arab’ ‘Qalb Lubnan’ ‘Al-Maghrib Al-Al-Aqsa’. Rihani developed the art of the essay in modern Arabic and made it into a pliable literary vehicle that had far reaching influence on the development of modern Arabic prose and Journalism. His American education was a crucial factor in this, since both the form and the content of the transcendentalists Ralph Waldo Emerson and Henry David Thoreau, when he read avidly in his teens. Ameen Rihani had different style of writings;
sometimes he used poetical style when he was in the breast of nature, Once he wrote philosophically to solve the mental problems developing with the high thinking in fluenc manner. At times he wrote jesting travelling and interpreted about human civilization or he criticized the habits of social evils although it was logically controversial, later he got victory. Rihani quoted and informed in calm method of writings now and then wrote revolutionary style roaring on home war or Social fight.

Rihani’s imagination was unruly and defiance winged to the far away and descended with pictorial and embellishment. It was reflected to symbolic and allegory literature was the sigh of morphology and romanticism. He said about his one of the friends.

وَهَذَا الصَّدِيقُ الْجَانِبُ الَّذِي أَحْسَنَ بَعْدَ نُذُرَ صَدِيقَاً عَزِيزاً

وَعُلِّقَ شَأْنِهِ كَشَأْنُ النَّخَمِ وَالْزَّرَامَانِ فَصَارَ صَدِيقَاً حَسِبِيماً

Rihani’s “Zahizi” literature was a distinguished feature of his writing, digression style which distinct feeling diverted into different human prosperity. When he discussed on a new erected topic became started about new other, after that returned to the old topic. It was the style of travelling literature especially in “Qalb Lubnan”, During his travel discussing he transferred to another direction of historical events like silk factory, Haram Sharif etc which nourished the knowledge and taste simultaneously Western travel banks were
written without jokey style and Arabic travel books were opposite to western manner. Ibn Batuta and Ibn Jubair used jesting manner interpreted their description in the way of utility, Ibn Batuta had pallid interpretation, innocent observation and mot exaggeration, Ibn Jubair was Skillful in exaltation of statement, sunken in literature some times in prose rhyme or dispersion of literature in sport of his thin liking and sensitive depiction of romanticism, Ameen Rihani associated all the living literature to rare information of matter in novelist’s fluent, gaiety style. He drew his long travelling period of Arab world to discover the heart of Arabic and communicate to the world the great spiritual, moral, intellectual, literary and mattering treasures of what he called “the most fertile religion in history”

When he did not abstain from depending amazing and imitation, writing would become rhymed and adorned with literary ornaments, but these rhymed proses were less than his joking and ridiculous method. That writing style was similar with Al-Hamdani, Al-Hariri and Al-Yazji as for example he wrote........
Like other Arab writers and poets, Rihani did not leave any social stone untouched and he never left any thron unpicked. Every Arab poet drew out social picture through his Poems. Rihani also chalked out true snap of Arab civilization, their nature, habit and generosity. He did not allow his plough of writing to go astray or out of the true jurisdiction of Arab culture. He used quotation much in his poetical works that distinct in this field. He sowed too allegorical works and strange simile and sewed unfamiliar words that could snatch the sight and eagerness of seeders. Rihani’s words that could snatch the sight and eagerness of readers. Rihani adorned his poems with light twinkling words and synonyms as well as antonyms perfectly.

The early period of twentieth century the Arabic literature was more declined towards the word’s beauty than the beauty of meaning. The writers responded mostly to make the literature metaphoric and literal art of wording. The writers of that period tried their best to make their writings pleasing to the listeners. Although the rhymed words might lead to the reality or meaning or might not. That’s why they filled their literature with rhyme, prosody. Comparison, metaphor, allegory etc. in order to bring forth harmonious and musical measure.

But this tradition was to take a break and bar by Ameen Rihani who studied European literature and studied their literary works
thoroughly. He found that the English writers tried to make their subject matter understanding. Through their poems they wanted to pen the picture of the society and its problems. They took their pens in plucking the fruits of peace and prosperity and throwing out the barriers and blindness of their social traditional systems and customs by their poems and that are could pierce the heart easily and influence immediately. The prominent poets Milton and Shakespeare wrote in this way. Like that Ameen Rihani started free verses and prose poetry leaving the earlier tradition of poetical style. His aim was to create the Arabs a good link with Christians through his poems and knew that the same style of English poets would be able to bring the success and hence he started his poems giving press in the meaning neglecting the rhymes and prosody etc. Inspired by Western transcendentalist writers and by Middle-Eastern Sufi literature, Rihani came to seek a broad, inclusive outlook, a smooth and view of the world that was specious enough to accommodate seemingly contradictory elements; Eastern and westerns; Dervishes and stock brokers Muslims, Christians and Jews. Rihani, by his writing wished to make a bridge of understanding both Muslims and Christians to build a worldnation.
4.2 Ameen Rihani in different subject matter in his Prose

(i) AMEEN AS LOVER OF NATURE

Ameen was the true lover and devotee of nature. He was familiar to all natural creatures. Even he could be said the sun of forest, the child of virgin nature and he was the friend of deserted life in true sense. He kept the charming scenery of the desert and valley drowned by the golden colour of the desert and valley drawn by the golden colour of the sun that fell on the earth on his eyes as pulverized antimony. He sank himself with the intoxication of the vision that created by the sun in the cradle of the sky and in the depth of the sea. Ameen was schooled in the path of desert and at the same time he kept this foot on the thornful way along and across the high land of thick planted forest. It was certain that he lived early life in the heart of nature when he turned his eyes towards the alcoholic perfumed day and became the mad of imagination. As a result of which Ameen could become familiar to and adjustable to any circumstance and environment. He neither became more attracted or attentive with city life nor the gloom or thunder of the clouds or storm was able to make him coward or afraid of when he was deserted along in the valley as he took all kinds of tastes; sweet and sour, According to Rihani, travelling along the roads of cities recollect human being with his mate while travelling in the desert and forest make the traveler bring to his memory about his exalted lore. The first one is for practice and the second one leads towards imagination and feelings.¹⁰
Verily Rihani when travelled in the woods he thought and thought and moved with feelings. In the leading nature he found in his great the purity of love and in the light of sun he got the cream of imagination and then the reality about he was thinking came out before his imaginary eyes with flying colours. In the same way Rihani went travelling either in the desert or along the valley. The horizon led him towards the imaginary world to roam among the new thoughts and achieved the ideas and fresh fruits of thinking. There he did never seek physical comfort during the travelling rather it was for mental benefit through gathering knowledge with the help if imaginative looking deeply in the various sights of nature. He thought that the nature was the source of revelations and information. So, one could lengthen subjects of imagination and would be able to adorn his subject matter with the charming sights and difficulties of pleasant as well as diffusing fragrance of the sky. Certainly Rihani let himself to sink in all circumstances and all standards of lives like a hunter. He threw the net of feelings and pierced with the imaginary arrow across his contrivance or thoughts. He remained as such condition until he found out the reality. There he got the ease and recreation of wisdom, the comfort of mind, and the leisure of body at the same time. But he was not the seeker of all these rather he wished to get or achieve more precious and more excited than of all. He tried very much to sink in the beauty of the nature and loved with feelings to reach the nearness of Almighty and His blessings.
Rihani realized uniformity between himself and the nature. He thought himself a part of nature, he was one of the Pearls of the necklace of the same. Rihani imagined that he sang the noisy cry of the nation with the ornament of words decorating the pearls of expression to make his nation liberated. When he reached its zenith with the help of literature that every writer wished, he fell calm in his mind. He thought that the soul of desert was the same as the soul of him itself. Rihani said as the soul of him itself.¹²

However, we found Rihani writing about nature or its existence more and more and perhaps his article (The valley of Freike) was the masterpiece of Modern Arabic literature. And surely Ameen remained alive during his time due to the nature. He did not spend his time in the city without linking his heart with the nature. In the city life he always tried to get leisure to create nearness with Almighty and spent most of his time in the praise of nature and its magical magnetic terms of love and affection with its creatures.

To sum up, we found in all his writings and Al-Rihaniyat and Qalb Lubnan in Particular that Ameen and the nature were two pure friends, and those was a good relation of love and affection in between them. So, he was considered as the true lover of nature and the only writer of nature.¹³
Rihani was an optimist. In every respect he considered that though these might have some distress, obstacle, barriers, bindings or problems, all would surely move away and the gloomy cloud of distress would no longer remain forever. He optimized that one day the sky would be seen clean and clear and one could be able to see the sunshine of glory. So Ameen Rihani was always found quite calm and pleasant at the time of any misfortune or evil happenings that met him. If he sometimes got shocked physically or mentally he removed with smiling face considering that evil and good happenings were natural combination attached with mankind had equal value. In every calamity and anxiety Rihani had the capability of adjusting him. At the time when his physical body was trembling with the violent attack or pain, he was found joyful expressing pleasure not showing any tense on his face due to his optimism of getting rid of. Sometimes Rihani put complaint by his hand measuring attack an unexpected one that suddenly happened and it would immediately be removed while the attack or pain was such an extent that he almost disappeared from the world but instantly he became cured and appeared with easy manner. At the time of physical violent he showed his patience in a praiseworthy manner that his brother Albert Rihani explained as—
Rihani himself expressed the view of his optimism in his lecture where he pointed out the reason of his optimism that proved his belief in existence. According to Rihani an optimist looked his life a perfect and complete one. He remained satisfied and pleased in any circumstance. The optimist always praised the situation that he faced either mental or physical. Hence Rihani when faced any calamity, immediately he examined and create out the fact and cause and got free then. He thought that it was natural system of removing darkness by the lights and every disease can be cured by the perfect medicine with patience. So in this respect he said.

ان في العالم أحزاننا تقتضي على الأمل بعد النحساء و الاختناصان
ان في العالم ظلمات ضئيلة تذهب بالأنوار و الأواره
(iii) Freedom Fighter

Ameen had the blind confidence on freedom. He was the devotee of freedom. Freedom was the only motto of his life. He wanted to lead his life free from any chain of binding. He loved the freedom heartily as he said in his verse

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Freedom was his travelling companion and it was the subject and predicate of his life. He wanted the freedom for Arab nation because of the fact that he considered that no nation would be developed when it was bounded with the chain of slavery. The nation would never express her view freely. This nation of freedom established in his mind when he saw political oppression and injustice inflicted by the western power. He stood and fought against the then ferocious powers sharpening his pen writing against them. Rihani challenged to break out renaissance for real free society though Rihani borrowed certain western values as modern science, discipline and the skill of organization yet he hated the dictatorship and colonialism of European power. Rihani travelled through Arabia to awaken his people to their common roots. So that they would safe guard their heritage and preserve their culture. Although he admired western values of freedom and equality, he did not wish his people to blindly
imitation of Westerns driven by an inferiority complex. When he saw the great gap between East and West and saw the east was immersed, ignorance, indolence and disunity contenting their existing life without attempting to their conditions he said “I wish for the Arab countries to fully independent politically, but I fear the impact on them of the machinations of foreign policy. The right path for them is in the unity of the Arab kings and princes, a unity that does not degrade the sovereignty of each or harm anyone’s historical independance”

Rihani never took away his pen from writing about seeking of freedom but always sharpened his sword and went on fighting without fear for freedom because he trusted that if he died in seeking freedom for his nature it would be a patriotic free death where the actual life would remain unwounded. So he inspired his people to encourage for creating a boastful attempt against slavery and dominion by saying.

الحرية لا تشتري إلا بالدم لا الاستقلال لا ينال إلا بالبذل

He said too that the freedom gives turn down towards humility and loss. According to Rihani freedom sought and acquired by the sword and when freedom was gained then culturel was adorned and the unity of the nation was protected and the perfect nation was established by the sword. But when the same was sought by the speech and writhing we would not gain the exact freedom rather it
would be an imperfect one. His view expressed in his “Al-Rihaniyat” was that he was going on speaking that he trust in without thinking of the result what would be. So he said addressing his people that if they did not dare to express their opinion and did not have the boast of speech demanding their freedom, they should not speak the same and they should leave their demand for their next generation. The freedom in the sight of Rihani was the meeting place of light through which the darkness of injustice was thrown away. Freedom was the manifestation sacred life that should be worshiped by the nation because it gave the nation the value of humanity and nationality. Since very earliest time till the days present it had been seen that freedom was the sensual desire of a nation. People tried their best to get themselves free from the confinement of slavery or any kind of binding. And inhale the free air and exhale the peaceful breath in the free and independent atmosphere so that they could express their heart very freely. That particular idea and view were expressed in Rihani’s Al-Rihaniyat and that was the talk of Rihani’s in his “Qalb Lubnan”.

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According to him freedom was the human right which had been sought reign after reign while people had been enslaved period after period. So to get release people tried their heart and soul and sacrificed themselves through many ways. He said that the reason of death were different when the death was only a single one.24

Regarding freedom in every respect of person to make his life a perfect one for building up a peaceful developed nation Rihani said,

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(iv) Philosophical writings

Rihani was renowned as philosopher of the Freike. After his famous contribution “Al-Rihaniyat” and by this creditable writing he became well known both in his native and in foreign countries though some critics did not admit him as a philosopher in the true sense rather they wanted to entitle him as a thinker like other great thinkers of the
world. Because they considered that he did not lead himself along the path that the real philosophers followed. But actually their evaluation nevertheless an exaggeration because Rihani’s thinking was quite near to the discussion and subject of the philosopher. Of course, he was not a professional philosopher like Shopinhore and other. Verily philosophy was the deep thinking regarding any matter or subject to find out the reality. In philosophical thought the field was vast and wide, the vision was deep and in which the philosopher sank in meditation. His effort there in was quick and rapid towards the veiled reality with the art and dissimulation but the philosophy of Rihani was a little bit different. Because he never fled from his habits and nature as he did not like vacation and ratification and neglected of falsehood. He was very greedy to talk with the satisfaction of his nature. So, truly his thought and expression, thinking and meditation was of a philosopher but with the exception of artificial hypocrisy and feigning. He had a good share with philosophers. Measuring and evaluating him it could be said that he was the literateur, the philosopher but not the philosopher literateur due to the fact that philosophy was not his professional but literature was his business. The literature of Rihani elaborately discussed about the reality of life that one could never deny. That was the literature of earthly life and discussion about worldly affairs was generally external were philosophical entrance was not necessary. The life was outpoured a mixture from the genuine virtue and evil of life, the beauty of life and
the ugliness of the same. In this "life literature" there must be resolution, desolation, understanding, reasoning, finding out solution and for all these philosophy was necessary. Dissolution and cause were the main philosophy in the way of learning. But it was quite admitted that the philosophy of Rihani would not be counted to be the philosophy of the love and brotherhood rather his philosophy could be accounted as the philosophy towards uniformity and towards humanity that had been felt. And the greediness, hatred, malice, tyranny that grown in the heart of impious transgressor. Verily Rihani tried his best to firm the seedling of brotherhood among the individuals and the society. He wanted to create a link of brotherhood, friendship to set up a strong nation. Finding out causes, damages weakness, defects, demerits, immorality, ferociousness, greediness and all other demerits that caused the declination of the dignity and unity or strength of a society and immediately he invented the solution. At that time he had to sink in the society to bring out the pearls of unity and integrity with the dream of globalization by the sieve of philosophy. However Rihani never desired to crop up a particular philosophical teaching to solve the universal and lively problems through new pattern. Verily he had philosophical thinking like other Eastern thinkers. So his "Rihaniyat" was totally a combination that followed the pattern of selection of Tawfiqi in which there was a part of "Stoicism" and a part from the wisdom of "Renan" of Encyclopedias and a little from natural jesting. According to them
the universe is the truth and the lord is nothing but a force that
cconnects with the nature while the stirring of nature is the soul that
grows continuously. In this connection Rihani said....

شذرت بأن روح الرادى قد احتتحت بى وروحى قد احتحت بالرادي-

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He said that all things that he saw around him of the nature
were all the pearls of the Lord that we named the internal origin of the
Master or the creator and human being was one of the special wings
of the nature that needed and internal and secret link with the Lord .
Rihani found out through his philosophy a special inner connection of
religious, truth, human being and the society as a whole with Al
mighty and that was his philosophy. He thought that the origin is one
while the believes are different and the ways of reaching the goal of
the origin are many. Through his philosophy he wished to establish
the reality of relation of different creations especially human being
with their creator was nothing but a unity or uniformity among the
natures that led to the universal link and globalization that created a
unique and large nation.

(v) Patriot Ameen

Rihani was a true patriot. He loved his mother land and served
his nation. He tried his level best to create unity and integrity among
the people of his country for its all round development. He born and
brought up in the small village of Lebanon. Afterwards the demand of
the days led him to New York and other outside countries to gather
vast knowledge in every respect. Rihani studied histories of the world and realized the necessity of unity of nation and to create a link bridge of brotherhood and undertaking with neighboring countries. He saw that French had been trying to conquer their motherland and administer the country with ............... From that very point, love for his nature sprang up and grew with the ray of much affection. Hence at the beginning he came out and called the Arab for their unity with the declaration.

That nationalism and all his efforts were due to his patriotism though some critics blamed him of the love for Arab and the lack of regards for his native but actually that love was only for making a large Arab nation where his native Lebanon was not out of that union. He used to announce that he firstly a Lebanese and secondly an Arab. He thought that from Hejaz to North and Yemen to Iraq and other country like Syria, Lebanon and Palestine all were born of same Arab mother. All were the parts and Parcel and offspring of Arab. So it was quite admissible that he was a true patriot as his land was a wing of
that large nation. He travelled around Arab counties to awaken the people politically. But many a people blamed him as a spy of Britain, some other doubted him as a propagandist of America to make apart of Arab country under the rule of America. But all these blames could be thrown away with his expression and clear version when he travelled to Gulf countries, he addressed there as...

"أنا جمت من وراء البحر وأقاصى الديار عرضا بعاطفة لا قيَّة للفقدانة بسيرة 인간ه ولا عز نرام بدم نفثته فانتي منهما أسرنا في حب الإنسانية المطلق لا ننسى إذ كنا منصفين حب الوطن الخاص -و هذا الحب يحملني اليوم على السياحة في البلاد العربية -فانتي وان كان لبنان وطنى الصغير و سريه وطنى الكبير -انتمب الى البلاد العربية وطنى الأكبر -"

Rihani visited many places of New York and Paris and observed the tradition, culture citizen etc. and all round be only at all. Those visits increased his love for his native and made him recollect all kinds of beauties of his small native village where he nourished and brought up, the water of which has sent was pursed and where he roamed freely. Although Rihani travelled many strange villages of many foreign cities but his heart and soul were affirmed with Lebanon forever. According to him Lebanon was his soul, his heart
and his body. He built himself physically and mentally there and got fundamental knowledge and gathered various thoughts from his native by which the quality of humanity was grown in him in the lap of his mother land. The suppression, injustice and inequity and tyrannical treatment of Turkish on the people of his homeland Lebanon made him bound to enrich his mind with the love towards his native and gradually he became a unique patriot in its true sense. He said that the nature in Mount Lebanon was as beautiful as she was exacting. The seasons obeyed her command and where ever ready to take up their cue when she spoke. When he was in New York there he also remembered his native as he said, “My native horizon is not very far away”.

About the nature of his native he said, “Here Nature beautifully performs the Master Dramatist’s masterpiece and here too the weather prophets are safe in pursuing their business. They can forecast with the utmost precision, without offending either Dramatist or Actors. Between Nature in my native hills and the burned folk who write the calendar there is the deepest mutual sympathy and respect.” About the seasons he remarked that the seasons were coming going but the mark of their footsteps on his native horizon were ineffaceable. There time had erected external moments to his departing children. The orange orchards and the olive groves were beautiful moments to summer and spring, rapped in the light green of the fields and buried in the warm brown soil of life.
perennial. His native horizon as a cyclorama of all the seasons. The
sun rising in summer over the ‘snow’ covered tomb of winter, from
behind the serrate and spotted peaks of mount Sanneen presented a
deeply suggestive contrast. He thought that it made him think of the
snowflakes of humanity meeting under the sun of life and flowing in
the valley of love and hope to reach the shore of the eternal. There he
attributed his country so nicely. About the beauty of his own country
he too said, “In my own country the flowers are toys of our
childhood; they are nature’s precious present, which she never fails to
bring for us on every holiday. Even on Christmas she calls the
children to her snow crowned heights to surprise them with her wild
violets. And these they bring to the altar of the local saint, who
promised to fulfill all their desires if they pray for them while picking
the flowers in his name.” Rihani thought spent most of his time in
abroad but naturally his mind was offered with affection to his
motherland. His eyes were blind of the beauties of his own land.
While he was in abroad, there also he did not forget to praise his
country saying that, no natural beauty was like the beauty of the hills
of Lebanon.

Due to this love he returned to his motherland time and again
and wanted to breathe his last in the land of his own and expected to
be buried under the soil of his native land. He expected saying that.

"أي ورب الحياة والسعود! إن رغبتى الأخيرة إذا ما كنت في الغربة
هي إن رعاد الجبنة التي أمها إلي تربتهها الندية التي ارضها القديمة..."
(vi) Reformative Writings

The Arab renaissance was runlet of the contribution of the leaders of important reform movements. Among the great reformers the role of Jamal Al-Din Al-Afghani (1838-1898) was significant, cast, who first called for reform in religion next for the arrest in economic and political deterioration. Muhammad Abduhu (1849-1905) who interpreted Qur’anic verses rationally and recognized the insufficiency of Islamic scholasticism. He advocated reforms and religious awakening. Al Afghani and Abduhu were both persecuted for their liberal view. But their massage was carried forward by their disciples who included the great Egyptian nationalist, Sad Zaghlul (1857-1927) the champion of woman’s right Qasim Amin (1865-1908) etc. Like other reformer and socialist Ameen Rihani was a prominent figure. His essays were the first to raise the consciousness among émigrés to social problems and showed ways of reforming them. He hated religious fanaticism, extremism and bigotry; he always retained a healthy respect for tradition.

Human being had taken the present civilization and culture through reformation that had been since pre-historic period. Man either civilized or uncivilized was driven towards his goal by two primary factors fear and need and the need was food and shalter. Gradually Man was led to possessing power and dominating others. However, on the other hand uncivilized men tried to achieve their goal through invasion, hunt and assault. A Man continued to carry a club in order to survive and started to think to understand the consequences of
his deeds that he had been doing. Later on he realized the joy of living and thus resorted to artified because of his love for life which led him to behold weapon for his self defense. In order to achieve his greatest goal he remained armed. Later, that armed club or nation desired to be developed and progressed his thought towards the welfare of his family, then of his clan and then ultimately of his nation and attest of an international welfare Rihani opined in this regard of welfare and reformation:

Trans: "I am one of those who believe that we are marching in that direction. Yes, we are marching ahead. From the welfare enjoyed by every powerful man of the jungle to the welfare enjoyed by all priests, to one restricted to princes and kings, to one monopolized by
the nation or the strongest corporation, to the greatest welfare that encompasses all the nations.

However, we cannot reach this goal except through reform which incorporates righteousness and progress that is, reform that couples natural evolution with social development and ethical programs.”

Rihani was in his mid-twenties when it becomes clear to him that the decay of Arab society was primarily due to ignorance and sectarian fanaticism, and material reform was needed. His willingness to articulate these radical views in his speeches and his writings alike won him many enemies, but more importantly it brought “out of the wood work” those many Arabs who shared his beliefs. He reads the combined Arab peoples. The Turks had forfeited any right they ever had to speak in the name of Islam and the nation that Moroccans and Indians could ever be embraced by a common Islamic political unit was an illusion. The caliphate should be returned to the Arabs, whether to the khedive of Egypt or the Sheriff of Makkah. But his main fear was the direction Islam might take within the Arab lands. Here he was undoubtedly in favour of the reformers whom he identified with the progressive tendency. However the danger was that the intervention of Europe which was already in process would strengthen the “Passion of Fanaticism,” and fan “a conflagration” that would destroy the hopes of the educational and reform movement. In fact, the suspicion of Europe which was strong enough to keep the
Arabs within the Ottoman fold for so long is well understood by Rihani ever as he adjures the Europeans to help foster reform and desist from meddling in the politics of the region a mostly forlorn hope as he well knew out of the confrontation with the Turkish empire, Rihani sees the future of Arabia emerging in struggle with a new-imperialism, that of the Western powers, "Turkey and Islam in the war" is therefore both a celebration of "the Arab awakening" and a warning to the west to support rather than distort Arab independence, if only for the sake of the west's own interests. A general process of revolution was spreading across the Orient, a revolution that would destroy the old backward customs and empower the nations of the East, "The sleepy-eyed oriental" having workmen from centuries of sleep no longer feared "the sinister spite of Europe." "Overthrow his despotic government himself," and reform his social "domestic life" of its "degrading customs and cants."

Ameen Rihani had referred in his book "Extremism and Reform" to the gradual progress in man's defensive and offensive weapons from the club, to artifices, to thought. Afterwards he showed another method which was of natural a volume or rather the intellectual method with all its modes of education and upbringing that might sweep away the corruption which prevail in moral, customs, tradition and doctrines. He opined that a spiritual and moral revolution was needed before political and social revolution. A true reformer had to revolt against himself at first then against his heritage
and then against the government in order to serve the nation. But this national feeling and service for the same would not spread except through refined culture. But before that when the citizen of a nation stood to render pure national service, their sense of duty defers in origin and varies in intensity, loyalty and falsification. From the Syrian feeling to the Lebanese feeling to the French and the Arab feeling to the Zionistic feeling to the British. On the other hand, national service could be political, moral or economic, and all these were depended upon education. Education was the basis of prosperity and homeland’s fence and independence. However, Rihani gave priority to upbringing over education because according to him the ultimate goal upbringing was moral and we have a more urgent need for morals than for knowledge. About the true upbringing he forwarded his opinion from the scientific point of view that it was restricted to two types of welfare, the welfare of body and that of the mind. However life would appear in complete if it was regarded solely from a scientific point of view, for people should also look at it from moral, spiritual and social aspects. Upbringing then would surpass the soundness of the body and mind to encompass good manners, sound taste and a sympathetic heart. Rihani opined some most important principles on which the true upbringing was based for the formation of excellent morals to build self-reliance strength of man and the nation these were as follows:

- Self-reliance
Rihani contributed the nation most of his life by travelling different counties to East and West. His traveling by a riding beast, car or by air and his travelling was two types. One was commercial and another was national and for homeland. His first roaming to New York in his childhood he stayed for earning but the literary life of America influenced on Ameen changed his life into acquiring knowledge. Then grew the sense of his Arab people and the love of motherland. He remembered his childhood in Lebanon and the environment of suppression and domination. As he told with his friend Mohammed Kurd Ali about the phenomena of Lebanon that was congested horizon depending on Fanaticism in humiliation life. When Ameen studied the English books in America, he determines to travel into native land. 39 He said

واعترضت رحلاتي تلك في الثانية عشرة على عودتي إلى الطوافات الأولى إلى الولايات المتحدة فلم أكن أغلب الأوقات أعرف غير الشئ البسيط من اللغتين العربية والأوروبية وما كان من ذهنى من العربة، وأحياناً كان ما كنت أسمعه الأفكار في لبنان صغيرة عن ديبه جامعية أو الوادي والاعرابية واحدة إذا رأمت الام، نعم، تخرجت به الأولادها.

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With the great wish of Ameen wrote a letter to his friend Qustuntin Yenni who served in the office of King Hussain requesting
giving consultation about his travelling in Arab countries. Quastantin Yenni answered positively saying that no need of travelling all over Arabian peninsula but, the situation favoured to Ameen gave him good chance of traveling. Accordingly in 25th February 1922, Rihani reached Arabian peninsula, at first in Jidda where the King Hussain congratulated the traveler literateur with his adorned Army. They invited him in a meeting. Rihani looked into the face of Hussain and thought which was expressed in his book “Muluk Al-Arab” He never saw as like the greatness of King Hussain who was Eastern in spiritual and educated learned by Western manner. He discussed with King Hussain about the social condition of Hejaz and life style of Hejaz and factors of its development. King Hussain granted him the title of “Emir” Prience. Then Rihani set out for Yaman with his friend Qastantin Yenni and reached the historical Sana.

Rihani travelled into Asir serving the political and social life of nation. He praised the women of Tehama and their village “Obal” In 1923 Rihani set out for Iraq, met King Faisal of Iraq and reached Basra after that Bagdad; he visited Iraq, in 1932 twice and in 1936 Third time. He sketched Iraq in his book “Qalb Al-Iraq”. Here he discussed politically literally and historically about Iraq. Rihani went to Najd to visit Sultan Abd Al-Aziz Al-Said and opined his Arab Unity and got response from the Sultan. Then he returned to Lebanon for which he praised in his two travelling books ‘Qalb Lubnan’ and “Maghrib Al-Aqsa”. In 1939 Rihani visited King Al-Khalifa Al
Hassan of Morocco to discuss Morocco’s political condition and the Arab rulers.

In Ameen Rihani’s report of his dialogue with “a man from Hadhramaut”, two Arabic speakers met on board shipped route to Jaizan in Asir, on the south Western coast of the Arabian Peninsula. Their short conversation encapsulated the different levels of ambiguity beneath Rihani’s journeys in Arabia. Though a few Paragraphs’ earlier he refers to his “Anti-English” reputation, his interlocutor takes him to be a British spy and an agent of King Husain of the Hejaz. Rihani’s cryptic replies seem to parry perfectly the charges of them would be agent provocateur, whose own identity Rihani tells us soon after words are even more dubious than his, the Lebanese American’s. He responds to his inquisitor’s innuendo by playing on the man’s evident taste for disguise and deceit. The discourse epitomizes the claustrophobic atmosphere of Arabia following on the upheavals of the end of the Great War. Embedded in the conversation is an implicit understanding on the part of both speakers of the semantics of hidden treaties, obscure identities and double entendre, of local animosities acted out in a theatre managed by the colonial impresario where anyone could be working for anyone. In one of his lectures in the United States, Rihani later contended that “the Arabs were obsessed with the nefariousness of British policy”, and claimed that he had had, “Personal experience of this feeling, for many time .(during his journey he was suspected of
being a representative the British government,” As for King Hussain, Rihani had agreed to negotiate a treaty with the Idris of Asir (as well as with the Imam Yahiya of Yemen), Only to have both treaties rejected by Hussain because they did not recognize him under the rubric “King of the Arabs”. \(^{42}\)

In spite of, or perhaps because of this, Rihani determined to travel to Arabia as himself, strictly dispensing with the strategy of disguise adopted by the western travelers who had gone before him men like Burkhart, Palgrave, Burton and Doughty, all of whom he had read in the New York Public library and who had helped his, “discovery of his Arabness in the distant West”.

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NOTES

2. Rihani, Ameen, Manahil Al-Adab Al-Arabi, P-1.6, Beirut, 1957.
4. Rihani, Ameen, Qalb Lubnan, P-17, Beirut, 1947.
8. Nashat, Kamal, Sher Al-Mahjar, P-73, Egypt, 1966
34. Rihani, Ameen, Qalb Lubnan, P-111, Beirut, 1947.
40. Rihani, Ameen, Muluk Al-Arab, Vol-I, P-6-11, Beirut, 1924.