

THE MEANING OF REVOLUTION IN AMIN AR-RAYHANI'S ESSAYS

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Received: 2023-04-10

Accepted: 2023-06-01

Published: 2023-06-30

Abstract

This study discusses the meaning of revolution in Amin Ar-Rayhani's essays in the book of *Ar-Rayhaniyyāt* (The Ar-Rayhani Essays) entitled *Ats-Tsauratu Al-Ifransiyyatu* (French Revolution) and *Ats-Tsauratu Al-Ḥaqīqiyyatu* (The Real Revolution). The two essays are discussed in this study with a revolutionary theory approach. The purpose of this research is to explain the meaning of revolution in his two essays. The research method used by the researchers is a qualitative research method with a historical approach. The main data are obtained from the above-mentioned essays and then the secondary data are from books, articles, journals, theses, and other scientific works. The theory used in this study comes from the six types of revolution put forward by Chalmers Johnson. Based on the results of the research, the first essay is included in the argumentation essay and the second one in the narrative essay. Both essays are categorized under the type of revolution of conspirational coup de'Etat.

Keywords: *Amin Ar-Rayhani; Arabic writer; essay; revolution*

1. Introduction

Charlotte Teller, an American writer, reveals that Amin Ar-Rayhani is a writer who writes a sharp expression, but package it with interesting humor like an ironic figure of speech and Teller really appreciates the sarcastic literature made by Amin Ar-Rayhani and entrusts Amin Ar-Rayhani's ability in literacy (Choudhury, 2010). Choudhury (2010) also states that Amin Ar-Rayhani has always emphasized his pride in Arab contributions to world civilization and he stresses that Arabs deserve their share of the glory of this civilization just like Europeans. For Choudhury, Amin Ar-Rayhani upholds a just peace, where human rights are considered sacred for all parties. Ar-Rayhani's life is not a comfortable and easy life. He draws strength from the power of the clergy, the rich and powerful, especially those who lack compassion. Often the criticism is harsh; the clashing policies are a reaction to their flagging bad behavior as a way of expressing their anger. Charlotte Teller and Choudhury has the same opinion even though both of them have different backgrounds about Amin Ar-Rayhani. Teller is a contemporary of Amin Ar-Rayhani while Choudhury is not. Both of them think about the sharp and harsh criticism Amin Ar-Rayhani voices, within which there is a positive meaning with beautiful writing. This research proves the statements of the two of them whether it is true that Amin Ar-Rayhani is someone who is sarcastic in writing his work and whether it is true that Amin Ar-Rayhani is someone who has sharp criticism in each of his works. Therefore this article examines two of Amin Ar-Rayhani's essays on revolution.

Amin Ar-Rayhani (1876-1940) was a Lebanese-American writer who also played an active role in politics as an activist. Amin Ar-Rayhani earned the title "The Philosopher of Freike" or a Freike philosopher from the Egyptian media because of the discussion in his book *Ar-Rayhaniyyāt* which contains tolerance, ethnicity, honesty, freedom, optimism, and passion in life. With its famous motto in Lebanon "Say your Say and Go Thy Way" which means say what you want to say and walk your way. From the motto expressed, it can be seen from the outer layers, that Amin Ar-Rayhani is someone who is free-spirited. Amin Ar-Rayhani spoke out on his writings, namely essays he wrote in 1905 after he returned to Freike, Lebanon. While in his hometown, he published two volumes of essays (1910), a book of allegories, that is, books that have hidden messages in them, several short stories and plays which he wrote in Arabic. The essay is entitled *Ar-Rayhaniyyāt* (The Ar-Rayhani Essays). The book that made him a visionary. In the first volume of *Ar-Rayhaniyyāt*, the researchers find two essays that are related to one another, namely the essay on revolution. The second title, namely *Ats-Tsauratu Al-Ifransiyyatu* (French Revolution) which will be hereinafter referred to as TI and *Ats-Tsauratu Al-Ḥaqīqiyyatu* (The Real Revolution) which will be further referred to as TH. The choice of the two essays departs from his title as a visionary as many of Amir Ar-Rayhani's thoughts stated and pushed for a change. After writing the revolutionary essay, in 1922 Amin Ar-Rayhani began to explore the Arab world and Europe; he became closer to the Arab rulers. From his trip it became Amin Ar-Rayhani's observation in seeing changes in the world and he made a statement between the Arab and Western world. Ar-Rayhani (2014) wrote a letter to Professor Hamilton A.R. Gibb, Orientalists and Historians on August 28, 1932 which states:

European books written about Arabs do not in their entirety help readers to better understand Arabs, to penetrate into the niches of their religious and social background or to realize the scope and limitations of their modern political beliefs. Also not a few books written in Arabic by native Arabs. Firstly the former books often have a bad or one sided stigma and the latter are too emotional to be reliable. In my books I strike a balance, criticizing Arabs and Europeans where criticism is fair, and bringing out the good qualities of both – a work of elimination, you might say, and contrast and harmony. I think they are important for a better understanding of today's Arab world and for peace in the East.

Another interesting thing about the two essays is that they are packaged differently. The first essay, namely TI, contains criticism of the book *The History of The French Revolution* by Thomas Carlyle and the second essay, TH, is Amin Ar-Rayhani's thoughts on revolution as someone who is proud to be born as an Arab. Literature and politics are two fields of science that have different concentrations. Literature talks about fictional texts produced by writers, but has a close relationship with society. Literature is born from the conditions experienced by the author where the literary work is created. Meanwhile, politics talks about the policies taken by the authorities (Fahmi & Herman, 2021). Amin Ar-Rayhani is perhaps one of the few writers in modern times who links literature with philosophy, and connects philosophy with politics. This relationship leads him to the idea of a *Universal Spirit* which establishes a direct link between literature, philosophy and politics. This notion makes it easier for him to find aspects of the East from the West, and features of the West from the East.

In order to be more focused, it is necessary to limit the topic in this research. The researchers limited the topic by reviewing two of Amin Ar-Rayhani's essays on the theme of

revolution, namely TI and TH in the first volume of *Ar-Rayhaniyyāt*. Based on this background, the formulation of the research problem is how Amin Ar-Rayhani as a writer and activist for two worlds expresses the meaning of revolution in his two essays. The purpose of this research is to explain the meaning of revolution in his two essays.

2. Literature Review

Literary essay is an essay that is not too long. Essays are often prose in a simple style and analyze a theme from the point of view of the author. According to Sumardjo and K.M (1991: 19-20), an essay is a short essay about a fact which is discussed according to the author's personal view and in the essay both the thoughts and feelings and the whole personality of the writer are clearly illustrated, because the essay is indeed the author's personal expression of a fact.

Sumardjo and K.M. (1991: 20), argue that essays can be classified into formal and non-formal or personal essays. Formal essays are written in straightforward language and in standard writing rules, elements of thought and analysis are highly prioritized. This type of personal essay is a type of essay that can usually be called a literary work with a style of language that is freer and elements of thought and feeling are more freely entered into it.

Judging from the intent and purpose of writing, according to Sumardjo and K.M. (1991: 17) the way to examine a fact in an essay can be divided into four, namely description, exposition, argumentation, and narrative. The ones used by Amin Ar-Rayhani in his two essays are argumentative essays and narrative essays which have the following explanations:

1. Argumentative essay is an essay that not only shows a fact but also shows the problem and then analyzes it and draws a conclusion from it. This essay aims to solve a problem that ends with the author's conclusion.
2. Narrative essay is an essay that describes a fact in the form of a chronological sequence in the form of a story, for example an essay about an Indonesian writer's meeting for a week with a world writer visiting Indonesia.

A new form of essay writing emerges in Arabic literature as a result of the encounter of westerners. In old literature, essays appeared in a longer form than the present essays. They named it the treatise or *al-risalah al-adabiyah* (literary message), such as the treatise on *al-jahiz*, the treatise on Abdul Hamid al-Katib, and the treatise on Sahib bin Abbad which were addressed to certain groups, namely writers (Khalid, 1997: 500). Haywood (1972: 137), argues that treatises and *maqamat* are classic forms of modern Arabic essays. Essay writing is closely related to the emergence of newspapers and magazines that contain essays in various fields. Even the existence of these newspapers and magazines actually depends on the essays that will be published in them (Khalid, 1997: 501).

Hannah Arendt in Tanter & Midlarsky (1967: 264-265) interprets the revolutionary experience as a kind of restoration, in which rebels seek to restore the freedoms and privileges lost as a result of the government's temporary drift into despotism. Indeed, aspects of the American Revolution as well as some recent anticolonial revolutions may well accept Arendt's interpretation.

The existence of several types of revolutions suggests that it is possible to isolate the various characteristics of revolutions. According to Chalmers Johnson in Zulkarnain (n.d.), there are six types of revolution, namely:

1. *Jacquerie* (mass peasant uprising)

2. Millenarian Rebellion (Jacquerie plus charismatic leader)
3. Anarchistic Rebellion (efforts to restore a society that has been torn apart)
4. Facobin-Communist Revolution (spontaneous social revolution as in France and Russia)
5. Conspirational Coup d'Etat
6. Militarized Mass Insurrection (necessary national and social revolution, which uses guerrilla warfare)

Revolution can be believed to be a way to make a leap in the history of civilization of a nation. Revolution is indeed important, but what is more important is the concept of reconstruction and restructuring which must be clear and measurable in various complex aspects of social life, be it social, economic, political, legal, cultural or religious. Its complexity requires exemplary, intelligence, wisdom, all components of the nation because revolution is not an individual but collective work (Sarbin in Zulkarnain, n.d.).

From the theory above, this research looked at how Amin Ar-Rayhani interprets revolution in his three essays and what types of revolution are put forward by Amin Ar-Rayhani according to the six types of revolution described by Chalmers Johnson.

Research on this has been carried out by the Institute of Lebanese Thought in 2016 with the title *Falsafatu Ameen Ar-Rayhani fi Nusous Mukhtara (The Philosophy of Ameen Ar-Rayhani in Selected Texts)*. The research covers the essence of Ar-Rayhani's philosophy consisting of seven factors, namely: agnosticism, rationalism, ethical philosophy, freedom and democracy, philosophy of life and philosophy of truth. Ar-Rayhani's philosophy can be built on eight foundations, or the following schools of thought: theory and philosophy of social and spiritual evolution, transcendentalism, mysticism, pantheism, philosophy of idealism, philosophy of *mysti-realism* or mystical reality, nationalism and philosophy of *Great City*. The texts in this research are all guided by The Ameen Ar-Rayhani Complete Arabic Works, with reference to the Volume number and paragraph number of each linked and selected article (Institute of Lebanese, 2016)

The research conducted by the Institute of Lebanese Thought and this research have the same goals, namely they both examined Amin Ar-Rayhani's Arabic essays by looking at the meaning of these essays. As the previous research did not specifically address the meaning of revolution (found in the chapter on freedom and democracy), the researchers conducted the research on the meaning of revolution specifically in Amin Ar-Rayhani's two essays, namely TI and TH.

3. Research Method

This research uses qualitative research methods. According to Saryono (2010), qualitative research is research that is used to investigate, find, describe, and explain the qualities or features of social influence that cannot be explained, measured or described through a quantitative approach. Qualitative research places great emphasis on the quality and completeness of the data it produces. Generally, in qualitative research, data collection is done through observation, documentation, and interviews. Qualitative research also makes it possible to collect data through non-human sources of information such as documents and records. In this study, the researchers used literature study data collection techniques to obtain data for the completeness of the writing results. The data were obtained from books, articles, journals, theses and other scientific works. Because the researchers are not foreign Arabic speakers, to increase the validity of the research object in

analyzing, the researchers use other data sources, namely foreign Arabic speakers who assist the researchers in providing vowel and translation.

In addition, to use the qualitative method, this article also uses a historical approach. The historical approach considers the historicity of the literary work under study; the historical approach explores the meaning of language as it was understood at the time it was written by the author who actually wrote it and so on. The historical approach thus considers the relevance of literary works as social documents (Ratna, 2013). The following are the steps for analyzing the data in this study, namely collecting sources and processing sources obtained from literature studies from journals, books and other written sources relevant to the research. The data that have been categorized are then analyzed to find meanings and links to the findings of the existing problem formulation. The last step is to analyze data from various sources that have been collected. After getting the results of the analysis of meanings, the researchers put the writing by compiling the series as a harmonious unit so as to produce an appropriate research.

The historical approach is used to look at flashbacks because the contents of these essays contain historical elements in them, for example, regarding the history between the Ottoman Turks and Lebanon which was mentioned again by Amin Ar-Rayhani in these essays.

4. Results and Discussion

4.1 First Essay: *Ats-Tsauratu Al-Ifransiyyatu (French Revolution)*

In the first essay, Amin Ar-Rayhani made a critique regarding the book written by Carlyle entitled History of the French Revolution. The book is considered a book from a perspective that only tells the good side of France, without looking at the dark side. Moreover, Amin Ar-Rayhani is a writer born in Lebanon who has a high spirit of nationalism whereas we know that France and Lebanon have a long history. Amin Ar-Rayhani's nationalist spirit overflowed and led him to criticize the book which he wrote in an essay.

From the synopsis above, according to Jakob Sumardjo, the theory of essay writing, the first essay from Amin Ar-Rayhani is in the form of an argumentative essay, the strength of Amin Ar-Rayhani's argumentation and analysis of the book History of the French Revolution makes this essay an argumentative essay.

According to Chalmers' theory of revolution, the meaning of revolution in the first essay can be categorized in the type of Conspiracy Coup d'Etat which has an explanation that the revolution is a planned work of a small elite who is dismissed by oligarchic and sectarian ideology. It qualifies as a revolutionary type only if it actually anticipates mass movements and inaugurate social changes such as the Nasser revolution in Egypt or the Castro revolution in Cuba; It is thus clearly distinguished from palace rebellions, assassinations, dynastic succession conflicts, strikes, banditry, and other forms of violence, all of which are subsumed under the rubric of "internal warfare". The author sees the potential of this theory in Amin Ar-Rayhani's essay, because one example that illustrates this theory is Abdul Gamal Nasser's nationalist movement in Egypt. Amin Ar-Rayhani and Nasser have similarities in their nationalist thinking, both of them are fighting for the nationalism of the Middle East country from the truce of the West. In this essay, Amin Ar-Rayhani clearly refused to believe in Carlyle's historical writings on France and believed more that there was another meaning to his writings. Amin Ar-Rayhani's criticism of Carlyle's writing:

فَهُوَ أَبَدًا يُفْتَشُّ عَنِ الْحَوَادِثِ الطَّيْفِيفَةِ الَّتِي كَانَ الْأَحْرَى بِهَا أَنْ تُدَوَّنَ فِي الرِّوَايَاتِ الْغَرَامِيَّةِ،
He (Carlyle) is always looking for the little incidents that should be written about in a romance novel.

In the sentence fragment above, Amin Ar-Rayhani states that a problem raised by Carlyle is only a small problem usually found in romance genre novels.

وَقَدْ قُلْتُ: إِنَّ كَارِلِيلَ هُوَ أَشْبَهُهُ بِالشَّاعِرِ مِمَّا هُوَ بِالْمُؤَرِّخِ،
And I said that Carlyle was more of a poet than a historian.

Amin Ar-Rayhani states again that because of the drama of Carlyle's writings and like a literary composition, Carlyle is more worthy of being a poet, because basically historical writings must express their meaning as a whole without dramatizing an event. This is also expressed in the two sentences below:

فَهِيَ مِنْ هَذَا الْقَبِيلِ أَشْبَهُهُ بِالصُّورِ الَّتِي تُزَيَّنُ بِهَا الرِّوَايَاتُ التَّارِيخِيَّةُ،
They are like the pictures that adorn historical novels

تَحْمِلُنَا إِلَى بَعْضِ مَا يَقْصِدُهُ الْكَاتِبُ وَلَا تَكْشِفُ لَنَا السِّتَارَ عَنِ الْقِصَّةِ بِكَامِلِهَا.
This leads us to some of what the author means and does not reveal the full meaning of the story.

In the three passages below, Amin Ar-Rayhani reveals how Carlyle is very partial in his historical writings. He only glorifies people who have power, and it is said that those in power have control over the common people. In the last chapter, Amin Ar-Rayhani conveys his assumption that Carlyle does not give anything new to his readers, no new knowledge is revealed.

قَدْ لَا يَخْتَرُمُ كَارِلِيلَ إِلَّا الْقُوَّةَ الْمَادِّيَّةَ وَكَثِيرًا يُكَبِّرُ نُرُوتَاتِ الْإِنْسَانِ وَأَهْوَايَهُ وَيُمَجِّدُهَا،
Carlyle may have cared only for material power and often glorifies and human desires.

فَهُوَ لَا يَرَى فِي نَهْضَةِ الْإِفْرَنْسِيِّسِ عَلَى أَرْبَابِ الظُّلْمِ وَالظَّلَامِ سِوَى خَمْسَةِ وَعِشْرِينَ مِليُونِ مَعِدَةٍ
فَارِعَةٍ وَخَمْسَةِ وَعِشْرِينَ مِليُونًا مِنَ الْأَلْسِنَةِ الْمُتَهَبِّةِ حَمَاسَةً الْمُتَوِيَّةِ جُنُونًا فِي عَالَمٍ مِنَ الْفَسَادِ
مُضْطَرِبٍ مُدْلِهِمْ.

He sees only in the ruler of Francis's darkness and tyranny with twenty-five million empty stomachs and twenty-five million of fiery words from the world of corruption.

وَلَا نَظُنُّ أَنَّ الْمُؤَلِّفَ حَاوَلَ أَنْ يَضَعُ تَعْلِيمًا جَدِيدًا فِي الثَّوْرَةِ الْإِفْرَنْسِيَّةِ.
We assume that the author is not trying to convey new knowledge in the French Revolution.

As previously said that France and Lebanon have a long history, even after the Ottoman Empire collapsed in World War I, then its territory was divided by British and French colonies. France has been interested in controlling the Lebanese region since 1860. History written in the book *A History of Modern Lebanon*, the defeat of the Ottoman Turks in the Russian-Ottoman war of 1877 revived hopes of independence in Mount Lebanon. But at that time Paris and London were beginning to envision the dissolution of the Ottoman Empire, and their common interests were primarily focused on a comprehensive strategy for

the entire region. At the request of Paris, the French military attaché in Beirut drew up plans for a military intervention in Syria and Palestine using the Lebanese coast and Mount Lebanon as a 'fortress' and 'bridge' for the occupation of Hawran and the port of Hayfa. By 1902 advisers to the French prime minister Poincaré had envisioned a direct French military occupation of Mount Lebanon, or, at least, French support for the maronites to create a 'small, free, industrious and loyal France'. From this history, France's position over Lebanon gave rise to a conspiracy based on the different perspectives described by Carlyle and Amin Ar-Rayhani. In his essay, Amin Ar-Rayhani criticized Carlyle a lot on the basis of historical reduction. Amin Ar-Rayhani did not specifically mention the history of Lebanon and France as the researchers explained above, but this history sparked Amin Ar-Rayhani to be more critical in his essay on Carlyle, because as someone who has a high nationalist spirit, Amin Ar-Rayhani cannot accept that France is only seen from the positive side. According to him, a historian must be able to explain in detail what incidents occurred in his book, so that readers can see and evaluate broadly without bias. . Amin Ar-Rayhani also frequently discussed the French government itself which was damaged by the corruption of those in power. The following are some of Amin Ar-Rayhani's essays that are relevant to the Conspirational Coup d'Etat revolution:

وَهَلْ دَعْوَةُ الْإِفْرَنْسِيِّسِ يَا تُرَى خَالِيَةً مِنَ الْحَقِيقَةِ وَهَلِ الثُّورَةُ بِدَائِهَا نَهْضَةٌ فَاسِدَةٌ مُضَلَّلَةٌ،
Do you think Francis' preaching overrides the truth? and was the revolution itself a corrupt and misleading renaissance?

Francis is a religious order founded by the Catholic Church at that time, which was founded by Francis of Assisi, his group is called the Franciscans or minority. The Catholic Church at that time was very influential for France. The above passage is considered as a question from Amin Ar-Rayhani, whether the church is expressing the right thing for the sake of revolution against its people, or is it just a discourse that ultimately undermines the essence of the word revolution itself.

وَكَيْفَ يَتَمَلَّصُ الْكَاتِبُ الْفَاتِرُ الْمُسَكِّكُ مِنْ لَوْمِ النَّاسِ الَّذِينَ حَارَبُوا الثُّورَةَ أَوْ نَصَرُوهَا وَبَعْضُ بَنِيهِمْ وَأَحْفَادِهِمْ لَمْ يَزَالُوا حَتَّى يَوْمِنَا هَذَا يُقَاوِمُونَ نَتَائِجَهَا وَبَعْضُهُمْ يَنْصُرُونَهَا،
And how did this dispassionate and skeptical writer get away with blaming those who fought against the revolution or aided it, and some of their children and grandchildren still today reject its results, even though some of them support it.

Amin Ar-Rayhani stressed even more about Carlyle who was very seen as siding with the government. Even though it can be said that the impact of the French Revolution itself was not only positive, but there were other negative things. The government that instantly changed from an absolute monarchy to a republic, of course, made the people of the government need to adapt and maybe still stick to their habits, namely corruption, wallowing in the wealth of their people; then expressed again by Amin Ar-Rayhani in the sentences below:

فَلَوْ كَانَتْ فَاسِدَةٌ عَلَى الْإِطْلَاقِ لَأَمَحَتْ آثَارَهَا بَعْدَ مِئَةِ سَنَةٍ مِنَ الزَّمَانِ.
If it is really corrupt, the traces will disappear after a hundred years.

The corrupt government still exists and if it is truly corrupt then the traces of its tyranny will continue to exist and become history in the future.

نَحْنُ مِنَ الَّذِينَ قَالُوا بَعْدَ الْإِكْتِرَاتِ فِي بَعْضِ الْمَسَائِلِ الدِّيْنِيَّةِ الَّتِي لَا تُؤَلِّدُ إِلَّا النُّزَاعَ وَالشُّقَاقَ،
We are beside those who are concerned about some religious issues which only give rise to conflict and strife.

وَلَكِنَّ الْوَقْتَ لَمْ يَحِنْ لِنَبْذِ الْحَمَاسَةِ السِّيَاسِيَّةِ وَالْغَيْرَةِ الْقَوْمِيَّةِ،
But this is not the time to give up the spirit of politics and nationalism.

In the two passages above, Amin Ar-Rayhani expresses his concern for the common people who are fighting for equality that has been taken away by the authorities, such as the aristocrats, clergy, and the bourgeoisie. In the sentence "Religion that only creates conflict and strife" there is a separate relation to the privileges received by the Catholic Church. After the revolution, this right was revoked, so the clergy were under the state, as civil servants.

فَالْمَرْءُ الَّذِي لَا يَكْتَرِثُ لِأُمُورِ حُكُومَتِهِ يُعَدُّ خَامِلًا وَالكَاتِبُ الَّذِي لَا يَجِدُ خَيْرًا فِي أَيِّ نَوْعٍ مِنَ
الْحُكُومَاتِ يُعَدُّ فَوْضُويًّا.

A person who does not care about the affairs of his government is considered apathetic and a writer who finds no good in his government is considered an anarchist.

إِنَّ عَدَدًا مِنَ النَّاسِ يَنْتَسِبُونَ إِلَى بِلَادِ تَدْعَى فَرَنْسَا قَامُوا فِي وَقْتِ مِنَ الزَّمَنِ فَهَاجُوا وَمَاجُوا
وَحَدَّثَ بَيْنَهُمْ شَغَبٌ عَظِيمٌ وَقِتَالٌ مِنْ أَجْلِ قَوَانِينٍ وَنِظَامَاتٍ سِيَاسِيَّةٍ جَمَعُوهَا فَلَقَّبُوهَا
بِالقَانُونِ الْأَسَاسِيِّ،

A number of people who came from a country called France rose at one point in time, so they moved and migrated, and there was great unrest among them and they fought for the laws and the political system that they put together, so they called it Basic Law.

وَمِنْ ثَمَّ أَهْلَكَ بَعْضُهُمْ بَعْضًا وَحَتَمُوا الْقَانُونَ بِدِمَائِهِمْ وَعَادَتِ الْأَشْيَاءُ إِلَى عَالَمِ النُّسْيَانِ إِلَى
ظُلُمَاتِ الرِّوَالِ.

Then they annihilated each other and passed laws with their blood, and things returned to the annihilated realm of the darkness of mortality.

فَلَوْ وُلِدَ نَابِلْيُونُ فِي بِلَادِ الصِّينِ مَثَلًا وَعَاشَ فِيهَا لَمَّا كُنَّا نَعْرِفُهُ الْآنَ،

If Napoleon were born and lived in China, we would not know him today.

وَرَبَّ قَائِلٍ: لَوْ وُلِدَ نَابِلْيُونُ هُنَاكَ هَلْ كَانَتْ حَصَلَتْ فَرَنْسَا عَلَى الْمَجْدِ الَّذِي أَكْسَبَهَا إِيَّاهُ؟ أَجِيبَ
بِالْإِيجَابِ؛ إِذْ لَوْ لَمْ يُؤَلِّدْ نَابِلْيُونُ فِيهَا لَنَشَأَ غَيْرُهُ،

And God said: If Napoleon were born there, would France receive the glory it has earned? I answered emphatically; if he is not born, then another Napoleon will be present.

وَهَذَا مَا يَجْعَلُنِي شَدِيدَ التَّمَسُّكِ بِمَا يُدْعَى نَامُوسَ التَّرْقِي الدَّائِمِ الَّذِي يَقْضِي بِوُجُودِ رَجُلٍ عَظِيمٍ
كُلَّ فِتْرَةٍ مِنَ الزَّمَنِ لِتَأْيِيدِ هَذَا النَّامُوسِ وَتَعْرِيزِهِ.

This is why I am so fixated on what will develop, which requires that there are great people at every period of time to support and judge this law.

The presence of Napoleon Bonaparte is described as a blessing for the common people in France, he is a power-breaker who comes from the lower classes, namely a family of farmers. At that time many generals who had full power were executed and this gave Napoleon the opportunity to sit in power along with his people.

The meaning of revolution for Amin Ar-Rayhani in this first essay is that revolution can be said to be a change if the country as a whole is already in a state of peace, peace here does not mean there should not be the slightest conflict, but good change that starts with the government and gives peace to its people.

فَلَا تَمُوتُ حُكُومَةٌ بِسَلَامٍ وَلَا تَنْشَأُ حُكُومَةٌ بِسَلَامٍ.

Governments do not die in peace, and governments are not born in peace.

According to him, France at that time still could not be said to be a revolution because the people were still living in misery under the luxury of their government, as in the following fragments of the essay:

هَلِ الْمَلِكِيَّةُ لَازِمَةٌ نَافِعَةٌ لِلنَّاسِ، كَلَّا، إِنَّهَا مَبْنِيَّةٌ عَلَى أَسَاسٍ فَاسِدٍ، هَلِ الْجُمْهُورِيَّةُ أَصْلَحُ مِنْهَا، كَلَّا، فَهِيَ قَدْ نَشَأَتْ مِنَ الظُّلْمَةِ وَبَشِيَدَتِ عَلَى جُنُثِ الْمَلَائِكِينَ مِنَ الْعِبَادِ، إِنِّي إِذَا بِالْفَوْضَى، هَذِي هِيَ نَتِيجَةُ فَلَسَفَةِ غَيْرِ الْمُتَحَرِّينَ مِنَ الْمُؤَرِّخِينَ.

Is monarchy a useful necessity for the people? no, it is built on a corrupt foundation. Is the republic reformed? no, it arose from the darkness and was built on the corpses of millions, then for us is chaos, it is the result of the impartial philosophy of the historian

أَمَّا التَّنْذِيدُ بِرِجَالِ الثَّوْرَةِ،

As for criticizing the revolutionaries

وَالِإِسْتِيَاءُ مِنَ النَّهْضَةِ بِجُمْلَتِهَا،

dissatisfaction with the Renaissance as a whole,

وَالنُّفُورُ مِنْ هَوْلِهَا وَالْفِرَارُ مِنْ نَارِهَا الْمَحْرَقَةِ الْمُنِيرَةِ؛ فَهَذِهِ ذُنُوبٌ لَا تُعْتَفَرُ لِلْمُؤَرِّخِ إِذَا إِقْتَرَفَهَا،
Flee from misery or from interest and free yourself from the painful fire of burning light; It is an unforgivable sin if historians commit it.

فَالطِّفْلُ يُوَلَدُ فِي الْأَلَمِ وَالْعَذَابِ وَالْجُمْهُورِيَّاتُ تَنْشَأُ فِي الثَّوَرَاتِ وَالْحُرُوبِ.

A child is born in pain and suffering, and a republic is born in revolution and war.

الْأُمُّ تَتَأَلَّمُ سَاعَةَ الْوِلَادَةِ وَكَذَلِكَ الْأُمَّةُ،

The mother suffers at birth, so does a nation.

يُمُوتُ الْإِنْسَانُ وَالْعَذَابُ مُلَازِمُهُ، وَيُوَلَدُ الطِّفْلُ وَالْأَلَمُ حَلِيفُهُ، وَكَذَلِكَ الْحُكُومَاتُ بِأَنْوَاعِهَا وَالْأُمَمَ.

Man dies, and suffering accompanies him, and a child is born, with pain as his ally, and so do the governments of all races and nations.

Amin Ar-Rayhani stands beside the people, defends and voices the hearts of the people with his works. Even though this Lebanese-American writer has entered the world of government which can make him pro-government and indifferent to the people, he prefers

to be with the people with his works, especially in his critical essay on Carlyle which according to him is more concerned with the worship of the on.

4.2 Second Essay: *Ats-Tsauratu Al-Haqiqiyatu* (The Real Revolution)

As the title suggests, the contents of this essay describe the real revolution according to Amin Ar-Rayhani's view. This essay is included in the narrative essay, because the essay writing is structured about a revolutionary view according to Amin Ar-Rayhani. This essay begins by mentioning his identity as an Arab, explaining the actual revolution, and examples of the revolution he is referring to. Just like the first essay, this second essay also belongs to the type of Conspirational Coup de'Etat theory.

The reason is because this essay tells about the revolution of a nationalist, namely Amin Ar-Rayhani. His movement is the same as Nasser's, so his writing can be categorized as a Conspirational Coup de'Etat. The difference between Nasser and Amin Ar-Rayhani is seen from the form of action; if Nasser has an action that directly moves and is directly involved in society by forming the United Arab Republic, Amin Ar-Rayhani has an action set forth in a literary work. Amin Ar-Rayhani's works can be said as one form of his struggle as a revolutionary. Not only through writing, Amin Ar-Rayhani also expressed his thoughts through his speech. One of the speeches he immortalized in the first volume of his book *Ar-Rayhaniyyāt*, namely *The Spirit of Revolution in Beirut* on May 17, 1913. If Nasser built his revolution with the United Arab Republic, then Amin Ar-Rayhani built a revolution with his literary works and hopes from his writings, the readers are more open about the true meaning of revolution.

As previously explained, this essay begins with an expression of Amin Ar-Rayhani's identity as an Arab. Amin Ar-Rayhani wrote with great pride in his nationality, a nationalist and revolutionary who has high hopes for his nation. This pride can be seen in excerpts from his essay, such as:

أَنَا عَرَبِيٌّ شَرْقِيٌّ تَوْرُوِيٌّ، عَرَبِيٌّ اللِّسَانِ، شَرْقِيٌّ الرُّوحِ، تَوْرُوِيٌّ الْمَبْدَأِ.

I am an Eastern revolutionary, a native Arabic speaker, an Eastern soul, a principled revolutionary.

عَرَبِيٌّ لَا يَكْرَهُ التُّرْكَ، وَشَرْقِيٌّ لَا يَزُدُّرِي الْعَرَبَ، وَتَوْرُوِيٌّ تَهْمُهُ الْكَعْبَةُ مَثَلًا أَكْثَرَ مِمَّا يُهْمُهُ الدُّسْتُورُ.

An Arab who doesn't hate the Turks, an Easterner who doesn't hate the West, and a revolutionary who can care more about the Kaaba than the constitution.

أَنَا تَوْرُوِيٌّ رُوْحِيٌّ وَإِخْوَانِيٌّ — وَإِنْ قَلَّ عَدَدُهُمْ — كَثُرُونَ، وَسِلَاحُنَا مِنَ اللَّهِ لَا مِنْ مَعَامِلِ أُوْرُوبَا،

I am a spiritual revolutionary along with my compatriots and even if there are few or many of them, our weapons come from God, not from European factories.

سِلَاحُنَا كَلِمَةٌ نَقُولُهَا، رَأْيٌ نُبْدِيهِ، بَذْرَةٌ نُرْزَعُهَا فِي قُلُوبِ النَّاسِ.

Our weapons are the sentences we speak, the opinions we express, the seeds we sow in people's hearts.

أَنَا عَرَبِيٌّ جِنْسِيَّتِي عَلَى لِسَانِي وَفِي وَجْهِِي وَطِي أَضْلَعِي،

I am Arab, my nationality is in my mouth, my face and my ribs.

أَنَا عَرَبِيٌّ، زَمَلُ الْبَادِيَةِ عَزِيزٌ عِنْدِي كَدَمُ أَبْنَائِهَا وَسَيِّئَاتِ الْعَرَبِ أَجْمَلُ فِي نَظْرِي مِنْ حَسَنَاتِ
عَبِيدِ التَّمَدُّنِ،

*I am an Arab, who loves the sands of the desert, the blood of his sons, and
for me the evils of the Arab nation are more beautiful than the good deeds
of urban slaves.*

أَنَا عَرَبِيٌّ، مَاضِي بِلَادِي حَيٌّ فِي فُؤَادِي وَمُسْتَقْبَلُهَا نُورٌ مِنْ أَنْوَارِ إِيمَانِي،

*I am Arab, my country's past lives on in my heart, and its future is the light
of the light of my faith.*

أَنَا عَرَبِيٌّ أَحْلُمُ بِأَحْيَاءِ مَجْدِ الْعَرَبِ — فِي ظِلِّ الدُّسْتُورِ كَانَ أَوْ فِي ظِلِّ أَعْدَائِهِ — لَا فَرْقَ عِنْدِي،
*I am an Arab who dreams of reviving the glory of the Arab people, whether
under the constitution or under its enemies, it makes no difference to me.*

Amin Ar-Rayhani's great pride as an Arab nation is expressed through this essay, and in his sentence, Amin Ar-Rayhani optimistically said that the revolution he conveyed was not a revolution carried out by force, the revolution that Amin Ar-Rayhani wanted was a revolution, holy message that is conveyed with a calm heart, with faith and in the strength given by God. Amin Ar-Rayhani also states that he embraces the Turkish nation like brothers, there is no hatred even though it is known from history that Turkey and Lebanon have had quite a long upheaval.

Amin Ar-Rayhani also gave an example of turmoil in Türkiye and Lebanon. In accordance with its history, Lebanon has always been under foreign rule, one of which was the Ottoman Turks who occupied Lebanon from 1516-1916 AD. The Lebanese region began to be divided erratically at the end of the Ottoman rule. In 1860, after the Civil War, the Ottomans and European nations made an agreement to create a special province of Mount Lebanon on a plateau overlooking the Mediterranean sea to the west, and the Biqa Valley to the east. Several other strategic areas with ports, such as Tire, Sidon, Beirut and Tripoli were not included in the Mount Lebanon area because the Ottoman Turks still wanted to control the coastal area which in the end made the Mount Lebanon area cut off from the sea (Rogan, 2011: 302).

أَنَا عَرَبِيٌّ حُرٌّ، وَلَيْسَتْ حُرِّيَّتِي مِنْ فَضْلِ الدُّسْتُورِ وَلَا مِنْ مَكَارِمِ إِخْوَانِي الْأَتْرَاكِ، حُرِّيَّتِي مِنَ اللَّهِ،
وَإِذَا فَهَدْتَهَا فَأَنَا الْمَسْئُولُ فِي ذَلِكَ لَا الْحُكُومَةُ.

*I am a free Arab nation, and my freedom is not due to the constitution or
from the honor of my Turkish brothers. My freedom comes from God, and if
I lose it, I am responsible for it, not the government.*

فَهِی مُهْلِكَةٌ لِلتُّرْكِ وَاللَّعَرَبِ،

Then it is fatal for the Turks and Arabs.

هِيَ نُورَةٌ أَحْقَادِ جِنْسِيَّةٍ وَأَعْرَاضِ سِيَاسِيَّةٍ،

That's what revolution is about hate and political effects.

فَرِيقٌ فِيهَا سِلَاحُهُ الْأَتْرَةُ وَفَرِيقٌ سِلَاحُهُ الْجَهْلُ،

A group armed with greed and stupidity.

The massacre on Mount Lebanon occurred during the 1860 Civil War carried out by the Druze against Christians, then there was a large-scale intervention from European countries. After the agreement to create a special province on Mount Lebanon between the Ottoman Turks and Europeans, Mount Lebanon was organized into a special government under the Ottoman Turks. During World War I, Mount Lebanon experienced a severe famine with the cause of the forced military conscription program against the Lebanese population to participate in World War I which caused a high population death rate (Rogan, 2011: 301). Then, written in his essay on the search for justice and Turkish policies, namely:

وَنَرَى الْعَرَبَ وَرُؤَسَاءَهُمْ حَامِلِينَ عَلَى الدُّسْتُورِ بِاسْمِ الْخِلَافَةِ وَالِدِّينِ،

We see Arabs and their leaders clinging to the constitution in the name of caliphate and religion.

فَأَيْنَ الْعَدْلُ إِذَا فِي سِيَاسَةِ التُّرْكِ وَأَيْنَ الْعَقْلُ فِي ثَوْرَةِ الْعَرَبِ؟

Where, then, is the justice in Turkish policy, and where is the reason in the Arab revolutions?

لَا — وَرَبِّي — إِنَّ الْحَقَّ فِي هَذِهِ الْفِتْنَةِ مُحْتَجِبٌ إِحْتِجَابَ الشَّمْسِ إِذَا كَانَ الرِّوَابُ وَالْأَعاصِيرُ،
No, my Lord, the truth in this sedition is veiled in the sun and in the storm.

وَمَهْمَا كَانَتْ نَتِيجَتُهَا فَلَا يَسْتَقِيمُ الْأَمْرُ وَيُمَهِّدُ سَبِيلَ الثَّوْرَةِ الْحَقِيقِيَّةِ — أَوْ بِالْحَرْبِ الْإِنْقِلَابِ الْعَظِيمِ — إِلَّا إِذَا أَصْلَحَ التُّرْكُ سِيَاسَتَهُمْ وَفَهَمَ الْعَرَبُ دِينَهُمْ.

Whatever the outcome, this issue will not be straightened out and pave the way for a real revolution, or rather a great revolution; unless the Turks reform their politics and the Arabs understand their religion.

Amin Ar-Rayhani wrote an explanation of the true meaning of revolution in his second essay as excerpts from the essay below:

أَنَا ثَوْرُوِيٌّ أَوْ قَفُ حَيَاتِي لِثَوْرَةٍ سَلْمِيَّةٍ حَقِيقِيَّةٍ لَا لِثَوْرَةٍ كَاذِبَةٍ سِيَاسِيَّةٍ،

I am a revolutionary who has dedicated my life to real peaceful revolutions, not to fake political revolutions.

أَدْعُو النَّاسَ إِلَى ثَوْرَةٍ أَفْكَارٍ وَأَخْلَاقٍ وَآدَابٍ وَأَدْيَانٍ،

I invite people to a revolution in ideas, morals, manners and religion.

It has previously been said that Amin Ar-Rayhani hopes that the revolution will proceed peacefully, without political intrigue in it. Because if the revolution is based on the interests of each party, then the bad history will repeat itself, the things that were previously the reason for the revolution will be repeated. His revolution was based on a new idea, morals, manners and religion. If the four are not separated, then a peaceful revolution will materialize.

أَقُولُ وَحَقًّا مَا أَقُولُ: إِنَّ إِصْلَاحَ السَّرَّقِ وَالسَّرْقِيِّينَ يَتَوَقَّفُ عَلَى مُقَدِّمَتَيْنِ جَوْهَرِيَّتَيْنِ بَدُونِهِمَا تَظَلُّ نَهْضَاتُنَا مِنْهَا هَضَاتٌ غَايَتُهَا السِّيَادَةُ وَالْإِثْرَاءُ،

I say and I really say: Eastern reform and Eastern nations depend on two important premises, without which our renaissance will remain an opposition whose goal is supremacy and former sovereignty.

إِن فِي تَصْفِيَةِ الدِّينِ وَفِي التَّفْرِيقِ بَيْنَهُ وَبَيْنَ السِّيَاسَةِ مُقَدِّمَتَيْنِ جَوْهَرِيَّتَيْنِ لِلِإِصْلَاحِ الْحَقِيقِيِّ
الَّذِي يَبْتَدِي فِي وَفِيكَ أَيُّهَا الْقَارِئُ،

Purifying religion and distinguishing it from politics are two important premises for true reform that begins with you and me, dear reader.

أَصْلِحُوا الْحَيَاةَ فِي الْبَيْتِ وَفِي الْمَدَارِسِ وَفِي الْمَعَابِدِ تَصْلُحِ الْحُكُومَةُ،

Reforming life at home, at school, and in places of worship, reforming government,

هِيَ الَّتِي تَبْتَدِي فِي الْبَيْتِ، وَفِي الْحَرِيمِ، وَفِي الْمَدَارِسِ وَالْمَعَابِدِ.

The revolution starts from home, women, schools and places of worship.

لِيُصْلِحَ كُلُّ فَرْدٍ نَفْسَهُ فَيُصْلِحِ الْمَجْمُوعَ.

In order for each individual to improve himself, it will make an improvement as a whole.

Learning from France's history, uniting religion with politics is not a good thing. If politics has touched religion then there must be an interest in it that makes the essence of religious people disappear. Amin Ar-Rayhani also states that reform can be started from oneself and small places, then move towards a government that will make a change in its entirety, which is stated in the essay fragment below:

هِيَ الَّتِي تَنْشُرُ رَايَةَ الْعِلْمِ الصَّحِيحِ فِي مَعَاهِدِ التَّعْلِيمِ وَرَايَةَ الْحَقِّ فِي دَوَائِرِ الْحُكُومَةِ،

It is that which propagates the banner of authentic science in educational institutions and the banner of truth in government departments.

هِيَ الَّتِي نُفَادِي مِنْ أَجْلِهَا بِأَرْوَاحِ أَحْرَارٍ لَا غَرَضَ لَهُمْ فِي تَعَشُّقِ الْحُرِّيَّةِ غَيْرِ تَعْمِيمِ نِعْمَائِهَا بَيْنَ الشُّعُوبِ.

For that we run away with free souls who have no goal in worshiping freedom other than spreading happiness among people.

That a peaceful revolution will lead us to an original world of education and government that is far from tyranny. Finally freedom is in the grip and it is at that moment that happiness is spread to all the people who hope for freedom. Although it is certain that in the midst of this revolution, there are people who are still crazy about power and are trying to get it by any means, the power that is said is not just government power but also religious power.

أَمَّا هَذِهِ الثَّوَرَاتُ السِّيَاسِيَّةُ الَّتِي يُضْرَمُ نَارُهَا أَصْحَابُ الْأَطْمَاعِ وَالسِّيَادَةِ وَيَشُنُّ غَارَاتِهَا دُؤُورُ الرِّعَامَةِ الدِّينِيَّةِ ؛ فَلَا خَيْرَ فِيهَا لِأَحَدٍ مِنَ النَّاسِ.

As for this political revolution, it was ignited by those with greed and sovereignty, and attacks by those with religious power; It's of no use to any people.

الثَّوْرَةُ الْحَقِيقِيَّةُ، أَوْ بِالْحَرِيِّ الْإِنْقِلَابُ الْعَظِيمُ هُوَ الَّذِي يُسَاعِدُ فِي إِزْتِقَاءِ الْأَشْيَاءِ وَالْحَيَاةِ مِمَّا هِيَ إِلَى مَا يَنْبَغِي أَنْ تَكُونَ.

The real revolution, or rather the great revolution, is that which helps to elevate things and life from what they are to what they should be.

مَثَلُ هَذَا الْإِنْقِلَابِ يُصْلِحُ حَالَ التُّرْكِ وَيُصْلِحُ حَالَ الْعَرَبِ، بَلْ يُصْلِحُ الشَّرْقَ كُلَّهُ وَالشَّرْقِيِّينَ.
Such a coup would reform the condition of Türkiye and the condition of the Arab nation. Instead, it reformed the entire Eastern world and Eastern nations.

The true meaning of revolution for Amin Ar-Rayhani is how a country, its people and also its government can help elevate things and even life from what it is to what it should be. Like the example of education discussed by Amin Ar-Rayhani, education in a country should be formed as much as possible, not just to provide knowledge, but also with all the facilities. Amin Ar-Rayhani also reveals that revolutions come from small things, such as education and especially from oneself; the encouragement of change from oneself is very important in a revolution, because if there is no encouragement, then there will be no further movement to advance changes that have been announced.

5. Conclusion

The two essays are in line with the theory of the Conspirational Coup de'Etat, namely the planned employment of a small elite who are disfellowshipped by oligarchic and sectarian ideology. This theory means the expression of small people to the elite (government), and the example that Chalmers Johnson describes from this theory is one of the phenomena of the Nasser movement in Egypt, and the most visible similarity of Amin Ar-Rayhani and Nasser is in terms of nationality; both are the same -Equally Middle Eastern. Having the same thoughts of nationalism makes both of them fight for the same revolution for the same destiny; both of them have been colonized by France. Therefore, the meaning of revolution expressed by Amin Ar-Rayhani is an expression from small parties to large parties in the hope that this expression can make a change.

With the same theory, this does not make the type of essay the same. The types of essays of the two are different, the first essay is included in the type of argumentation essay because it contains a criticism of Carlyle which he includes as a spice of argumentation with his sharp sentences. Meanwhile, the second essay can be said to be more of a narrative, because in it he describes it sequentially, mentions his identity, then his thoughts, and examples of his thoughts.

Amin Ar-Rayhani succeeds in expressing the meaning of revolution in his two essays, because according to the researchers both of his essays are written in a clear, firm and easy to understand manner, without any double meanings in them, as if Amin Ar-Rayhani wants to explain the meaning of revolution, he would immediately state *ats -tsauratu hiya* as a "revolution". This is very important for the readers of his essays, because readers are of a general nature. Writing in a straightforward manner has become a necessity so that the intent of his essays can be well received. The revolution seems heavy and difficult, but Amin Ar-Rayhani is able to package the revolution in simple writing and still with beauty in it as a literary work.

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