

Intercultural Reconciliation in Ameen Rihani's The Book of Khalid: A Diaspora Study

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Abstract: In a world of growing ethnic conflicts and extremist movements, the call for human values as cultural dialogue with an attitude of tolerance and reconciliation becomes ever more indispensable or crucial in the present times. This research shows the experience of displacement as a strong source of intercultural reconciliation between the East and the West in Ameen Fares Rihani's *The Book of Khalid* (1911) which stands very first between the Arab-American literary traditions. This research is an endeavour to identify the author's concern for reconciling the culture and values of the East and the West. It explores how the author has tried to reconcile two disparate cultures more than almost any other writer of the time. It also examines the protagonist, Khalid's migrant experiences in America, where he considers its strengths and weaknesses during a stay of several years, returns back to Lebanon and develops his ideas that engage the Arab-American public directly and to the world at large. This is diaspora study and deals with the diasporic beliefs and concerns. The diaspora theory serves as a conceptual framework for analyzing this stance of intercultural reconciliation with migrant experience. Under the umbrella of diasporic experience, this study explores the intercultural reconciliation with positive attitude of tolerance that is so unavoidable in the ongoing unrest scenario to the world at large.

Keywords: Migrant, Experience, Intercultural, Reconciliation, Dialogue, Tolerance.

1. INTRODUCTION

There are a few words that are utilized and there is a variety in their implications. Diaspora is one of these words with brimming with obscure or questionable significance as we are talking today of "*Cultural Diasporas*" (Cohen), of "*Fear Diasporas*" (Appadurai), of "*Virtual Diasporas*," and so forth. The word, diaspora depends upon an interpretation of the Hebrew word, *Galut*. It depends upon *speiro* or *speria* (scattering or sow or dispersal) and the relational word *dia* (over or through). It is a Greek word once used to depict Jewish, Greek and Armenian scatterings. Thus, in the Ancient Greece, the word alludes to movement and colonization; and a few researchers frequently portray it as an "*Classic Diasporas*". The words as haven seekers, displaced people, ousted, constrained vagrants, settlers, ostracized, visitor laborers, exchanging groups and ethnic groups of different sorts are portrayed as in diaspora or as tokens of a solitary diaspora. A few researchers have attempted to hold a feeling of consistency to the word and have portrayed as extended to the point of potential insignificance. As a term/concept, it is not a recent one. In Hebrew, "*the term initially referred to the setting of colonies of Jews outside Palestine after the Babylonian exile and has assumed a more general connotation of people settled away from their ancestral homelands*" (Shuval, 2003). The term diaspora is derived from the Greek *diaspeirein*, signifying "*dispersal or diffusing of seeds*". As in the New Webster's Dictionary and Thesaurus of English dialect: "*the dispersed Jews after the Babylonian Captivity; their dispersion*" (New Webster's Dictionary, 1993, p. 264).

The 21st century is known as the century of the diasporas or transient individuals. When the new century is rolled over, there are more provincial and universal vagrants than any other time in recent memory in written history. Today, there are more than one billion transients over the world and it is a direct result of progress in the global atmosphere and connection as socio-cultural, religious, ecological, economic and political precariousness. Today, the figure of the vagrant uncovered an imperative truth: social change or development has not dependably been predicated on the social rejection of transients. This contemporary circumstance permits us to take a gander at what has beforehand been darkened and what is need to refigure the diasporas and their vagrant encounters that have dependably been the genuine intention power of progress in social history and now we are in a position to remember this. This research highlights today's pivotal world occasions and the quest for worldwide peace and social exchange, Rihani's common vision of advancement, liberal majority rules system and the Arab-Western shared appreciation are the adjusting counterpoints to the obscurantism of both ideological devotion and the "clash of civilizations" paradigm. It also examines that Rihani's life experiences in Lebanon and USA, his extensive travels in the Arab world and Europe, his socio-political thought and activities within the context of the current post- and neo-colonial discourses.

The Book of Khalid is a novel formed amid a visit in the mountains of Lebanon and is thought to be the main English-language novel by the first Arab-American penman in English. It appears to be surprisingly significant to the primary issues of the East and the west, today. It is the tale of two Lebanese companions who move to New York. The protagonist of the novel, Khalid, starts his new life selling religious knickknacks. He embraces a "Bohemian" way of life, yet rejects America's consumerism and comes back to Lebanon to discover otherworldly fulfillment. The book offers imperative bits of knowledge into the many-sided quality of Arab-American relations.

The novel, which is strongly self-portraying as Rihani himself moved as a kid, recounts the account of two young men, Khalid and Shakib, from Baalbek in Lebanon (at the time a territory of the Ottoman Empire). They move to the United States, dropping by boat through Ellis Island with every one of the challenges of the foreigner. The young fellows relocate to the little Syria people group of Lower Manhattan close Battery Park and take part in an average Arab routine of the day to procure a living in America: they offer knickknacks and fake religious things from the Holy Land all through the city. Inevitably, Khalid moves in the opposite direction of the retail business which completely involves Shakib the poet. Khalid demolishes his whole stock at a certain point, and submerges himself in Western writing and in the eccentric New York scholarly social orders.

Be that as it may, the fascination of these "Bohemian" interests soon winds down. Khalid is offered a position as a functionary and superintendent for the Arab people group in the city government, and he turns his energies to gathering legislative issues. His emphasis on good respectability makes conflict with his bosses, in any case and Khalid ends up in a correctional facility for ten days accused of abuse of open assets. After Shakib secures his discharge, the two choose to come back to Lebanon, which lamentably for Khalid, requires offering stock in the city again to win cash to pay for the trek.

Back in Lebanon, Khalid's free thinking keeps on making issues for the young fellow. He infuriates Maronite pastors in his local city by declining to go to chapel administrations and by spreading shocking thoughts. His solicitation to wed his young cousin Najma is denied by chapel pioneers and Khalid is banished. After Najma is influenced into wedding another man, Khalid retreats to the mountains to live in isolation. His willful outcast permits him the chance to intercede on nature and to set a developing acknowledgment that his heretical thoughts on the challenges confronted in his country, both political and social, network with quite a bit of what he experienced in America. Khalid starts going all through the Arab world as a self-portrayed voice for his kin on the significance of religious solidarity and exploratory advancement and on freedom from the Ottoman Empire. Along the way, Khalid meets an American Baha'i lady, Mrs. Gotfry, and they share profound talks on the inquiries of affection and religion.

At the point when Khalid talks in the Great Mosque in Damascus about religious convention and his perspectives on the West, uproar follows and Ottoman authorities arrange his capture. He escapes with Mrs. Gotfry and they join Shakib in Baalbek. Khalid reunites with the surrendered and sick Najma. Now with a youthful child and the all five characters escape to the Egyptian desert. Following a few cheerful months in the desert, Mrs. Gotfry and Shakib withdraw, abandoning Khalid and Najma. Before long, Najma's child Najid kicks the bucket all of a sudden; Najma backslides into her sickness and, in her sadness, tails him in death. This time, Khalid does not swing to Shakib for help; he vanishes.

2. LITERATURE REVIEW

Ameen Rihani (1876-1940) was a Lebanese Arab-American essayist, novelist, poet, scholarly person and political reformist. He was a noteworthy figure in the mahjar scholarly development created by Arab travelers in North America and is likewise thought to be the organizer of "Adab Al-Mahjar" (Immigrant Literature). He is the principal Arab who composed complete artistic works, either in Arabic or in English; and distributed in the US (New York). He became an American citizen in 1901.

Rihani is the establishing father of Arab-American writings. His initial English compositions stamp the start of a school of writing that is Arab in its worry, society and trademark, English in dialect and American in soul and stage. He is the principal Arab to compose English expositions, verses, books, short stories and travel narratives. He has distributed his works in US amid the initial four years of the 20th century. In this sense, he is the harbinger of American writings composed by surely understood Middle Eastern scholars. He has created handfuls scholarly works. His Arabic book of articles entitled *Ar-Rihaniyyaat* (1910) joins his major rational and social convictions and qualities that are reflected in his future works. This book focuses on Rihani as a questionable author making ready for innovation in Arabic writing and contemporary Arab thought.

As per Dunnavent (1991), Rihani's American instructions and readings of Western society affected his literary and scholarly profession. His family moved to United States for a superior living in 1888. At 12 years old he was sent to the Congregation School in New York City for 01 year, then, in 1889 was taken to help in the family's book shop. While working there for the following 04 years till 1893, he dedicated the greater part of his time for his readings. He got comfortable with Shakespeare, Rousseau, Victor Hugo, Washington Irving and Carlyle. In the later 02 years till 1895, he included Emerson, Whitman and Thoreau to the rundown. In 1895, at 19 years old, he joined a Visiting Stock Organization and assumed different parts including Hamlet and Macbeth. At that point, after the disappointment of the organization, he began law concentrate on in the New York Law School. A lung disease, in any case, interfered with this new heading. He came back to Lebanon in 1898 at the age of 22, where he showed English in the Congregation School. After 01 year, he returned back to New York City in 1899, he began adding to Arabic-language daily papers like *al-Hoda*, *al-Islah* and *al-Ayyam* where he expounded on social customs, religion and legislative issues in Lebanon. Later to that, he joined a few scholarly, masterful and political affiliations. In 1905, at the age of 29, he came back to Lebanon for the 05 year time span amid which he met with Arab scholars and writers. Amid this time, he likewise built up an enthusiasm for political activism chiefly with respect to the issue of Syria's autonomy from the Ottoman Empire.

Rihani expounded on a wide scope of themes like the Arabic Renaissance, political and social issues. He delivered 26 volumes in Arabic (poetry, short stories, literary criticism, history and political examination) and 29 in English (poetry, accumulation of articles, travel narratives, novels and translations of great Arabic poetry). The most recognized of his English compositions are his novel *The Book of Khalid* (1911) which impacted large portions of his successors like Gibran and Naimy and his translations of the 11th Century Arab artist Abu'l-Ala al-Ma'arri which showed up in *The Quatrains of Abu'l-Ala* (1903), then in an overhauled adaptation under the title *The Luzumiyat of Abu' l-Ala* (1918). Likewise prominent are his *A Chant of Mystics and different sonnets* (1921), his social and reformist expositions in *The Path of Vision* (1921), his travel trilogy *Ibn Saoud of Arabia: His kin and His Land* (1928), *Extremism and Reform* (1928) *Around the shores of Arabia* (1930) and *Arabian Peak and Desert: Travels in al-Yamen* (1930). Be that as it may, in the mid 1920's, he moved from his enchanted topics in *The Book of Khalid* and *A Chant of Mystics and Other Poems* towards a more political abstract methodology.

Among perusers of Arab-American writing, Rihani is undoubtedly known for being the father of prosaic poetry. Through his *Hutaf-ul-Awdiya* (Hymn of the Valleys), he was the primary Arab writer to acquaint free verse with the conventional Arabic lovely group, in spite of the fact that with less creative and passionate force than Gibran's lyrics. This new free verse style of poetry achieved his kindred Arab artists both in the US and the Arab East; and kept on affecting present day Arabic verse all through the 20th century. He had additionally an effect on the essay writing in modern Arabic which fabricated his notoriety for being a forward scholar and a visionary. Amid his lifetime, Arab-American writing picked up in flourishing and quality. By 1919, there were 09 Arabic-language daily papers, a large portion of them dailies, bolstered by 70,000 migrants. Nada Najjar pointed out that the, "*Arab American literature witnessed a more sophisticated stage in which writers were more familiar with Western thoughts*" (Najjar, 1999, p. 154).

Rihani, really, did not join his kindred authors for the 1920 development of *al-Rabitah-al-Qalamiyah* (The Pen Bond) while he was an individual from the 1916 arrangement. The researchers ascribe Rihani's withdrawal to his tension in regards to Syria's circumstance after World War I and his expanding contribution in the governmental issues. He kept on writing in English in any case, strikingly; his compositions were Arab in their way of life and issues. He built up his enthusiasm for "Pan-Arabism" and the circumstances in Palestine, while Gibran and Naimy proceeded with their supernatural content which concentrated on the creative and the melodious and went past this present reality. Nadeem Naimy told that Rihani's Arab nationalism was a "*departure from the mahjar (emigrant) literary tradition he himself initiated*" (Naimy, 1985, p. 30). Contrary to that, Najjar pointed out that his "*Arab nationalism actually fostered the literary path he had already taken*" (Najjar, 1999, p. 132). This appears to be predictable with Nash's contention that "*while maintaining his bi-cultural identity, Rihani, focused on Arab unity in a world where the Orient and Occident have a reciprocal relationship*" (Nash, 1998, p. 78). Rihani's Arab character was not a walled one in but rather had a widespread measurement. He enunciated the Middle Eastern issues to the Western figures and stayed unwavering to the reason for the East-West understanding; and also the freedom of Arabs from remote predominance. Bushrui states that Rihani "*firmlly believed in his country, Lebanon, and saw it in the context of the great Arab heritage, as he saw the Arab world in the wider context of the family of nations*" (Bushrui, 1990, p. 2).

This Western part of Rihani's works can be found in his initial compositions on political flexibility, religious reformation and freedom of thought in *A Treatise on the French Revolution, The Triple Alliance of the Animal Kingdom, The Muleteer and the Monk*. In these works, he offers one of the important investigations of customary society and the limits that are forced upon the human personality. He gives his very own case viewpoint underway of the visually impaired Arab poet. Abul-'Ala, whom Rihani sees as a truly Arab voice for reason, flexibility of thought and resilience predicated upon humanism and doubt. Indeed, even new components would soon enter Rihani's field of interest, yet his idea of humanistic universalism with toleration stays consistent. In his exposition, *Extremism and Reform*, he attests religion yet censures and denounces each structure on denominationalism or sectarianism as; "*small human thought which removes itself from the greater circle of humanity, so it rarely gives credit to anyone other than its sons and rarely wishes well to anyone other than its sons*" (Rihani, 1928, pp. 56-57). He also declares that "*tolerance, even if you did not benefit from it, is better than fanaticism, even if you profited from it*" (Rihani, 1928, p. 63).

Rihani can be named both a romantic dreamer and a realist. As a political investigator and lobbyist, he pushed the East-West seeing, especially a discourse of peace between the US and the Arabs; and worked for the freedom of Lebanon and Syria from the Turkish rule, as he was a rival of the Ottoman administration. He had so sharp information of both the East and the West and always discussed the ideals of both. In *The Path of Vision* (1921), for instance, he praised intercultural trades and stressed the East-West union that can bring together the soul of the East and the brain of the West. As indicated by Najjar, Rihani once said: "*the most highly developed being is neither European (including the Americans) nor Oriental, but rather he who partakes of the finer qualities of both*" (qtd. in Najjar, 1999, p. 133). He stayed dedicated to his Arab roots. He accommodated his Christian and Muslim-Arab foundation and had faith in a rich combination of the Christian and Muslim legacy, an amalgamation that rejects zeal and fanaticism. In his book, *Extremism and Reform*, he expresses his ideas as:

I want to live without hatred, to love without jealousy, to rise without arrogance, and to advance without delaying those who are beneath me or envying those who are above me. This is my norm, and the others may adopt a norm that suits them (Rihani, 1928, p. 74).

3. THEORETICAL FRAMEWORK AND METHODOLOGY

Research methodology of any study serves to illustrate the various procedures and the processes used by researcher to achieve the set aims and objectives of the study and to answer the research questions that have been devised in the 1st chapter. Hence, the 3rd chapter, containing the research methodology, provides details about the philosophy, approach and strategy on which the study is based along with illustrating the data analysis methods used by the researcher to study the specific issue under investigation. In this regard, the present study evaluates the perception of intercultural reconciliation with migrant experience in Ameen Rihani's *The Book of Khalid* through research method and approaches.

Brah's Concept of "Diaspora Space":

For Brah, there is a strong relationship between these two concepts, border and diaspora. The concept of diaspora assumes the idea of border and, ultimately, the concept of border "*as an arbitrary dividing line that is simultaneously social, cultural and psychic*" (Brah, 1996, p. 194) in its definition and also in its conceptualization "*as a political construct as well as analytical category*" (Brah, 1996, p. 16) summarizes the idea of diasporising processes. These two notions are closely interrelated to each other and construct the notion of politics of location and dislocation/displacement which further creates the concept of "diaspora space". According to her, the relationship between these notions of border and diaspora can be helpful in order to understand the experience of location and dislocation/displacement. But under this experience of location and dislocation/displacement which is an integral feature of diaspora and its positioning, there is lot of debates, contentions or contradictions between these two concepts regarding to the slippery position of diaspora. So, these contradictions emerge the notion of "*politics of location*" or "*locationality in contradiction*" that further creates a position of multi-axial "*locationality in contradiction*" or a "*positionality of dispersal in contradiction*" within gendered spaces. She puts up this notion as;

Out of these debates emerges the notion of a 'politics of location' as *locationality in contradiction*—that is, a positionality of dispersal; of simultaneous situatedness within gendered spaces of class, racism, ethnicity, sexuality, age; of movement across shifting cultural, religious and linguistic boundaries; of journeys across geographical and psychic borders (Brah, 1996, p. 201).

For Avtar Brah, the identity of all the people must be judged with respect to one area or location whether they are inhabitants, as she says, "*are constructed and represented as indigenous*" (Brah, 1996, p. 205) and diaspora or majority and minority communities. This identity should be based in the form of "fluidity and hybridity" (routes rather than roots). In other words, this notion of "fluidity and hybridity" creates cultural differences and can mingle different or hybrid people or communities into coherent whole with common concept of 'we' in one location for socio-political, economic and cultural changes, as she calls it "diaspora space". But she also points out that there should be an atmosphere of consensus, collaboration and equality among different communities. In this way, according to her, another one of the most challenging points is that we must not ignore the discourses of power which bring one group into the centre and make others on margin through logic of binary oppositions; and the politics of diaspora communities while promoting their possibilities. She gathers this concept of "diaspora space" in her book, *Cartographies of Diaspora*, as;

The concept of *diaspora space* is the intersectionality of diaspora, border and dis/location as a point of confluence of economic, political, cultural and psychic processes it is where multiple subject positions are juxtaposed, contested, proclaimed, or disavowed; where the permitted and the prohibited perpetually interrogate, and where the accepted and the transgressive imperceptibly mingle even while these syncretic forms may be disclaimed in the name of purity and tradition (Brah, 1996, p. 205).

As John McLeod says about Brah's viewpoint in his book *Beginning Postcolonialism*: "*It is important to understand that this (diaspora) space is not some kind of postmodern playground of 'anything goes', where all kinds of identities are equally valuable and available as if in a 'multicultural super market'*" (McLeod, 2000, p. 225).

Bhabha's Concept of "Border", "Border Lives" and "Porous Borders":

Homi K. Bhabha is often seen as a high priest of diaspora theory. In his book, *The location of culture* (1994), he discusses about the concepts of "border or beyond or in-between contrary homelands" and "border lives". Through this way, he points out the "in-between" or slippery position of migrants or diasporas which leads to them errant and impartial perceptions of the world. These perceptions create the new and dynamic ways of thinking about the identity of migrant and ultimately, these new ways make us to go beyond older and static models of identity such as national identity and the notion of 'rootedness'. These new ways of thinking about the migrant identity give a novel and remarkable way to diaspora theory. As, Homi K. Bhabha writes in his book, *The location of culture*, new and excited ways of thinking about identity born from "*the great history of the languages and landscapes of migration and Diaspora*" (Bhabha, 1994, p. 235).

According to Bhabha, borders are important thresholds, full of contradiction and ambivalence. For him, the borders are just significantly and arbitrary; and only political power is shifted from one nation to another one in an 'independence' situation, but the pedagogical wisdom, cultural values and traditions are transformed or transmitted from one locale to another one, which further create porous borders among cultures that are leaking into each other with criss-crossing supposed barriers in terms of cultural "fluidity and hybridity". So, these aspects give support to think the new ways and possibilities of diasporas. Borders join and separate at different places. The borders are the places of possibility and agency for new ideas. For Bhabha, diasporas or migrant people always lead a life of "*borders lives or in-between contrary homelands*". He says, living at the border or at the edge requires a new '*art of present*'. This depends upon embracing the contrary logic of the border and using it to rethink the dominant ways that we present things like history, identity and community. As he argues;

Being in the 'beyond', then, is to inhabit an intervening space, as any dictionary will tell you. But to dwell 'in the beyond' is also, as I have shown, to be part of a revolutionary time, a return to the present to redescribe our cultural contemporaneity; to reinscribe our human, historic commonality (Bhabha, 1994, p. 7).

For Bhabha, borders are intermediate location where one contemplates moving "beyond" a barrier. He defines; the "beyond" is "in-between" sight of transition;

the beyond is neither a new horizon, nor a living behind of the past...we find ourselves in the movement of transit where space and time cross to produce complex figures of difference and identity, past and present, inside and outside, inclusion and exclusion (Bhabha, 1994, p. 1).

He also says as; "*what is theoretically innovative, and politically crucial, is the need to think beyond narratives of originary and initial subjectivities and to focus on those moments of processes that are produced in the articulation of cultural differences*" (Bhabha, 1994, p. 1). The space and scope of the "beyond" is often described in terms of which focus on this transitory, "in-between" sense; such as 'liminal', 'interstitial' or 'hybrid'. Thus, in the quotation, the emphasis is on crossing or shuttling between opposed states. As, John McLeod describes Bhabha's concept in this way:

For Bhabha, the border is a place where conventional patterns of thoughts are disturbed and can be disrupted by the possibility of crossing. At the border, past and present, inside and outside no longer remain separated as binary opposites but instead commingle and conflicts. From this emerge new, shifting complex forms of representation that deny binary patterning. So, it is argued that *imaginative* border-crossings are as much a consequence of migration as *physical* crossing of borders (McLeod, 2000, p. 217).

Final Impression:

Brah also advocates Homi K. Bhabha's notion of "fluidity and hybridity" which leads to the cultural differences related to the theory of migrant or diaspora identity which further creates "diaspora space". On the other hand, Bhabha, in his book, *The location of culture* calls it "*cultural difference*" with "*pre-given cultural contents and customs*" (Bhabha, 1994, p. 34) which further creates porous borders among cultures that are leaking into each other with criss-crossing supposed barriers in terms of cultural "fluidity and hybridity" as for Brah, it is "diaspora space". Bhabha points out in chapter, "The Commitment to Theory" in his book, *The Location of Culture* as; "*Cultural interaction emerges only at the significant boundaries of cultures, where meanings and values are misread or signs are misappropriated*" (Bhabha, 1994, p. 34).

Hence, to cut the long story too short, the terms such as "diaspora space", "cultural difference", "cultural diversity", "pluralism" and "multiculturalism" are commonly used in these days for intermingling of different communities, cultures and their values. This thing further creates an environment of intercultural harmony and religious tolerance among different cultures in the world over. As, John McLeod describes this viewpoint in chapter "Diasporas Identities" in his book, *Beginning Postcolonialism*;

Phrases like 'cultural diversity', 'pluralism' and 'multiculturalism' are frequently used in these days to bear witness to the fact that Western countries like Britain and America have a variety of different diaspora communities whose values, cultural practices or religious beliefs differ from those of the majority. These terms would seem to depict Western nations as locations of tolerance, where all cultural practices are happily accommodated (McLeod, 2000, p. 227).

4. ANALYSIS AND DISCUSSION

In this research, the researcher represents *The Book of Khalid* is read as a strong source of intercultural reconciliation and assimilation by preserving the cultural values of Arab and America, the East and the West having diverse perspectives on the migrant experience in the historical backdrop of the United States. Presently, the researcher moves towards Ameen Rihani's *The Book of Khalid* to perceive how Rihani speaks to this migrant experience and comprehends the status of intercultural compromise in the diasporic scholars' perspective. Among this sort of writing, *The Book of Khalid* serves as a model since it delineates the extraordinary and positive experience of migration.

***The Book of Khalid* as a Call for Intercultural Reconciliation:**

The Book of Khalid is considered as a pioneer abstract work that prepares for Arab-American writing. It consolidates reality and fiction, the East and the West, mysticism and realism, the Arabs and the Americans, reasoning and writing, in a style of dialect where Arabic allegories and English dialect structures join for trying to make a theoretical line where both dialects can just about touch. Khalid, the protagonist of the novel, slides from Baalbek, from the foundations of the Cedars in Lebanon and relocates the distance to New York where he confronts every one of the disagreements of his Oriental delicate foundation and the brutality of the Occidental extreme reality. He longs for a virtual most prominent idealistic city, thinks about the perfect Empire; and searches for the Superman who joins inside himself the deep sense of being of the East, the craft of Europe, and the Science of America.

As indicated by a few researchers, this book is the establishment of another abstract pattern towards knowledge and prediction that tries to accommodate matter and soul, reason and confidence, together with the Orient and the Occident trying to elucidate the solidarity of religions and speak to the solidarity of the universe. The novel is thought to be semi-self-portraying. Numerous faultfinders relate Khalid to Rihani's self-awareness in America and his post-movement involvement in his country. In any case, the book has general measurements too as in it communicates all inclusive musings. It is really devoted and should be stressed to my brother "Man", my mother "Nature" and to my maker "God".

The focal subject of the novel is the endeavor to accommodate the way of life and estimations of the East and the West, an all inclusive point in Rihani's functions as his whole approach towards life and its undertakings. Khalid, the protagonist, thinks about continually the benefits and future predetermination of America which he interfaces with the Arab world in their own particular battles with the Ottoman Empire and with religious bigotry and strife. Like the writer himself, who has attempted to blend two particular societies maybe more than whatever other author of the time; same the case with the protagonist of the novel, Khalid, who undergoes the experience of America and considers its qualities and shortcomings amid his stay of quite a while, returns back and builds up his philosophical thoughts that connects with the Arab open specifically. He is persistently disappointed with America's realism and conflicting quest for its expressed goals, yet despite everything he trusts that America speaks to an effective and main impetus on the planet's future development; and that the Arab world can gain from its political standards, relative admiration for religion; and grasp of science and advancement. Despite of the fact that these expressions result in his own particular abuse, he rises as a present day prophet with a consolidated political, social and profound message. All the more thus, the novel mirrors Khalid's philosophical thought and his profound and wistful inclinations. However, it has written in English, it is predominately Arab in its topics and worries notwithstanding the way that it obtained numerous words and expressions from the Arabic dialect. Commentators see *The Book of Khalid* as a book of thoughts. Dunnavent, for instance, sees that "*story becomes a vehicle for introducing the ideas*" (Dunnavent, 1991, p. 112). The book is a record of the migrant experience and of the freed Arab mind in its journey of deep sense of being, compromise of the East and the West, and of change.

The novel is exhibited as a discovered composition, a system that generally shows up in other Arab-American anecdotal works. The storyteller sorts the history out from an Arabic original copy found in the Khedivial Library of Cairo and from meetings and the writings of different figures included. The novel is isolated into three books, committed all together "To Man," "To Nature," and "To God." Each segment starts with an outline by Gibran and a philosophical explanation ascribed to the hero Khalid. The storyteller talks straightforwardly to the reader, explaining the story's movement from the distinctive sources accessible to him. The novel is exceptionally spellbinding and poetical in style and the focal characters are completely created. Rihani sends various stressed

Arabic words, and the work has been seen as connecting the Western and the Eastern abstract structures. There are steady references to the Western and the Middle Eastern savants, journalists, and savvy people. The verses are regularly credited to the characters and are intermixed all through the novel. There is additionally an unexpected and sarcastic diversion send all through the work and Rihani's own perspective on the benefits of the hero's demeanor can be hard to comprehend at the times.

The plot of the novel is separated into three sections, everyone is known as a "book" and each is portraying an alternate phase of Khalid's profound mission. "Book the First: In the Exchange" depicts the tale of Khalid from his childhood in Lebanon to his tiredness from realism in America and in addition his savvy person, enthusiastic and profound encounters: his readings, his acknowledgment of the presence of the spirit or his internal heavenly nature. Khalid's trust that America is the promised land where the otherworldly existence of the East and the flourishing of the West coincide closes in dissatisfaction. He comprehends the requirement for America and the old World to assemble a social extension and chooses to retreat and support his nation of origin. "Book the Second: In the Temple" depicts the tale of Khalid's arrival to Lebanon and his experience of otherworldly resurrection in the forested areas. He is withdrawn from the world subsequent to being banished because of his issues with the congregation. "Book the Third: In Kulmakan" spreads Khalid's life from his one-year hermetic life in the slopes of Lebanon to his flight to Egypt and his possible vanishing. After his arrival to society, he chooses to be reformer and originator of an Arab domain that would mix the best of both the East and the West, the spirit of the East and the brain of the West. Be that as it may, he is pursued by powers and is compelled to escape. A last catastrophe, the passing of his mate Najma and her infant, stops Khalid's fantasy and causes his vanishing.

In New York, Khalid understands his prophet hood and discusses the otherworldly estimations of the East. He sees himself as his nation's "picked voice". He says: *"For our country is just beginning to speak, and I am her chosen voice. I feel that if I do not come to her, she will be dumb forever"* (Rihani, 19011, p. 128). He has confidence in the force and capability of the spirit. He also says, if we want full spirituality intensity in one's soul then it (soul) will have to be free from social request and confinements. He says: *"There is an infinite possibility of soul-power in every one of us, if it can be developed freely, spontaneously, without discipline or restraint"* (Rihani, 1911, p.71). Amid his visionary retreat to the forested areas, he feels take pleasure in the excellence of nature and its manifestations which he sees as a projection of the otherworldly and imperceptible solace or comfort. He listens *"the voice of the dawn, the dawn of a new life, of a better, purer, healthier, higher spiritual kingdom"* (Rihani, 1911, p. 236).

Khalid on Intercultural Reconciliation with Tolerance:

For Khalid, intercultural compromise involves both the head and the heart, requiring both clear thinking and an extension of individual personality, an ability to be more endured, to acknowledge more through the improvement of a mentally grounded and to feel profoundly the feeling of charitableness and liberality. His way to deal with intercultural compromise is best comprehended as a viewpoint and practice that grew bit by bit, after some time, in a way that mirrors the advancement of his own personality. However, he rapidly builds up a basic scholarly state of mind toward all types of narrow mindedness established in conventional societies, the advancement of his reasoning does not stop with the festival of free thinking and the backing of types of national solidarity that reject religious confessionalism. Propelled by the Western visionary authors and additionally by the Middle Eastern Sufi writings, he comes to look for an expansive, comprehensive viewpoint of the world that is sufficiently extensive to oblige apparently conflicting components: Easterners and Westerners; dervishes and stockbrokers; Turks, Armenians, and Arabs; Muslims, Christians and Jews. His endeavours are not simply to rise above thin and closed minded parochialisms but rather likewise to incorporate distinctive and corresponding methods for being in his very own blend. Through these said above focuses, his introduction toward compromise can be found. He sees that to acknowledge more, a man must be more, that makes the establishment of conjunction and compromise that depends on both scholarly and experiential points of view.

Khalid's the "East" and the "West":

As a youthful Lebanese outsider transitioning in the United States, Khalid gets himself suspended between two universes. At one great is the East; his country of Lebanon, Syria and the bigger Arab world in his brain that is controlled by various ethics and indecencies. His East is heartfelt, profound, loaded with heart additionally still

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stagnant, possessed, and bound by harsh customs. At the other compelling is his new reality, the West as speaks for America, the "Eldorado over the Atlantic." In the West, he is experienced money registers and corporate greed, as well as of alluring thoughts and frameworks of information, flexibility, correspondence and science.

For some European settlers and North American authors, the East and the West are at far of separation on a compass and for different Europeans, the "East" is a reality that can be respected with "disdain", in more blunt minutes and unmoving sentimentalism. However, as indicated by Khalid's experience that he undergoes that the East is his very own basic piece way of life as "*fidelity, simplicity,.....the lofty spirituality of the Orient*" (Rihani, 1973, p. 311). Similarly, the West for him and also for some Lebanese transients, is principally a place that is known for business need or opportunity. Furthermore, a spot to which one's feels a profound and honest to goodness bond. He is "*the real emancipator who is the soul of the East and the mind of the West*" (Rihani, 1973, p. 322). Moreover, he says, "*I am a citizen of two worlds – a citizen of the Universe... I am equally devoted both to the material and the spiritual*" (Rihani, 1973, p. 258) and also "*...the most highly developed being is neither European nor oriental but rather he who partakes of the finer qualities of both, the European genius and the Asiatic Prophet*" (Rihani, 1973, p. 267). Thus, for him, the East would meet the West and his vision of intercultural reconciliation manages a spot for the Eastern and the Western societies to exist together in light of the fact that he trusts that the one is deficient without alternate as;

Give me, America thy hand; and thou, too, Asia. Thou land of origination, where Light and Spirit first arose, disdain not the gifts which the nations 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 Europa, remember Asia, that foreign culture is as necessary to the spirit of a nation as is foreign commerce to its industries. Elsewise, thy materialism, Europa, orthy spiritualism, Asia, no matter how trenchant and impregnable, no matter how deep the foundation, how broad superstructure thereof, is vulgar, narrow, mean- is nothing, in a word, but limited (Rihani, 1973, p. 267).

Rihani's *The Book of Khalid* and the Age of Globalization:

Rihani has headed out to the U.S. furthermore, is pulled in by its urbanization, extraordinary working and open doors. His self-instruction and encounters in America conceive an offspring as a reformer and savant in him and set him out set for extension the East and the West and to call him for the foundation of the 'Best City', one that encapsulates oriental and occidental qualities. Rihani's movement to the U.S. makes him a pioneer of today's call for globalization, one in which the Arab and America can play a leading role. Through *The Book of Khalid*, Rihani is acted as cultural ambassadors between the East and the West when modernity and globalization are being thrust on the Arab world as a result of its oil wealth and when America has become as a global centre of economic activity and material advancement. Rihani, through his sharp pen and poetic visions and also his secular outlook, deals with both America and the Arab world. In our present age of globalization and religious sectarianism and its threats as terrorism, Rihani's message is everlasting.

Hence, in the book as an autobiographical novel, the migrant or displacement experience which is undergone by the hero, Khalid is really remarkable regarding to the intercultural reconciliation or collaboration and the philosophy which he has tried to construct, makes a bridge of consensus between Arab and America specifically and between the East and the West in general; and ultimately in the world at large. As a true intellectual, genius and keen observer, he has looked into the uncertain contemporary condition of the world and has developed his idea of compartmentalization or commonalty with tolerance. This notion of commonalty with migrant experience emerges the various terms/concepts related to diaspora in the global world. So, *The Book of Khalid* as a diasporic literary text and Khalid as diaspora with migrant experience in the form of compartmentalization open a new vantage to discuss different terms/concepts related to diaspora in the age of globalization.

5. CONCLUSION

In our quest for a positive way to deal with compromise amongst societies, we get vital motivation from the Rihani's work *The Book of Khalid*. Through this work, we locate an influential model for another method for being human, a way that is at the same time social and multi-social, incorporated and dynamic, specific and universalistic. In this way, Rihani's migrant experiences are so valuable in *The Book of Khalid* that what the people of the world should do

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to avoid such tragedies or tensions and make this earth a better place to live. The west, particularly America must revisit their foreign policies especially towards the east and the Muslim world. All the peoples and nations of the world must adopt the policy of 'live and let live' with positive attitude of tolerance which leads us to international consensus and collaboration and has respect for each other's religious, social, cultural, geographical and political rights. The international institutions like UNO, NATO, IMF and etc. must function impartially. Through this policy we can go towards universal harmony in the world over.

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