

Nazek Abu-Ilwan ABED

**KAMAL JUMBLAT: "THE TEACHER,"
THE LEADER**

**Submitted to Fairfax University, USA as part
of the Learning Plan aspect of the program
requirements leading to the degree of
DOCTORATE OF PHILOSOPHY
(Ph.D)**

Philosophy

December 2002

ABSTRACT

As a seeker of knowledge, and a reader who has the mania of exploring; who is attracted to high principles, and who is searching to find a meaning to life, I have found Kamal Jumblat- the Lebanese philosopher- both; the reference and the master. Jumblat has left a rich heritage that answers the major concerns of the uplifted spirits. In admiration of his transparent soul and illuminating philosophy, I have chosen him the subject of my research work, so I can be one of the witnesses on his idealism and integrity that were revealed in both: his words and actions.

Jumblat led an abundant life for which the French author, Remon Bernard, considered him "A school of pure high wisdom."

I have chosen the English language to write this research so I may contribute in introducing Kamal Jumblat's great legacy to a large audience in the English speaking countries. For what has been written about him in English is very limited in contrast to what he was, and to what has been written in French and Arabic.

Kamal Jumblat has attained local, Arabic, and international recognition. A Lebanese author says about him: "We continue publishing what is written about him; Kamal Jumblat is a torch we are committed to keep enlightened in our souls, minds and hearts."

Kamal Jumblat is an enrichment to knowledge since he sought the sources of illumination from ancient, modern, eastern, and western cultures; where the unity is embodied in the diversity, and the Reality of Existence is the one to which he devoted his life.

It is a challenging task to reveal in a dissertation the greatness of a spirit and the richness of Jumblat's life. However; I enjoy the difficulty being armed with moral courage, determinism and faith, and being liberated by the Truth that I aim for.

Nazek Abu-Ilwan Abed

DEDICATION

To my dear late father, Aref Abu-Ilwan, who raised a faith "Values have no parallel;"

To my dear late husband, Fawzi Abed, partner of a life overwhelmed with human richness;

To my mother, brothers and sister and their families;

To my children, my children in law and grand children,

To every reader...

I dedicate my work.

ACKNOWLEDGMENTS

God has enlightened the path for me to realize a desire I have had for a long time to write about the great Teacher, Kamal Jumblat. It is my honor to give the opportunity to those who want to know more about him, and who appreciate great men, research about them, and read their biographies to reinforce their faith in a generous humanity.

While my work is over, I cannot deny the imperfection of what I am presenting in terms of researching and writing about Kamal Jumblat's essence in its totality. It is hard for any writer to find a perspective that is ample enough to cover the broadness of the Teacher's multifaceted intellect. However, it is an endeavor that I have extremely enjoyed, and that is encouraging me to go further and deeper in the continuous pursuit to know more about Kamal Jumblat, his life, and his intellect.

The journey would not have been possible without the presence in my life –physically and spiritually- of certain companions. It is an honor and privilege for me to acknowledge these particular people.

My efforts would not have been productive without the adroit support that I got from Dr. Keith Seddon, my advisor at Fairfax University in London. Dr. Seddon's feedback was always an encouragement by showing his enthusiasm and interest in appreciating great minds through comments that always revealed signs of integrity and professionalism...comments, such as, "There are too few examples of people like Kamal Jumblat in the world today."

My deepest appreciation and recognition go to Mrs. Julia Makarem. My thesis has greatly benefited from Mrs. Makarem's years of expertise in writing and publishing.

I would like to acknowledge with pride my daughter, Lama, who with devotion and patience followed my endeavor.

I also would like to extend my acknowledgement to an institution that is preserving our culture, the National Library in Baakleen, Lebanon for supplying me with the various books I requested. My sincerest thanks go to a group of friends who have supported and had faith in me. They earnestly encouraged, followed and insisted on my finishing the work. Also, I would like to thank all my children for providing me with the desired ambiance.

I save my last and special acknowledgement to two figures whom I wish were able to see this work see the light; to the late friend, Mr. Fouad Tohmeh, who was a true believer in Kamal Jumblat and to my dear late husband Fawzi Abed, who was a great admirer of Jumblat. Mr. Tohmeh supplied me with some original personal information and important manuscripts that were of great help, and my late husband supplied me with faith and support to fulfill my dream of writing about Kamal Jumblat, the Leader. May God bless their souls.

The finest appreciation, accompanied with the ultimate admiration, is absolutely devoted to the muse of this work. Kamal Jumblat's rare traits, his sublime intellect overwhelmed the whole existence and enthused me to write...so I could find the philosophical, mental, humanistic, social, and moral ammunition that made it a must upon me to write and testify...

I hope I've achieved what –or at least some- of what I aimed for and what his admirers wanted from me.

CONTENTS

A Note from the Author	7
Chapter I. Kamal Jumblat: Biography and Milestones	8
Chapter II. Sources of Jumblat's Knowledge and Inspiration	180
Chapter III. Jumblat as a Believer in a Monistic and Mystic Philosophy.....	280
Chapter IV. Jumblat and the Concept of Religion	57
Chapter V. Jumblat and the Concept of God	68
Chapter VI. Jumblat and the Concept of Ethics	77
Chapter VII. Jumblat and the Concept of Work.....	89
Chapter VIII. Jumblat and the Concept of Freedom.....	6009
The Concept of Democracy	6723
Chapter IX. Jumblat and the Concept of Family	7333
The Concept of Love.....	7436
Chapter X. Jumblat: Poems and Quotes.....	7945
Chapter XI. Enlightening Stories about Jumblat	8555
Chapter XII. Words about Jumblat	9372
Chapter XIII. A Final Word.....	180
References	185

A NOTE FROM THE AUTHOR

Dear Reader,

As you are reading this thesis about Kamal Jumblat, I would like you to keep in mind the following points:

- Do not ignore the settings of what you read in terms of time and place. Many of the events and incidents took place over fifty years ago in a small village in the mountains of Lebanon. What may seem trivial to us now, at that time and place, might have been a lot more meaningful and significant.
- If referencing in this thesis is not very accurate or complete, that is largely due, on one hand, to the fact that Kamal Jumblat cared mostly about the essence of what he read rather than its source. You may not always find the source of his ideas or theories in the same chapter where you read them. However, chapter two of this work gives an insight about the different schools and references that influenced Kamal Jumblat's philosophies. On the other hand, referencing is absolutely hard when using the memory as a bibliography entry in a thesis.
- I cannot but admit the presence of some subjectivity that might have filtered throughout my writings about this great person, for Kamal Jumblat, was to me, the Existence itself and the Reality in its whole essence.
- The thesis has a philosophical orientation; the Absolute is a common connotation in it. The Absolute, philosophically, is defined as the unconditioned, totally independent, perfect and all-inclusive; God as entirely unconditioned. For that reason, the use of the word "Man" or "He" is equivalent to "the Individual". Since we are talking in the absolute here, I see no point in using "He or She" when talking about the person in general.
- Please forgive any incompetence that may be revealed in translation. Jumblat's philosophies and poems might have been too deep sometimes to be accurately translated.

I. KAMAL JUMBLAT'S BIOGRAPHY AND MILESTONES (1917-1977)

To discover the Reality is the only goal that deserves to live for. The Reality is the name of God. It is the happiness, the freedom, and the heaven of peaceful hearts. There is no complete happiness without knowing the final Reality of this explicit and implicit Existence.

Kamal Jumblat

It is said that biography is the only true history. Attempting to defend that belief, I will try in the following chapter to expose Kamal Jumblat's biography, and what it appended to our history.

Jumblat's Biography will be presented under two sections: the way books describe it (Part I), and the way I like to narrate it (Part II). My version of Jumblat's Biography will include two entities: "I Was Told" and "I Remember." Here, in this section, I will relate "The Dream".

I hope I can display in writing as much as I can to reveal several and different aspects of the life of this great wise "Teacher" and "Leader."

Part I.

Kamal Jumblat: A Brief Biography (1917-1977)

Kamal Jumblat is a descendant of a prominent family, who has been influential in Mount Lebanon's political life for centuries. The Jumblat family has been known by their faithfulness, courage, and piety.

Jumblat was born on Thursday, December 6, 1917 at 14:30 in Moukhtarah, Mount Lebanon. His father, Fouad, was assassinated August 6, 1921 when the son had not turned four years old yet. His mother, Nazira Jumblat, adopted the leadership after her husband's death. Kamal had private tutoring at home. At nine years old, he joined the Aintoura Secondary Boarder School in Lebanon.

After finishing his secondary school in 1937 in both the Lebanese, as well as the French system, and in both curricula scientific and literature, he joined the Sorbonne University in France in 1939, where he graduated with two degrees; one in psychology and one in sociology. Then that same year, and because of World War II, Jumblat went back to Beirut to study law at the Jesuit University. He got his diploma in 1940.

Between the years of 1940 and 1942, he practiced law and was appointed an Attorney General for the Lebanese government.

Jumblat's interest was in meditation and reflection. He never showed interest in politics until his mother insisted that he be prepared for that career. She succeeded in convincing him to become a politician. In September 1943, Jumblat was elected a member in the Lebanese Parliament.

On December 16, 1946, he was appointed as Minister of Economics and Social Affairs. In 1947, he resigned from the Lebanese Republic because of fraud in the elections; although, he was elected a member of parliament for the second time. A man of State, he became known as a fighter of corruption and briberies.

In May 1948, he got married to Ms May Shakeeb Irsan. On August 7, 1949, Kamal and May were blessed with a baby boy. They named him Walid.

On March 17, 1949 and with the help of a group of intellectuals, he founded the Progressive Socialist Party in Lebanon. On May 1, 1949, Jumblat declared the Party's bylaws. He founded the Party in response to the circumstances that were taking place in Lebanon back then. Jumblat "put the socialist principles into practice by distributing large tracts of his family's land to poor farmers" (Jumblat, 1982, p.2). Jumblat believed that a sense of responsibility and a love of freedom go hand in hand with possession of land.

I believe Jumblat's motive to start his Party was hidden in his deliberate interest in the spirituality and Sufism of the various religions and philosophies since all of them have an inclination towards socialism in an abstract sense, but unfortunately, very few follow it.

In 1951, 1953, and 1960, he was elected again for the 3rd, 4th, and 5th time respectively as a Member of Parliament.

In June 1952, Jumblat represented Lebanon in Switzerland at the Cultural Freedom Convention.

Jumblat participated in the famous revolution of 1958 in Lebanon. During that period, he published two books; *The Reality of the Lebanese Revolution* and *In the Line of Lebanese Politics: Situations and Planning*.

In subsequent governments, from 1960 to 1970, Jumblat was Minister of Education, Minister of Public Affairs and Planning, and Minister of Interior Affairs.

+ In 1972, Jumblat won the Lenin Medal for Peace and Friendship Liaison Among Peoples.

+ By 1975, he had become the major figure of the Lebanese National Movement.

+ In 1977, Jumblat was too good for the Arab world. He was assassinated on March 16 in Lebanon.

Jumblat had won throughout his life a good number of rewards and medals from many countries including The Soviet Union, The Kingdom of Morocco, The Republic of Algeria, India, and The republic of Syria.

Jumblat wrote over 1200 articles in Arabic and French. He participated and lectured in hundreds of national, Arabic and international conferences all over the world.

In 1961, he declined an honorary position from Washington, DC to be on the board of trustees of the well-known magazine "National Geographic." (Refer to Jumblat's letter to National Geographic in Chapter XI of this work.)

Jumblat has enriched the Arabic and universal libraries with his literature. "We have put in your hands a treasure and a continuous incentive to think, contemplate, to research,...and to be enlightened" (Jumblat, 1987, p.13).

He had writings in politics, philosophy, history, religion and life in general. So far, over 25 books have been published, and still in his Library, there is enough material to publish more (www.psp.org.lb).

Jumblat's principles, to be discussed in the subsequent chapters, remain embodied in the minds of all those who work for high ideals. In reality, his assassination was a great disaster and a big loss... perhaps, Jumblat's attitude

to life was too “otherworldly” to be properly appreciated. He was, in his own words, “in the world, but not of it.”

Part II. Jumblat’s Biography as I Remember it...

I Was Told

"It was a stormy day in December of 1917," the lady next door started describing to me the arrival of Kamal Jumblat to the world: "...all the ladies in the neighborhood in our village (Moukhtarah, Mount Lebanon) gathered themselves and headed towards the Palace where the labor was taking place. A few hours later, good news was spreading all over. The master of the Palace was blessed with a baby boy. Joy and happiness overwhelmed people." Isn't maleness an assurance of continuity of the dynasty?

Everybody predicted to see, in this boy, the qualities of his ancestors; courage, determinism, and loyalty towards his people.

"Now, our hopes for the future would stay focused on the Jumblat Palace." The lady went on: "Jumblat's family name originated from "Jumbo Lad"; Turkish words that mean a spirit of steel, suggesting the courage and heroism the Family was known for. The Jumblat Family moved to Lebanon after they were attacked by the Ottomans in 1607 in Aleppo, Syria.

Upon their arrival to Lebanon, the Jumblat family had their followers. Their numbers started to increase, especially when many prominent figures of the Jumblat Family showed loyalty and honesty to their country and its people."

The lady went on to tell me about Kamal Jumblat's birth. She remembered, as traditions imposed at that time, going to the Palace daily with the other women of the village to assist in welcoming people who were coming in groups to give congratulations for the new born. "Groups were headed by the oldest male member, who was saluting and congratulating the Jumblat family, and the rest of the group would repeat the sincere expressions after him, following a tradition to show respect and faithfulness to the over 200-year-old Palace (...). You could see all signs of celebration; the generous meals for everybody, donations to all the poor of the area and to all the churches and religious centers."

"Everybody was congratulating in his or her own way. Children and men were dancing, and women were offering their help with affection and love. Breastfeeding mothers wanted to have the privilege to nurse the baby giving him the priority over their own babies. A loyal lady, Mrs. Sharifah Hassan from Batloun, a nearby village, insisted that she be the only breastfeeding mother of the baby. She took the job upon herself. She became a member of the family and got acceptance and recognition from the parents. The baby grew up attached to her, never forgetting her love and loyalty for the rest of his life."

"The boy was called, Kamal. Poems and songs were dedicated to him." The poems and songs that were echoing the collective mind, revealing the expectations of the people of having a leader, son of a leader who would personify the heroes of old mythology. However, these people did not recognize that Kamal would not only meet, but rather, exceed their expectations to an ethical, spiritual and intellectual leadership, liberating politics from the feudal system. They did not recognize that one day, every body would be calling him

"The Teacher," and his picture would be hung in almost every house in the area, as a sign of admiration and devotion.

"Involved with all types of responsibilities, the mother never neglected the needs of Kamal and his younger sister, Linda. She also appointed Ms. Mary Salloum, a professional teacher from Syria, as a tutor for the children. Kamal remained her student till the age of nine, before leaving to the boarding school in Aintoura, Lebanon," my next door lady continued.

"At the age of nine," the lady continues, "and upon the recommendation of Bishop Boustany, a friend of the family, his mother sent him to a private boarding school in Aintoura, Kisrwan a district in Lebanon. She assigned Issa Khoury, a faithful employee at the Palace, to accompany him and take care of his needs." In Aintoura, Kamal Jumblat adapted with the surroundings that met his inclinations and convictions. The priesthood of the monks impressed him, as did studying about the life of Jesus Christ and His disciples. Kamal Jumblat identified more and more with the concepts of love, cooperation and socialism. His dream was to see these concepts embodied within his society.

Jumblat used to attend Sunday rituals at the church near the school; even though, he wasn't Christian. He spent eleven years in Aintoura School in Kisrwan. He was always an example of the distinguished and well-behaved student. participating in various extracurricular activities. Being a member in the Boy Scouts allowed him befriend distinguished students with whom he shared his interests and intellectual inclinations, and later together started the doctrines of "a vision of the promised tomorrow", his Party: The Progressive Socialist Party.

Among his extracurricular activities, and during the last years of high school, along with some of his friends, he published a French magazine called, "La Revue" (The Journal).

After graduating from Aintoura, Jumblat left to France to attend the Sorbonne University (refer to the previous section "Part I.")

Kamal had an independent personality that conflicted with his mother's expectations. She wanted him to show who he was; an aristocrat, an elite elegant boy that everybody was supposed to address him as a "Beik" [the prestigious Turkish title that was adopted in Lebanon after the Turkish ruling prior to WWI]. On the other hand, the young boy was humble and down to earth with all classes of the community. He asked people to use "brother" as a title when addressing him.

His mother was becoming irritated with the company he used to spend time with since it was not of his class level. Growing up with these attributes of modesty and humility becoming more and more reinforced in Jumblat worried his mother. She believed his indifference to show off his elite background might lead to loosing the leadership status. By all means, she tried to change his behavior by seeking the help of those trustworthy people around her who might have some influence over him.

The lady told me of an incident that took place once at the Palace: A poor, humble, and simple minded person came one day asking for Kamal saying: "Is brother Kamal here?" The mother hearing the word "brother" from such a person got agitated and seriously answered, "Get out of the Palace, Kamal does

not have a brother!" A confident old man happened to be there and asked her to take it easy, and let it go. Impatiently she replied:

"...and the Palace will go as well!"

And later, because of Jumblat, the Palace had always received ambassadors and farmers alike.

Many other stories were told in this regard, but all attempts to change Kamal's behaviors went in vain. Trying to defend himself, he told people, "I am not a piece of furniture in this Palace that my mother could move any place she wants." Kamal Jumblat, from the beginning, knew he had a bigger mission to fulfill beyond the walls of the Palace.

The mother felt he was rebellious to her principles. People had different perceptions about his behavior. Some sympathized with his mother saying how weird he was, while others considered him a distinguished person with traits of leadership and genuineness. They were all waiting for the days to come and tell.

I Remember

Place: My village: Barouk, Lebanon

Date: 1945

I was eight years old. I remember my father used to wait for the Lebanese newspaper "Assafa" to be delivered by the only bus in the village that used to come daily from the capital city, Beirut. Every evening, and with the light of the kerosene lantern, some men from my village used to get together at our house to listen to someone who was able to read the newspaper. Men used to listen and give their comments and opinions, and Kamal Jumblat's news in that newspaper was always the center of attraction and attention. They all wanted to say something about him, such as how brave he was, and how intelligent he was. Kamal Jumblat was their man of the future and the savior...They revered him because he expressed their aspirations, as well as their frustrations.

Watching all this as a child reinforced my admiration to the leader they were describing and exalting. I used to pick up the newspaper after they had all left to look at the pictures and try to read the headlines. The following day, I would take the newspaper with me to school to show my friends and teachers and everybody that I owned something valuable that comprises pictures and words about Kamal Jumblat.

I remember my father's commitment to go every single Sunday to Moukhtarah, Jumblat's village. His admiration to the young political leader had no limits. He admired his honesty and nobility in life, and he felt honored to be a comrade of his and to cooperate with him.

I remember during certain occasions when people of my village gathered to go to Jumblat's Palace, the Palace that represented for them freedom, knowledge, and political aspiration. The ladies preceded the departure of the crowd to the Palace with celebration; the Lebanese folkloric dance and the old cheering songs, all revealing their love and support to Jumblat.

I remember when I was a little girl; I was told once that Jumblat had just passed my village. I made sure not to miss him and wait to see him on his way

back. I picked some flowers and waited hours for him. I will never forget his sweet smile and kind words when he took the flowers from my hands and said, "How beautiful! Where did you get them from?" Now, I still remember that smile, and I quote him, "In the smile lies the secret of Man, and through it his true character is revealed."

Jumblat's political and social principles had started to be promoted in Lebanon during that period, and the idea of socialism had been initiated. At that time, my family moved to Beirut. I was ten years of age, and I was avid reading his articles and attending his lectures. Doing so gave me great self-satisfaction and a sense of superiority over my friends. That was when my father offered me Jumblat's first book, *Life and Light*, which I still keep.

In 1949, I joined the Evangelical National School in Beirut. There, the concentration of my courses was in religion and humanities. I started associating between Jesus and Jumblat to find how compatible they were in their thinking and their way of life, and how I could understand one through the other. I felt Jumblat was the shadow of Jesus. I became so tremendously influenced by both Jesus and Jumblat that I became known for my ideality at school.

I always admired the way Jumblat walked; the way he communicated with others, and how his eyes were always radiating love and beauty. Those eyes that inspired the poet to write after his assassination:

"Had those bullets of betrayal seen your eyes, they would have retreated apologetically."

I remember when Jumblat visited my father in the hospital. I was still in my early teens then. My father, pointing at me, teasingly said to Jumblat: "Kamal Beik, we all love you except this girl!" Jumblat looked at me with his peaceful smile, the smile that had always overwhelmed my heart with joy. I shyly said to him, "The one who denies you denies life itself."

I also remember very vividly the day when my father passed away in 1958, and when Jumblat attended the funeral at our house in Barouk. Jumblat stood by my father's coffin to pay his condolences. I was sitting by his side when a tear from Jumblat's eye dropped on my hand. I did not...could not wipe it then. I let my skin absorb that tear from Jumblat's eye...

I can't remember now which reminded me of which at that time; the tear on my hand or the following: in an interview on TV with Jumblat, when asked about his being seen in public with tears on his cheeks-knowing that it's not virile for a man to show this kind of emotions in an Eastern culture, Jumblat said, "Tears express a personal and honest feeling. I never suppress a tear if it's meant to express a certain feeling of mine...Yes I cry, and I'm not embarrassed to say it."

I remember his various visits to the villages to promote his new political party where people used to receive him with festivity and joy. I remember the poor and the oppressed looking up to him hoping for justice and equality. He epitomized leadership qualities, and he gathered around him people from various religious sectors and backgrounds, a phenomenon you could rarely see in Lebanon. Kamal Jumblat was revered by so very many people from all walks of life.

As the years went by, the political and economical struggle in the country was getting worse. His articles and speeches were calling for change when the obvious corruption and the bribery prevailed in the country. I remember in one of his articles, he attacked the Lebanese president; he asked him to choose between acting straight or resigning for the sake of the people. Newspapers then became censored. My friends and I, teenagers then, started circulating them secretly. We felt truly honored to be disciples of Kamal Jumblat.

The derogatory situation was escalating in Lebanon. Jumblat was always ready to confront and defend himself and his Party against false accusations from the government and some opportunist leaders. Like Gandhi, Jumblat believed that violence is an expression of weakness and confusion. Jumblat always tried to use non-violent means in his confrontation except for the times when he was forced to use some violence, and he had to treat the opposing parties the same way they were attacking him. Jumblat clarifies this type of defense when he says that the aim of the Progressive Party was to declare and preserve the rights of the individual. "We, as a Party, try to use our moral power to get to our goals and rights, i.e., through a continuous challenge of peaceful means, but when we see that these peaceful means are no longer effective, we have to be violent. Violence here should be accompanied with virility and true courage; with moral power, and we should not be pushed to be violent by the drive of grudge or vice. Directing that is accompanied with moral aggression, as well as, legal aggression is the key to the true revolution rather than to the fake one that serves nothing" (Jumblat, 1974, p.198).

To provoke Jumblat to fight politically, in May 1976, his sister, Linda, was assassinated. However; Jumblat, instead, was bigger than that event. He overcame the incident putting his country first. When presented with the names of the assassins, he refused to look at them saying, "What's the use of these when I don't believe in revenge?"

Kamal Jumblat predestined the situation in Lebanon! But, how can the liberal movements win in my country; where the majority of the groups can easily be prejudiced and corrupted, when they have no real nor sincere doctrines? Lebanon stays this way, and Jumblat was always trying to save it, but he could not. In the seventies, serious problems and violence started breaking out in Lebanon. Jumblat tried the impossible to protect and defend the country. He called, lectured, negotiated, demonstrated... but all in vain. The plot was too big; fate had planned for it to happen.

After reading and listening to the media press in Lebanon and in the Arab world, everybody felt, and by intuition, that Jumblat was in danger. That was not a surprise since he seemed to be the only leader defending against the plot and the corruption in general; the plot was cruel. I was, as was every patriotic person, worried about him. Every day, I prayed for God to bless him and protect him. My concerns and worries were getting worse and more serious as the days went by. Not too long later, our worries were proven to materialize.

The dream

Some say dreams are illusions, thoughts and obsessions. I don't know how true this is! A lot of times, there are in dreams more than what Freud and Jung could analyze or interpret. All I know is that the night of March 15, 1977, I had a weird dream about a huge walnut tree taken from its roots out from "Al-Dar", Jumblat's Palace. The tree was submerging on the surface of a current river with clear water. I tried to save the tree in my dream, but I could not. I woke up wondering what that dream might have meant or symbolized. I wondered if what my grandmother used to say about dreams is true: "Your dreams are your days if you are honest." Is it true? Or, is it just some kind of a delusion? I felt perplexed and kept the dream a secret to myself for a long time.

On the following day, the 16th of March, and on my way back home from work in Sidon-located about 60 km away from my town, I saw Jumblat's car in the middle of the road in Deir-Dourite village with gun shot holes in the windshield. Immediately, I asked the friend Salman Alameddine, whom I was riding with then, to stop the car and find out what has happened. The place was isolated, a remote mountain road, vineyards and olive trees on both sides. Jumblat was still in his seat leaning forward. At that moment, I thought he was still alive. I opened the door, and I tried to do something but "...only death was able to lean his body..." My friend from the other side of the car saw him and said: "Don't bother. It is over." I panicked. I was lost at these moments. Indescribable feelings absorbed me. I looked around almost fainting. It took me a while then to be able to regroup myself. I looked around and felt the whole nature was sympathizing with me: the trees, the rocks, the ground, the sky...as if it incarnated itself with Jumblat's soul.

I asked my friend to keep on going to inform the people about that tragedy while I insisted on staying with Jumblat to see him for the last time. I couldn't leave him, as if I were a piece of him... The Dream! Suddenly, I remembered "The Dream" and the walnut tree, and unfortunately, I knew then what exactly it meant and symbolized!

...And other thoughts came to my mind as I saw Jumblat in that state, and things got associated. I remembered two particular people of his devoted "comrades", his chauffeur and his bodyguard - whom he never considered as such, but rather, called them his friends and comrades. I remembered a conversation that took place between them and my late husband the last Sunday just before this tragic incident. I remembered vividly what the first friend, Mr. Fawzi Shdid, said, "I will never leave my Teacher...I want to die with him," and his friend, Mr. Hafez Ghussaini, agreeing with him and telling my husband how he had declined an opportunity to move overseas and preferred to spend the rest of his life with the "Master." I was not surprised when I looked around, and about twenty meters away from Jumblat's car, I saw the two bodies lying next to each other. I realized how they indeed had fulfilled their "Personal Legend."

Standing by his side there, I remembered a verse of a poem of his, where he says: "...and the vine yard will be quenched by my liberated blood" (Jumblat, 1987, p.54)...as if he had predicted the future and had foreseen the scene of his death. I stood still in that eerie place until a number of people showed up, and until I made sure his body was not left alone.

I suppressed my tears until his funeral, where I could not help it anymore. I cried and mourned with the thousands of people who did, and even now, days have passed, and I am still mourning, still mourning my country and the loss for my people. I mourn man through history...

I felt devastated as if the sins of the earth attacked the liberals, and selfishness is spread at all times; Abel is killed; Socrates is poisoned; Mohammed is betrayed; Lincoln is assassinated, Gandhi is martyred; so on..., and the series does not end. The betraying bullets reach Kamal Jumblat! He is missed all over! I cry him with the poet "Defender of the miserable, we are waiting. Will you ever come back?"

I see the world in black. I can not find, nor can I see anything that might compensate for the devastating loss.

"...A whole community in your person gathered, and you alone in its desert are the rain" (Bzeigh, 2002, p.17).

Jumblat, I admired him alive, and now after his death, I still find more and more about him to admire. I find myself writing to add to the hundreds of books and articles written about him. I read his work, and I wrote about him. Now I share with him the dream of a spiritually united world of free and happy people.

Finally, before concluding this chapter on Jumblat's biography, I may be accused of bias or subjectivity, but the facts speak for themselves. Here, I selected some quotes about "Jumblat the Leader" of Lebanese, Arabic, and universal origin.

(Note: the following random quotes I translated from *The Man and His Combat*, the book that was published in 1977, right after Jumblat's assassination.

Kamal Jumblat's ambition was to contribute, through his people and his creative initiatives, achieving one day an integrative human unity that goes beyond nationalism and regional fanaticism, aiming at the formation of a liberated system for the service of man and his progress.

Abbas Khalaf

Kamal Jumblat, who dedicated himself, his intellect, and every instant of his life to the service of his people and their nation and its future, deserves to enter the history, because through his realizations, he left a program, a philosophy, and a thought to serve others.

Abdallah Ben Abdel-Aziz, Kingdom of Saudi Arabia

Kamal Jumblat stays through history a pillar of the highest values and principles for the struggling nations in the whole world.

Dr. Hassan Sabri Kholi

The assassination of Kamal Jumblat is a catastrophe. The lost leader was distinguished by a capacity unlike any other contemporary Lebanese

politician's. In addition, he had a program where a big party corresponds to what is necessary for Lebanon.

"The Times"

Kamal Jumblat was one of these personalities whom you have to respect because of their high visions, their noble character, and their service for the ideal.

"Le Monde"

Monday Morning Magazine (March, 1977) wrote,
Like his father Fuad, shot and killed in 1922, and his sister Linda, mowed down in 1976, Kamal Junblatt, the Lebanese leader who puzzled Lebanon, the Middle East and Europe since the 1940's, died violently and suddenly last Wednesday, shot down by unknown assassins. The men who killed him in an ambush a few kilometers from his run-down Moukhtara Palace, which was his home, killed a politician, a militant, a social worker, a scholar, a poet and a father. Soon after he came to the attention of the public in the early 1940's...developed the reputation of being a "mystery man."

II. SOURCES OF JUMBLAT'S KNOWLEDGE AND INSPIRATION

"The kingdom of heaven is in your inner self, don't search for it outside."

Kamal Jumblat

Kamal Jumblat was a unique person; this amazing man has always puzzled people around him with his vast and abundant knowledge. He was a scholar in philosophy, ethics, sociology, economics, and so much more. He wrote about almost everything in life synthesizing between the old and the new, the spiritual and the temporal, the ideal and the practical....

I have always wondered how Jumblat got this diverse limitless knowledge since it is almost impossible to have possessed all that vast expertise in a relatively short period; a span of one life time.

The evident influences on Jumblat's intellect and knowledge will be discussed in this chapter, and the rest would be hard to explain, and that will only reinforce my belief in reincarnation; the rebirth of a soul in a new human body or simply a "fresh embodiment."

The sources of Jumblat's knowledge are classified as such: "His Library," "His Childhood," "His School Years," "The Greek philosophy," "Religion," and last "His Visits to China, Egypt, and India."

His Library

The American poet William E. Channing (1818-1901) told us "Books are the voices of the distant and the dead. They make us heirs of the spiritual life of past ages."

One thing was certain; Jumblat had a passion for books and reading. His library remains proof of this. It is extremely rich in all kinds of literatures in different languages. You could tell he had read every single book in it since his comments and notes are everywhere on the pages. Jumblat's first interest was to read, read and read.

His vast readings introduced him to various cultures and ethos of the world, as well as, to art and science. He read about almost everything, and amazingly, he found interest in everything. There is hardly a topic about which Jumblat could not write a thesis.

Books had always been Jumblat's best companions, and their influence is clear in everything he said or wrote. There were counted 106 books that Jumblat referred to in one of his work (Khalil, 1991, p.273).

His Childhood

Throughout his childhood years, Jumblat encountered and experienced many influencing phenomena that shaped his personality later.

William Wordsworth (1770-1850) said, "The Child is the Father of the Man". Jumblat, as a child, received all the best care and held a prestigious title belonging to the Jumblat's family. As an infant, he was entrusted to a very faithful lady "Sharifa Hassan" who gave him affection and care from birth more than anybody else. From the very beginning, Jumblat was influenced by her. As a

baby, he responded to her smile and to her lullabies whose themes reflected the noble traditions and embodied a message about religion, culture and prayers revealing the collective mind. Since Jumblat's mother was a very busy lady engaged in political affairs, Sharifa's relation to Jumblat was like mother and son.

Miss Mary Salloum was another lady who had influenced Jumblat's childhood and consequently, his personality. Mary Salloum was Jumblat's tutor. He received from her his early education. Mary resided at Jumblat's Palace and made sure he was getting the basics of all areas in life.

He was raised in the Palace; therefore, he was exposed to all kinds of people and events. From the beginning, he became interested in the history of his family, and he wanted to learn more about his background.

Mary Salloum had prepared Kamal Jumblat socially, culturally and academically to start his journey in life through his early development and the overall atmosphere of his childhood years.

Nature had also been an influential aspect in Jumblat's childhood inspiring him by its beauty. Moukhtarah El-Shouf, Jumblat's village, is quite an inspiring place for the distinguished beautiful nature surrounding it from rivers to prairies to mountains. At an early age, he admired nature and spent long hours outdoors. He would sit by the river, his feet in water and his eyes gazing in the limitless horizon forgetting to eat or drink and forged completely to this indescribable splendor of which he became a part. An author described him, "He liked to sit alone in nature enjoying the solitude and being in complete silence" (Sleem, 1998,p.28). This peaceful nature had prepared and helped Jumblat to meditate; thus greatly influencing his spiritual and physical conduct. Meditation to him was, as Krishnamurti (1979) defined it, the emptying of the content of consciousness; being all the things put together by thought. It's the freedom from one's consciousness, from one's angers and brutalities, vanities, arrogance, all the things that one is caught up in.

Jumblat was always silent in the way he expressed his deep inspiration and feelings. In fact, his mother used to be concerned about him and about his quietness. Jumblat's silence, as I see it, is the result of the way he lived; the work he achieved, and the self he realized.

Jumblat was influenced, not only by the nature or history of his village, but also by the beauty and history of the whole country. In one of his essays, he described Lebanon as:

This golden beautiful shore witnessed for thousands of years the evolution of the first civilization and the development and flourishing of the first national concept.... This shore witnessed the first form of Democratic representative System before the dominance of Roman Justice on the world...this unique spot of the world where the mountain and the sea meet. The glorious climate with the pure and blue sky, air and light are an internal national consciousness that embodied the first independent movements... (Jumblat, 1977b, p.83).

The Bible, as well, talked about nature in Lebanon: “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon” (Psalms 92:12).

Finally, Jumblat was definitely greatly influenced by the environment he lived in forming a unified relationship between him and his surrounding nature. He said “The Nature is double; the psychic moral, social and historical one versus the geographical climate, and both of them have great influence on the formation of the person whether socially, politically, morally, or psychologically; for there is a dialectical unity between the human being and his environment” (Jumblat, 1974, p.95).

His School Years

Jumblat’s education and the places where he obtained it from also affected him as he was growing up. The following section will be discussed under two phases: His school years in Aintoura and his school years in France.

Aintoura 1926-1937

Jumblat left to Aintoura Boarding School in Lebanon to encounter a new atmosphere that met his potentials as a nine-year-old extraordinary child who wanted to comprehend the essence of Existence. In Aintoura, he insisted, unlike other children, on attending the religious ceremonies in the church each Sunday and on listening to and following the advice of the bishops, admiring their attitude to an extent that he hoped to be one among them. Jumblat spent eleven years at the boarding school growing in mind and spirit, identifying with the life of Jesus Christ and the disciples’ principles and ways of life which influenced his way of living and were revealed in most of his writings.

In his last high school year, he had the opportunity to take a general philosophy course introducing him to the main theories of the different schools of philosophy and ethics. Jumblat became very interested in these subjects, and wherever he went, he was always accompanied with books of a philosophical nature. He says that after he had read Pascal, Blondel, Bergson, Gandhi, the *Bible*, and the *Books of Wisdom* (the Druze religious books), he had reached the essence of his contemplation. He felt this way while he was still in high school!

France 1937-1939

In France, Jumblat had the opportunity to do a lot of reading while finishing his university studies. He was the typical student who adopted the method of permanent research about Reality. In France again, he fully experienced Christianity, as well as studying the spirituality and epistemology of the Greek and Indian Philosophies (whose influence will be discussed in details later in this chapter). He tried to compare and contrast the various western trends in philosophy with the eastern ones. He was influenced by the philosophy of Henry Bergson (1859-1941) that represents the world as a process of “creative evolution” in which the novelty of the successive phenomena is the significant fact.

Pierre Teilhard de Chardin (1881 –1955) was another visionary French paleontologist and philosopher that influenced Jumblat. Teilhard de Chardin’s

philosophies tried to integrate religious experience with natural science, most specifically Christian theology with theories of evolution.

Also Blaise Pascal and William James influenced Jumblat... among many others.

Jumblat also studied Sigmund Freud and Gustave Young and used their theories to understand many phenomena in life starting with politics and ending with understanding Man in general.

In France, he contemplated, analyzed, then, realized the inner self whose power determines our destiny (Jumblat, 1972).

He was always enchanted by the greatness of beauty that is embodied in Man. He compared that beauty to the Kingdom of Heaven, where he says that the Kingdom of Heaven is in your inner self; don't search for it outside (Jumblat, 1982).

Religion as a Source of Influence

Kamal Jumblat was a very religious person. The mystery of man's origin had always amazed him. Trying to discover the Truth, he referred to and studied different religions of the world. "Man must seek the essence of Reality through religions, but he must also transcend them" (Jumblat, 1963, p.37).

In the beginning, his introduction to religion was through the religion of his parents, The Tawhid Faith, whose followers are called The Druze. The Druze school of thought started in the year 1017 A.D. as a result of the intellectual ferment within the various philosophical and theosophical schools that had emerged during that era in the East. The Druze Faith, "Tawhid", embodies the knowledge of the Unity of God, the meaning of the divine Message, and the goal of all knowledge. "The Druze religion preaches the essential unity of all things and all beings, the substantive unity of the universe in its physical and spiritual form" (Jumblat, 1982, p.34).

Through the Druze faith, Jumblat understood the essence of other religions, and by understanding other religions, he appreciated his faith more. Jumblat was highly influenced by and proud of this religious faith. He says, "We are a people with five thousands years of history behind us..." (Jumblat, 1982, p. 32).

Trying to define The Tawhid Faith, he also says: "Our religion is a meditative one...It's an inclusive way to know the Absolute" (Jumblat, 1982, p.58).

Jumblat appreciated his Druze religion and religious Druze men in general. He describes the initiates as simple wholesome people who aspire sanctity. The Druze are alert and lively people who act with great dignity and courtesy. A Great Druze figure has little concerns for his physical image or appearance, since it is all a superficial matter. Jumblat believed, "Appearances are only appearances after all."

Describing an encounter with a Druze "Sheik" or sage, Jumblat says that the world is full of sleepwalkers, so few are truly awake. In the presence of the sage, one is awakened to the true Self and can thus be said to be awakened *in* the Sage. It is this great Awareness that gives the sages their luminescent aspect.

Jumblat continues to extract similarities between the Druze beliefs and that of the Rosicrucians, especially in their devotion to Pythagoras and in their belief in the transmigration of the soul; "There is no real death; there is only a change of corporal garb" (Jumblat, 1982, p.33).

Jumblat comments, "I loathe the idea of being tied to any closed society, whether religious or otherwise. I believe Man is the race of God. Man must seek the essence of Reality through religions, and then he must only transcend them. This is the typical Druze way of thought, neither narrow nor formalistic, liberal in spirit and free of all messianism" (Jumblat, 1982, p.37).

Jumblat describes the Druze faith:

- It is the essence of knowledge.
- It is the unity of the universe in its spiritual, natural, and physical dimensions. It is the religion of contemplation.
- It is a religion of spiritual ascetics, a religion of ethics as much as of knowledge, based on the Greek philosophy (Jumblat, 1982).

Jumblat admired the high principles of his father's religion as he admired other religions' principles and ethical inclinations. He found common bases and resources between all of them. For him, all religions were unified in their pursuit of the Truth, and a Druze is somebody who believes in the unity of all the religions of the world, whether the rite be Christian or Buddhist, Moslem or Hindu".

He always believed, "All of us, in truthful inclination and equality, are Moslems and in fraternity and love, are Christians" (Jumblat, 1974, p.167).

Note: for more details on this section, refer to Chapters IV and V; "Jumblat and the Concept of Religion" and "Jumblat and the Concept of God," respectively.

Greek Philosophy

Greek philosophy enriched Jumblat's Knowledge with the concepts of social and spiritual life. Jumblat was socially influenced by the Greek virtuous philosophical ethics and spiritually influenced by their Unitarianism.

Understanding the underlying meaning of the Greek philosophy helped him to understand and analyze the true meaning of the Druze faith that he considered as an extension to the Greek ancient philosophy that enlightened the Druze *Books of Wisdom*. Jumblat says that the Druze inherited in their sacred hidden books the philosophy of Pythagoras [497 B.C.], Socrates, Plato, and the new Platonism.

The Greek references appeared in most of Jumblat's books, especially in his two books: *I Speak for Lebanon* and *What Goes Beyond the Word*.

Jumblat left behind a manuscript on Heraclitus [6th-5th century BC] on which he had worked for eight years. He considered Heraclitus a dialectical philosopher and a pioneer in the transferred mind. Jumblat quotes Friedrich Wilhelm Nietzsche [1844-1900]: "The world, in its eternal need for the truth, will always need Heraclitus." Jumblat also says that Heraclitus was the first one to

criticize, by his intuition, the reciprocal transformation between energy and material.

Jumblat considered the Ancient Greek philosophy to be the real culture of humanity. He referred to the Greek philosophers as “Our Great Masters” or our “Sages” urging people to be guided by their theories and teachings. He always believed in them and followed their example.

Influenced by Aristotle’s contemplation, Jumblat discovers “The purpose of life is pure meditation. It’s the meditation of Reason” and “How you think, you do” (Jumblat, 1963, p.12).

I believe that the Greek philosophy had the greatest influence on Jumblat’s school of thought whether culturally, religiously, socially, or spiritually.

Jumblat’s Universal Journeys as an Influence and Source of Inspiration

Kamal Jumblat’s journeys in pursuit of Reality of Existence were mostly destined to India, China, and Egypt.

India

“ In spirit, Jumblat could be more related to India than to his father’s land, Lebanon, or any other Arab country. There is hardly a year that went by where Jumblat did not visit India and meet with at least one of its wise known men”, says Michael Nouaymeh, the famous Lebanese philosopher (1889-1982), in his introduction to Jumblat’s book: *Farah (Joy)*.

Jumblat was very spiritually attracted to India, and he considered it a guide and a light. He adopted its philosophy, and he was influenced by the gurus or religious leaders. There, he was introduced to the Yoga “which makes perfection embodied in meditation, calmness, ecstasy, and mysticism” (Ashkouty, 1994, p.6).

What did Jumblat find in the Indian Philosophy?

Jumblat found many qualities in the Indian Philosophy that made him interested and attached to it. About the Indian philosophy, as Farraj (1987) recapped it, Jumblat says:

- It summarizes the ethical essence and trends of the mystic mind in religions.
- It accepts all spiritual and human principles on the basis of equality and Unitarian intentions, tolerance and practiced ethics, ignoring all other ways.
- The guru or sage is in constant relation with people.
- The Indian Philosophy is not a dogma, but rather an extensive opened method.

Jumblat found in the Indian Philosophy his spiritual inclinations, as well as his guide in life. “Tawhid” and going beyond religions were his mystic attitude, and by understanding the teachings of the monistic or pantheistic Indian Philosophy-Vedanta Advaita- and the Greek philosophy, he became enabled to discover the key to the Druze religion’s mysteries. Gnosticism of the Druze is common with that of the great sages of India and of classical antiquity. Jumblat also mentions that the local initiates were inspired by what he used to read to them from the old texts of Hindu Vedanta thoughts (Jumblat, 1982).

Many Gurus from India used to visit him, as well, in his village Moukhtarrah in Lebanon. He would listen to them for hours talking spirituality. Jumblat says:

“No matter what the person does; what he reaches of sublimation, virtue, piety, and victory all by himself, and even if he can revive the dead and make the living die, he will never know the Reality unless he goes to a wise man and sits humbly in front of him asking him about the Reality, and listening to his instructions” (Jumblat, 1980a, p.170).

Among the Indian figures that influenced Jumblat was Mahatma Gandhi (1869-1948) who impressed him ethically and politically. Jumblat considered Gandhi the prophet of the new generation in the industrial advanced community. Jumblat later adopted Gandhi’s method- nonviolence, as he calls it the idea of love.

Reading one of Gandhi’s lectures, “True Patriotism”, I heard an echo to Jumblat’s calls through his Party in Lebanon. Gandhi, in his lecture “True Patriotism in 1939, said:

Nonviolence is the first article of my faith. It is also the last article of my creed. The term Satyagraha was coined by me...in order to distinguish it from the movement then going on...under the name of Passive Resistance. Its root meaning is “holding on to truth,” hence “force of righteousness.” I have also called it love force or soul force. In the application of Satyagraha, I discovered in the earliest stages that pursuit of truth did not permit violence being inflicted on one’s opponent, but that he must be weaned from error by patience and sympathy. For what appears truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by the infliction of suffering on the opponent, but on one’s self. Nonviolence and truth (Satya) are inseparable and presuppose one another. There is no god higher than truth (Gandhi, 1964).

I have found many interesting similarities in several concepts and philosophies, especially in those related to Truth and the concept of God, which were adopted by Gandhi and Jumblat simultaneously. However, I am not really sure if I can strongly believe that Jumblat was influenced by Gandhi-or any other philosopher per se- or was it simply that “great minds think alike?”

Jumblat and Gandhi “think alike” in their philosophies about God and Truth. They both claim to be passionate seekers of the Truth, which is but another name for God. To Gandhi, Truth is God instead of God is Truth and that maxim enabled him to see God face-to face if it were. “I feel him pervade every fiber of my being...where He is all is well” (Gandhi, 1964, p.33).

Astysa J. Krishnamurti (1895-1986), the world-renowned spiritual teacher and theosophist, was another reference to Jumblat. They both try to help us understand ourselves through the substance of our existence that is the Truth.

In order to further emphasize this influence of Indian gurus on Jumblat, I have found it worthwhile and valuable here -however long- to present the way Jumblat’s insightful and incisive words described a half an hour rencontre he had with an Indian spiritual leader Shri Atmatanda, whom Jumblat called his “teacher” and “guide”, and to whom he dedicated his book *Farah*. In his description, Jumblat makes us share with him the ethereal effect and ecstasy of that meeting

and makes us wish if we could ever have the privilege to make such an influential character's acquaintance in our life.

Jumblat describes:

It was quite amazing- I did not concentrate on the words he spoke, but the experience was like an exploration of one's own depths, a revelation of the Impersonal in oneself, the Truth within oneself communicating with the Truth within him. I was completely won over- he was so powerful, yet at the same time so simple and humble. I felt he was one of the greatest expressions of India throughout the ages. His works complete the teachings of Adi Shankara, Rama, Krishna, and others. His conversation had an extraordinary luminosity. It was as if Ancient Greece itself was speaking...When he spoke of Truth, it was as if the Truth within him was surging forth from some hidden wellspring. It was a striking moment of union, that ecstasy of understanding which arises in the presence of a sage: Knowledge that transcends both the senses and the intellect; true Samadhi [mystical ecstasy].

Even without ever having seen him before, I would have recognized him instantly. When someone has achieved Truth, it shines forth from him. As Mahatma Gandhi put it, he becomes genuine, even his body becomes Truth. These things cannot really be put into words...he seemed different every time I looked at him, like a wave of images passing through his eternity...It was an inexpressibly direct vision of the divine, perhaps even a vision of God in human form, or more than God, since while God is the highest conception of the spirit, the sage is the reality of God. ...Even ordinary people [at Cairo Airport where the rencontre took place] must have been intrigued by his presence, even if they were not at all affected by it; his radiance reaches out to every body and every thing... (Jumblat, 1982, p.35).

We can sense as well the depth of this influence on Jumblat when he explains that everything that exists partakes of a divine nature, for in our understanding, the divine exists only in terms of or in contradiction with the material or non-divine. But every being is physically and psychically formed out of this divine substratum. So that when Shri Atmatanda or Raman Maharishi achieved Truth, their bodies achieved it with them and attained their own Essence; these men, according to Jumblat, barely have a body any more, their body is present to our senses as an image, but is itself beyond all images, as pure Truth shining forth from the Consciousness of being (Jumblat, 1982).

Shri Shankara, Raja Rao, Sai Baba...and many others were also dignified Indian references in Jumblat's work.

Jumblat translated many of their books to the Arabic language.

China

Jumblat understood the wisdom of China's culture. He could also understand the message of the "Old Master;" the

Chinese Taoist Philosopher, Lao Tzu (600 B.C.) about enlightenment by spirit. In his writings, Jumblat referred to the concept of dissolution and genesis of the wise Chinese men explaining the famous architectural principle of Yin-Yang where perfection is coexistent with co-perfection to form its opposite dialectical component. This Yin-Yang, that represents the ancient Chinese understanding of how things work, has become actually a universal symbol. The logo of Yin yang (☯) is an outer circle that represents "everything" with black and white shapes within the circle that represent the interaction of two energies, called "yin" (black) and "yang" (white).

Jumblat realized that the Chinese pages had established this dialectical law of the unity of opposites long before it was established by dialectical Marxism. "Everything that reaches the apex of its phenomenal realization and historical actualization displays signs of deterioration and disintegration. Then, out of the decomposed structure, a new synthesis and a new genesis sprout into being" (Jumblat, 1987b, p.307).

Also, Jumblat (1963) talked about the Chinese emperor "Fouhi" (3000 B.C.) whose ideas, according to Jumblat are still considered nowadays.

Jumblat was impressed and influenced by the oriental culture altogether. That was clear in his statement: "We have to return to nature and to the oriental cultures in their morality and philosophy, liberated from the dominating traditions and religions or from the psychological complexes. That is what we call the return to the original and spontaneous simplicity"(Jumblat, 1974, p.242).

Egypt

Jumblat read a lot about Egypt in the sacred Druze Books and in other historical and spiritual manuscripts. The knowledge he gained out of that was present and clear in his religious and philosophical work.

I found Jumblat's speech, titled "Abd El-Nasser and Islam," the best reference of how he was taken by the Egyptian culture. Jumblat begins that speech by quoting the Greek historian Herodotus [5th century B.C.]; "The Egyptians are the most religious people all over the world." Jumblat explains that Herodotus pointed to the famous Greek philosophers such as Solon, Pythagoras, Plato and others who discovered religion (Tawhid-Druzism) in Egypt (Jumblat, 1977b, p.133). Jumblat, then, describes the role Egypt has played through history. To Egypt, Abraham came with his children, and from Egypt, Moses proceeded with his people during the time of the prominent Unitarian and religious reformer, the Pharaoh Akhnaton. Jumblat sees a big resemblance between the Psalms of the *Bible* and the verses of Akhnaton. He also points to the position of Cairo, especially, with its Pyramids of Al-Giza, that city that contributed to the secret of spirituality and that inspired many to meditate (Jumblat, 1977b).

Jumblat says that "Tawhid" had appeared in philosophy, wisdom, and religion at the time of the Prominent, Minister, Engineer, Physician and Astronaut "Amenhotep," over 4700 years before our time. Jumblat describes Amenhotep as Idris of Koran and Hermes of Greece.

In conclusion, the Greek philosophy, his love to read, his various international journeys, religion, and his background were definitely factors in Jumblat's greatness and his rich existence. At the same time, we can never ignore his inner potentialities and his personal readiness to have been who he was. Jumblat clarifies this belief of mine when he says: "Nobody orders the tree or teaches it how to blossom and grow." (Ashkouty, 1994, p. 144). As a result of this influence, Jumblat reached the reality that people, with their destiny, are linked to each other. He discussed the contemporary trends with ultimate courage and objectivity, not neglecting almost any subject related to the enlightenment of Man's spirit.

What concepts did Kamal Jumblat form after this richness of knowledge? This is the question that I will try to answer in the subsequent chapters.

III. JUMBLAT AS A BELIEVER IN A MONISTIC AND MYSTIC PHILOSOPHY

“There is no real death;
there is
only a change of
corporal garb.”
Kamal Jumlat

I am one of many who are interested in monism and mysticism; that inclination that is rooted in past history of Man and is continuously renewed with religious calls and vocations. Such an inclination cannot be substituted with any kind of knowledge, nor can it be limited within one philosophy since it is based on the personal experiences of self-realized people.

The need of mysticism is directly proportionate with the increase of the modern technological civilization that will never provide for man any kind of security and peace, for the material desires are never contented leading to fatigue and worries. The mystic tries to constitute his own inner world aspiring to what may solve the problem, finding a common base between the ideal and the practical.

In Kamal Jumlat's spirituality, I found the encouraging example. His mysticism uplifts the spirit and safeguards the individual and the society from being lost in some clashing religious calls that, unfortunately, try to make out of the person a fanatic and stagnant minded individual, exploited for certain political interests.

“Kamal Jumlat figured out religions through the approach of the mystic and sublimated mind. He identified these religions and unified them with all human and natural sciences”(Farraj, 1987, p.28).

Jumlat worked hard to go beyond religions to understand God. He found an essential unity in the diverse. Jumlat explains:

Those who worship God without knowledge are worshipping idols constructed by the alien self, and the one who worships a god answering his materialistic objects is not worshipping God, but his own objects...Our duty is to go deeply in understanding each other and to get rid of all obstacles (...) to remember that Man purifies the temple, rather than the temple purifies Man (Jumlat, 1963, p.54).

Jumlat continues his research, selectively reading all kinds of books, looking for this Unity, and rationalizing spirituality that is accompanied with ethics. He lectures in this regard: “ Religion is an expression of an existence, a renaissance music and a return to the Source. The material, the name, and shape are nothing except relative symbols, indications, and expressions defected by the limitations of the mind and the word” (Jumlat, 1963, p.47).

So, why “religion” after all?

Jumlat (1963) said that spiritual beliefs differ in their ideological trends, but they have one common essence which aims at elevating the individual morally and ethically and at organizing his relationship with himself and others, thus, elevating all society.

Jumblat guided minds to rational institutions where the Europeans and Eastern people may meet, debate and become more close to each other by mutual acknowledgment of brotherhood in mind. So, he urged to “Tawhid” or monotheism by gathering all religions and surpassing them all by the purity of mysticism that is reached through love and transparency. In this, he says that Judaism, Christianity, Islam and other religions have different titles and names, though, they have the same meaning that does not change nor differ. All together, they are indications that guide us to “Tawhid” and to the passion with God and with love itself.

Jumblat comments saying how happy the soul will be if each one of us accepts the other and reads what each religion offers and reveals, not only in the minds, sentiments, and words of its founders and leaders, but also in the way they live where simplicity and spontaneity dwell in the hearts forgetting to which group they refer... repeating the words of Christ: Love each other, and do unto others what you want them to do unto you (Jumblat, 1963).

Jumblat goes on in his book *What Goes beyond the Word* to state poems of Christian, Moslem, and Indian passionate poets in love, where the revelations of their spirituality are the same. At the end, Jumblat says, “...the same Heaven gathers them all” (Jumblat, 1963, p.24).

Jumblat concludes that the monist is the one who is able to go beyond Christianity and Islam. He will then not only reach the borders of both in their common concept, but also will surpass them. “He will be in the true reality of them and in the axis of their unification in the eternity, after passing the bridge of death that exists at the end of the event.” Quoting the announcement of the mystic El-Geeli, (El-Geeli was also an adept engineer and a virtuous astronomer, one of the greatest arithmetic scientists in the Fourth Century Hijri or the Tenth Century A.D.) Jumblat says:

“People resemble mirrors that were placed facing each other. Each one contains and includes the whole that is in all, then they will look at God in their souls and declare him the Unique Absolute One”(Jumblat, 1963, p.30).

What I just presented here were bits and signs selected from a wide range of explanations, similarities and common basis that Jumblat found between religions and experiences in his monistic endeavor. They are indicators and signs guiding to “Tawhid”, to love, and specifically to the passionate love of God.

When one reads what religions hold and starts contemplating on them, he will find and feel what Jumblat found and felt; thus, he will be liberated, happy and free.

This happiness is expressed in his words “Some look for pain to reach happiness; for them, then, the way of joy is more complete and beneficial.”

Michael Nouaymeh, the Lebanese philosopher, writes in his introduction to Jumblat’s book, *Farah, (Joy)*:

The author has many inclinations and directions in life, but above all, he is a mystic person. He is a passionate in the wisdom that he has attained from the Druze religion, from the essence of Christianity and Islam, and in particular from the Indian Vida and its branches.

Nouaymeh goes on and says about the book that it is the outcome of a soul that is anxious to know the ultimate Reality that liberates people from all conditions, even death. No wonder if this soul is overwhelmed by the great indescribable joy when it had ended its tiresome wandering through the darkness of the phantoms passing to the beauty of knowledge that overcomes the limits of senses...The spirit that appears to you heavy through pages with symbols is nothing but a spirit that is longing to be free to writers in order to reach the point of the glittering circle, where he could announce with full joy his reality and yours:

“You are I, my brother;
You are this universe with its Reality,
You are the face of God” (Jumblat, 1987a).

A good number of people from the East and West have written about Jumblat and his mystic life, and of course it is almost impossible to cite them all here. I would like, however, to quote the Lebanese writer; Dr. Khalil A. Khalil in particular:

Man, according to Jumblat, could be realized through his direct work and effort to look for his true identity by having a unified mind of his own that is in accordance with the Ultimate Mind.... Jumblat has the merit of martyrdom in order to utter what he believed is liable to be realized. He was the mind in its purest revelation; he was a man of state insisting to rationalize politics that might have led to his assassination later in 1977.... He was a teacher in the true sense of the word. Through his perfection, he deserved the crown of his martyrdom to have his eternity a witness on a liberated Arab mind (Khalil, 1984, p.62).

Jumblat’s mysticism was revealed in all of his activities and philosophies, as another author stated about him:

Jumblat cares about human awareness and thinking that enlighten one’s reality and makes human race more close on both levels; national and universal. In his extensive epistemology, he is a contemporary continuation to the philosophers and wise men of the Far East. His mind started and never stopped wandering, getting from what Christianity offered in mystic realm, and deeply adding to it what Islam had to offer as well (Farraj, 1987, p.39).

Kamal Jumblat knew God, and he became illuminated with great joy and ecstasy. I am writing this chapter living this great experience knowing God. My joy is the joy of realizing the Reality. The joy that Jumblat says about it, “There is no complete happiness without knowing the final truth of this implicit and explicit Existence” (Jumblat, 1980a, p.120). And knowledge itself is the start of all power. Knowledge is the Truth. And as the *Bible* says, the one who knows this truth is liberated. The truth liberates from all negativism and from all evil, and the liberated one is forever happy.

Jumblat attained liberation through a spiritual life expressed in his works; a continuous endeavor, a pure soul, and a special Sufism or mysticism that caused the sick to be well. Jumblat was the epitome of a pure man, meditating, praying,

thinking, and revering God in all his thoughts. Kamal Jumblat realized the reality of God in each human self. He found a revelation in all His creatures and deduced that God and the others are the same. What is important is to go out of the self.

How Jumblat went beyond the self, and how he could reach this knowledge and this reality was through God. Jumblat was an avid reader since his youth and a contemplator and a seeker of knowledge. He followed the experiences of illuminated virtuous men and prophets surpassing the senses; surpassing the explicit to the implicit. These illuminating experiences are the sources of the Truth and its references. Jumblat wanted them to be a spring from which generations are supposed to drink. Jumblat always wondered why our young generation does not follow the call of the thousands of great illuminated mystic men that past generations had so this new generation can live up a new real life of virtue and certitude in a world invaded by materialism.

For Jumblat: The reality of Existence is that there is no existence except Existence itself.

IV. JUMBLAT AND THE CONCEPT OF RELIGION

All of us, in truthful inclination and equality are Moslems and in fraternity and love are Christians."

Kamal Jumlat

According to the psychologist William James (1842-1910), religion is a man's total reaction upon life.

The general and most commonly used concept of religion is that it is a guide to the final End, and a way that leads to salvation, enlightenment and realization. It is a witness on us and for us.

Could I find in the work of Jumlat a clarification for such a concept and a roadway that goes deep in the essence of religion to embrace all the details related and to tell according to the ideal and to the practical where the real success and the real failures are?

Jumlat did not write a specific book on religion, but he discussed his convictions and beliefs through most of his work. He compared among the different religions. He gave advice, comments, analysis, induction and deduction of the subject.

I have always felt impressed and overwhelmed with his open attitude towards that concept. With him, I realized the one essence of all religions.

Throughout his life, Jumlat met with several religious men, discussing with them and debating the most intriguing questions of religions. He realized at the end that when you know religion by essence, it becomes a blessing.

Religion, according to Jumlat, is a spiritual exercise that purifies the inner world and helps the person to approach the truthfulness, visualizing the beauty of the Absolute and melting in it. The profound religion leads us to approach God (Jumlat, 1977b).

Jumlat aimed to have religion separated from politics except for what is imposed by religion itself. He says: "We want a secular system enlightened by the spirituality and principles of religion" (Jumlat, 1977b, p.66). It is clear how this spirituality is a base and an essential element in life according to him.

Jumlat understands religion as a social phenomenon that develops and elevates the person. He says that religion was a progress in the life of the primitive man and a tool to refine the self, to develop the senses, and to sublimate the individual ethically and psychologically, so it could develop his relationships with others and ultimately, sublimate the society (Jumlat, 1963). He explains this evolution as such; "The religious beliefs started by worshipping the great natural phenomena, then adulating idols, considering images and forms as representations of gods. Then with the appearance of divine religions, people found refuge in the beliefs that safeguard them from the eternal sin, considering religion a factor of unification to establish a high society" (Jumlat, 1982, p.27). Based on that, Jumlat appreciated the work of religious men for disclosing the perfect human principles.

To understand religion, people have to reason and observe. The essence of religion is to adore the One in the variety of beings. Jumlat has discovered

mysticism in Islam, as well as in Christianity and Hinduism. He discovered that people are brethren and are equal in spiritual and moral values. By surpassing rites and metaphysics, people are led to be liberated from all that veils them from being realized as free conscious beings. By this consciousness, Man has excelled over all other creatures in his evolution.

In his work, Jumblat highly appreciates Hinduism because it meets the essence of all religions. Hinduism accepts all religions realizing the unified goal that they aim at without dictating specific dogmas and beliefs nor resisting other religions to save Man (Farraj, 1987).

Jumblat practiced the methods of the Indian philosophy to approach pure Tawhid. These methods were:

- 1- The method of pure thought through meditation
- 2- The method of unconditional work
- 3- The method of love, sacrifice, and worship
- 4- The method of knowledge and introspection

The last method is a direct one based on the fact that there are in human life changeable aspects, as well as constant ones. What is not changeable is the witnessed "I" which is the eternal reality and essence of Man. It is supplied by freedom, happiness, and knowledge (Ashkouty, 1994).

To Hinduism Jumblat compares his own faith-the Druze Faith-because the followers are liberated from all superficial rites. They are not preachers and to call them "Muwahhidin" (adherent to Tawhid or monotheists) will fit since it fits anyone who understands and lives the essence of any religion.

Historically, The Druze Faith -Tawhid- is an Islamic sect that started at the beginning of the eleventh century AD. It meets with cosmic Unitarianism in great religious and spiritual trends all through history. In its monistic essence, this faith is inclined towards the unity of Existence where people and land are related completely to the creator. They are linked to the content and not to the shape, to the spirit and not to the body, and to the vivid movement of apparent existence toward the real Existence.

Considering other religions, real Christianity according to Jumblat has no fatherland. Its missionary goes beyond borders. In Christianity, there is real equality, and there is no fanaticism.

All religions relate to the Absolute, and the Absolute, Jumblat said is present in everything created. He is not only present, he is everything created. He is everything, and everything is He. "Therefore Man," according to Jumblat, "the real Man, or the Self with a capital S, is the Absolute is God." But people are not aware of it. To their way of thinking, man is an individual, an ego, with a mind, senses, emotions and is considered as separate and different form of God who created him. This duality, however, does not really exist, and when Man comes to realize this, he is illuminated by what Christians call the Holy Spirit, by what the Druze call Higher Reason. Sufi Moslems referred to this universal man as "al Insan al Kamel" or Whole Man.

In his book, *Farah* (1987a), Jumblat dedicates one of his poems as "A present to my brethren Druze", titled "The Seeds Told the Story of Life."

The poem starts with Hermes statement that tells that the part acknowledges the nature of the whole... [Hermes is the “governor of the tongue, and the guide of intelligent speech”...according to the Greek mythology ‘Homeric Hymn’ (Parada, 1997)].

Here are some of these verses:

“ In the temple of the sacred pilgrimage,
 We saw the child;
 The unique child of Existence,
 His birth is being renewed;
 With the rise of each sun,
 And we saw the dove;
 The Holy Spirit of spirits,
 Revealed in the safeguarded Master,
 In Jordan River
 Manifested, after the Child
 In the swing of sunshine (Jumblat, 1987a, p.111).

Later, Jumblat (1982) tried to explain the misrepresentation of religion in our society. He said that the defiance of the world to religion is the result of the gap between the level of the Christian creed and the level of those who represented it after. The calamity in this world and our calamity in Lebanon are the clergymen. No matter what religion or sect they belong to, they are always of the two types. The first type is the clergyman who tends to exploit religion for worldly gains, and the other one is the one who tends to discover God in him. The first type separates between religion and the world working on two bases and laws. That type of clergymen has two identities. They do not live the existentialism of religion, life, nor God in accordance with reality. They exploit religion for worldly aims, positions, luxury, fame, possessions, etc,... missing to be truly religious, thus, missing the fact that the supreme mind in us is an extension to our real guidelines. There is the second group. They are a few. They are “the salt of earth,” the children of God in whom He is glorified in being eternally reflected in them... they are the mirror that reflects the sunlight when eyes fail to look directly to the sun.

Jumblat worked hard to abolish sectarian discrimination in his country Lebanon trying to unify people believing that the true religious belief leads believers to work against despotism and social oppression. The religious person has to be religious by love and tolerance, so he could not bear discrimination, brutality, and injustice happening in the name of religion, which had, unfortunately, happened several times in different epochs in history. Religion refuses those who distinguish themselves and mistaken others. The real religious man is the one who is committed to solving the problems of people.

The real religious method is self-realization.

Kamal Jumblat asks people to be free of illusions and to surpass the social conflicts in defeating all selfishness and to be aware of the unity of Existence that attracts those who know its essence, and know why they are living. He asks them to be directed to the supreme source that is beyond all contradictions, for we are presently what we are potentially.

Determinism is what religion insists on. Through this synthetic trial, Jumblat (1980b) said: "Religion leads to surmount the obstacles of sectarianism and to be uplifted to the cultural and real spiritual level." Jumblat analyses and comments, "To eradicate political sectarianism and its fragmenting influence on the spiritual and social energy in our country is a must. Unfortunately, the tribe feeling has conquered the religious spirit and is being altered to a sectarian feeling."

Jumblat looked to the future with hope, dreaming of a different situation:

" Maybe some evolution can take place in Lebanon across all domains that may lead certain people to put away the traditional convictions in their approach to the unity of Truth in this apparent Existence, giving way to a new reasonable spiritual age, erasing the crisis of sin. This might happen when Christianity meets with its complete love according to its Biblical origin with the renewed Islam."

Jumblat (1963) referred to Arnold Toynbee in attempt to predict our future and its high need for sincere and true religion fellowship. Arnold Toynbee (1889-1975), a great English historian, conducted a comparative study of 26 civilizations in world history, analyzing their genesis, growth, and disintegration. According to Toynbee's hypothesis, the failure of a civilization to survive was the result of its inability to respond to moral and religious challenges, rather than to physical or environmental challenges (Paine, 1998). Jumblat believed, as Toynbee did: "The one who knows himself knows his God" (Jumblat, 1963, p.101).

Jumblat says that a time may come to find religion in accordance with socialism. Happiness does not abide in acquiring external (outside the self) things, but it can be realized in knowledge and in realizing that religion and science complete each other.

Jumblat says that religion is the estate of God. The goal of real spirituality and religion is to be absolutely liberated from weakness, vice, and the societal idles. The aim of Man is to be realized, and ethics is the essence of religion.

Concerning heaven, Jumblat says, "Heaven cannot be found unless you look for it. Its entity is of the same nature of the "I" that the person wants to recognize. So heaven does not exist outside the "I". "The kingdom of God is in your inner self" (Jumblat, 1984, p.250).

Concerning prayer, "What is preached in temples and mosques and ritual celebrations..., it all means a gathering and only a preparation for the truthful prayer. The truthful and spiritual prayer is the link of the eternal with the eternal, the capability with capability, and the light with the light, by considering religion as an essential contribution to the elaboration of an ideal society."

Jumblat believes that true religious teaching should be mandatory in private and public schools alike.

Jumblat (1984) added; what value can we attribute to philosophy and religion if they cannot be lived by Man in the course of his daily interaction with others, and if Man cannot translate wisdom into purified intentions and actions?

Religious teaching acquires a lively unconventional aspect when we incorporate into the syllabus the lives of the holy masters and realized mystics in clarifying their ideals, teachings, literature, and conduct.

Religion is monistic, and when it follows the path of knowledge it attains Unity through spirituality and morality i.e. through self-purification. Religion and science are distinct responses to the same impulse that is to know and actualize the Truth in its totality and in all domains (Jumblat, 1987b, p.261).

Jumblat proceeds explaining the vivid religion in a very impressive way by clarifying:

Religion is related to the experience of mystics and saints (...) who have probed the depth of religious revelation in the lights that radiated and enkindled in their souls (...) where all you can find is the luminous face of reality unveiling itself and shining constantly and timelessly. These realized saints are crowned by a chosen few in whom humanity has comprehended its mission and fulfilled itself; in whom the duality of potentiality and actuality has become one. The two aspects of Reality, the scientific and the spiritual are about to coincide, harmonize, and unite because Reality is one in the end (Jumblat, 1987b, p.268).

Jumblat felt the dilemma of the present situation of religions and convictions. He says:

Religion and traditional spiritual convictions are losing their influence on souls and society. Priests, initiatives and preachers are confused like a ship that had missed the compass in a stormy sea. Religions are supposed to give human life meaning and value and enflame its awareness and magnificence (Jumblat, 1979a, p.32).

Jumblat agrees with Gandhi on the essence of true religion teaching where the individual should serve and befriend all. Jesus lived and died in vain if He did not teach us to regulate the whole of life by the eternal law of love.

It is easy enough to be friendly to one's friend. But to befriend the one who regards himself as your enemy is the quintessence of true religion. The other is mere business (Gandhi, 1964, p.62).

Jumblat predicts a resurrection of some religious convictions reviving the eternal principle of Man in his entourage, more in conformity with the requirements of the conscience in this age and with real principles of Man and the values of mind.

The purpose of any religion is to not to impose superficial rites, but rather to inspire true and sincere paths to reach the reality of existence; to reach God.

Trying to end this chapter here with Jumblat, I feel that I can never finish collecting these jewels that are spread in his writings, the reflection of his inner richness. I leave the pen for moments of contemplation. My heart is filled with joy and overwhelmed with hope of having a gathered unified humanity. I ask, "Can't we be all those converted individuals, the expected guide? Can't we do something since we believe in the essence of Man?"

Didn't Christ say: If you have faith the size of a mustard seed, you can move the mountain?

I can write no more. What I feel is beyond words...I hope I was able to present the Concept of Religion as Teacher Kamal Jumblat defined it.

V. JUMBLAT AND THE CONCEPT OF GOD

God's presence is dictated by the extent to which egoism is abolished and absent in us...Those who are pure in heart attain the Ultimate Reality of Existence.
Kamal Jumlat

The Real, Reality, God, Truth or the Absolute are different indicative names that mean the same, according to Jumlat. These names differ according to place, time and creed... but the final truth of Being remains one and the same. "The atheist, the believer, the worshiper, the mystic, the writer, poet, musician, artist, and scientist aspire to reveal the same reality. That is because every man seeks Truth differently, the same way we seek happiness (...) and Truth and happiness are inseparable and indistinct from each other" (Jumlat, 1987b, p.13).

Jumlat continues with the concept of God:

This final Truth does not need, then, a mental, moral, or dialectical proof to confirm this final Reality, which is nothing but the Absolute or God. Thus, the concept of religion, any religion, gains clarity if we care to ponder the pure and true existentialist approach...This Truth is the greatest and highest principle. It is the truth of the world of thought, the absolute one. It is the eternal principle that is God (Jumlat, 1978b, p.126).

Jumlat refers here to Gandhi's words: "There are many definitions of God because God expresses Himself in various forms and manifestations (...) God is Truth"(Jumlat, 1987b, p.23).

"Reality is God." What is required, then, is to search for and contemplate that Truth. This Truth, or the "Mowahhid's" (adherent to Tawhid) life impulse, is in the innermost recesses of our souls. It is the spark that radiates this consciousness of Unity. It is the central axial point of the universal circle, the self-same eye of existence, the alpha and omega, the "First Word," "Universal Reason," or "Supreme Reason." Apart from this conscious eye of reason, no real understanding or final scientific revelation of the concept of God can materialize, nor can we explain Man's heroic feats, the love that blazes, or the accession to sublimity and righteous conduct (Jumlat, 1987b).

Our purpose in life, according to Jumlat, is to realize this Reality, to realize the True Light through our own darkness. When man dissipates his own darkness; when he unveils in himself this Absolute Truth, he stands in the Light, free from ego, free from individuality, free from bondage to any relationship in this world or in other worlds, if they exist, free from suffering, free from death.

For Jumlat, God is this unity between truth and mind or supreme reason. To emphasize more, I quote "The primary, ultimate, and supreme mind is the origin of genesis and the axial center as implied in every real philosophy and religion" (Jumlat, 1987b, p.122).

Jumlat explains this supreme reason saying: "The supreme reason is the transparent flow and the simple enlightenment's image that is revealed in all

times” (Jumblat, 1980b, p.20). How is the image clarified then? Here is the answer: “The image is clarified in the example of the candle; the thickness of the candle transforms to fire and light, a blaze in which the corporeal is transformed into the non-corporeal...” (Jumblat, 1977b, p.123).

Jumblat compares the corporeal and the non-corporeal to the body and mind. “The corporeal cannot be approached except by the element of the non-corporeal” (Jumblat, 1977b, p.143). Man has to unify with the essence of himself; where the non-corporeal has emerged from the first simple principle then was reincarnated in the body. The non-corporeal appears and covers the corporeal material from all sides and interacts with it as life (Jumblat, 1963).

Jumblat glorifies Reason as a Godliness quality. Glorified is the Reason that has revealed existence in everything because it is the principle of the universe (Jumblat, 1980a).

Jumblat defines God also as “...the essential love, the innovator of all beings, things, and images”(Jumblat, 1963, p.47).

Jumblat (1944) translated the following to Krishnamurti in *Life and Light*. “In God, the rivers that come in many forms flow; in God, plants were born and the juice of earth that feeds them. He is that interior force that dwells deep in our implicit secrets.”

God is a Reality that does not transform nor cease. God is the final Truth of existence; the absolute right. My question becomes then: “How do we reach this Godliness?” And Jumblat answers: “There is no Godliness separate from the essence and nature of Man. It is the human nature that is sublimated to the Godliness of the creative reason. So, to be directed to any God outside the self is alienation.” This is how Jumblat introduces us to God that is in our inner self-assuring the role of knowledge in worshipping Him. “Who worships God without knowledge is worshipping the void” (Jumblat, 1979a, p.89). My next question becomes, then: “How do we reach this knowledge?”

The sage is the reality of God. “The sage realizes and expresses this reality for which we are attracted to his position and dwelled in his bliss in the center of himself” (Jumblat, 1980a, p.35). Therefore, through the progressive conscious knowledge in us, we reach God, and we discover the light in us. “The essential knowledge is the sublimity by which we knock on the door that will open to each seeker” (Jumblat, 1980a, p.248). Thus, according to Jumblat, “The one who worships God without knowledge is worshipping an idol formed by an immigrated self. The one who is worshipping God realizing in him his worldly requests is not worshipping God- the Truth. That person is only worshipping his desires that imprison him. Desire and fear are alienation, while love is assimilation and unification with God” (Farraj, 1987, p.27).

Only those who discover themselves and know their essence reach God, the Absolute. The expected question to Jumblat, then, is how to do it; how to reach the Absolute?

In mysticism, there are different paths that lead you there. Meditation is one path, and it can be done by concentration of the mind on a mental concept, such as, God or Christ or by relaxing the mind so the activity of the mind subsides to the point where you have a thoughtless mind; then, you are meditating because you

are alone with yourself. You are Self without any veil between you and you. There, you reach the level of Pure consciousness, of the Absolute; another path that leads us there is the path of devotion which is a purification path which leads you through the heart to the surrounding of that Holiness. The other path is Yoga, which through exercises, breath control, the repetition of words, leads to the slowing down of the mental process. Religion itself is a path that also prepares the ground. When you pray you concentrate your mind on a mental form, be it again God, Christ, a saint or image. Religion also serves to subordinate you to a moral or ethical code, and this curbs your egoism, thus, becoming spiritually lighter and closer to the Absolute. Jumblat called these different paths “spiritual exercises” through which we purify the self (Jumblat, 1980a).

We feel that Jumblat is guided by a mystic intuitive attitude by which God, for Jumblat, is realized. “God’s presence is dictated by the extent to which egoism is abolished and absent in us”(Jumblat, 1977b, p.16). “Those who are pure in heart attain the ultimate reality of existence” (Jumblat, 1987b, p.219).

“In the light of the latest theories and speculations of advanced science, we meet the breath taking splendors of creation as we introspect our innermost depths, the essential “I” from which everything stems and to which everything returns” (Jumblat, 1987b, p.224).

“...so, each self accepts the image of God that is personified in it”(Jumblat, 1944, p.9).

God is the Reality, the director of thought, the desire and work towards the unity. God is a companion to the inner abstract (Jumblat, 1978b, p.188). At the same time, Jumblat says, “The inner self is the Truth, is God. To discover the Truth, we have to be objective, disinterested. Disinterestedness is the product of liberation” (Jumblat, 1980a, p.39).

“God is eternal. The creation is a continuous revelation through obvious changes and illusions of bodies and senses” (Jumblat, 1980a, p.47).

Jumblat believed that a man’s true worth lies in his emergence, in a state of illumination, completely at one with the Absolute (God) which is Pure Being, Pure Consciousness, and Bliss.

I remember Jumblat’s words in one of his lectures: “You are the Absolute...without knowing it.” When asked “How can I know it?” he said: “You will not know it through the mind and discursive reasoning, but through direct inner perception, by direct intuition and with the help of a guru or sage who can help you towards this realization. Then, you know you are the Absolute Itself, and that the Absolute is everything. In that sense you and I are one...It was in that sense that Jesus said, ‘I and my Father are One.’” On a side note, Jumblat adds:

“Every human being has the potential to become Christ. For every human being is Christ in his own inner being. He may not be aware of it; he may never realize it, or it might take many cycles of birth and death (Through transmigration of the soul and reincarnation) to bring him to that realization, but, nevertheless; the Real Man, the Self is there, and one day, when the illusion that we call the manifest world, this world created by our minds, our senses, our emotions, will fall away, and his Real Self will stand in the light of full illumination.”

When asked why it had not come about, he replied because the esoteric teaching, which was the origin of the teaching of Christ (the teaching of Wisdom, of Knowledge), has stopped there. It has not come down to the Christians themselves.

Jumblat surpasses the material phenomenon as an approach to reach the ultimate Truth of the universe-God. He believes names are only idols of dead letters. We are directed and promoted to the truth through a liberated sage, the essential "I" abstracted from the senses and thoughts, nothing in us except the pure transparent consciousness.

"Godliness by itself is the essential "I" to Man, to all living beings, and to the universe, as a whole. It is the sublimation from the essence of existence and unity. In this sublimation, there is no worshipper, no worshipped, nor traces of the temple and its stones, but rather, there is God Himself shining with an indescribable glory. This glory, like all beauty in this apparent Universe, is a reflection of the viewer himself" Jumblat (as cited in Makarem, 1966, p.83).

Revelation takes place when the wise realized person is liberated from his materialistic goals. The bliss then will overflow on him where God's light will be reflected as well.

The experience of this reality is not completed except when the ego in Man is abolished. Then the blaze returns in a form of a flame from where it was started. The realization of the sage expresses the reality of God in the experience of Truth, and the melting of the individual "I" in the essential "I" (Jumblat, 1987a, p.35).

God shines beyond what is seen, beyond what is known, and beyond knowledge itself. So what Jumblat meant by his concept of God is basically to be liberated and go beyond the self in order to be able to understand the totality and unity of the universe with God.

God and the other are the same, for the reality of God includes the entire explicit material world and the implicit mental spiritual world because existence emerges from the same origin, the same point in the circle (Jumblat, 1963). Jumblat defines the circle where the beginning and the end meet, a return to the starting point, to the origin. It's every individual's path (Jumblat, 1978c).

As a conclusion, God is Peace, and Jumblat's concept of God deals with the Essence, surpassing the external to experience and understand that peace. Some people, due to their limited awareness of themselves, tend to understand the real concept of God strictly by interpreting the explicit meaning of the different names given to God. That is superficial since names are dead letters, but understanding the Essence is power, is knowledge that uplifts man towards perfection. As Gandhi (1964) said that God may be called by any other name so long as it connotes the living Law of Life-in other words, the Law and the Lawgiver rolled into one.

God is the Reality, and there is nothing beyond this Reality. God is the essence of all beings; the essence by which He is realized. Reality is eternal, and so is God.

Finally, all I can say is blessed Kamal Jumblat who was able to live God with his whole personality, sentiments, heart, and mind, in practice and ideal. Jumblat

was an advisor, a teacher, a friend, and a spiritual companion to all who knew him. He was humble and loving. He was tolerant, and he always had a beautiful smile, because as he said it all this was due to his revelation of God. "The face is a marvelous mirror that reflects most faithfully the innermost of the soul." In one of his poems, Jumblat says, "They love me, O Lord, because they see in me something of You sparkling in my face. They love me because I am Your Shadow."

VI. JUMBLAT AND THE CONCEPT OF ETHICS

Civilization has no meaning but through the discipline of our thoughts, feelings, and behaviors...”

Kamal Jumblat

Ethics of Life is a book that Jumblat wrote as a set of moral, psychological, and humanistic insights that comprise various dimensions of ethics. As an introduction to Jumblat’s Concept of Ethics, I would like to quote the abstract he wrote for that book.

“We have seen the new generation of this age being seduced by many illusive concepts; such as, democracy, collective ruling, progression, liberalization, socialism, revolution... And when we did not get to the essence of these concepts, the generation started wandering, asking for these things as they appeared to them in their superficiality and triviality but can not find them. That is in reality the dilemma of our youth today everywhere. The [unscreened] availability of education and its distribution in a horizontal way has created new conflicts and a new social group of people who want to oppose every tradition, and disguise any historical experimentation to rather embody the fake civilization, hoping they can innovate out of nothing... which is for sure impossible since it contradicts the rule of life and its evolution and progress. Out of nothing comes nothing. Consequently, we found it imperative to publish a book for our youth in Lebanon, the Arab world, and in the whole world in general, so they can read these views, ideas and feelings that express- what we call in our dialectical language and logic- the biological, psychological, and spiritual, premises, i.e., the fixed standards of the individual no matter how we change because at the end, Man is the manifestation of a unity that surpasses him, and the manifestation of a regulator center that defines the route of his physical and mental development within its planning. Glorified is the mind that is found in everything because it is the law of the universe, and who disregards that law corrupts and gets corrupted and calls for problems and evils for himself and his society because the causal destiny of individuals creates the collective destiny...That law, that no law can go beyond, is the law of ethics as we meant it in its noble meaning and its contribution to creativity. The concept of ethics is respecting the self, as well as, respecting others... We write these thoughts because we keep noticing unfortunately this fake liberalization...Civilization has no meaning but through the discipline of our thoughts, feelings, and behaviors...”

What follows is a part of the preface for that same book *Ethics of Life*, forwarded by the publisher:

We renew publishing his writings...and what is written about him. Because Jumblat who started his journey on December 6 did not end it on March 16. His martyrdom on the day of March 16 was the prelude to those past days of suffering that our country went through. As if the continuous

misfortune of our present is the other face to the absence of his country reformation project.

The publisher goes on to say:

It is the sense of duty that imposes on us to revive and present the thoughts of the man who exhausted himself in forming himself to gather in his personality the scientific attitude, the mission of a prophet, and the imagination of the Sufi poet(...) Jumblat was an extra-ordinary phenomenon in our deteriorated political and educational world. He surpassed our time looking ahead and predicting the political and social calamities in our world. In this publishing, we bring back his vision of the revolution that he wanted all-embracing and strong within humanity... to bury the traditional man who is led by instincts to convert the setting from a controlling, egoistic, and individualistic setting into a world of brotherhood and noble human relations...

Oh Master who is missed in the moonless bloody night...we always observe you enlightening us by sublimated awareness, purity, ideal and national conscientiousness. In the memory of your martyrdom, we say: "Blessed you are" (as cited by "Ad-Dar-Al Takadoumia" Jumblat, 1980a).

If I were ever asked to define "Ethics", I would emphatically answer, "Read Kamal Jumblat."

Ethics was revealed in all aspects of Jumblat's life. He intended through it to elevate the society spiritually in helping the person attain freedom and achieve human dignity.

Jumblat was trying to push towards the ideal and the better through preparing and helping societies to move from one stage to the other in that respect. Everything in this world is changeable except morality. It is stable and immortal. Jumblat (1982) said that honor and purity are always worth preserving. The crucial thing is to be honest, to maintain a spirit of authenticity.

So, how did Jumblat define Ethics and Morality?

Ethics according to Jumblat is the system of moral values.

It is the means for reaching internal liberty. Ethics is the search for the Truth, and the work of mind and heart to evoke human nature in the simplicity of its essence.

Without ethics, Man is alienated; ethics gets Man out from being primitive. It helps the individual to become more noble, sublimated, and liberated. So by being ethical, a man's practice of internal as well as external freedom becomes a meaningful responsibility.

To an elite person, ethics is an extension to thinking. The grand ethical person, who is noble in morality, is so in internal freedom and liberation. According to Jumblat, any behavior or thought is destroying if it is not moralized and safeguarded by moral limits. These moral limits should save the person from the threats of his worldly desires and instincts.

About morality, Jumblat says it is a way of living. It is a way to purify the self. Ethics is a philosophy in life and a way to accomplish moral perfection.

Jumblat had a moral and ethical sublimation that could rarely be matched. He could coordinate between the rational scientific thought and the Sufi inclination to become a moral philosopher beyond any doubt. He believed in a set of principles and always strove to exercise them to reach true happiness; the true happiness that is related to purification. The conclusion is then: The one who reaches morality, reaches purification; reaches happiness.

He proceeds that purification is a moral behavior encircled around self-preservation and supported by will. What distinguishes the human being from other beings is ethics and principles. Man's salvation comes from moral ethics that is reflected in his behaviors, his way of thinking, and the nature of his relations with others (Jumblat, 1974).

Jumblat's morality was clearly reflected in his politics, personal life, and his direct relations with the people around him.

Next, we'll explore how Jumblat generalized his philosophy about ethics into Sociology, Politics, Humanities and Arts.

Society, Civilization, and Ethics

Jumblat (1980a) aimed to use the philosophy of morality to influence civilization and to achieve through it progress, justice, liberty, and equality. Jumblat says that societies may be progressing in knowledge and technology, but they are regressing in virtue. Societies are facing internal and global struggle because they are not corresponding between virtue and knowledge. The system of these societies has been enslaved by technology that resulted in broken, morbid families and in the spread of the different psychic problems that ethics, morals, nor nature can accept. This civilization is both appalling and threatening because it is living a continuous crisis with itself and other civilizations. It threatens humanity because it misses the human touch and thus the moral philosophy. Jumblat adds: "We shouldn't be surprised when natural disasters, wars, or transmittable diseases take place, or when people are morally and psychically deteriorated... that is all due to our behaviors."

What is required, then, according to Jumblat, is a moral philosophy that assigns the destiny of this civilization and its willful commitment. This philosophy should be planned by the mind and should strive to find a state of sublimation in human relations.

No reformation would have ever taken place on either level; on the individual level or on the state level if there was no moral fiber in the teachings of those who have held a message through history, like Jesus' and Mohammed's.

Man, family, society, the moral and religious laws are historical axioms that each social progressive man institutes. Man should avoid any behavior that does not add any moral value to his entity.

Jumblat (1980a) said:

Civilization is not in owning a luxurious car, living in an expensive house nor eating in a prestigious restaurant... Civilization is particularly not in the unbalanced behaviors and uncontrolled attitudes which would lead to the stereotyped, fake, and materialistic western society that is refused by the

western people themselves, and which is not part of the western ethics, traditions nor spirit (Jumblat, 1980, p.9).

To Jumblat, freedom is related to ethics. Freedom in its essence is self-control and respect towards others. Freedom is in being ethical in everything we do, say, think, or intend to do. Jumblat insisted that we should not confuse civilization with culture. Ethics has to do with culture more than with civilization. If man has college degrees, he did not necessarily gain the human culture that satisfies him and satisfies others. Most of the time, we do not recognize that this human culture is found in our traditions which are transmitted to us through the experiences of generations, and the ethics and discipline of grandfathers and their enlightenment with sound morality and virtuous methods. We have to revive and conserve this ethical heritage in our personal and social life.

Jumblat states in *Ethics of Life*: It is wrong to assume that if we have certain privileges, such as origin, position, money, education, job title or responsibility that will give us the right to behave the way it pleases us with others. All the educated and rich classes, and all those who have social or leadership responsibility have to give the good example of kindness, humbleness, and sincere love in thoughts, words, and behaviors following the rule that is presented and praised by all religions; the Golden Rule: "Do unto others what you want them to do unto you." (Jumblat, 1980a, p.11)]

What I found interesting in Jumblat's philosophy of Ethics is that it links dialectically between morality and the process of thinking.

Jumblat insists on the role of the mind in shaping our way of thinking, thus, our behaviors. Jumblat calls the mind: this natural telescope, of higher form, where all telescopes and microscopes together fail and are unable to compete with it. His philosophy, here, is in accordance again with that of Socrates: "There is no release or salvation from evil except the attainment of the highest virtue and wisdom."

Jumblat also asks us under the chapters of "Ethics of Thought" and "Ethics of Feeling" of his book *Ethics of Life*, to arm our thoughts with values and morality, as such our thoughts will be productive and constructive in helping to form a more humane and sublimated civilization. "If we are accustomed to good thinking in our mindsets, we will feel, say, and do nothing but the good. If the practice of ethics is deeply rooted in us, it will be impossible to do the bad" (Jumblat, 1987b,p.84).

Jumblat also agrees with Aristotle's "Man is a Moral Being." Aristotle's superior aim of his "Ideal State" was to accomplish the moral perfection of the absolute man; this moral perfection that starts with enlightenment and is supported by mentally sensing the Truth. Jumblat (as cited in Makarem, 1966, p.72).

Politics and Ethics

Jumblat's philosophy on ethics was evidently reflected in his political thinking and conduct.

Jumblat says: "Politics, if not moralized, becomes chaos. The ethics of politics requires courage and honesty."

Jumblat condemns the political practices that depend on unethical opportunism. He says politics is supposed to be a noble cause because it is related to the leadership of men and their guiding. The leader should have sound knowledge, sensible feelings, and chastity. For a politician leader, sublimation should be the aim of life; otherwise, leadership will be deviated, and the politician would lack the sound judgement and the wise authority (Jumblat, 1974). Jumblat always wanted the politicians to have a moral political conscience. Politicians should never be motivated by personal gains or interests. They should be able to understand the experiences of others and always have an ideal as a guide.

Jumblat (1980a) said the one who uses leadership as a means to satisfy a personal need does not have the grandeur nor the nobility to deserve the title of a leader.

To this effect, Jumblat says to his comrades: "If you are asked to choose between your conscience and your Party, you should leave your Party and follow your conscience. Man may live without a political party, but he can never live without a conscience."

Jumblat was on the same wave with Churchill when he (Churchill) says: "Some men change their party for the sake of their principles, others change their principles for the sake of their party."

"Honest and cultured political leaders," Jumblat says, "are those who refuse to separate between politics and ethics. Both are one; politics is ethics, and ethics is politics."

Everything has an order in life, and the order of the society exists in the perfection and performance of the elite. In that respect, Jumblat (1974) believed that the mission of political leadership has to be in the hands of the elite of the society. The elite we seek are those who are elite in mind, management, knowledge and culture. Jumblat points that parties have a role in presenting the elite. Parties have to have the role of instituting Democracy, and democracy remains shallow until the elite leaders are found to apply the ethics of politics. The only goal then is the public welfare of the society in particular and humanity in general. The pillars on which democracy is based are the pillars of the sound capable elite. For this, parties have to be tested continuously to select the best.

About leadership, Jumblat (1974) said that it is a process based on the power and influence of both the leader, as well as, the followers. This process should be based on the influence of the moral values on our behaviors and attitudes. Leadership should be supported by a sublimated relationship and affiliation between the two parties aiming at this elevation in the conceptualization of the goals of life.

Finally, ethics of politics requires courage and faithfulness. Politics, in the real sense of the word, is the process of developing people and escorting them to a nobler behavior. Ethics of politics, in relation to the contemporary man, is to have insight and initiative in safeguarding him from becoming a ransom of the fake concept about progress and liberation in its prevailing illusionary meaning.

Jumblat's motto, regarding politics, was that morality is a must to revive the political conscience that is alone can correct our direction.

Humanities, Arts, and Ethics:

Jumblat had used another method to convey his principles and teachings in morality and ethics. He had used poetry as a means to instruct. He did not write poetry for the sake of poetry, but rather, he was urged by a desire to send a special message.

Jumblat believes that literature, poetry, and music cannot be measured but according to the ideals they convey within their art.

He defined salvation and human purification towards others through a poem that conveys that there is no salvation without virtue and no virtue without this intimate relation with reality, that is the kingdom of God. Also, on another occasion, he declares that God's love cannot be achieved except by morality, and no morality without the mind. What is required, then, is to consider knowledge a complement to virtue, as virtue is the complement to knowledge.

Music as an art, according to Jumblat, is related to disciplining our inner self by elevating the soul in an attempt to understand ourselves. However, music must have harmony in order to manifest the inner harmony that is in us. Harmonious music gives felicity and joy. Jumblat calls music food for the believers and their souls.

The moral of his philosophy of moral principles was to find the real peace within people.

"For there is no joy except by self-salvation and liberation. The law of our blessing or suffering which is presented in the simplest rules of moral system is not separated from the law of genesis and its destiny (...) the law is the same and the law of ethics is out of it and a branch of its branches. It is the order of the sublimated mind that is organized to each sense of ours. It is a base and measurement we have to respect as the method for our own good and our relations with others. In this sublimation is our happiness, and any egoistic individuality is a vice and the origin of all vice" (Jumblat, 1987b, p.206).

Along that same reflection, he says: "When the mind and the senses are disciplined and sublimated, all will be in harmony just the way the creator has aimed for" (Jumblat, 1987b,p.216).

Jumblat (1987b) said that the role of ethics is the revelation to accomplish and complete the potentialities of mind in distinguishing between good and bad, love and hate, and what is beneficial and what is harmful because

"Man cannot be measured but according to the ideals he reaches and by the essence of what he is of human completeness. We have to be directed always to the stable moral values and to the permanent norms that embody every changeable and transferred mortal" (Jumblat, 1987b, p.237).

Finally, I say: That was Jumblat, and that was his Concept of Ethics, and is there anything more fascinating, stimulating, and pleasurable than the

experience of delving in a deep collective personality like that of Kamal Jumlat's?

VII. JUMBLAT AND THE CONCEPT OF WORK

Every human being has the potential to become Christ. For every human is Christ in his own inner being.

Kamal Jumblat

I remember a statement by Pascal, "In great souls, everything is great." It perfectly applies to the giants of humanity through history. Their greatness was not revealed only in their words, but also in their practice and ideal. They were all attached to work through a dialectical and mutual relation. Kamal Jumblat was one of those giants of humanity and the perfect example. He lived life with dignity, and he always wanted to ensure freedom and happiness for the citizens.

How did Kamal Jumblat understand work? And how did he make out of politics an ideal job? What value did he give to work and to the worker?

This is what I attempt to address here through accompanying the Leader in some phases of his political journey and through his writings in that respect.

In the principles of his political Party, Jumblat defined work as the law and dignity of life, and he considered it the condition to deserve living for without reservation. He gave his judgment: "The one who can work but does not work does not deserve to eat."

Jumblat, through a logical and mystic analysis, explained the nobility of life and work according to certain premises. For him, work is the law of life with psychological, moral and social manifestations.

Jumblat (1977a) started this concept of work from the nature of the cosmic in the universe. All creatures have no silence nor laziness or constrictions, and Man is a part of the Universe. Work is a completion to the cosmic and human nature. Work develops the talents of Man and brings to fruition his potentiality. Work purifies and refines the personality through the journey of innovation. Jumblat assured that the more we work, the more we get. Reward is the product of effort.

Jumblat (1987b) encouraged people to work in this life for the sake of joy at work, and the joy of work is a main request of "Being." The joy of work is reached with the spirit of joy and play. Playing is a spontaneous activity in which no desire or object is linked. Each work that is liberated from a selfish goal or liberated from the expectation of a gain or loss is an achievement to this spontaneity. In reality, playing is the secret of the 'Law of Life' and a time of the victory of life.

Work influences the personality, and as such, work has the power to purify the self. Jumblat also adds: "The human work, no matter what kind it is, is the greatest means to weaken our egoism. Through it, we develop the sentiments of honesty, objectivity, and the moral power to look for the better" (Jumblat, 1963, p.119).

Jumblat says if you work in detachment and serenity, you do it better and get better results. Work is a relationship between the ego in yourself and the object upon which you are working. Therefore, if you observe this relationship with detachment, without putting your egocentricity in it, you will be working with

a tranquil mind and without emotional involvement. You will be doing it for its own sake, and not for what you benefit from it. Isn't nobility nothing more than these qualities that Kamal Jumblat attributes to work? Thus, work in its true meaning is nobility indeed. Nobility dictates honesty, and we know that with sincerity and honesty joy prevails and all despair and pessimism vanish. The Sufi is liberated from feelings of failure unlike Man in general who is a prisoner of desire and not of activity, and this assures that honesty in work is a real joy.

Jumblat relates the grandeur of people to their level of work. He says: "Wise men realized their liberated self, and they were known as the most active people." (Jumblat, 1980a, p.97). In that context, he always referred to Aristotle who also says about work that Man only exists to know the Truth and to work for it. Work is a challenge. If this urge is missed, the existence of the society and the citizens makes no sense.

Jumblat found in work the conditions of a good society and citizenship as he found in it the condition of happiness and security. He says people realize their happiness and security in work because work gives psychological stability, as well as stability in social relations. The one who does not work can never feel secure. That person feels that he is inferior to others, dependent upon them, and alienated from life itself. Without work, human potentialities, revelation of talent, and taking responsibilities can never exist.

According to Jumblat (1978b), work defines and cherishes the talent, and based on work and talent the right man will be at the right place.

The internal rejection to work and accepting it grudgingly is a real servitude that does not develop the person nor inspire him. On the other hand, work with enthusiasm that is urged by love brings blessing and happiness. For in reality, work is a tool and a method to develop the true requirements of human evolution. Jumblat assured that the urge of love in work is a must. Work has to begin innocently without grudge. According to this innocence, work fails or succeeds. The person has to come to work without vanity or despair, but rather with a positive attitude and quiet spirit like an actor in a play, where there is a distance between the reality and the role that he plays. Work is role-playing.

Kamal Jumblat infers that the one who works only for material gains and not for the reality of existence, misses the Absolute Reality.

Jumblat, Gandhi and Work

Jumblat (1984) assured that through committed and continuous work any goal can be achieved. He gives the example of Gandhi whose sincere and direct work was always the means to purify the self, and in the absence of such work, Gandhi used to protest by fasting. Kamal Jumblat says that Gandhi, in this moral and ethical purification, emphasized the aim of the human evolution that embodies intelligence, serenity, determinism, will, moral power, and love in serving others.

Jumblat believed in Gandhi's concept that nothing great can take place except on the basis of direct work.

What Jesus and Buddha could realize was to synthesize between power and sympathy. Buddha transferred the war to the barracks of the enemy, and he

obliged the arrogant clergy of the time to kneel before him. Jesus expelled the merchants in the temple and castigated the hypocrites and the Pharisee. All this is a direct work in the greatest emotional level. And, at the same time, behind their work was an endless love.

Jumblat continued that Gandhi organized his work for no work can be achieved except by complete and precise planning, for work is realized in following certain steps and details and cannot be completed except by organizing these details and observing the starting points, the branches, and the stages of execution.

Kamal Jumblat also believed in Gandhi's method in studying the ambiance and the conditions that surround work and their effects on it. For the unseen element that can only be intuitive has great importance in human work and it finally provides success or victory.

The experience of Gandhi does not end with this. Jumblat adds, "Gandhi could know the importance of labor or hand work that refines people and gives them the chance to show the qualifications in the initiation that is required." Jumblat says that hand labor also refines the body. Man lived hundreds of thousands of years working, so it is not natural to bring up men and women without hand labor, and this heritage is inherent in our body system. For this, Gandhi pointed to the importance of hand labor and established a school for this sake. Gandhi also knew the role of the social and economic work. He used to inspire and encourage people to perform such work. He used to take the spinning wheel and spin until the thread was so fine it seemed to melt between his creative hands. Therefore, he got the Indian people to spin with him. Also, he used to go to the sea with a group of his followers in order to obtain salt from the sea believing that no good idea or principle would fail when we know how to work for it.

Jumblat commented after this presentation of Gandhi's grandiose that we must not forget that Gandhi was a law graduate from Oxford University in Great Britain. He (Gandhi) could harvest in his words and works this elegance that does not exist except in those who are exceptional at merging the two cultures of the East and the West.

Leading by Example

Kamal Jumblat says that work is in the deep planning and goal of the Universe. Jumblat believed that work in the present is a preservation of the past in the future. We work today so we can build the future and remember our past.

Jumblat presented great experiences in all his lectures, writings, and work. He was a good example leading us to always follow the ways of nature where there is no stinginess, no preservation and nothing but always giving in abundance. So work for him is a must, and not working is unjustifiable. There is no efficient vocation unless it is personified and incarnated in our behavior and institution. It has to be revealed in our thinking and in our way of living. Jumblat also says that we are required to work humbly and silently (Jumblat, 1984).

Our words have no meaning if they are not linked to our actions. It is not enough to just lecture about something in order to have it changed. It is

necessary to have practical initiative activating the will to work in order to actualize our intention. At the same time to follow up and supervise this actualization with perseverance, continuity, and determination is also a must (Jumblat, 1984).

In addition, Kamal Jumblat believed that work contributes to purifying us from our sins since it gives moral refinement, and it creates in the person honest determination and good intentions. It is a silent approach to face danger and pain.

Kamal Jumblat asks astoundingly “why be afraid of work? Why not give time to work? Why this stagnation? And why dying prematurely?” He emphasizes that as you sow, so shall you reap. He says that the result originates from effort. The one who thinks that he can receive continuously without endeavor, effort or without direct work is like a person who wants to eat sweets in his dreams. Jumblat says if there is no direct work, then no political nor religious renaissance can take place (Jumblat, 1984, p.196).

We cannot separate human work from the power of life -the intellect in us- which at the end are one and the same. As much as we are clean in body, mind, and will, the cleanliness of these powers unifies and balances our destiny.

The continued organized endeavor makes us respectable. In other words, practicing the existence of work for the real existence of Man is contemplation as long as the work is pure of selfishness. The result of positive work is the abolishing of corruption and misery from society leading to future joy.

At work, we give what we have to both our minds and sentiments that are inseparable; they innovate and develop one another. Work is the existence of the infinite and the passing of time, so we can remain challenging ourselves. Therefore, work is salvation, knowledge, and sublimation. It is the best way to discover the being. For this, we have to deal with work in serenity and achieve it in the best way, so our work will be harmonized and fruitful.

Kamal Jumblat actualized his concept of work in his daily social and political practices harmonizing between the mind, the sentiments, and effort; effort accompanied with contemplation and silence to reach knowledge then to reach the reality of God. Here we may point out that in the Tawhid Faith, the religious faith that Jumblat embraces, work is a main condition to approach God. The Tawhid Sacred books say, "Approach Him through knowledge and work." Also, the Tawhid religion confirms that work for the sake of the family is a second kind of worship. Also, Islam emphasizes that the closest person to God is the one who gives a great deal to the people of God.

Jumblat, the scholar and the worker, makes the logo of his party, a nib and a pick. The nib is the symbol of mental work and the pick is the symbol of labor, the physical work that is related to land. Lebanon was subjected to an earthquake in 1956 that demolished some villages and affected many others. Jumblat, with his comrades, shared in working with the people in carrying stones and contributed in building the ruined homes. Jumblat says about this experience, "The pleasure of being united with hard labor encouraged us to

spend more than twelve hours every day digging holes and carrying the gravel and the sand to rebuild" (Jumblat, 1978c, p.34).

The experience Jumblat felt in doing this kind of work was altruism; the altruism in work that is sublimation in human endeavor. For Man exists to give and take, to nourish and be nourished by this mutual work with others. Society is not a mere ensemble of individuals, but it is an organic whole whose action is in its variety. In each work, there is self-benefit. Each work has its dignity. No profession is better than the other except by what it adds to the social order, continuity, and perfection of a society. This high mystic concept of work that Jumblat considers is the tool for human realization, progress, and culture.

Work and its Relation to Land and Nature

How did Jumblat apply his different concepts to work in land? Did he find in land a dialectical complete relationship? And how did he sympathize with land, and what did he do to revive it?

I knew Kamal Jumblat as a neighbor. More than once, he was seen working happily on his land whenever time permitted him to do so. He was seen pruning the trees, planting trees and picking the fruit off of the trees. He used to have compassion and empathy for the flowers and the plants. "Plants have feelings of pain and joy. Plants sense compassion and love, disgust and hatred knowing who hurts and who sympathizes with"(Jumblat, 1978c, p. 128).

Jumblat was a true friend to the farmers. He defended their rights, and he spent happy times with them. He never neglected to share with them the times of joy and sorrow. Jumblat used to say, "Social duties and gratitude are a must." With the multitude of his followers, he used to share joy in beautifying the environment and safeguarding it from pollution. He used to also offer and share his knowledge with those who worked on his land. He used to motivate them through recognizing them with individual handwritten notations encouraging piety and illumination.

When Kamal Jumblat was Minister of Agriculture, he flew in his private plane over the barren land in the mountains of Lebanon and spread the seeds of the Cedar trees.

Jumblat also was the first authority in the Middle East to ban capricious bird hunting.

He used different methods to encourage the farmer to be productive and revive the land. Jumblat distributed a large portion of his land to the farmers who worked in his fields. Jumblat declares, "I myself have distributed one hundred hectares to my tenants at Sibline, [city in south Lebanon] by the sea." This was an opportunity that gave the farmers, and subsequently, gave Jumblat, real joy. Large landowning is contradictory with nature. It spoils the meaning of possession. Land is the possession of God only. How can one who is not eternal possess anything? We are just guardians and managers (Jumblat, 1982, p.33).

This distribution of land, I understand, is due to Jumblat's belief that each person has the right to invest. Making each person a landowner by investing in land gives the person responsibility, dignity, and a sense of belonging. It is also an end to exploitation. It is an incentive to be active and work. Jumblat believed,

“Everybody likes to own something. It acts as an extension of people’s senses, their hands, their bodies, and their personalities” (Jumblat, 1982, p.33).

To encourage working on the land, Kamal Jumblat used to bring new fruit seedlings and distribute them to friends, comrades and farmers in the neighborhood. He explained the kind and the importance of these trees. Until today, people still care with an overwhelming joy for the trees in their orchards that were presents from Kamal Jumblat.

Jumblat, who enjoyed nature, would walk in the woods with his companions. He would interrupt the walk many times pointing to certain plants and their benefits. He seemed to have an inner knowledge of the benefits of plants, and he would give this knowledge to the many followers who came to seek advice from him.

I feel it is necessary for me here to give all these details of Jumblat’s life in order for the reader to fully understand Kamal Jumblat and in order to connect the concepts to Jumblat’s reality and to Reality in general.

Jumblat's love for land and his appreciation for the Good things made people compete to produce the best to please him. They used to wait until harvest time to find the best fruit to present to him proudly. A compliment from Kamal Jumblat was great satisfaction and an incentive to the farmers. I can never forget when a farmer brought Kamal Jumblat a remarkably well-grown and beautiful bunch of grapes. This was on a Sunday, and Kamal Jumblat's house was full of visitors. Jumblat held the bunch of grapes in his two hands saying, "Blessed be this fruit." In order to show his appreciation to the farmer, he asked a helper in the Palace to weigh the bunch of grapes.

Jumblat (1982) insisted on the work in land and nature because of the many benefits they hold. Working in land is guidance towards the reality of existence; to mysticism.

Jumblat considered the spirit of earth as the love of freedom and the comprehension of responsibility. To enjoy the world and eternity is to go back to nature and to learn from it.

Can man live gaily without enjoying the innocence, the purity and spontaneity of nature? To understand the real joy of work, the person has to, in some way or another, find an opportunity to do some physical work outdoors at a piece of land. Try cultivating a seed or a small plant, and look at the reward and satisfaction that you will get when later seeing that beautiful flower blooming out of it.

“Man cannot be separated from the law of earth, or he will become ill. To return to natural food is important in the lives of people and in the trends of culture” (Jumblat, 1980a, p.104). The importance of that is double edged. One is to preserve health, and the other is to revive the land and make it productive.

Land, according to Jumblat (1987b), is a mother that offers nourishment; it offers all that Man needs to dwell and live, it gives security, and that is why we have to be committed to it. “No culture exists without caring for the land.” Jumblat says that this kind of work provides an opportunity for people to share their efforts as it strengthens the sense of belonging. Besides, Jumblat believes,

as every "Mowahhid" does, that income and profit that come from land are the most legal income and profit.

Jumblat enjoyed this purity and spontaneity of work and nature greatly. I can never forget how he responded when a friend offered him a handful of orange blossoms; how he smelled the orange blossoms with reverence. He kept repeating, "Glory be to God."

Jumblat was always worried about what would happen to people who are distant from nature. He said the suitable accusation against civilization and technology is that they isolate the person from his roots and from the world of plants and silent animals. "Man is supposed to be the extension to that nature and the best expression of its realized perfection in which faith is developed" (Jumblat, 1978b, p.47). Jumblat warned humanity saying, "Think of the detrimental climate in the factory, the workshop, and the house. Think of the speed of cities, tunnels, traffic, noise and congestion, the decrease in water supply, the poverty, the lack of having enough sunshine and green gardens...(Jumblat, 1987b, p.135).

It is pertinent to mention here that Kamal Jumblat began with this assessment regarding the dangers towards the environment back in the 1940s and the 1950s, long before the call to protect the environment became an issue in the United States. Jumblat (1982) said that often, one has to go as far as one can with a materialist civilization before one can understand its consequences, its deformities, its elementary deficiencies, and its dysfunctional nature.

Work and Art

"Art and Work" is the title of a lecture that Kamal Jumblat gave on Labor Day in Lebanon, May 1st, 1970. "Art and Work" is a brief survey about the history of human labor, its factors, its relation with art through certain frames, and its alienation with the changes in these frames. I believe "Art and Work" gives a good insight and background about Jumblat's Concept of Work.

Jumblat started his lecture saying:

Human labor had been identified and united with art from the beginning of time. Originally, art was incarnated in work as an inseparable activity, like the tree and the fruit. Separation between art and labor started recently after what was haphazardly called the 'the matter and the spirit.'

In the industrial machine age, art was separated from labor, after they had been together in the hands of the former leaders and under the guidance of the masters for thousands of years. What we see in the old churches, temples and Mosques is an example of the unity of work and art. In the industrial age workers began receiving wages according to the quantity and not the quality of their work.

Then, Jumblat in his lecture condemned the big factories saying that if you put a distance between art and work, it affects social relations. We have to refer to the social order, and what is involved when we have the ramifications of a larger factory. In a small factory, the social order is such that when people are aware of each other and a relationship occurs, people act differently and

understand each other better. Thus, the relationship is more conducive to a more proper social relationship. Jumblat suggests that certain measures to develop joy in work must be taken. We should maintain a work place with pleasant surroundings, such as a place with beauty and music that will enhance the workmanship of the laborer. The laborer must have joy at work in order to work with joy. We have to identify with our real selves while working. For identifying with something beyond ourselves is always the base of all sins. Work is an activity of the human spirit. It is a kind of conscious repetition.

Jumblat invites man to return to the truthful voice of the prophets, the wise men, and the scholars. The attitude of the real liberated witness who is attentive to the wonders of the earth; its beauty; its music.

Work and Politics

I believe it was no coincidence that Jumblat founded his political party on Labor Day of 1948. Politics and work complement each other's role in society. Kamal Jumblat was committed to the welfare of people and social order. What is important in political work, according to him, was the principle that politics consider.

In order to elevate the society, Kamal Jumblat believed in organizing the public and assigning to each individual a specific suitable job. Political work should dictate rules of ethics as a method and a way to guide the behaviors of people, all people; rulers and citizens. Political work should create a cooperative society in which justice prevails. This was the aim of his Party. He wanted the Party to be a means leading people to real existence and to efficient work in accordance with the welfare of the majority and their inclinations. The political object or aim for the leaders is to provide rights and freedom.

In confirmation to this, Jumblat says: "Politics that does not set a goal of establishing and developing this essential relation between work, right and freedom is exploitation. For the human being has to be the goal of each institution and each aim" (Jumblat, 1978c).

Jumblat (1980b) wanted the political party to be a method to actualize the real self. If the party is not a way for this realization; then, it will be conveyed as an idle concept.

Politics is a noble work in essence because it is related to the leadership of men. Socialism, by itself, is sharing, cooperating, and contributing in all aspects and activities in life. We, as individuals, and as a Party and a group, are a means to transfer the current society that is full of potentiality into intellect, true values, love and beauty (Jumblat, 1980a).

The Party has to submit to direct work and to actualize the person who surpasses his selfishness achieving the goals of religion and the essence of ethics.

(More about politics and work is presented under the Chapter "Jumblat and the Concept of Freedom").

Work and Rights

Jumblat strived to improve work conditions and to ensure work for each individual capable of working. He said that the worker had to have a share of the profits. He acknowledged the distribution of ownership saying that each citizen has the right to be an owner, and he himself started this. He distributed portions of his estate to the farmers. He asked for hand labor to be taught in all the stages of learning saying that no refinement matches the refinement of experiencing handwork in factories and in fields. Jumblat asked that handwork be mandatory in the military in order to develop the citizen and change his reluctant mentality. Military service should include farm work and industrial work (Jumblat, 1987b).

He asked for establishing unions to each profession, where membership is obligatory. This will need collaboration and cooperatives from the workers and the employers for their general welfare. He asked that a consulate be established in the Ministry of social work, and he asked for a representative for the workers. He wanted the schedule of work for people to be seven hours a day, and a day and a half off each week.

He wanted to give women more opportunities to work in the different ministries of the Lebanese government. He believed that women in general are more committed than men are. He also believed that workers have to be empowered to contribute in the management and administration of their organization. This way, workers will be more productive especially in the institutions and factories that are protected by the government from outside competition. The worker should have a share in the profits of the company where he works. Because workers have a role in the welfare of the economy, their welfare and interests are to be considered. When the worker is an owner where he works, whether on a piece of land, a factory, at home or any other place, he will feel secure, free and safe in the continuity of his work. Ownership is an extension to human existence. Without neglecting, of course, that ownership also contributes to the general welfare. Jumblat said that it is the right of the employer, the worker, and all who exert effort to secure their professions, their jobs, and their possessions and to protect them from any despotism that may be exerted from the institution or the government.

Kamal Jumblat was a loyal friend to all workers and citizens. His devotion and sacrifice towards them were unconditional. He was the first defender of the rights of the workers in Lebanon. He led demonstrations to assure their rights.

In order to be promoted to a higher rank in Jumblat's Party, one had to be a good worker. He said that there was no distinction between one person and another except that in learning and working. He asked workers to call him "comrade" and to do away with his distinguished title of his feudal lord family. He insisted that all workers have a period of rest because he said that to have rest is a sacred right to the mind and to the body. We must approach this thought exactly as we approach work. The one who works has the right to take rest and sleep comfortably, to eat comfortably, and to gather comfortably with his family and to enjoy each other. Rest and relaxation provide power and create enthusiasm that gives new potentials to continue working and face duties in life.

Jumblat warns us not to be the victim of overwork in the sense that we forget ourselves working and found ourselves lost completely in it.

We summarize this chapter, "Concept of Work", with Jumblat as a human and moral commitment, joy, and actualization to the self. Work in all its ramifications is purification and an elevation to society because it belongs to virtue, ethics, and true patriotism. That is how Jumblat worked and was the role model and the ideal example.

VIII. JUMBLAT AND THE CONCEPT OF FREEDOM

Liberty starts with a revolution within ourselves to free our mind and spirit from the limitations of the senses.

Kamal Jumlat

Freedom, this exciting topic, has inspired many to create the most splendid pieces of art; from poems, to paintings, to statues, and so on.

Liberty is the concept for the sake of which Jesus was crucified, Socrates swallowed the poison with a smile, Gandhi lived and died in struggle, and Lincoln's life was the price, as well as many other martyrs who sacrificed with their souls going beyond time, place and body.

Freedom is an exciting concept to me. Many doctrines and philosophies about it have been formulated through history. Now, I research it wondering how Kamal Jumlat, the happy liberal man, viewed its significance.

[Note: In this work, the notions of "liberty" and "freedom" are used interchangeably.]

How did Kamal Jumlat define liberty?

Liberty is the deep internal peace emanating from our understanding of the truth and our complete control over the body and the mind. Liberty is a deep feeling. It is the feeling of souls that are tranquilized by the conscience and the spiritual power. Liberty is when we feel we are the leaders of our destiny rather than the miserable followers of our influences, deviations, and perceived ideas (Jumlat, 1980b, p. 37).

Throughout his writings about Freedom, Jumlat always stressed on freedom as being within the person first; so if it is not in ourselves first, how can we expect it to be around us? Freedom is the result of recognizing our reality. It is our control over the instincts.

Jumlat continues about defining freedom:

Philosophically, freedom is the pursuit of life in us, the pursuit of the real existence. Freedom, happiness, and existence mean the disappearance of death and nonexistence. Freedom is the original motive to all the different activities in man, whether cognitive or physical activities. Freedom is a natural trait in man. It is the impulse of his existence and his development starting from the provision of food to self-actualization. Unfortunately, not all people progress with freedom to the actualization level. Some people stop with it at the primitive level which is ensuring their basic physical needs (Jumlat, 1963, p.99).

To analyze Jumlat's definition of freedom further, let us take a look at how Jumlat interpreted the concepts of Man, Consciousness, Moral Values, and Happiness as they relate to that definition.

Freedom and Man

Kamal Jumlat (1980a) said that Man is indivisible. Man is of great complexity and intensity. It is difficult to study and understand him as a whole at once.

The individual is just a vehicle for the personality that reflects its essence. To Jumblat, there is no personality without harmony; the harmony among the different capabilities of the self, such as the mind, the soul, and the will. Man is also an inseparable entity within himself. The body and senses cannot be separated from the mind. Our senses are the windows to the mind in its realization to what we call the world of senses (Jumblat, 1980a). This unity of man is the reflection of the Unity of Existence. This concrete existence is the mirror of the existence of the Absolute.

Personality changes according to the changes of the body and mind and the influence of the senses. Personality is created by the mind, and it relates to it. The mind does not evolve but through time when attempting to be the manifestation of time itself. "Mind, through the senses, gives names and shapes to the objects around (...). However, the reality and true freedom go beyond time and place" Jumblat (as cited in Makarem, 1966, p.71). We wonder, then, "Where can we find such Freedom?"

Such Freedom is found in the cultured man who lives beyond time and place. Jumblat assures us that the cultured and civilized man uses his mind and conscience as a guide to liberate himself from the individual incompetence of the self in order to reach the abstract real self in him. The one who asks for the complete abstract reality has to reach up to its level (Jumblat, 1987b). Consciousness in man then reaches the highest levels that can be reached among all other creatures.

Through consciousness, freedom becomes the luminary essence that leads us to identify the changeable and the exchangeable in our mind, in our feelings, and around us in general. This freedom is the essential orbit in the person (Jumblat, 1984). To Jumblat, as the scene cannot be found without the spectator, the play of divine creation cannot be found without the soul- the performer of the play. In this situation, the person is strongly attached to that fixed orbit, the orbit of his true self that keeps on radiating without changing or fading away. Man, then, becomes impartial and objective in his thinking, feelings, and behaviors. He has settled the anchor of the ship carrying the mind, the body, and the senses beyond the depth of the seas, where storms cannot reach.

Jumblat says that the important thing at the end of any matter is the person himself; the person that we should be or at least pretend to be; the person that possesses values, principles, and objectivity. This way, we will not be running away from our inner self since virtue cannot be separate from the deep and real ego that reflects that virtue on the screen of our conscience.

As we mentioned earlier, Jumblat says that man is an inseparable and an indivisible being. So, our senses play a role in the existence and development of freedom within us.

Jumblat (1980a) did not neglect the importance of these senses in reaching freedom. He considered sight, for example, as one of the true faces of liberty for Man. In order to possess this freedom, Man should look at the people with the same eye, so he does not discriminate among them. Man also should liberate his sight from bad habits, from seeing the wrong and inhuman face of civilization that reflects the wrong picture of people and things.

“By disciplining our sight, we promote ourselves implicitly to the level of liberty” (Jumblat, 1980a, p.54).

About the sense of hearing, Jumblat considers it to be the instrument for uplifting the spirit and for progressing with the mind. Hearing is the door for the person to be introduced to other people, to the world and its hidden laws and postulations. “...This celestial music that inspires the soul at the tops of the mountains and in the solitude of the person with himself permits consciousness to hear what you can’t usually hear.” Jumblat continues, “Since hearing is a door to the mind and heart, we should avoid the voices that do not get along and harmonize with each other; in other words, we should avoid the sounds that are different and far from the sounds of nature and the nature of man (Jumblat, 1980a, p.56). Being then an important factor of knowledge, the sense of hearing is a factor of liberty.

About the effect of nutrition in that respect, Jumblat focuses on its importance and its effect on the development of the self. Jumblat explains and gives examples of people known for their moral culture and humane civilization, such as the Howanza people who live in North Pakistan and are free of almost any disease. Jumblat gives the example of these people as opposed to our people in the so called civilized society, where most of whom do not watch what they eat, so we live in stress and in revolution with ourselves and with nature (Jumblat, 1980a, p.37). No doubt about it then that inevitably such moods create obstacles in the way of advancement, freedom, and actualization.

Freedom and Consciousness

Jumblat describes freedom again as a reference tool to measure our consciousness. “Freedom has always been the companion to the inner self, and it cannot be found but inside of us first. The dilemma then is strictly internal” (Jumblat, 1980a, p.175).

There is no doubt that the dilemma Jumblat is referring to is the dilemma of consciousness. How to overcome this dilemma and reach consciousness, thus freedom, thus happiness? Here comes his quiet answer;

“(...) and knowledge stays the evidence, the reference, and the tool to evaluate existence.” We may wonder about how to get to this knowledge? According to Jumblat, the cultured man progresses through the mind and the conscience, and once in upper state, knowledge and existence are one. Jumblat (1978c) said that wise people are those who let the gift of mind in them and the force of knowledge become the key in their involvement with the surroundings. This involvement should be based on the principles of reason, of dialectic scientific knowledge, and the concepts of moral values and rigid postulations that evolved through history from social, ecological, and human heritage.

At the same time, Jumblat did not attribute the cognitive job to the vacuum. Instead, he urged going back to the heritage of our ancestors in more than one message.

“Openness to the New World and the new thinking is very important, but more important is to dig out the human treasures hidden in our scriptures, epics, and in our fine literature” (Jumblat, 1980b, p.183).

Jumblat, in another passage affirms:

Europe did not overcome the quasi barbarian middle ages until it explored the findings of the Greek, Romanian, and Arabic civilization. Europe then woke up by the myth of freedom in that civilization and was able to understand again this forgotten wisdom. Europe's horizon was illuminated by the lights of Socrates, Pythagoras, Plato, Aristotle, the postulation of Rome, the wonders of the Arabic Sciences, their literature, art, and mysticism (Jumblat, 1984, p.252).

Jumblat points to the wise and dialectic knowledge as another path to get to the Truth.

This knowledge that the great Greek philosophers and the great thinkers of the world adopted to explain the mysteries of the universe on one hand, and to upgrade the level of their soul's capabilities on the other hand. All this was in order to reach wisdom, to purify the world, and finally to uplift our consciousness to the absolute level (Jumblat, 1979a, p.16).

Religion itself, said Jumblat (1980a), plays a role in that pursuit of wisdom. The religion itself is monistic. It follows the path of knowledge through moral and spiritual standards, meaning through internal purification and external control over behaviors. Jumblat then implies:

Man with his strong heritage and his ever-developing nature is like one creature who has lived thousands of years straight. Our job is to protect the outcomes of this life through the relationships that nature created when influencing its environment and being influenced by it (Jumblat, 1980a, p.188).

So, to live and to realize at the same time that we live is a part of the consciousness and its progression in the person. The conscious freedom is the freedom of pious saints, of those who were always in peace with themselves, those who sang even when they were tortured in prisons, and those who smiled even when they were being crucified.

We have shed the lights on Jumblat and the Concept of Man in general and deduced that man is the liberated soul, who through freedom is looking for the Truth, the truth that is nothing but the victory over ignorance. To get to this truth, we have to use the mind whose mission is to inquire about the facts of our material world and to inquire about the last truth of Existence. Freedom to him is, like knowledge, inseparable from ethics and wisdom.

Since personal virtues are among the principal factors that lead to freedom, let's recognize their role here.

Freedom, Virtues, and Moral Values

Virtue was an essential trait in Jumblat's life. "Virtue illuminates the road that leads to the internal and moral peace where love and wisdom shine together. Virtue is the moral courage" (Jumblat, 1984, p.243).

Jumblat clarifies:

Internal and moral principles are always stable; they never change. Such as the principles of truth, faithfulness, fairness, courage, nobility, purity of intentions and behaviors, true love, help and respect of others. All these are fixed standards because they represent the essence of Man. (as cited in Makarem, 1966, p.39).

Jumblat calls these virtues “the humanistic perfection.” “Man realizes himself through virtue, and virtue can expand to reach perfection in its role” (Jumblat, 1978b, p.145). “Virtue,” to Jumblat, then, “is the world of objectivity, of sacrifice, the analysis of facts with the spirit of knowledge and moral courage” (Jumblat, 1984, p.248).

Objectivity and truth are committed to each other. Getting to know the truth, realizing it, and feeling its consequences give the person who possesses it a keen mind and sincere emotions. Truth leads to the Will so objectivity could rule. This objectivity gives not only values to the human work but also direction and benefit. At the same time, as realizing the truth dictates objectivity in man; reaching the truth dictates objectivity. In his book *For The Future* (1984), Jumblat tells his friend “... let objectivity be the symbol of your life; let it be another path to your liberty.”

Objectivity goes along with honesty and love; objectivity, honesty, and love are all related. These three virtues interchange, interact, and unite with each other to recreate one and the other in the vast world of virtues. Jumblat says that honesty is the straight behavior that introduces our capabilities and directs our love; this love that should be the stimulus to every word, work and thought” (Jumblat, 1978d).

Love brings back love under the Cause and Effect law, and that is how Man becomes naturally love itself. That is the principle of love to Jumblat; that is the principle of harmony with our nature, with our entourage, with the ample universe. “Every love has to be in accordance with our own nature, own life, our own mind and heart” (Jumblat, 1980a, p.161).

Liberty, to Jumblat, does go hand in hand with conscience. “Liberty has no goal and positive meaning unless the moral and ethical values are present”(Jumblat, 1980a, p.181).

Freedom and Happiness

Jumblat (1980a) stated, “The spiritual element in a man's life is the most important element, and it is upon it that happiness is sought”. Since freedom is that of our soul and spirit first, happiness is found spiritually through freedom.

Jumblat describes Liberty and happiness being the same thing. The real distinction is within us, and how we interpret this phenomenon. Bliss, like freedom, is our own nature. We are attracted to pleasurable objects, but when we attain them, the pleasure is not, strictly speaking, in them, it is an inner feeling in ourselves. Bliss is uncaused by principle. It has no cause. It is like existence itself. Existence has no cause. It is like Consciousness. It is uncaused; it has neither beginning nor end. Bliss is the inmost core of our own being. This is the real Trinity: Existence, Consciousness, Bliss. This is Absolute Reality in itself, by

itself. It is like that, beyond any name, beyond any form. It is Pure Being (Jumblat, 1987b).

After analyzing and studying the concept of happiness, Jumblat believed it to be the absolute result of freedom, of internal liberty. Jumblat says that the happiness a person feels is inside of him only, and the external factors or stimuli are nothing but occasions and opportunities to let this happiness be revealed. Happiness then goes deep inside of us to transform into peace where run the fountains of joy and pleasure. Jumblat has always invited Man to liberate himself from the servitude of his impulses and enjoy the feeling of self-control over the deviant thoughts and behaviors.

However, happiness does not express itself but with and through harmony. "Happiness does not last except when the mind relaxes completely. The mind relaxes when it restricts itself from what takes the self away from its equilibrium and its natural and spontaneous harmony. Happiness is the fruit of this harmony" (Jumblat, 1980a, pp.80-81).

At the end, Jumblat says, "There is no absolute happiness without recognizing the last reality of the implicit and explicit world.... Happiness and freedom are for the benefit of the person himself and for the benefit of the people around him." (Jumblat, 1980a, p.90). This is what brings us next to discuss Jumblat's concept on "Social Freedom and Politics" and, therefore, his views about the "Concept of Democracy" in that regard.

Social Freedom and Politics

We continue the freedom journey with Jumblat, the freedom journey that won his soul to a fault of making him a martyr.

Freedom in society is a continuation to the freedom inside of us. "How can liberty reign in a society if we cannot find it in its people first" (Jumblat, 1980b, p.31).

Jumblat, the idealistic and realistic leader, used the message of freedom in his own style of politics hoping to create a free society in his homeland. When he founded his Socialist Party in 1948, he wanted it to be the school that would bring people back to their real selves, and the school that would direct them to work for the renaissance of the peoples and the countries.

Jumblat defined politics as such: "Politics is the discipline of people. The purpose of politics is to make people choose the better way and the more honest path" (Jumblat, 1980a, p.183). For him, politics is a noble mission because first, it is directly related to leading men and guiding them; and second, because it is based on reason, and reason is a unique characteristic of Man. Accordingly, he asks the politician to be liberal and liberated, reasonable and impartial. The politician should avoid any ambition that is strictly for personal benefits. A politician's ambition is merely to protect people's rights. That is why, based on these qualities, leading, ruling, and organizing should be in the hands of the elite of the society; those elite that recognize the concepts of leadership and democracy and accept their consequences.

Authority is a dialectic relationship between the leader and the people in the light of rigid moral values that are the values of the mind and the collective mind.

When these values are not present in the leader, leadership is lost, and so are the people.

The goal of politics, Jumblat says, should be based on the creation of a satisfied, content, and fair society, where money would not take over the internal happiness. Fairness stays the principal basis of every political regime.

To clarify, he states:

The historic conflicts among classes have exhausted Man's efforts. The efforts that should be employed instead are those towards teamwork and unity in an attempt to understand the nature around and inside us and control the latter one so we can continue in the progression process of actualization of the human being.... Political Freedom should be committed to the goals of the global human advancement. These goals aim at the creation of the better and safer society, where the moral and spiritual values form the essence and the soul of that society (Jumblat, 1980a, p.260).

Jumblat's commitment to politics was moral and honest. His vision was to establish total equality and virtue among people. His political journey in general was a reflection to his ideology of liberty with its all dimensions. For that reason, he was calling for a non-sectarian system based on morals and ethics. "We want a non-sectarian system that holds the best of religions with their highest spirituality and principles" (Jumblat, 1977a).

Finally, in his political system, Jumblat was always trying to find a win-win compromise between reality and ideality. It was not an easy mission at all since, unfortunately, what are the odds to find a politician who respects politics and objectively practices it as Jumblat believed and did? And as we say, "A hand by itself cannot clap."

Jumblat's concept of politics was different from others'. Politics for him was the means to create a happy society and not the end to create a happier politician.

Political Parties

About political parties, Jumblat (1980a) believed that the mission of a political party is mainly to present the elite and not to attract masses of people and followers. Political parties should, in order for people to believe in them, be based on an impartial and mature ideology. Political parties should be similar in their mission to the big scientific and spiritual associations, groups, and organizations, where the vision is the collective welfare and sacrifice for the public. Jumblat insisted on freedom in forming a political party since this federation is a path to self-actualization; otherwise, "...once the party is gone, each one of us goes in a separate direction, and the path would transform into idols, and we become the worshippers" (Jumblat, 1980b, p17).

Jumblat declares "The philosophies and doctrines of a political party cannot be the purpose since they are postulated to get closer to the truth and recognize some of its faces rather than the truth postulated to know and recognize these philosophies and doctrines" (Jumblat, 1980b, p.29).

People need to be guided through political parties along honest media to choose the most qualified for social and political leadership. If political parties are corrupted, so will the society and government. The role of political parties should coincide with that of the press independently from the influence and bias of media.

The Concept of Democracy

Polities that lean towards the democratic form of government possess the greatest political stability and are least liable to revolutions. Aristotle (384-322 B.C.)

Jumblat, like Aristotle, preferred democracy to any other regime.

Jumblat defines democracy as an intellectual and humane system based on the respect of human rights and the appreciation of responsibilities. "Democracy is the triumph of the principles of equality, fairness, brotherhood, and individual dignity" (Jumblat, 1984, p.253).

"Democracy is analogous to a jewel. It is hard to find, and once lost, it is hard to replace" (Jumblat, 1984, p.251).

Jumblat considered democracy a guarantee of rights and liberty, not only for individuals, but also for their organizations and parties through rigid constitutional systems and rightful means.

"The true political democracy is the ruling of people, by the elite of the people, and for the sake and benefit of the people" (Jumblat, 1984, p.261). Jumblat stresses on the importance of democracy since Man is its goal, and it aims to Man's actualization. Democracy is related to Man's moral culture.

Jumblat sees all these attributes in the concept of democracy; only because, democracy is the means to raise the individual. It is the reflection of Man's virtual liberty; Man's rights and responsibilities in legislative and legal practices and rituals.

"The individual stays the orbit and the goal," Jumblat says, "while society as a whole with its institutions, including the political ones, is not a mission in itself but rather a strategy to build the individual. The government is either praised or cursed by the citizens depending on the degree of serving the individual" (Jumblat, 1984, p.253).

Jumblat's practical and realistic definition of democracy reminds us of Gandhi's "What difference does it make to the dead, the orphans and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty or democracy" (Gandhi, 1964, p55)?

Afraid of loosing democracy, the rare jewel, Jumblat says the only way to save it is by giving politics and economics back their original meaning of serving and benefiting the public: the mission of helping and sacrificing for others.

Jumblat found the British democracy to be the most successful and stable political one because it focused on the elite of the society. "The British democracy made sure that all the scholars in the political, social, military, scientific or artistic field have the level of administration or higher level positions, so they can afford to be committed to their superior activities" (Jumblat, 1980a, p.179). Also, exalting the British experience of democracy, he says: "Love and

justice that democracy implants are the values of human personality. Public interests are the better base that the English people expressed hundreds of years ago. The English man is religious in his social customs, convictions, and spirituality. His democracy is based on self-confidence and high ideals” (Jumblat, 1977b, p.72).

Abusing Democracy

Jumblat renounced how the systems in some countries exploit democracy. While promoting democracy, he was always worried about it from violation.

Jumblat (1984) gives the following reasons as why democracy in some countries is abused:

- Misleading use of language and mistakes in expressing the real democratic concepts in intellectual grounds.
- The ignorance of some leaders and politicians to the legislative and intellectual movements from where the concepts and norms progressed in the civilized world.
- The camouflage some parties use in describing democracy and defining it. Also, the existence of many parties in one country is a source of anarchy and fragmentation of the authority on all levels.
- The intentional choice of misleading democratic titles or names that some groups give to themselves, where there is an ongoing confusion between the concepts of the real political democracy that is based on the total respect of the individual’s rights and main freedom, on one hand, and the dictatorial regimen of these groups on the other hand.

Jumblat (1980a) also identified what he called “Stealers of Freedom” form societies and individuals. Here are some:

- The wars and their effects on peoples and their lands. The wars that start in the name of religion, sometimes, or in the name of civilization and ethnic discrimination other times.
- The attack of people’s minds and feelings through violent or aggressive legislative or moral disciplinary regimes, such as, the collective military organizations that exploit the freedom of the society and the individual at the same time.
- The insatiable acquisition of wealth thinking it is the road to happiness, power and authority.
- The control of desires over people’s actions.
- The excessive work and related stress that people undertake, and then, would barely have time to rest and gather their capabilities again to judge and act fairly and reasonably.
- The greedy exploitation of natural resources without consideration to the future; Consumption for the sake of consumption.
- The pollution with its various diseases.

Jumblat sees in all that, the means of stealing freedom and loosing fraternity. Jumblat wonders where we are going, giving up to the wave of technology and loosing our identity and straight vision.

To conclude, and in order to give an overview about the essence of Jumblat's Concept of Politics and Democracy, I would like to translate here his lecture entitled "My Message as a Deputy" delivered upon his engagement in the political field on March 20th, 1947. The audience that attended that particular lecture could not hold their applause out of admiration in the personality of this young politician who was uniquely different from his colleagues in both words and actions. His lecture was impressive because its purpose was not like that of any politician, in general, that is to glorify his position and personal role as the political leader with the most promising agenda.

Jumblat introduced his lecture saying:

No politics in my republic...and I have few comments regarding that.

1- I did not have the absolute freedom in choosing the topic here. Had I had the choice, I would have abandoned the subject of politics and chosen a more interesting or scientific topic related in some aspects to Lebanon's and the world's problems. And had my will and choice had wider horizons, I would have written on a sign at this door what Plato had written on the door of his republic addressing the poets "No Politicians Allowed. (...) However, we should not be extremists against politicians. Without the presence of such dysfunctional groups of people; from machiavellian, bourgeois, to just ignorant politicians, there wouldn't have been an opportunity to progressive movements, whose aim is the creation of the better man and the building of the ideal society... so, at least, we can say that this interaction between good and evil, freedom and oppression, Machiavillianism and loyalty, Sufism and politics, capitalists and workers, ignorance and conscious knowledge...this constant interaction and struggle among contrasts play a principal role in reforming the world and advancing human organizations within societies. The vitality of the society and the vitality of the individual and his power are indebted to the existence of such politicians and to the struggle that takes place because of it.

2- My second comment is that the deputy should live the message he is conveying and should develop it within himself and his nation. By that I mean, the deputy should lead to the true democratic atmosphere.

Next, Jumblat explained his view on democracy. He said:

Democracy as a word is vague and straying. Long ago, it was said that democracy was the rule of gods. This word has been used as a motto for all revolutions even for the arbitrary ones. Throughout history, this word has been used as associated with the concept of God at times or the concept of Caesar at other times. In the name of democracy in France, shortly before the revolution of 1789, "L'Être Suprême" [The Supreme Being] was created for the new French constitution. In the name of democracy also, Lenin spread his collective regime, Joel Crevy-the bourgeois, Cromwell, Stalin, Robespierre... all fought for democracy. Also, there is Hitler, among many others, who in the name of democracy as

well, sent thousands to the fray of death and captivity, and quoted Goblez who said 'Democracy is an authority system related to the people.'

Jumblat went on defining democracy, he said: "Traditional democracy is a concept like many others that were denied their religious origin. It is a concept that is hard to separate from the Christian spirit and the Roman Greek heritage that preceded it."

Jumblat refers then to Bergson -[winner of 1927 Nobel Prize in literature]- who says about contemporary democracy that it is of a Biblical essence, and love is its stimulus rather than constraint; which he calls, later, the loving constraint via free will towards a superiority of intelligence and virtue. Because, Jumblat adds, "Without love that brings different and opposing members together in a simple synthesis, the realization of any true democracy would not be possible. Democracy is a principle of purely rational unification."

Jumblat went on: "Morris Oryo, on the other hand, identifies the social democracy as a state of a people where power or authority is centralized in the universality of its individuals who are all equal before the law."

About True versus Fake Democracy Jumblat says in his lecture:

Democracy, after all, is an ideal goal that people of the world ultimately strive to fulfill via their economic, political and spiritual struggle and development.

However, the sad part is that not all nations understand this ideal, so they end up in a parliament demagogy and anarchy that lead to economical and social crises from unemployment to moral and ethical deterioration within the society. The key concept in the cause of this deviation in understanding democracy goes back to the false concept of man about it: a cynical and materialistic liberalism, on one hand, and extreme selfishness and egocentrism, on the other hand.

In that same lecture of his upon starting his political endeavor, Jumblat talked about "The Democracy Spirit" saying:

True democracy plants the seeds of love and justice within the individuals and the society. It is a spirit of deep understanding of personal values, public interest and natural rights.

The British, as well as, the American view on Democracy has been very idealistic. I would like to quote here what came in Judge Lenard's speech that was delivered in May 1945 before an audience of over one million people upon leading 150,000 new American citizens to pay allegiance to the States : "We always claim that freedom is what we pursue first. What do we mean? Very often I feel we are over relying on our hopes on laws, constitutions or courts. Believe me when I say these are false hopes. These are lies because freedom is in the hearts of men and women. If freedom dies in their hearts, no law constitution, nor court can preserve it. Freedom is not about doing what one pleases. That is rather a contradiction that leads directly to its destruction. And every group that does not feel the restriction on their freedom will suffer the lack of that

freedom. What is the spirit of freedom then? It is the spirit that tries to understand the minds of others without any bias... And now in the spirit of freedom and the spirit of America I ask you to rise and to define with me your faith in the blessed destiny to our beloved country-with freedom and justice to all.

Jumblat quotes again in his lecture what Joseph Davies wrote in the introduction to his famous book *Mission in Moscow* under the influence of his experience with democracy in the United States where he worked as an ambassador between the years of 1938 and 1941.

'Freedom is the most valuable thing in this world. It is reality... What is the value of democracy and freedom if they don't have practical meaning? What is the value of freedom of work when it's hard or almost impossible to find jobs?'

Jumblat continued in his lecture:

Personal freedom, freedom of speech and expression, freedom to worship God in one's own way...all of these rights and human freedoms are very beautiful; however, we should be able to enjoy them practically and realistically. I mean to be able to exercise a personal freedom to reach a lifestyle where seeking education and intellectual pursuits are possible, and last, to be able to elevate the soul to worship when we see the misery around us.

Jumblat said next:

Integrating the two concepts of freedom and peace of mind is the only path to realize an overall and true democracy. And equality in democracy, as Gurvitch [1894-1965] says, is not about distributing capitals equally among people. It is about having the same starting point and an equal employment opportunity for all. As Gandhi said about himself as a politician: "A politician should be idealistic and realistic at the same time." My message as a deputy carries, in essence, the understanding and making others understand what true democracy is. It is to reflect for the Lebanese, whether in my thoughts, feelings, writings, or practices a part of this humane and moral spirit that should dominate at the end the minds and behaviors of the individuals and of the groups. Democracy will make out of the majority qualified members, who are loyal citizens and who appreciate the human personality and consider the human organizations (such as family, work, country, religion) as values without which this message of democracy cannot be carried on. In the declaration of Independence of the United States on 4th of July 1776, it was acknowledged that all people are created equal. God granted these rights that cannot be denied; such as the right to live, to be free, and to pursue happiness. The duty of a deputy is to preserve the privilege of these natural rights and reinforce them within citizens. Governments are

established among people to insure these rights, and these governments acquire their authority from the consent of the governed people (...).

The essence of all these human principles cannot be separated from the western civilization (...) and at the end, all civilizations are one because they represent the reflection and image of the Truth despite its political, social, economical, and cultural diversity. The concept of rights and humanity are one in essence. Interaction among civilizations is essential. Truth, like civilization, cannot be limited to one religion, nation or culture. Symbols may differ, but the essence is the same leading to an overall unity with civilized democracy.

The deputy, or any political representative, is a builder of democracy and a constructor of a state. His skills depend on his personal ideals, the spirit that he enjoys, and his ability to personify the human democratic values on which the success or failure of the political institution, parliament system, and democracy regimen rest.

At the end, Jumblat concluded his lecture with: "A Hope and a Wish"

Thousands of years ago, on these beautiful golden shores of Lebanon, the first democratic independent movement in the East had taken place. Lebanon was subjected and open to all kinds of intellectual and universal trends. Lebanon had witnessed all kinds of invasions; some invaded it in minds, others in spirit, some in words, and others in time or land. Lebanon had witnessed great people, such as Nabonassar, Ramsis, Hannibal, Julius Caesar, Orelius The Wise, Moses, Jesus, Mohammed, Khaled Bin al-Walid, Napoleon, the Greek philosophers, among many others. In this old new country ever, the homeland of the alphabet that gave the world great men, great ideas, and great systems, (...) we have the right to be optimistic and hope and believe in a new true democracy that associates between peace of mind and personal freedom (Jumblat, 1977b, pp.38-39).

IX. JUMBLAT AND THE CONCEPT OF FAMILY

A love-based marriage is a divine secret that leads the couple to unveil and appreciate the Sacred Beauty.

Kamal Jumblat

Jumblat had always aimed to see a better stable world where peace, security and happiness prevail. At the same time, Jumblat was certain that such a world is impossible to find if the family in it does not play its essential role in the life of the individual and the society. For that reason, Jumblat dedicated his main concern to building a better society starting from the family, stressing on the fundamental role that it plays in culture and civilization.

What is Family according to Jumblat?

Jumblat (1980a) defined family as the main nuclear cell of the society, and upon its conditions and atmosphere the welfare of the child is established. Jumblat recognized that "Race purification exists if sound families exist."

Jumblat believed that family is an experience that weakens egocentrism and selfishness in both: parents and children through the supremacy of love because "No pleasure is greater than that of love." Family life helps the person to go beyond the self by teaching how to be attached to others. The family is the most sacred human inclination. It can never be substituted nor eradicated from the social existence, no matter how the world changes. The nature of relations among the members of a family may change with time. Whether they change to the better or worse, the family, as a family, is always there; it cannot be eliminated from the social existence. Family is basically formed on love, and love is never the product of civilization or technology.

Jumblat identified that our most beautiful sentiments in life are those towards the mother, father, sisters and brothers (Jumblat, 1980b).

Woman and her Role in the Family

Jumblat reveres all women. To them, he attributes a critical role. The woman plays an essential role in the establishment of the family. He compares mothers to trees that accept the grace of the gift of masculinity in life that fecundates them so the fruits can develop and mature within their warmth and care.

Jumblat stresses on the ethics of love with its spontaneity and simplicity that the woman in the family holds in preserving the health of that family. Thus, for him, home has to be the first place in society where the married woman should play her role as the head and supervisor. Committed to her house, when the woman wants to have children and bring them up, she has to stay away from any unneeded activities that may conflict with her role and responsibilities in the family. The mother is the person's first and the primary source of emotional stability

The father is also responsible, but when one of the parents has to work in order to make a living, and time has to be consumed at work, it is preferable, then, to have the father taking that step because never the father nor anybody

could ever substitute the role of the mother at home. Women may go to work on condition that work is not on the expense of their responsibilities towards the family at home.

Jumblat sends a message to all mothers telling them that their mission is to spread love and care. Through this love, their happiness and others' happiness are fulfilled. This happiness is the outcome of completing the message of life.

Relationships between Spouses:

Jumblat (1980a) commented that the relation between spouses should be realistic and lawful. He points to the psychic and physiological differences that nature has put between them. Jumblat explained that these differences are qualities; they do not contradict one the other, but rather they complement each other. As if the logic of dialectical contradiction plays its role in the family, as well in the interaction and accord between woman and man who are uplifted by the wings of love to the level of moral unity where the two partners become one.

Jumblat compares marriage to the unification between the material atom and the living cell; a unity of construction and structure required by nature where the opposites are working together.

Jumblat's concept about the relation among spouses is supported by religious teachings. All religions agree on the nature of the relationship between spouses that should be based on cooperation, understanding and participation within the mastership of man and his influence and managing. Without that mastership, destructive chaos may take place.

Jumblat clarifies this position given to man in the family. He says since there should be a source of leadership and authority in every unit in order for it to survive, religions-including Christianity and Islam-have considered man the master and head of the family. And naturally, Jumblat comments saying the woman is always that vivid source of power and influence by the husband's side. Here again, Jumblat refers all success in the relation between spouses to love, because marriage should always be based on love as its sacred secret. Then my question to Jumblat becomes "What is love?"

The Concept of Love

Jumblat answers: "Love is worshipping the image of the absolute beauty in its possessor" (Jumblat, 1987a, p.123).

Love is the real affection that unites the members of the family. It is the case when spouses get rid of their selfishness and egoism, and this occurs when they share the feeling of a moral unity between them and the feeling of having one joint spirit motivating, developing, and preserving them. Jumblat continues to say that this ideal image of love imposes a special order in building up and elevating the personality. Love brings happiness and helps understanding the self. To Jumblat (1980a), happiness is love itself, which is beauty itself. Love, happiness, and beauty are three dimensions for the same reality.

Jumblat also refers to the Indian concept about love: Love is two ways; looking one way towards the other and one way towards the self.

Jumblat says that the spouse in love should acknowledge the sources of that love and joy. That spouse should indulge the self through the mind, senses, and body in that enlightened and lively source, who is in this case, the partner in life. Jumblat refers to this same concept when he explains divine love or our love towards God.

Jumblat (1980a), referred to a spiritual verse where the spouse is considered a part of the other's soul innovated from it the same way an image is reflected in the mirror.

Jumblat says love has to be in accordance with nature's system in us, with life, and with the harmonious order of minds and hearts. We love, so we can give and not only take.

Jumblat's spirituality in the concept of love reminds me of Gibran's, the famous Lebanese philosopher (1883-1931), when he (Gibran) says "Forgive me my Beloved for speaking to you in the second person. For you are my other, beautiful, half..." or "Marriage is the union of two divinities that a third might be born on earth. It is the union of two souls in a strong love for the abolishment of separateness. It is that higher unity which fuses the separate unities within the two spirits..."

On the other hand, Jumblat (1980a) considered love to have a role at odds depending on how we let ourselves be consumed by it. Love may guide us or it may take us astray.

The key is; do we let love evoke and gratify our physical needs or our spiritual ones? Do we define it and describe it using our senses or our heart?

Love is a guide when we are able to see its reality, its beauty, and its effect on the soul.

Sexual relations between spouses:

Jumblat clarifies that before any sexual relation takes place, love should be sublimated. Love, in the truth of closeness of two bodies, is to contain the other person by being devoutly immersed and dying spiritually in the truth, i.e. in that person's love and spiritual beauty. This true marriage of bodies, in the light of love, is the real death of selfishness. Jumblat quotes: "Die for him to live" (Jumblat, 1987a, p.138).

An intercourse between the couple should follow the methods that provide complete pleasure to both spouses. It is art and science in itself. The person must think about the other partner and not about himself or herself. Pleasure, then, will be greater and more meaningful, and instinct would dispose itself from selfishness. Real happiness at this level of our spiritual promotion stems from the other's happiness. The problem for many of the married couples is that they do not know about this concept, the "Concept of Pleasure." Premarital ignorance about its rules and guidelines within a couple's relationship creates social and psychological problems to the individuals later.

Sexual encounters have their set rules. When a person becomes obsessively overwhelmed in sexual relation pleasures, that person will be impaired psychologically and physiologically. Sexual relation then loses its meaning and purpose. It is like eating and drinking just for the pleasure of it and

not for the purpose for which we feel hungry or thirsty. The purpose is the appropriate nurturing and not pleasure for the sake of pleasure.

Moderation in physical relations is important, and the example of animals and birds in that regard is to be considered because “Long practice of any voluntary action naturally becomes mechanical and degenerates into instinct which is involuntary” (Jumblat, 1980a, p.139).

Jumblat, then, presents a related concept from a Druze authority, Master Abdullah Al-Tannoukhi (1392 A.D.). The Master advised that an intercourse should only take place during the seven days when pregnancy is possible, and if pregnancy occurs, sexual relation should be avoided for three years: one year for the purity of the embryo, the second for the purification of the mother’s milk, and the third for the mother’s comfort. Jumblat admits such a method is difficult according to common people, though he approves its advantages, especially, that the Master limits the number of children to three only.

Jumblat wishes that people would follow that rule of limiting the number of children believing it to be a solution to many economic and social problems that are increasingly spreading in our world today. Jumblat also exalts the example of the Howanza people who have similar values (The Howanza people live in north Pakistan and are free of almost any disease.).

Jumblat also gives the example of some highly dignified religious Druze men who follow the rule of complete self-restraint from physical pleasures where, through mutual acceptance and agreement, there is no physical relationship with the spouse what so ever. It is as if each is living with a mother or a sister.

Jumblat concludes that each human nature has its own rules. What is important is to avoid the extreme and to store sexual potentiality in one’s body and psychic to transfer it, as any energy, into other positive and constructive activities, whether mental or physical, with a pure heart and vivid sentiments, strong intuition and alertness.

Jumblat associates the current of violence that is observed everywhere in the world with the current of sexual passion. Sexually frustrated people are selfish and aggressive.

Jumblat admits that sexual desire should not be considered unnatural, immoral, or spontaneous. Sexual love has become mistakenly stereotyped as a sin. Such a belief, as some religions indicate, leads to complexes and advanced feeling of guilt. Sexual desire is natural, and nature has no vice. Though, at the same time, a mental rule should guide the instinct for our sake and for the others.

Jumblat says,

If we analyze sexual love in our generation, it is also love in its reality as a whole, but if we do not understand and recognize this love’s integration with the other person and the essence of this integration, we see that love has often become to many an alternative meaning to sex desire escorted by aggressiveness. This is how the concept of love has become, to many, a synonym to sexual desire, rather than, a face of Man’s sublimation.

Jumblat’s concept in this regard reminds me of that of Socrates. Socrates explains that the philosopher seeks and enjoys the pleasures of the body- those

of food, drink, sex, and adornment- only to the extent that they are necessary to life, and beyond this despises them. The bodily senses, desires, and feelings hinder the soul's search of knowledge of true existence.

Jumblat insists that the influence of the family in society is stronger when ethics of relations is taught to children. Youth should also be directed and instructed about their sexuality with appropriate knowledge and from appropriate sources. Jumblat believed that children, at a certain age, should be instructed at home and in schools about their sexuality by honest guides and not by those who call themselves liberal. The introduction to such a topic should start with biology and physiology to students in their intermediary education level. Cultural studies, art, literature, and music should be taught along side to enrich the mind and discipline the heart so that senses are regimented; as well, everything, then, will work in harmony, just like the creator wants it to. Consequently, our children would grow up maturely knowing the ethics of the concept of love and sex (Jumblat, 1980a).

When rules of ethics are ignored, social and psychological problems will come about due to detached relations between spouses.

Jumblat advises early marriage as a safeguard of sexual frustration. Early marriage is also a religious guidance. A religious Druze verse selected by Jumblat expresses: "If you want to meet God pure and purified, be exalted by a spouse. You will realize that closed are the doors of straying and opened are the doors of enlightenment and consent" (Jumblat, 1980a, p. 148).

Preservation

Jumblat, in his concept of the family, does not ignore the degeneration that is taking place due to a superficial civilization that is violating the initial roles of man and woman within the family. Jumblat was bewildered to see women deviating from their natural and sacred role to a false understanding of liberation and equality. The role of the woman naturally differs from that of the man, but both roles complete each other in the family and society formation and construction. Many women are attracted, nowadays, to deceitful superficial shows aiming for positions that do not harmonize with their roles in life, forgetting their mission of children's well upbringing. What nature prepare mothers to give is irreplaceable. However, unfortunately, we notice a continuous decrease in the number of breastfeeding mothers. Breastfeeding is health's and nature's expectation, besides providing both -mother and child- physical and spiritual interrelation, inspiring mutual sentiments, refining conscience, and securing unity and protection from different psychic complications. Jumblat continues to say that tenderness itself is a complete school to parents and children alike. Jumblat wonders, "Is there anything more wonderful than a mother leaning to breastfeed her baby? Such an image is stored in the memory of the child and in the collective conscience of generations. I cannot understand why some women want to break the joy of life" (Jumblat, 1980a, p.152). I wonder with Jumblat how a number of mothers could deny themselves, as well as, their newborns a natural gift.

Jumblat quotes a religious verse “The best women are those faithful believers who sympathize with their husbands, and who are tender with their children.” He comments, “Children have to be given love with no monopolization or exploitation. We, as parents, are just means chosen by life to supply existence with newborns. And to actualize what is required is possible by strengthening the norms of ideal families, forbidding polygamy, and caring for motherhood and childhood.”

Jumblat says about happiness among people: “Unfortunately, most people run after the materials of this world thinking they will find happiness, not knowing that happiness comes from within. It is like someone who is looking in the court of this apparent existence for his lost expensive necklace that he is wearing.”

I hope this idealism in the concept of family could be realized everywhere by following the steps of the blessed Teacher, Kamal Jumblat.

X. KAMAL JUMBLAT: POEMS AND QUOTES

Poetry and the best of it is poetry that sheds the light on the essence of life, i.e., on the reality and beauty of Existence.
Kamal Jumblat

True poetry is the reflection of the relative and the absolute in the Absolute. And Jumblat composed poetry as a cascade of light and illumination that brings earth and sky closer to one another in this unity of Existence and this immensity of the human Self. His soul sparks between the verses where the Absolute dwells...so his poetry comes out as a blend of love, virtue, beauty, and divine music that were all inspired to him with natural spontaneity. The outcome was longing and passion that he wrote in verses whose content goes beyond what words can express.

The letters of the alphabet are nothing but symbols that lead us to our Reality with an overwhelming joy. We repeat with him "The treasures of the earth do not equal an atom of its wealth- that is the wealth of knowledge that embodies all knowledge" (Jumblat, 1987a, p.150).

The lust of a soul toward its creator, whether in the conscious or subconscious, was Jumblat's true conscience that never sleeps. Jumblat's poems are vivid with a whole and metaphysical soul. He surpasses the paths (religions)-and they are many- to the Absolute where the desired destination is One.

"I wish they would know;
What goes beyond religions;
In the dance of Truth,
In the joy of Genesis,
In the ecstasy of Deliverance¹..." (Jumblat, 1987a, p.310)

"A poet is the painter of the soul." Jumblat's poems were a set of sincere and spiritual paintings and a pursuit towards an altruistic love that is liberated from all boundaries. A pursuit that is immersed in the bliss of contemplation "and no call but for it."

Jumblat translates to Krishnamurti "...to the souls that lack prayers other than what murmuring lips can say and what advisors in temples and rituals repeat...these are only means of preparation to true prayer; that is the prayer of the soul...the relationship of eternity with eternity, providence with providence, light with light, the conscious of life to life and existence to existence...the water of the sea has over flown over my heart, and in one day, I lived the life of a thousand springs" (Jumblat, 1944, p.3).

The Sufi poetry at Jumblat is committed to help-as it helped me- in the journey of those who are seeking their self-realization and actualization...because every soul is capable of God's image as personified in it as sanctity and sublimation.

¹ The deliverance of Tawhid...oneness of God and the believer.

“In clairvoyance, I see my face;
That is your Face.
And when I look,
My internal mirror reflects your Splendor,
Because I am my own mirror” (Jumblat, 1977b, p.19).

I consecrate this section to show the poetic side of Jumblat. The following poems I translated from his book *Farah* (Joy). These poems were written over a period of 20 years, from 1953 to 1973 as a collection of poetical expressions of his faith and moments of spiritual ecstasy.

Jumblat introduces his poems in *Farah* saying:

“These are excerpts of my inclinations, my worshipping and purification towards ‘Sadhana.’ They came without my requesting. I am not a poet; rather, it is the feeling sometimes... that feels.”

While reading his poetry, you will notice that the sun, stars, and planets were common themes and major elements in Jumblat’s poems. His rationale, as he explains it, in one of his poems: “Wouldn’t we have been attracted to contemplate planets and stars had not they been evidence to the first genesis manifested in and discovered out of His soft light? (Jumblat, 1987a, p.52).

That is how Jumblat expresses himself; in his deliberations and poems. And in every Sufi poem of his, the reality is one; he sees the mirror of himself.

Image of God

You are I, my Brother;
You are this universe in its Reality;
You are Man.
You are the image of God (p.103).

The World of Wishes

This is the world of wishes
Realize the grand glory ¹
Transcend beyond wakefulness
Whose consciousness of reality
Is the sweetness of existence (p.81).

We drank till we got drunk;
And drunk, we asked for more.
I love you my Lord;
A Love that breaks the ties
Between Master and Slaves.²

¹ meaning the glory of self-actualization and realization

² referring to the duality of worshipper and worshipped

³ The story of the Divine Bride in the Druze sacred Wisdom Books

Spring of the Heart Repentance

Over the shores of existence
 Spring has sprung;
 And in us has sprung the spring of life,
 Flowers open and blossom
 Out of the seeds of our thoughts
 This veil, from mist and light drops in my wits
 Runs from the bottle of perfume
 and disappears like a divine bride.³
 Oh God,
 Our spring goes by with the other seasons;
 While that spring
 The eyes cannot see
 And the lids of mind do not close
 Where the eternal does not set;
 It is your spring God
 My soul is nothing
 But a flower
 Blossoming from the soil
 During your spring walk (p.35).

The Stories of the Stars

As such we go,
 And goes everything
 And the guests of time are eyes looking.
 And clouds backride our horse
 Surrounding the world of suns.
 Devours the rays throughout the journey
 Towards the golden disk,
 The dwell of the soul
 That was overwhelmed with virtue.
 And here we sat
 On the shore of the sea of truth
 Pouring out of it,
 In ourselves
 Containers of purity from its light;
 Hence, we are quenched by the brightness
 Of our inner selves...

Then, we draw near the splendor
 And the beauty splits
 In the attributes of
 The eternal divine spring
 Over the gowns of our burning bodies...
 Oh that light

How thousands stories of the stars
 Sleep on it
 And how myths of the setting suns
 Tell about the sage heroes
 Looking forward
 To the ascension of mind and rise of the route
 And to the unity of the sacred existence
 In the absence of this apparent existence (p.26).

On the Paths of the Sun
 God, absolve the worshipers
 The reflection of grace-like us-
 In the brightness of your sun
 Let us walk
 In the path of the ray
 Till we reach the self-existence of the sun
 In the eternity of its singularity,
 In its self, that is enlightening
 In the sanctuary of ourselves (p.52).

The Straight Path
 If you ask about the geometry of existence,
 It's the point.
 You and the things are the circle of a compass,
 And the circle is all in points.
 And without that point,
 There wouldn't be any circular circumference line
 Turning around its center...
 And that's how everything
 By its form is formed...(p.104).

Quotes

Winston Churchill once said: "The quotations when engraved upon the memory give you good thoughts. They also make you anxious to read the authors and look for more."

I believe there is hardly a quotation referenced from Jumblat that does not make the person "anxious to read him and look for more."

For this section, I translated some inclusive quotes that I selected mostly from "Al-Anbaa" Book (April, 1977). These quotes give the reader "good thoughts" in many themes of life such as: love, religion, civilization, poetry, literature, and ethics.

Jumblat said:

“In the peace of mind, there is a strange secret that works in all the feelings of the body, the colors of sentiments and epiphanies of the wits.”

“How can man live gaily if he does not enjoy the magic of this existence and the innocence of this nature in spontaneity?”

“Love attracts things and makes them gather and unify, and hatred makes them disintegrate and vanish.”

“We are slaves to knowledge, for knowledge is the key to the mind.”

“Religion, in its reality, is the door through which man visits his reality- that is, the reality of Existence; a light that extinguishes the darkness of idle beliefs and surpasses it.”

“The way to Him is to forget the way.”

“Religion is a path and a way rather than a goal or pilgrimage.”

“Religions and spiritual beliefs are in essence purification practices that aim at the development of the human self from the traces of selfishness that occupies the individual, social, and nationalist organism.”

“Consciousness is the essence of existence.”

“Religion provides idealistic and moral laws that disciplines selfishness.”

“Happiness is in the victory over ignorance rather than knowing more things.”

“True love goes beyond duality; there is absolutely no exchange in true love. It is love for the sake of virtue.”

“We should always seek the truth in what we say.”

“Enlightened and unconditional friendship is no different from true love.”

“Joy and happiness do not separate from love...the beauty of essence.”

“Love is worshipping the image of absolute beauty in the beholder.”

“Change comes from within.”

“Democracy without spiritual values is no democracy.”

“True love is the path to oneness.”

“Physical beauty, whose manifestation is harmony, is the reflection of true beauty on the souls.”

“Ethics is self-respect and respect to others.”

“Without love, man cannot construct.”

“Poetry and the best of it is poetry that sheds the light on the essence of life, i.e., on the reality and beauty of existence.”

“There is no economics without a social goal.”

“The Truth itself is beyond definition in words or by mental concepts. It cannot be put on the level of the world.”

Finally, I would like to end Jumblat’s quotes with a piece I translated from his letter of obituary to his comrade Kassem El-Emad (Assafir; 12, 22, 1975).

Jumblat says:

God reinforced your faith in the eternity of the soul that is embodied in these transitory gowns, colored by all the forms of human existence till it embraces the unity of the self; light into light; intellect into intellect; passing existence into an eternal existence so it is realized in the secrets of its essence.

Every beginning bears its end within as every effect has a cause, and all is related to the highest cause... that is the mind of the apparent existence...its lucidity and introspection (...)

There is no rise without fall that is facing it in this dialect of duality of the apparent existence.

Upon starting your job with the Lebanese government, we waived all your duties towards the Party; you cannot be loyal to the Party and to the government at the same time.

Each person has a fate and a destiny escorting him all the time...and each motion- whether in matter or living- has a mind operating it ...when the time comes to say our farewell to this world the true man and true hero is the one who willingly meets and accepts his death.

XI. ENLIGHTENING STORIES ABOUT JUMBLAT

Each time you do a good deed, it requires some sacrifice on your part, and this helps you lose some of your egoism. You are purified. For the only single original sin is the sin of egoism. There is no other original sin.

Kamal Jumblat

Dr. Keith Seddon, my advisor at Fairfax University, has always honored me with his feedback on my various chapters prior to publishing. I found in his words here the perfect introduction for this chapter of mine about Jumblat. Dr. Seddon says,

I found these enlightening stories very interesting, and I think they make a valuable contribution to your work. Details such as these help to bring alive people who otherwise would be just names on the pages of history. Personally, I find these stories of how a spiritual commitment manifests in specific actions very important. There are too few examples of people like Kamal Jumblat in the world today.

With Mr. Fouad Tohmeh – Moukhtarah

I was introduced once to Mr. Tohmeh as a distinguished, older, cultured, and honest man who had a confidential relation with the Jumblat family. Mr. Tohmeh had also helped as an assistant when Kamal Jumblat was a minister in the Lebanese Government in 1946.

In March 1997, I came to better know Mr. Tohmeh sharing with him a common base- our love of Jumblat. One early morning, Mr. Tohmeh came to meet with me at home in Moukhtarah. There was a subject on his mind that he wanted to share with me, he said. I warmly welcomed him feeling comfortable to the man who once had the privilege to befriend Kamal Jumblat. It did not take long to know the reason for Mr. Tohmeh's visit. Mr. Tohmeh told me about a dream he had the night before in which he saw his beloved "Master Jumblat" urging him to see me supporting his urge with a glowing compliment...I am not sure if I deserve!...

Mr. Tohmeh had observed my desire to write one day about Jumblat. He strongly encouraged me then, and later, supplied me with stories about Jumblat that only he had possessed. I would like to share with you here some of these stories as told by Mr. Tohmeh.

The Big Day

Mr. Tohmeh describes the day when Jumblat was born;
 "... The shooting of bullets to inform the people in the nearby areas, the sending of messengers to different far places in the country to deliver the news, all kinds of celebrations everywhere..." Mr. Tohmeh goes on: "The year of his birth was considered a year of blessedness and prosperity for God blessed a land Jumblat's honored people dwelled on; new dawn was expected with his birth; plenty of rain watered the ground; handfuls of wheat embodied in the fields; olive trees and grape vines very generously offered their fruit... All believed that the

child was a grace God had sent. People accompanied his growing up with their love and constant prayers.” Mr. Tohmeh reflected for some time and said; “No wonder Jumblat’s village is called Moukhtarah [which means “The Chosen” in Arabic]...Moukhtarah was indeed the chosen one to be blessed, honored, and privileged with Kamal Jumblat’s belonging to it.”

For the following, I would like the reader to look beyond the story itself to capture its significance, the essence of it, and what it holds as a message about Jumblat.

Jumblat’s Childhood

Mr. Tohmeh proceeded: “Jumblat’s childhood was extremely protected. On the other hand, he was never a spoiled child. He was always sympathetic and never attracted to vanity, money, or luxury. I used to cheerfully watch him horse backriding in front of his father who wanted to teach the child courage and virility. Jumblat, as a youth, showed a scientific interest in almost every phenomenon around him. He would always ask about things, reading and collecting different ideas trying to apply them in different fields in order to discover the best in nature”.

Here, I cite two of the incidents that Mr. Tohmeh mentioned in that regard.

“As a young child, Jumblat was interested in experimenting trying to produce a new kind of soap. He spoiled a lot of olive oil in his experiment, so a relative protested to the mother complaining about the loss. The lady, always supportive of her children’s scientific curiosity, answered firmly: “The oil is his possession and let him do whatever he likes.”

Another incident showing his insight; “There was a platform made of stones in the land near by the Palace that used to be built and rebuilt yearly, and whenever a storm took place, the wall would fall down. The young Jumblat watched the work and asked the workers to dig more deeply in the ground and started helping them. He then pointed to a rock to be brought and put in the hole and put cement over it. The wall was sturdily built and never fell again.”

Some more short stories about Jumblat...

Jumblat Becoming a Man

Mr. Tohmeh said: “Jumblat grew up to be a good listener, and a firm and determined man. He never submitted to anything in life except to what he believed in...

People would wait for Kamal to go out just to see him passing by, and as a sign of admiration, they would throw on him perfume, flowers, and rice asking if they could touch, hug or even kiss him. Jumblat was definitely a people’s person and leader. His people identified with him and would look for any opportunity to show their love. One day, when people were celebrating a wedding in the village, his cart passed. They followed it and formed a circle around him dancing and singing. Even the bride left her place and came in a hurry with a blue beaded pin to fix on his jacket saying: “May God and his angels and prophets protect you and blind the evil eyes.”

“Women used to inscribe his name on the pieces of cake they prepared for big feasts and occasions. Mothers used to encourage their children to take Jumblat as an example in everything they did.”

Jumblat, the Humble Man

Jumblat, albeit a descendent of an aristocratic family with a prestigious name, was always closer to the public and the simple people around him. He would share their worries, sorrow, and joy. He would even help in the fields with their daily work. He would share their food for lunch and listen to their stories and their usual conversations. He would later quote them when they used to talk among themselves about nutrition matters that they knew from their grandparents. For example: "Onion is a pharmacy by itself," "Garlic is a natural antibiotic," "Lentils strengthen the legs," "Olive oil gives energy", or "Wheat grown to a height of about 10 centimeters and eaten fresh and uncooked is good for diabetes, ulcers, rheumatism, asthma and even helps cancer patients."

His spontaneity and simplicity annoyed some relative aristocrats. One of them came to Jumblat's mother complaining about Kamal's negligence to his aristocratic backdrop. The mother firmly retorted, "Jumblat's parentage remains Jumblatees whether he is simple or sophisticated; poor or rich. He will always be that faithful leader that people trust."

Jumblat in every thing he did, he seemed to be an example to follow. Simplicity was his constant companion in life.

Mr. Tohmeh told about Jumblat: "Kamal's day always started early, at 4 or 5 am, at which time he attended to his prayers, meditation and Yoga first then saving some time for reading and writing before starting his day with the public. He was a vegetarian who believed that overeating is harmful for body, mind and soul."

Mr. Tohmeh narrated: "My house is located across the road where Kamal Jumblat and the workers used to pass daily on their way to the land where they work in a district near by. My sister noticed that Jumblat used to wear torn trousers. She could not withstand it. Considering herself a good friend of the family and connected to them by mutual respect and inherited love, my sister went to Jumblat's mother and sister complaining and protesting about the way Jumblat dresses himself. 'How could it be possible for a young man who is a descendant of such a great family; whose grandfather is titled 'the pillar of heaven' to wear a pair of ragged worn out trousers!' repeating 'Impossible! Impossible...!' Kamal's sister answered in a distressed hopeless tone of voice, 'Please wait for him, and you speak to him face to face for our words go in vain.' My sister waited and listened to Jumblat's ethical justification: 'I mean to wear such clothes just to teach those people, those 'nouveaux riches' who like to show off with their appearance that looks mean nothing. A man's value comes from within. I want to tell my poor friends who are apt to be seduced by new things that there are things more important in life to work hard for than a new pair of trousers or a jacket.' Jumblat calls people who do not work on their land just so they always look good; he calls them void from within. "They are a parasite on the whole society."

Mr. Tohmeh told me of another noble story about Jumblat. When Walid, Jumblat's only son, asked his father to buy him a bicycle for his birthday, the father refused telling the little boy: "If I do so, the other children in the

neighborhood whose fathers cannot afford to buy them a bicycle will say ‘We wish our father were Kamal Jumblat.’”

Examples of Leading by Example that Teach a Moral in Every Behavior of Kamal Jumblat’s:

“Do all the good you can... by all the means you can... in all the ways you can... in all the places you can... at all the occasions you can... to all the people you can... as long as you ever can.” That was Jumblat’s axiom that he truthfully applied.

Some qualities in Kamal Jumblat seemed to be paradoxical; though, if we come to think about them, they are the same in essence. He was serious and kind, tight on himself and extremely generous on others, even on the smallest creatures, obedient and protestant... I would like to describe here some of the incidents and cite some of his words that exemplify these qualities.

Describing kindness and power, he says: "Kindness is the other face of power. No one can be kind unless he is spiritually strong enough to be so. The combination between kindness and power is what Jesus and Buddha realized. Love and kindness are compatible (Jumblat, 1982).

Tightness and generosity: On the floor of his kitchen, a line of ants was picking the grains of wheat. Jumblat noticed someone trying to extinguish the ants. He could not help it but stopping the man from what he was doing, telling him ants, too, have the right to collect their food and preserve their living. Jumblat never permitted the abuse of rights of any creatures.

Jumblat sympathized with all living things. To him, all nature’s creatures, with no exception, should enjoy their basic right.

Mr. Tohmeh remembered many incidents that show Jumblat’s sympathy and love towards animals and other creatures. These incidents became stories with a lesson that people would share telling or teaching to their children.

All Creatures have rights...

Once a group of Jumblat’s comrades were enjoying listening to a twittering of a bird in a cage. The Master passed by and quickly could understand what was going on. In reality, Jumblat recognized that the bird was not singing, but rather he was jumping in the cage crying for help. His songs were a cry unlike what they imagined and had been enjoying. He approached them and asked who had imprisoned the bird and without waiting for an answer he said: “we do not have the right to imprison this small creature. His spirit is inclined to be set free...how can we ask for freedom while we forbid it on others? We are calling to have the doors and borders of the world opened in front of humanity, and you are enjoying listening to the agony of this little bird?” His comrades did not wait to have him open the door but did it directly, and the bird went back to where it belonged.

Once, the young Jumblat was walking with some comrades when he saw an overloaded donkey beaten by his owner to make it move faster. Jumblat stopped the farmer taking the stick away from his hand ordering him to put down

the load. He asked him if he himself could ever be able to carry in such a way! News was spread all over the area and farmers became more considerate.

Jumblat, a young boy, was playing with his cousin Najeeb Shams. The cousin noticed that Kamal abandoned playing and was busy aside forming a line with soil to separate the big ants from the smaller ones because the big ones were unfair to the small ones and taking advantage of them.

It is a Matter of Intentions...

The snake In the Scripture of Genesis of the *Bible* was an image of hostility. "Now the serpent was more subtle than any beast in the field" (Old Testament 3:1)... To Jumblat, the situation was different. He never permitted to have any snake hurt when he could. Once he saw one of the workers preparing a hunting gun to shoot a snake near the Palace; Jumblat ordered him not to do so saying: "If you do not hurt a snake, the snake will not hurt you."

Once he saw a lizard in the mouth of a snake and the tail was still out, he approached it and with a rod in his hand he started touching the snake's head tenderly till it dropped the lizard and each went its way.

A hive of wasps, thick and full of insects, was found in Jumblat's bedroom over the corner of the window. Jumblat asked two of his helpers at the Palace what solutions they had to get rid of the wasps. One suggested burning it, and the other suggested a similar inhumane solution. He refused both methods and started his own. He slowly waved his handkerchief showing the wasps their way out. Amazingly, the two men were stung, but not Jumblat. He told them; "You were stung because your intention was to hurt them while that was not mine."

Faithfulness and kindness...

Jumblat had a chien-loup (a kind of dog) that he gave much care and attention from daily walks, to good nutrition, to play time. The dog was smart and sincere. It used to recognize his owner's car from a distance and run towards it carefully. Jumblat used to stop the car and let the dog sit besides him. When the dog died Jumblat mourned it and buried it in the garden of the Palace.

With a smile and a touch of love, Kamal Jumblat used to pick up plants and fruits in a very soft way proceeding the job with spiritual words. Jumblat believed in the oneness of the different phenomena in nature. He quotes: "You pick a flower on earth, and a star quivers in the sky" (Jumblat, 1987, p.99).

More Examples on Jumblat's Faithfulness and gratitude

"Relationships act as a mirror in which one knows oneself" (Krishnamurti, 1979, p.215), and Jumblat found that mirror, not only through his relationship with God, but also with his relationship with his entourage where that mirror was always shining with the sublimest reflections.

Tohmeh says that faithfulness and gratitude were a must in Jumblat's agenda of life. Accordingly, authenticity became a nature in him.

Jumblat never hesitated to offer a favor. He never allowed himself to forget any of those good people who cared for him or waited on him when he was a child.

Grateful to his mother

Mr. Tohmeh talks with admiration about Jumblat's love, consideration, respect, and care for his mother. Mr. Tohmeh goes: "Jumblat was extremely considerate to his mother. To protect her health, he tried to provide her with enough rest time; the lady who was often seen exhausted from welcoming and receiving people into the Palace all day long, and trying to solve their different problems.

When the mother got sick, he did not take any reservations to spending. He spent all the money he had in order to give her health back. When her situation became critical, he accompanied her to Saint Charles hospital in Beirut to sit near her forgetting to eat or drink. Many times he was seen kneeling near her bed praying and asking her blessings and consent. The mother passed away in 1951. An extraordinary funeral took place that some people still talk about today. Thousands of telegrams were received among which one was addressed to Jumblat and read, "Thank God that she is dignified by having your standing near her grave, and not having her mortified by being near yours." Jumblat read the message and shed tears uttering the following words, 'She passed away too soon. The country still needs my mother more than it needs me.' "Kamal Jumblat was truly a devoted son," Mr. Tohmeh concluded.

Mr. Tohmeh narrates some other incidents to show Jumblat's faithfulness and gratitude. Mr. Tohmeh tells about the gratitude of Jumblat towards Yvonne, the French lady who nursed his only son, Walid, and who dedicated all her time to providing Walid affection, care, and all what is required to be well brought up physically, intellectually, and socially. "Jumblat appreciated her positive attitude and was always grateful to her. When the lady got old and retired, he asked her if she preferred to go back to her motherland, France, assuring that he was ready to provide all the travel expenses along with her retirement salary for as long as she lived. Yvonne preferred to stay in the Palace for she considered herself a member of the family. Jumblat welcomed her and provided for her a comfortable room with all the services she needed. Jumblat, himself, used to check on her and bring her food, medicine, and French newspapers and magazines. Jumblat was standing by her bed when she passed away. At her funeral, in his name and his son's, he gave his sincere eulogies, and people from all over came to offer sympathy. The priest of the village, Moukhtarah, was asked to carry on all the entombment rites and to offer the consequent oblations and prayers. Yvonne was buried in a respectable grave near Jumblat's mother's grave. Jumblat and his son, Walid, helped carry the coffin towards her final resting place." Mr. Tohmeh ends the narrative here saying: "That was Kamal Jumblat, the faithful master. May God bless his soul, the Messenger of the greatest mission, and may God bless every one who has followed his steps."

The man who carried the message

An incident was also told by Mr. Tohmeh to stress Jumblat's faithfulness. Mr. Tohmeh says: "There was among the messengers who were chosen to deliver the news of Kamal's birth, one who was sent to Bramieh south Lebanon, about 60 Km away from Moukhtarah. The messenger went out of his way. He

was so excited about the news he was supposed to deliver; he used shortcuts that were very tough. The messenger fulfilled the mission in a remarkably short time just to show his love and devotion to the new parents...Jumblat never forgot the story told about that faithful messenger. Years later, Jumblat inquired about the man's welfare to see if he needed any assistance in that respect. Jumblat was informed that the man had left the country in pursuit of a living but came back bankrupt, and his house was to be detained. Jumblat found it an opportunity to pay the messenger back for his sincerity and devotion at the time of his birth. He paid him a visit, paid his debts, restored his house, and supported him socially and financially as long as he lived.

That was Kamal Jumblat; who taught by example. "Compliment and gratitude are a must," Jumblat always said. Many other stories were told about Jumblat and his noble feelings, his sympathy and preservations of human dignity.

Tohmeh told me that Jumblat never went anywhere without a book as a companion. He used to copy the interesting statements or underline them in red ink. One morning, Jumblat entered his office so cheerfully as if he won the treasures of the world. He sat and took out of his pocket a piece of paper, read it repeatedly and placed it on the table; the words written on the paper were; "I keep six honest men that taught me all I know. Their names are: Who, What, Where, When, Why, and How."

Jumblat was always trying to find satisfying answers to these men. Through that, Jumblat could deal and solve practically any problem. Such an approach distinguished Jumblat as a leader who tackles the problem directly without any hesitation in addressing what should be addressed. He took care of the least details transforming weaknesses into strengths and giving each person his rights. He believed in Jesus' "What is to Caesar is Caesar's, and what is to God is God's."

Jumblat, with his blessed sense of responsibility, was the authority and the reference to any one whose dignity, safety, and assets were threatened in that part of Lebanon. By a glance from the spirit, he could read on the faces what is in the thoughts.

Kamal Jumblat was and will always be among the best role models of leading men through all paths of life.

Mr. Tohmeh had also generously supplied me with the following two pieces that reinforce the magnitude of Jumblat's fame and worth on a local, as well as international level.

Jumblat received once a registered letter from the well-known international magazine: National Geographic. In the letter, the magazine was asking Jumblat to accept to become a member of its board of trustees and to be the chairman of the magazine in Lebanon. Here are some selections of Jumblat's answer:

Even though I have not had previously the honor to be a member of this respectable institution,... I still feel that we have an equal dedication of effort and endeavor inspired by the same ideals and goals to create and develop a blessed general welfare and extensive good will for the prosperity and progress of human race in all the world, notwithstanding any discrimination based on language, color, race, sect, or religion. It is

our aim to see the constitution of fraternity spreading everywhere; a concept to regard the whole human species as one family...We are all created by one almighty God and are inhabitants of the same planet. We are bound to aid each other and support the right against the wrong.

Jumblat ended his letter saying,

...with respect and appreciation to your interest to have me as a member, I feel the honor to belong to this respectable institution, willing to do the best in strengthening the friendship ties, devoting all possible effort to our common aim which is progress and success. Sincerely yours, Kamal Jumblat.

Among the miscellaneous pieces that Mr. Tohmeh supplied me with, was a speech delivered by Ghassan Touayny, the well known Lebanese journalist and previous Minister of Education in Lebanon. The speech was delivered in Beirut, Lebanon, 1972.

Mr. Touayny said:

We meet today to honor Mr. Kamal Jumblat upon the occasion of his award-winning the Lenin Medal in appreciation to his great effort in securing the cause of peace and friendship among people. The Lebanese National Committee asked me to deliver its word. The Committee represents a group among whom there are both opponents and supporters to Mr. Jumblat, but this time they definitely all agreed on what is more valuable and important than alliances or dispute, and that is friendship and respect that are to be honored...Mr. Jumblat, today, all the Lebanese are sincerely proud by the honor that you realized. They are happy that the winner is You, yourself; the Arabian who is not Marxist nor communist to have such an award that indicates political and cultural positivism... My friend, the Lebanese are happy to have in Lebanon such a man who is elevated to a level of dealing with peoples not with individuals, to whom the role is devoted. So, what could be considered more precious than the contribution of an individual in a small country, Lebanon, to corroborate the friendship relation among people and serving the cause of international peace?! You surely know my friend how the small countries become mighty by their great men; otherwise, how else could they be remembered?

XII. WORDS ABOUT JUMBLAT

There is an aristocracy of the soul, irrespective of denomination, which gives us all our sense of honor, our reason for working, thinking, loving, and living.

Kamal Jumblat

Words sometimes are our only means to translate and expose our emotions, feelings, and insights. We surely need them to tell ourselves first and others then about what consumes our within.

“Words about Jumblat” is what I would like to present under this chapter. It is a sample of the legion of editorials that were written about the Leader, The Teacher Kamal Jumblat upon his assassination on March 16, 1977.

[I have translated most of the following from Al-Anbaa Book that was published in April 1977 for that occasion.]

“Love is Stronger than Death” (Written by Pastor Gregoire Haddad, 1977).

...Even finding the words of condolences in him devaluates his person for there are no words that could nor have the right to give condolences upon the passing of people, but rather only the faith in that the individual is still alive at the providence of God...the God of all living and dead...

...But love was Jumblat’s justification, strength, inner unity, and the forgiveness to all of his contradictions. Jesus said: “The more you love, the more you get absolved.”

Jumblat was living in the western time that was measured by minutes, hours, days, and years. He was bound by memory, led by logic, and registered by history. He was living in the dialectical age that is assessed by debating the contradictions trying to gather in what goes beyond, through epochs and classes...

He was living in the Indian time, trying to be sublimated over time, history, record and memory to live life eternally before eternity, and to live life in quietness while the world is still in movement, turbulence, chaos, and struggle.

The Indian time in Jumblat could almost overcome, towards the end, the western and the dialectical one. And Jumblat was racing with these latter ones to be liberated from them, but in the name of the cold, definite, and certain logic and of the aggressive and fatal debate, they outpaced him.

But true victory, at the end, is not to assassination, nor is it to death. It is rather to love and life. The Book said, “Love is stronger than death.”

...People used to call him “The Leader.” They wanted him to be the feudal lord, the Party leader with unconditional influence. The personality of people would melt in his presence, but I do not think he was satisfied with all this... By nature he was shy. His natural world was the world of silence and tranquility. But it was a must for him to speak and take initiative by himself. He used to carry many on his shoulders because many could not carry themselves...and he was holding his death. He said it more than

once that he was going to die, like his father and sister, through assassination, and still, he would refuse to have bodyguards or take any precautions. He used to hold his death as the tough unavoidable companion and also as the devoted sensitive companion who saves man from pain, violence,...and death.

He used to repeat Jesus words: "If the grain of wheat does not die, it lives by itself. And when it dies, it generates a lot of crops." This is our remaining hope...a lot of crops after his passing by all those who believed that Jumblat is a mission that has not ended...and that has often not been understood.

He had a thirst for truth, good, justice that was not quenched. He had a belief in the man who is seeking the ultimate unification with love, and seeking unity with God...as Father Pierre de Chardin says... one of those whom Jumblat loved and was inspired by.

"The Butterfly and the Loaf" (Written by Adonis-the Lebanese poet, 1977)

The great man had drowned himself in the daily history of Lebanon out of his determinism to write pages that are more humane and noble and out of a belief in a promise to a better future for Lebanon. He delved himself in the Lebanese politics considering it a way or means to establish the citizenship in a nation in the deep sense of the word and considering it as a means to create potentialities to go beyond all contradictions...And the one who is like Jumblat, passionate about truth and virtue, beauty and art, will surely explain politics as being treasured with human morality, knowing all along that such approaches may be a way to martyrdom. For this, he was the distinguished politician who faces reality with absolute and tangible facts, with vision and cogitation at times, and with struggle at other times for the sake of a righteous loaf and a humane liberated life for all the Lebanese. Jumblat escorted Lebanon seeing it in a blossom of a flower... and in a wing of a butterfly.

The following was written by Lebanese Prime Minister Salim El-Hoss on May 1st, 1977

Jumblat used to take the first place wherever he was and to shine wherever he moved. Jumblat the man was unique as a politician. He was a giant even when silent...he was a philosopher.

Politics did not refrain him from contemplation and reflection. He was quite educated, and he always wanted more of it. He was a war on despair, deprivation, and despotism. He believed in the principles of truth, justice, equality, and struggled for this... Kamal Jumblat was a man of a message who sacrificed himself for it.

"Sons of Clay and Sons of Certitude" (Written by Sheik Abdullah Al-Alayli; The Islamic Scholar- 1977)

They only killed in Jumblat the most trivial things; his flesh and blood...

It is a feeling of truth hunting each self kept as it came out the hand of God embodying in it strength and will, and adjusted to sense the vice no matter how disguised it is in society, so when the spirit of reformation reigns, the sense becomes all logic, all satisfaction, or rather, life as a whole. This feeling often forms a psychic crisis. In memory, the feeling is longing and nostalgia; in struggle, the feeling is storms and thunders, and in affection, the feeling is passion whose ending is always by sacrifice and the fall of the reformer as a victim. The tune of reformation is not eternal unless the life of the reformer is at its last chapter; being a silent resolution to the tune of an eternal and loud caller. The tune of reformation is the tune of life and death. It starts in the minds and hearts of those who feel it.

The mind of the society is the mind of the pensive reformer; for this, he comes out in the strength of the whole society. The secret of his success is that his self is always greater than pain.

...I had known Jumblat since his youth and my belief in him has never changed. He continued to be a source of moral conscience and a pure heart savior...but then fate had chosen him a martyr.

The article ends with these words: "On this earthy curve, the footsteps of a stranger dweller will always say, 'From here a man passed showing the way, but alas... how could the sons of clay know the reality of certitude except as an imagination of a vision.'"

"Kamal Jumblat Alive" (Written by Yvonne Strak, a comrade of Jumblat, 1977)

...On this mountain's road, in the Shouf, Jumblat experienced the Absolute Being that is unconditional of every condition. And what importance do bullets and assassins have? What importance do murder and death have towards this man that found himself at the end facing the true reality, aware of the real life? What I know is that Kamal Jumblat was definitely overwhelmed with great joy when he was about to meet his destiny. His last words to me the night before his passing were to read for him with special attention the book of Henry Korban; *The Enlightened Man in Persian Sufism*. The book focuses on the power of vision that stimulates knowledge in the researcher who is opened to Truth. On that day, the day before his passing, he was putting the final touches on his research that he was hoping to publish and was titled "Teaching Hinduism," as he urged me to discover the essence of the Islamic Sufi thought that is completely paralleled to Lavata-Vedanta. My work with him was limited to re-reading all his writings that he wished to publish, especially, those that were the orbit of interest (Alvida)- The Absolute Truth. And his mission was tough indeed, since Jumblat's intellect that was nourished by philosophy and delved in Sufism used to find its expression in sentences that wanted to wrap this intellect and reflect the secret of his personality itself.

But, alas...all these book projects of his whose main theme evolved around the real identity of man are no longer possible to accomplish now...these writings that were used to express his most intimate spiritual

concerns, and upon which he used to base his Druzism, progress, non-violence and humanism, or in brief, everything that represented this attractive and intriguing personality and this biography that was found elusive to many...

...I was personally able to sense Jumblat's philosophical indifference toward death. When I accompanied him to India, in January 1975, with other friends to visit Ben Eras- the holy city, Jumblat insisted that we attend a cremation ritual on the shores of the Gangue River. I saw him then drowned in a deep contemplation with a faint smile on his face, uttering before these burning bodies: "How simple it is indeed...death does not exist. It is but an illusion, and so is life." It seemed to me then that I could understand that Druze leader whose indifferent smile made him similar to those humble Hindus that were calmly busy with the process of burning the dead bodies. On the surface of this holy river, bouquets of flowers and lit candles were floating. Deep peace was overflowing out of that scene. Everything was quiet while the flame of the fire was enlightening the darkness reflecting its shine over the water. Jumblat seemed then as if he was a part of all this. He was in a complete natural spontaneity in which I saw him again-few days before his passing- smiling at the purifying dancing fire, and at the light of darkness that seizes the sight.

His book *Ananda-Grace* is the ensemble of his poetic contemplation in French. It concentrates on searching for the final Reality that was Jumblat's basic hidden goal of existence since he had met Shri Atmatanda, one of the greatest and wisest Indian men. Here are some of Jumblat's verses that help those who are still trying to understand who he really was through his words, his reality:

"We are but the past
Running away before itself in a scene of endless beauties
Then everything sinks and abolishes
Everything lapses
The self contemplates the self
It is the Sublime Unification."

"You'll always be a hymn on the lips of the miserable" (Written by Ali Moussawi, a friend of Jumblat's, 1977)

...Teacher, you are no longer with us...you had probably gone to look for the Reality in another world after you had become wary from looking for it in this world. Our time is not the time of giants.

...Some people say we have two histories; one with you and one after you. But we say we have just one, one identity that is Kamal Jumblat. You will always be with us. We promise, we swear by your doctrine that we held together...by the Truth that you made us slaves to...by the ocean of love and affection that were always overflowing. We will always be loyal to your principles being inspired by your teachings of love and by your

faithfulness to your people. You will always be a hymn on the lips of all the miserable and tortured whom you lived and died for.

“Kamal Jumblat the Mystery that People Know and Ask About” (Written by Nuhad Abu Ayash, friend of Jumblat’s)

My acquaintance with Jumblat was that of the soul to the soul. It was in 1950, I was 20 years old then; the first time I met him as I was attending a lecture of his in my village Baakleen. I felt I was close to him from a distance, and from that moment, I became truly interested in knowing him with more depth.

I was very blessed when in 1961, my professor at the American University of Beirut suggested the topic for my thesis. He said: “I do not want you to use the library as a reference. I want you to go back to a Sufi who lives among you. Can you reach Kamal Jumblat?”

Ever since, until February 18, 1977, I had never stopped visiting Jumblat and getting enlightened by him.

I was also blessed to have common visits with Jumblat to India.

When I asked my Yoga doctor, T.M.P. Mahadevan, in India about Jumblat, he says: “Jumblat is an ideal man of pure work. In the presence of His Holiness, (the Great wise Shrashihara) Jumblat used to be silent and totally absorbed in the divine presence.... What impressed me about Jumblat was his serenity and peace that surrounded his personality. It was evident that what interested him was the discovery of the fundamental unity of all things.”

After one of his meetings with some spiritual Indian teachers, Jumblat explained to me the concept

of Initiation that takes place when a student meets his/her spiritual teacher. During initiation, the student is already prepared to learn from the wise teacher who, in turn, realizes and recognizes this readiness in the student, so he throws the student in the sea of the Absolute. At the blessed moment, the teacher and the student are both spiritually in the Absolute.

Jumblat is a self-realized soul. He gives to the human souls because he is able to take from the holy and divine ones. When Jumblat used to contemplate and meditate, he would reach Nirvi Kalpa Samadhi which means the absorption by what transcends the form and get absorbed in what has no form. He transcends in that the Savi Kalpa Samadhi. In the first type of meditation, there is an absolute unity, while the meditator in the second type of mediation stays in duality...unable to transcend the form.

Jumblat was in connection with another spiritual Indian leader-Swami Chinmayanda-who lived in the Himalayas where Jumblat used to visit him. I also met Chinmayanda once at Jumblat’s Palace in Moukhtarah.

I was asked once if Jumblat knew when he was going to die. I said that I had read his article titled “I know the year I am going to die.” I believed it,

and I knew he was telling the truth...who reaches Jumblat's status can predict such information.

In one of his visits with Atmatanda, Jumblat complained about his work in politics. However, Atmatanda, encouraged Jumblat saying: "I noticed in you an inclination to give up work and be secluded with yourself for the sake of the Truth. But, I remind you that both work and seclusion lead you to the virtue of the Absolute... if work leads to death, this death will stop at and will not surpass the apparent "I," but the real "I" will stay intact because death can never attain it. It is eternal, and nothing can wear it out."

If Jumblat had complained from work in the political field, the reason would have been that for him, working in that field cannot change the world. He aimed at wider and more open wider fields that have no limits. He longed to escape the limits that politics face. He said: "People do not reach higher levels via politics. People often stay where they are. They do not promote themselves with it; all they ask for is their bread, their physical health, and other worldly needs."

When asked about the spiritual path Jumblat followed, I said: "Jumblat definitely had reached his self Realization. He followed the path that every Druze Mowahhid seeks, where virtue, transparency, sanctity, and purity are always the guidance."

And when asked about his burial chamber becoming a shrine, I replied: "The soul, once it has been purified and elevated beyond veils, has the power of spiritual charisma and attraction, and Indian people believe who has a shrine in one generation will have that in subsequent generations."

I selected the following abstracts from two lectures that were delivered on August 28, 1998 at the school that carries Jumblat's name in Moukhtarrah, Jumblat's village. The occasion was to recognize the contemporary schoolteachers of the area. And, definitely, as people always seize the opportunity in any occasion to include Jumblat's example, the two lecturers did so, as well:

...Today I can show off and say I was a student of the great Kamal Jumblat (...)Today in his presence despite his absence, I can show off and say: here and in his shadow, I started my journey with the letter, with knowledge, with love...Jumblat was a new dawn for the youth in Lebanon. I lived in the spark of that dawn illuminated with what he taught us through his blessed journey."

(Talal Salman, owner and chief editor of the well-known Lebanese newspaper, Assafir).

Same occasion, Jean Obeid, Minister of Education, said;

Jumblat was pure; parallel to that purity on his face that longs piety as inclination towards perfection that God excludes to those who follow the steps of the prophets. Jumblat was pure parallel to the purity of the snow on this mountain [Moukhtarrah]. Jumblat was faithful towards himself, his

dignity, his nation, and his doctrines; he was faithful in those difficult times...for that he reached eminence on a historical level. (...) I always leaned before his intellectual, cultural, humanistic and faith-based highness...I was always inspired by his faith; the faith that surpasses and elevates religions; the faith that springs from God...Jumblat was grand...indeed.

More and more about Jumblat is said every year. December 6th (Jumblat's birthday) and march 16th (Jumblat's assassination) have become two special days to remember each year in Lebanon, where lectures, speeches, article and local ceremonies are dedicated in tribute to his legacy.

XIII. A FINAL WORD

Everything that reaches its
end, becomes the opposite.
Kamal Jumblat

In presenting the final word to what I have written about Kamal Jumblat, I must acknowledge that any person, no matter how extensive and intensive the work is, can never end writing about this great man. What I have presented in my thesis is just a small fraction about his generous and abundant life and work. Tens of books were dedicated to Kamal Jumblat, and readers who know him well can never be satisfied by any, always asking for more and more.

Trying to define Reality, I have used this thesis as the Path for my journey and Kamal Jumblat, as the muse and spiritual companion. It has been obvious how the different concepts discussed in this thesis through Jumblat, whether the concept of God, Religion, Ethics, Freedom, Love,

Happiness, etc..., they all cross to intersect at one point to mean the same thing which is the Absolute. All of these paths, or concepts, have but one goal that is "Know Thy Self." These paths are the destination and the points of departure at the same time, where all is melted in and for the reality of Existence; as Jumblat said it, "God, the world, and the soul form a single entity" (Jumblat, 1982, p.34). Also, it has been obvious how everything with Jumblat regarding these concepts was so ideal since in essence all is related to the supreme cause of existence.

As all the paths meet here, I have realized that all great minds meet as well, since they are all looking for that same Reality or Truth.

No wonder, we feel the wisdom and spirituality of Socrates, Jesus, Gibran, Gandhi, Jumblat, and many other meet at the end to expose the same Truth. We may read something spiritually interesting and feel at once that it could be referenced to any of those great minds, and sometimes we, ourselves, may write the same thing... realizing, then, we are getting closer to the Absolute, because "There can be no finer adventure than to chase after Truth, to pursue the True, the Just, harmony and moderation in all things" (Jumblat, 1982, p.107).

I read and wrote about Kamal Jumblat, and with each word, I felt the light of the joyful experience diffusing in my mind and heart that became completely liberated of all interest and egoism as I go deeper in understanding his regime of life.

Kamal Jumblat has enriched my understanding of life immeasurably. Because of Jumblat, I feel my love to all humanity has intensified in longing for a

unified world where liberty, peace, morality, and democracy prevail. I try to offer this new bible-Jumblat's Principles- to the rulers and citizens of the world to save individuals from despair and frustration and societies from violence and corruption. This dream can never come true unless we deal with life's problems from a human perspective of values... treating people on the basis of equality and justice as Jumblat called.

This great man worked all through his life against oppressive dominance, evil tyranny, disorder, greed and aggression that are spreading madly throughout the world. Jumblat tried to set the right path for others in order to restore sanity, stability and peace for a disturbed world.

His achievements have been irrefutable evidence that he was a liberated and distinguished leader. He gave meaning to life and priority to rights. By being unified with the Absolute Reality, he could break all the ties even the tie of death.

"To die, or not to die I care less

For this life span is an illusion of the mind.

Is it days that flow through our veins,

Or Truth formed in a thousand ways" (Jumblat, 1987, p.134)?

This great human treasure, Kamal Jumblat, is dwelling in my depth, so clear, so impressive, and so illuminating. I feel urged to pass my experience to the whole humanity in order to pay at least a part of a debt. I hope to have his words published in all languages and read by all ranks of people. I feel his biography has to be taught in schools.

We have known Kamal Jumblat as a leader, teacher, reformer, physician, lawyer, politician, philosopher, historian, spiritual, religious man, the man of tolerance and faithfulness, but also, as a father, a brother, and a friend. It is a duty to keep his memory in our hearts, offices, and homes to keep his image in front of our eyes wherever we go as a sign of faithfulness, appreciation, and an example to be followed.

We are attached to Kamal Jumblat because we knew in him truth, faithfulness, courage, dignity, sincerity, patriotism, sacrifice and devotion. He was completely devoted to principles, not caring for a promise nor fearing a threat. He was void of all worldly interest or desire.

The world of today that is deviated from the spiritual principles is in great need to follow his preaching. And as Kahlil Gibran said, not to give Man, but take from him, as such he will be dignified...if there is to each nation a cause and to each cause a man; the most honorable cause is the cause of the nation, and the most honorable man is the man of the cause. And I say: "What about the man who is the cause of humanity?"

The assassination of Jumblat is nothing but an attestation to his superiority. Look at our history; when people could not comprehend the grandiose and the sublime vision of some leaders, they executed them. Centuries later, that same person was considered "ahead of his time." Socrates, Jesus, Gandhi, Kennedy...are just few examples. Kamal Jumblat was also ahead of his time. We cannot but admire the devotion of these great people to principles even when it meant their death. And "The nobility of such a death enhances life for the living."

It is truly a challenging struggle to end this work about Kamal Jumblat: The Leader, "The Teacher"- when there is much more to be said and recorded. But, I guess there is no choice; an end has to be put...May God bless his soul!

REFERENCES

Al-Anbaa Committee of Advertising and Publication (1977) *The News* ∅[≥∧∩. Lebanon: Author.

Ashkouty, R. (1994). *Twenty-five Years with Kamal Jumblat*. (1st ed.). □_xκ ♠[°♣ □↓ ≈x□ ⊙T . Beirut, Lebanon: The Arabic Press.

Bzeigh, S. (2002). *The Barouk Mountain f...ψ[↔∩ ↑_κ*. Beirut, Lebanon: Dar Al-Adab.

Farraj, A. (1987). *Kamal Jumblat: The Idealistic Realistic*. (3rd ed.). ∩□≤[|↔[∩↔.:γ°↔∩ :□_xκ ♠[°♣ . Moukhtarah, Lebanon: Ad-Dar-Al Takadoumia.

Gandhi, M. (1964). *Gandhi: on nonviolence*. NY: New Directions Publishing Corporation.

Information Committee for Jumblat's Commemorative and Universal Day. (1977). *The Man and his combat. L'homme et son Combat*. Lebanon: Author.

Jumblat, K. (1944). *Life and Light ψ...x↔[... ≡[∩↔∩ Gemmayze, Beirut: Faddoul Press.*

Jumblat, K. (1963). *What Goes Beyond the Word*.(1st ed.). □ψv↔∩ ∩v□χ↓ [↓∩□. Lebanon.

Jumblat, K. (1974). *Quarter of a century of Struggle*. (1st ed.). ♠.:□x↔[∞↓ "ζ≤ □↓ψ. Beirut: Al Bayan press.

Jumblat, K. (1977a). *Lebanon and the war of Equality "[x_↔ ≈∅...□χ↔∩]ζo.... Lebanon.*

Jumblat, K. (1977b). *Selections α[ψ.:χρ↓. Lebanon.*

Jumblat, K. (1978a). *In the Line of Lebanese Politics: Situations and Planning*. (2nd ed.). □∩□σβ... □.:□...∩ :≈∩≥[x_↔↔[≈∩□[⊗↔∩ ∩□. Lebanon.

Jumblat, K. (1978b). *The New Democracy ≡∅∅∅↔∩ ≈∩□[ζ≤|°↓∅↔∩*. Moukhtarah, Lebanon: Ad-Dar-Al Takadoumia Press.

Jumblat, K. (1978c) *In Political Practice ≈∩□[⊗↔∩ ≈□ψ[°↔∩ —□*. Lebanon.

Jumblat, K. (1978d). *The Reality of the Lebanese Revolution ≈∩≥[x_↔↔∩ ≡ψ|ϕ↔∩ ≈∩∅/o*. Moukhtarah, Lebanon: Ad-Dar-Al Takadoumia Press.

Jumblat, K. (1979a). *Towards a More Humanistic Socialism ≈∩≥[□≥∅ ζγ♣∩ ≈∩♣[ζχ□∅ ...v≥*. Moukhtarah, Lebanon: Ad-Dar-Al Takadoumia Press.

Jumblat, K. (1979b). *Ananda, The Peace*. →_□↔∩ Beirut, Lebanon.

Jumblat, K. (1980a). *Ethics of Life*. ≡[∩↔[]∅∩ Moukhtarah, Lebanon: Ad-Dar-Al Takadoumia Press.

Jumblat, K. (1980b). *Lights on the Social and*

Nationalistic Syrian Issue ≈↓ψ|□↔∩ ≈⊗□[°χκ↔∩ ≈∩↓|/↔∩ ≈⊗□/↔∩ ≈∩∅/o ∩↔∩

∅[...□∩. Lebanon.

Jumblat K. (1982). *I Speak For Lebanon*. London: Zed press.

Jumblat, K. (1984). *For the Future ♠_χ□↔∩ ↑κ∩ "↓*. Moukhtarah, Lebanon: Ad-Dar-Al Takadoumia Press.

Jumblat, K. (1987a). *Joy*. (3rd ed.) μψ□ . Moukhtarrah, Lebanon: Ad-Dar-AI Takadoumia Press.

Jumblat, K. (1987b). *Revolution in the World of Man*. (3rd ed.). "[□≥↔∩ ±↔[□
 ∩≡ψ | φ Lebanon: Ad-Dar-AI Takadoumia.

Junblatt: The Mystery Man from Mukhtara is no more. (1977, March 20). *Monday Morning*, p.4.

Kamal Jumbblatt's Bibliography. *Progressive Socialist Party* [Online]. Available: <http://www.psp.org.lb/kamal-J.htm> [2002, Jul.30th].

Khalil A, K. (1984). *Revolution of the New Prince*
 η ρ υ ο ↔ ∩ ζ ⊗ ↓ ↑ ∩ ≡ ψ | φ Beirut, Lebanon: The Eastern Publication Press.

Krishnamurti, J. (1979) *The Wholeness of Life*, Harper Collins Publishers, NY.

Makarem, S. (1966). *Lights on the Tawhid Faith* π ⊗ ν / χ ↔ [♥ ← □ ↓ ↓

ℝ ↔ □ ∅ [... □ ∩ . Beirut, Lebanon: Dar-Sader Press.

Paine, T. (1998). *Arnold Toynbee*. [Online], Available:

http://www.cooperativeindividualism.org/totten_japanmid.html

Parada, C. (1997). *Hermes. Greek Mythology Link* [Online] available @ homepage.mac.com/cparada/GML/

Sleem, R. (1989). *Kamal Jumblat and the Reality of Existence*. (1st ed.).
 υ | φ | ↔ [≈ ≤ ⊗ / ο ... □ ¬ × κ ♠ [° ♣ Moukhtarrah Lebanon: Ad-Dar-AI Takadoumia Press.