CHAPTER-I

A BRIEF HISTORICAL BACKGROUND OF LEBANON

1.1 Political Condition

The Ottoman Empire, who occupied the Middle East and Eastern Europe in the sixteenth Country, ruled Lebanon through local leaders Lebanon managed to get conditioned or total independence several times under ottoman rule. Fokhr-Al-Din Al-Mani II (1590-1635) Lebanese Prince, established centers in Beirut, Sidon, Tripoli, Aleppo, Damascus and even in Lebanese village. The independent greater Lebanon which he envisaged and for which he laboured was attempted again by another Amir Bashir Al-Shihabi Bin Quasim (1760-1850), the founder of the Lebanese ruling family was the son in law of the last Maa'nid ruler. [1] He was born in Gazir, near Beirut, growing up in a religious family. Then he made a depth relation with Ahmed Pasha (1703) and he selected him as the Amir of Lebanon (1788-1840).

The condition of Lebanon in the first phase of nineteenth Century was muddy under the diffieulties and continuous temptations. A dreadful situation in the demission reign of Lebanese administrator

"Ameer" in the arrival reign of the provinces. The provincial Uthmani reign was controlled by five European countries which were depended over the flaming trails in the jobs and materials of the Lebanese people. It was occurred by and by many misdeeds and accusation in the country. Causes were that the Druzes were effort to settle the Shihabi Empire on the penetration of their leaders and the prominent feudal lords. The increasing population of the Christians in the Druze's divisions and their effectiveness was the second cause of the arising dynasty. Another cause was the entrance of the British to invade the various places, so they spread over their activities with new similar clashes and flamed the fire of riots among same homogeneous inhabitants. The third cause was the direct decision of political administrators which followed the leaving to set up the power which was started by Sultan Mahmud II (1784-1839), thronged as Turkey Governor in 1808.[2]

In 1840, directly after the deposition of Bashir II, the Ottoman Sultan appointed Bashir III as Amir of Mount Lebanon. Bitter conflict arose between Christians and Druzes, which has been simmering under Ibrahim pasha's rule, resurfaced under the new Amir. Hence, the sultan deposed Bashir III on January 13,1842, and appointed Umar Pasha as governor of Mount Lebanon. This appointment, however, created more problems than it solved. Representatives of the European powers proposed the sultan that Lebanon be partitioned into Christian and Druze sections. On December 7, 1842 the Sultan adopted the

proposal and asked Assad Pasha, the Governor (Wali) of Beirut to divide the region, Mount Lebanon into two districts and northern district to be under a Druze deputy Governor. This arrangement came to be known as the Double Qaimaqamat. Both officials were to be responsible to the governor of Sidon who resided in Beirut. The Beirut Damascus highway was the dividing border between the two districts.

This partition of Lebanon proved to be a mistake Animosities between the religious sects increased, nurtured by outside powers. The French, for example, supported the Christians while the British supported the Druzes, and the Ottomans fomented strife to increase their control. Not surprisingly, these tensions led to conflict between Christians and Druze's as early as May 1845. Consequently, the European powers requested that the Ottoman Sultan establish order in Lebanon and he attempted to do so by establishing a Majlis (council) in each of the district. Each Majlis was composed of members who represented the different religious communities and intended to assist the deputy Governor.

This system failed to keep order when the peasants of Khorasan, overburdened by heavy taxes, rebelled against the feudal practices that prevailed in mount Lebanon, In 1858 Tanyus Shahin, a Marinate Peasant leader, demanded that the feudal class abolish its privileges. When this demand was refused, the poor peasants revolted against the Sheikhs of Mount Lebanon.Pillaging the Sheikh's land and

burning their home. Foreign interests in Lebanon transformed these basically sociopolitical struggles into bitter religious conflicts, culminating in the 1860 massacre of about 10,000 Marinates, as well as Greek Catholics and Greek Orthodox, by the Druzes.[3] These events offered France the opportunity to intervene; in an attempt to forestall French intervention, the Ottoman government stepped into restore order.

On October 5, 1860, an international commission composed of France, Britain, Austria, Persia, and the Ottoman Empire met to investigate the causes of the events of 1860 and to recommend a new administrative and judicial system for Lebanon that would prevent the recurrence of such events. The commission members agreed that the partition of Mount Lebanon in 1842 between Druzes and Christians had been responsible for the massacre. Hence, in the State of 1861 Mount Lebanon was separated from Syrian administration and reunited under a non-Lebanese Christian Mutasarrif (Governor) was appointed by the Ottoman Sultan, with the approval of the European powers. The Mutasarrif was to be assisted by an administrative council of twelve members from the various religious communities in Lebanon.

Direct Ottoman rule of Lebanon remained in effect until the end of World War I. This period was generally characterized by a laissez-faire policy and corruption. However, a number of governors, such as

Daud Pasha and Naum Pasha, ruled the country efficiently and conscientiously.

Restricted mainly to the mountains by the Mutasarrifiyah (district Governed by a Mutasarrif) arrangement and unable make a living, many Lebanese Christians emigrated to Egypt and other parts of Africa and to North America, South America and East Asia. Remittances from these Lebanese emigrants send to their relatives in Lebanon have continued to supplement the Lebanese economy to this day.

In addition to being a centre of commercial and religious activity, Lebanon became an intellectual centre in the second half of the nineteenth century. Foreign missionaries established schools throughout the country, with Beirut as the center of this renaissance. The American University of Beirut was founded in 1866, followed by the French St. Josephs University in 1875. An intellectual guild that was formed at the same time gave new life to Arabic literature, which had stagnated under the Ottoman This new intellectual era was also marked by the appearance of numerous publications and by a highly prolific press.

The period was also marked by increased political activity. The harsh rule of Abdul Hamid II (1876-1909) prompted the nationalists, both Christians and Muslims, in Beirut and Damascus to organize into clandestine political groups and parties. The Lebanese, however, had difficulties in deciding the best political course to advocate. Many

Lebanese Christians were apprehensive of Turkish pan-Islamic policies, fearing a repetition of the 1860 massacres. Some, especially the Marinates, began to contemplate secession rather than the reform of the Ottoman Empire. Others, particularly the Greek Orthodox, advocated an independent Syria with Lebanon as a separate province within it, so as to avoid Marinate rule. A number of Lebanese Muslims, on the other hand, sought not to liberalize the Ottoman regime but to maintain it, as Sunni Muslims particularly liked to be identified with the caliphate. The Shias and Druzes, however, fearing minority status in a Turkish state, tended to favor an independent Lebanon or a continuation of the status quo.

Originally the Arab reformist groups hoped their nationalist aims would be supported by the Young Turks, who had staged a revolution in 1908-1909. Unfortunately, after seizing power, the Young Turks became increasingly repressive and nationalistic. They abandoned many of their liberal policies because of domestic opposition and Turkey's engagement in foreign wars between 1911 and 1913. Thus, the Arab nationalists could not count on the support of the Young Turks and instead were faced with opposition by the Turkish government.

World War I

The outbreak of World War I in August 1914 brought Lebanon further problems, as Turkey allied itself with Germany and Austria

Hungary. The Turkish government abolished Lebanon's semiautonomous status and appointed Jamal Pasha, then minister of the navy, as the commander in chief of the Turkish forces in Syria, with discretionary powers. Known for his harshness, he militarily occupied Lebanon and replaced the Armenian Mutasarrif, Ohannes Pasha, with a Turk, Munif Pasha.

Nationalist feelings were running high in Lebanon and in other parts of the Ottoman Empire such as in Armenia and the Turks were not willing to tolerate such fancies anywhere in their Empire. In February 1915, frustrated by his unsuccessful attack on the British forces protecting the Suez Canal, and an Allied initiated a blockade of the entire eastern Mediterranean coast to prevent supplies from reaching the Turks, Jamal Pasha vented his anger on Lebanon and its people. Hoping to put an end to the troublesome Lebanese, the Turks committed mass murder by commandering Lebanon's food supplies and so cause hundreds and thousands of death from widespread famine and plagues. Lebanon suffered as much as, or more than, any other Ottoman province, lossing over one third of its population. The war also deprived the country of its tourists and summer visitors, and remittances from relatives and friends abroad were lost or delayed for months. The Turkish Army cut down trees for wood to fuel trains or for military purposes, Lebanon lost over 60% of its forests. In 1916 Turkish authorities publicly executed twenty-one Syrians and Lebanese in Damascus and Beirut, respectively, for alleged

anti-Turkish activities. The date, May 6, is commemorated annually in both countries as Martyrs' Day, and the site in Beirut has come to be known as Martyrs' Square.

Relief came for Lebanon, however, in September 1918 when the British general Edmund Allenby and Feisal I, son of Sharif Husain of Mecca, moved into Palestine with British and Arab forces, thus opening the way for the occupation of Syria and Lebanon. At the San Remo Conference held in Italy in April 1920, the Allies gave France a mandate over Greater Syria. France then appointed General Henri Gouraud to implement the mandate provisions. [4]

The Mandate Period

On 1st September, 1920, General Gouraud proclaimed the establishment of Greater Lebanon with its present boundaries and with Beirut as its capital.[5] First Lebanese constitution was promulgated on May 23, 1926, and subsequently amended several times. Modeled after that of the French Third Republic, it provided for a unicameral parliament called the Chamber of Deputies, a president, and a Council of Ministers, or Cabinet. The president was to be elected by the Chamber of Deputies for one six-year term and could not be reelected until a six-year period had elapsed. Deputies were to be popularly elected along confessional lines. The first and only complete census that had been held in Lebanon took place in 1932 and resulted in the custom of selecting major political officers according to the proportion of the principal sects in the population. Thus, the

president was to be a Marinate Christian, the prime minister a Sunni Muslim, and the speaker of the Chamber of Deputies a Shia Muslim. Theoretically, the Chamber of Deputies performed the legislative function, but in fact, bills were prepared by the executive and submitted to the Chamber of Deputies, which passed them virtually without exception. Under the Constitution, the French high commissioner still exercised supreme power that initially brought objections from the Lebanese nationalists. Nevertheless Charles Dabbers a Greek Orthodox, was elected the first president of Lebanon three days after adoption of the Constitution.

At the end of Dabber's first term in 1932, Bishara-Al-Khouri (also cited as Khouri) and Emile Eddy (also cited as Eddy) competed for the office of president, thus dividing the Chamber of Deputies. To break the deadlock, some deputies suggested Sheikh Muhammad Al-Jisr, who was the chairman of the Council of Ministers and the Muslim leader of Tripoli, as a compromise candidate. However, French high commissioner Henri Ponsot suspended the constitution on May 9, 1932, and extended the term of Dabbers for one year; in this way he prevented the election of a Muslim as president. Dissatisfied with Ponsot's conduct, the French authorities replaced him with Comte Damien de Martel, who, on January 30, 1934, appointed Habib as Saad as president for a one- year term (later extended for an additional year).

Emile Eddy was elected president on 30th January, 1936. A year later, he partially restablished the Constitution of 1926 and proceeded to hold elections for the Chamber of Deputies. However, the Constitution was again suspended by the French high commissioner in September 1939, at the outbreak of World War II.

The incidents led towards the civil war during the year 1840-1860 between Druzes and the Christians. It was the ending chapter of colonel administration and opened the provincial government which finished in 1915, it was selected Ali Munif as the ruler of Lebanon, in the place of last Mutasarrif Ohannes Pasha. After that he stepped to the persuit in all small parties in all territorries, records and sending letters regarding adherence for the domineeringness against the ruling country. When gathered abundant prisons in the presence of the ruler in the 6th May 1916 to execute 14 fighters in Beirut and seven raped in Damascus.

During the World War I (1914-1918), Lebanon was under different disturbance, temptation, torture and tyrannies, ended with the occupational force of Syria and Lebanon in the 7th November, 1914, but that ending was not permanent when Sharif Hussain declared his revolution opposition of the Turks, turn the Lebanese and Syrian in tenacious killing for removal of the colonizing Uthmani dynasty under the leadership of Faisal the First (1883-1932). In the revolution of Sun Remo in Italy when colonized the agreement in April 1920, handed over the French, freed from the Uthmani Empire which was

deputation in Syria and Lebanon. In 23rd May 1926 Lebanon was declared as the democratic country. It formed the democratic government representing from different casts of the country for the first time. On 22nd November, 1943, recognized Lebanon as a complete independent Country. The French helped rebuilding the Lebanon infrastructure, economy and social systems. They developed a network of roads linking major cities and enlarged the harbor of Beirut.

1.2. Economical Condition

The economic system was depended on the land schemes of Lebanon which were well up by personal small undertaken groups. The agriculture was between the nervousness and complex by of the cultivations. The cultivation system was not such developed that businessmen rely on it's economical condition for fulfillment of their fundamental needs. There were no irrigation projects, modern instruments and technology, only depended on the natural resources. Sometimes fertile lands were decreased from the cultivation with the natural factors and deprived from the repetition of production so, there were different distend on harvesting crops like Al-Shuf, Kisruwar and Mutn. The people prepared themselves for timber artistic skill for their living, even they imported the wooden items from other neighboring countries of Lebanon like Cereal, Tobacco and Wine,[7] In the last part of 19th Century Lebanon produced Mulberry from cultivation, which spread all over the country. First modern silk factory was founded in Tatar (Shuf province) in 1841. The imported goods consist of cotton shirts and woolen clothes, from Manchester, the furniture were imported from Paris and different goods bought in the centre place of Europe.

1.3. Social Condition

The social condition of Lebanon in the middle part of nineteenth century was depend on the habitual natures and the common tradition in the city of Syria. The dress of gents were broad trousers and ladies went out to market with veiling their bodies both Christians and Muslims. People sat squint on ones heels on mattress or bed, ate meal in granite dishes and drunk water in jug. All household items were being manufactured in their locality. The western People who did not know the Arabian culture, they threw themselves an extraneous from it [8]. At that time, the administration was conducted by feudal administrator. He was the chief of senior citizens bounded by reliable binding with the Uthmani administration in the way of Acre Empire, seaport in Palestine. The administrator had the legal power of rules and regulations without objection of subjects as he was representative of the Uthmani dynasty. Amir's duty was too easy conquering functions of the feudal on land. It had reached to many water land, invaded area of the feudal. After his death, the eldest son got his position and helped his remaining son in administration and property. Amir could deprive the feudal from his ownership when caused any anti social work. The feudal posts were divided into various groups of ruler- (i) Amir (ii) Sheikh (iii) Nominated honourable persons. They were distinguished from all tribes. About the ownership of property and the administrative works,

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following it with respectful manner like bearing weapon, keeping the battle instrument on the horse troop during the battle or distribution of battle, there was a special punishment distinguished him from other. When he stood any anti-legal function he was deprived from property. Cultivators occupied the normal protection from social outstanding but it was not free from the policy of feudal. He could either partnership with him in the way of tenure or the condition of land surface indirectly. It was sufficient, sustenance for a middle class family looked on the fragmentation in the way of inheritance. It was mostly issued heavy taxes for the sexton and merchants, so the farmers were faced insolvency. But the best partnership was the proportional partnership of half or one third of the total production.[9] The cultivators lived in the village with community spirit and united bound linked with another blood relation likening in persistence and in distress. As villagers were faced difficulties of life, they worked hard for attainment a life of plenty and opulence.

In the last half of Nineteenth Century appeared some new social groups in Lebanon: Commercial group and agents [10] settled in cities with the preceding business. When the businessman realized the dominated policy of the feudal rules they migrated from that place.This migration had weakened the position of the feudal. Village life was very simple and unpretentious houses made of soil or store were none brocaded, roofs paved with wood, roads were narrow, conference hall was seen near Masque or Church. It was the place of

common entertainment and sorrow in the festival day. On the other hand, the place of feudal ruler was made of tiles, roof being glass fitted window, well decorated arched and dazzling pillar. Villagers stocked Cereals, dehydrated foods and their necessary provision in their treasury for a whole year on account of irregular rules of market. The farmers must had ox or ass or donkey or horse for cultivation, water supplied from fountain or dug well. Market place was the centre of buying and selling where medical treatment was in ancient Arabic traditional process of Century, drug of herbs and according to the depiction of Ibn Sina. etc. [11]

The common life of tradition, united in good and bad days, happy and distress. Pre-mature marriage was regarded the essential duty of the guardian of the family: In any occasion people used henna to dye red in hands, antimony on their eyes and they decorated in habitual various Arabic manners, Women helped their husband or any make members in their work modestly and respectfully as they carried vessel on their head. The night light depended on the oil lamp or shining stone pine pretty named "Laqsh". They served figs, dried grapes, peanuts (chick pea) with almond and walnut for the guest. In summer season used "Quamr Uddin", a kind of jelly made from apricots finely ground and dried in the sum, grapes and fruits for their visitors. General foods of house were starchy of wheat, pea, bean lentil, vegetables, meat, sugar and rice etc.

The town Beirut was a small fenced, it covered with the length from north to south about one thousand yards and from east to west nearly five hundred. Roads were very narrow and congested, mostly crooked in way. Dwelling places were rowed by thickly built houses and the wall surrounding it on the sea side were mesoned like fort in round for the protection of the Beirut, in the south-east of the city a high tower was located. In Beirut, neither found any Cart nor any riding animal. Many pillars were seen in different empty spaces the city, the tops were burning with glorious lights filled up by olive oil plunged in them twisted on the manners of various lamps in that period.[12] Modern instruments were not introduced to Beirut but and by developed with the age. They did not know about the pegs and sewing machine before 1854, the photography in 1865, Petrol 1869 and water corporation in 1873. First rail line was found in Syria, after extended it to Beirut and Damascus in 1895.[13] In the first part of twentieth Century, the common people were misleaded with the superstitious believe. They believed in some superstitions and their superstitious attitudes were disclosed in their writings also, that Condition was described the writer "Majma-Al-Musarrat".

ولو كانت هذه الخرفات قاصرة على الرعاع الذين لا يعول عليهم، ولا يركن اليهم، لهان الامر، ولكنها منتشرة بين الامراء والأعيان، واهل الشرف والترف الذى من شأنه ان يجعل الأصاغر يعتقدون فيه، والأجانب يضحكون منا، ويسخرون بنا.

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The household life was full of stupidity and darkness which reflected in common climate of ignorance distinguished from the foolish power of administration. Father suppressed his family member, ruler oppressed his subjects, Contempt the husband for his wife etc, these were traditionally became habits and rule of the society.

With the commencement of twentieth Century break forth a new luminous thinking of the uprising reformers of personal and social environment in Lebanon.[15] Especially the reformative movement of western progress after 1925, influenced the political, economic, cultural, literature and social life of Lebanon.

NOTES

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